



Sharada Peeth Represents the Spiritual Location of the Goddess Sati's Fallen Right Hand and is One of the Three Holiest Sites of Pilgrimage For Kashmiri Pandits.

# NEEL NAG

Sharada Peeth Represents the Spiritual Location of the Goddess Sati's Fallen Right Hand and is One of the Three Holiest Sites of Pilgrimage For Kashmiri Pandits.

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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 ,**

Hope this Issue of NEEL NAG finds you all in the best of your health and spirits!

During our last meeting, the KKS committee decided to dedicate this issue on the work, which has been done during last 8 plus months with focus on one-point programme "TEMPLE".

NEEL NAG committee dedicate our efforts in bringing out this magazine with fresh topics to engage young and curious minds of our community and to bring our traditions of our rich culture, which I am sure , you all would agree, needs active participation from all of us as passing on 'life knowledge' to the next generations keeps a culture alive with faith in our roots.

Last week, I had some time to brood on word CULTURE in reference to us as Kashmiri Pandits and came across these lines which touched me, so sharing.

To Quote Sh Rahul Kilam from one of his articles.

"Culture is important to us because it defines our evolutionary identity. It helps us to understand our ancestral values and gives us the very meaning of life. It is Culture that makes us unique from other parts of the world. Importance of preserving cultural heritage lies in the sense of belonging and unity that it offers. Cultural heritage serves to link us with our ancestors, which is valuable and shouldn't be lost. Our culture helps us to gain valuable information about our ancestry. Cultural traditions are like pages in a history book which should be read with interest. Knowing our culture in depth gives us a sneak to peak into our evolution.

"Lal Ded" is our Cultural Heritage and Ancestry and is one of the most renowned Kashmiri Saints.

Her Vakhs established a tradition of harmony and tolerance which is our priceless Heritage.



**Assi Aess Tai Assi Aaasav, Assi Dore Kaer Patavath.  
Shivous Soorie Ne Ziyun ti Marun, Ravous Soorie Ne Atigath.**

(In time past, we were; In time We shall be; Throughout the ages, we have been.  
Forever the sun rises and sets; Forever Shiva Creates, Dissolves and Creates again.)

**Lassiv Te Phalliv  
ASHOK ZUTSHI**

# THE PRESIDENT'S DESK

It gives me immense happiness to inform all of you that we have achieved our first goal, by getting approved Zoning plan from the Chief Administration, DTP office, Panchkula, Haryana for our Temple land at sector 23-23 A, Palam Vihar, Gurgaon. So, half the battle is won, however still half is to be achieved. We still need to work hard to achieve our goal.

Here I want to thank Mata Sharika Bhavani who sent her messenger to get this Zoning approval done in short span of time from the Chief Administration, Panchkula, Haryana without any obstructions. I also thank Sh Jawahar Yadav ji Ex OSD to CM, Sh Mahesh Yadav ji who cleared this Zoning file from DTP Gurugram. Last but not least I also thank my Executive body members especially Sh Shibhan Sultan ji, Sh Ramesh Bhat ji & Sh Satish Kher ji along with other Executive members who have put in their relentless effort for the approval of Zoning plan from DTP office Gurugram.



At present we are finalizing the Architectural drawings of the temple land, which will take around six to eight weeks before being submitted to DTP office Gurugram for approval of building drawings.

As you all are aware, Kashyap Kashmir Sabha has almost no funds in reserve to start the construction of the temple, so I with folded hands, request all of you to strengthen the hands of Present Executive body by donating judiciously for this temple project.

On this Year 15 th August 2022, Kashyap Kashmir Sabha, Gurugram commemorated the 75 th Independence Day - Azadi ka Amrit Mahotsav at Temple land, Sector -23-23A, Palam Vihar, Gurugram. Our community members attended in large numbers, including Past Presidents, Luminaries, Elders, Children, ladies & men. Everyone joined the function with full zeal & fervour. After Flag hosting done by Sh B L Bhat sahab, around 50 bright students of the community were handed out Certificate of appreciation for their excellent performances in their Studies ,from fifth standard onwards. Also, their parents were presented with a tree sapling by various dignitaries on the dias, as a token of love, regard & respect to them.

In this quarter, we also have distributed Kashyap Kashmir Sabha photo ID cards to more than 150 life members who had applied for the same. However still lot of life members haven't applied for it. All members are advised to get their ID cards, as it is mandatory as per Haryana Bye laws for the Society Act 2012. I once again request all life members of Kashyap Kashmir Sabha to come forward & apply for KKS photo ID cards. In long run this can give us lot of benefits as well as discounts at various institutions & business houses, once we apply as a united society with proper identification cards.

Also, in this Quarter, we are happy to have delivered Domicile certificates to all fifty individuals who submitted their forms during domicile camps held by Kashyap Kashmir Sabha.

In the end, humble request to all of life members of Kashyap Kashmir Sabha, be prepared for Annual AGM which will be held in second week of November 2022, where we must discuss previous expenditures & IT returns filed till date

Also, as our bye laws have become archived with time, it is necessity in present times to revise the Kashyap Kashmir Sabha byelaws as per the new Haryana society act 2012. The revised Bylaws will have to be adopted in this AGM. I humbly request all life members of Kashyap Kashmir Sabha to be physically present for this AGM.

Wishing all of you Very Happy Navratri's & Happy Diwali In Advance.

Praying Maa Sharika Bhavani to bless all of us with Health & Happiness.

**Orzu.**

**Dr Anil Vaishnavi**



# LETTER TO BIRADHARI MEMBERS

## My dear Biradari Members

It gives me pleasure to inform you all in this Happy New Year 2023, that the Temple & Heritage building drawings for Plot No-RB-1, Sector:23-23A, Palam vihar, Gurugram have been submitted at HUDA office for final approval.

It was 5th december 2021, when elections to the Kashyap Kashmir Sabha were held in a very peaceful and cordial atmosphere and the new team was elected. It has been a year and it is my duty as the elected President to touch base with the Gurgaon Biradari and brief them about the progress vis-a-vis the promises made at the time of elections. Notwithstanding the fact that the handing over and taking over was not smooth as the previous body gave incomplete details without original documents, without minutes of meetings, AGM's notings, bank statements or cheque details with no proper handover of any documents statements & other details. However I took it as a challenge to get the KKS back on to the tract. Now it is my pleasure to inform the various tasks taken by our team, which are completed and some where the work is in progress:

1. As most of you are aware, our Society KKS was officially operating from the past President's residential address in Palam Vihar. All the correspondence was getting delivered at this address. One of the first tasks that was taken in hand was the official address of the Society was changed to the Temple Land Address Plot No-RB-1, Sector 23-23A, Palam Vihar. This has been done in official records at the Registrar of societies so that there is a semblance of continuity even when there is a change in the EC. Treasurer & CA has also been told to get the address changed in filings of income tax returns.
2. The Executive Committee has been meeting regularly every month to take various important decisions and all the meetings are minuted and recorded which is accessible to any member on KKS website.
3. Three KKS Bank Accounts have been activated – two accounts in United Bank of India and one account in IDFC Bank. However details about other banks have not been handed over to us by the previous Executive team.
4. For the first time a medical camp was organised at Temple Land on 13th March 2022 for the Biradari Members where XRC, Bone Densitometry, Blood Sugar, Dietitian Consultation, ECG, Cardiac, Eye, Medicine and Paediatric Consultation were done free of cost under one roof.
5. We are happy to inform you that the KKS website is fully functional and interactive. All events, account details, minutes of the EC meetings, temple project details and drawings are now online on the website. In fact, a lot of Biradari Members have contacted us through our website. We are happy to inform you that a lot of suggestions were received from them and some of them were incorporated as well.
6. One of the contentious issues pertaining to life membership was sorted out and membership details were updated on the KKS website. Receipt numbers and payment details were updated in the books. This update has been incomplete since 2018.
7. Membership drive was taken up and 91 new members have been added to KKS in the last twelve months. This drive is continuous and will be taken up from time to time in the future.
8. Preparation of Identity Cards of KKS members was undertaken and the same were distributed to more than 175 members. As per the Society Registration Act, it is mandatory for all society members to have a proper Identity Card giving all relevant details like membership number, name etc.
9. Domicile Camps were organised at Temple Land from time to time for issuance of Domicile Certificate. In the same context, more than sixty members have been delivered Domicile Certificates.

10. One of the most important festivals - Zange Trai was held for our community members on pan Gurgaon basis at Temple Land Palam Vihar, Gurgaon. It was attended by more than 250 members with a cultural programme & bhajans sung by Mrs Purnima Raina with nadur monje Luchhe being part of the programme.
11. After much persuasion and political pressure, I am pleased to inform you that the issue of Zoning of Temple Land has been sorted out and we have received requisite legal permission from the Department of Town Planning. This is in spite of the fact that there was objection from the Department due to unauthorised construction on Temple Land of two rooms and a makeshift Temple which was constructed without any permission. This approval has been possible with untiring efforts of all the EC Members & Philanthropist members from our community.
12. The architectural submission drawings of the proposed Temple have been finalised without spending a penny from KKS account, after approval by the Executive Body & have been submitted for approval from the HUDA/DTP authorities. Prior to this exercise these drawings have been uploaded on KKS website since last over eight months for all Biradari members to have a look up of this prestigious project. On the auspicious occasion of Janna Ashtami these Temple Drawings were kept for display and discussion at Sai Ka Aangan, Sushant Lok 1. Lot of suggestions were received from the Community Members and the same were discussed with the Architect. Some of the suggestions which were compliant with the existing building norms were incorporated. The land location and topography was also kept in mind since the plot is triangular and the same was made compliant with Vaastu aspects as well.
13. Azadi Ka Amrit Mahotsav was celebrated to commemorate 75th year of Independence of Free India with hoisting of national flag followed by distribution of Certificates to the shining stars of our Community. The parents of these stars were also honoured with flower pots as a token of appreciation. This was followed by traditional Kehwa, Kulcha, Sheermaal and Sweets.
14. The Executive Body has gone through the archaic Society Bye Laws and have recommended much needed changes to these laws which is the need of the times. The revised Bye Laws have been uploaded on KKS website which were suggested by the Bye-laws committee. These Bye-laws were later thoroughly discussed & approved by the Executive body & will be circulated in the coming AGM for the members to take a final decision on the same. Once the changes are approved in the AGM, the same would be informed to the Registrar of the Societies for getting the needful done.
15. The Income Tax Returns for the year 2019-20 & 2020-21 have been followed & represented by our CA & Auditor SH J N Tikku & needs some clarifications from the Chief Commissioner of Income Tax for filing the financial Statements of mentioned years. Returns for year 2021-22 have been compiled by the Treasurer & CA and are ready to be filed after AGM. However I have observed there is unsecured loan with an imprest amount to the tune of Rupees 8.5 lakh rupees which have been carried forward since 2012-13 without any urgency to square it off, with no approvals from AGM, Minutes of meetings or bank statements since 2012 onwards.
16. The KKS Community magazine Neel Nag has been revived after a lapse of 13 years and two quarterly E - Newsletters have already been published for the Community Members. The Executive Body is working to make the magazine self-sustaining in the near future and also help in generation of much needed funds.
17. We have also cemented the floor of one room to make it for time being a working office, for conducting our monthly meetings. This has helped us to conduct our monthly meetings regularly even in extreme weather conditions.
18. In the Azadi Ka Amrit Mahotsav as well as in Handover takeover ceremony held at temple land, palam vihar, we did felicitate the few founder members of KKS, Gurgaon along with some Seniors members of community as well Past Presidents of KKS Gurgaon.
19. KKS Gurgaon team arranged the Kashmir Files Show for biradari members on 12th March 2022 at PVR Star Mall

Gurgaon, which was appreciated by one and all & made the members recollect the horrific past of 1990. But this exercise of conducting the show in unity was appreciated by young & elders equally.

20. Recently a discussion was held at temple land, Palam vihar, about a issue which is eating up the roots of our community "Overage/Delayed Marriages Menace in our community". This topic was initiated by Dr Ramesh Razdan along with our KKS team as Preparatory awareness in our community to make the general public sensitize about the said issue.

I would request all the community members to come forward and donate generously so that our cherished goal of Temple & heritage centre comes to fruition in the coming Year 2023. The donation can be made to the KKS Society through NET BANKING as well as through crossed Cheque as per details given below:

**THE KASHYAP KASHMIR SABHA -TEMPLE ACCOUNT**

**A/C No** : 10068012232

**IFSC Code** : IDFB0020131

**BRANCH** : GALLERIA BRANCH, GF<CROSS POINT MALL-122002

Due to Present Prevailing Extreme cold weather in Delhi/NCR, with temperature dipping to 2.2 degree, the Hawan committee as well as AGM committee has decided to postpone both functions, at least one month.

Lastly anyone who wants to donate for the Hawan can still do so, by transferring the amount through Net Banking/Cheque. The details are as:

**A/c Name** : The Kashyap Kashmir Sabha

**A/c No** : 113110011001732

**IFSC Code** : UBIN0815969

**Branch Add** : Union Bank of India Near Hongkong Market, Sector-56, Sushant Lok-2, Gurugram-122002

**Type of A/c** : Saving.

I am looking forward to seeing all of you at Hawan as well as at the AGM .The dates of both will be announced as early as possible,once we get better weather conditions & approval from Sh J N Tikku,CA/SA.

May this Year 2023 bring good health,happiness,and peace of mind to all of you and all those you love and care about.Wishing all of you a wonderful year 2023 ahead.

**Orzu**

**Thanks and Regards,**

**Dr. Anil Vaishnavi**

**President**

**&**

**Mr D .Thusoo**

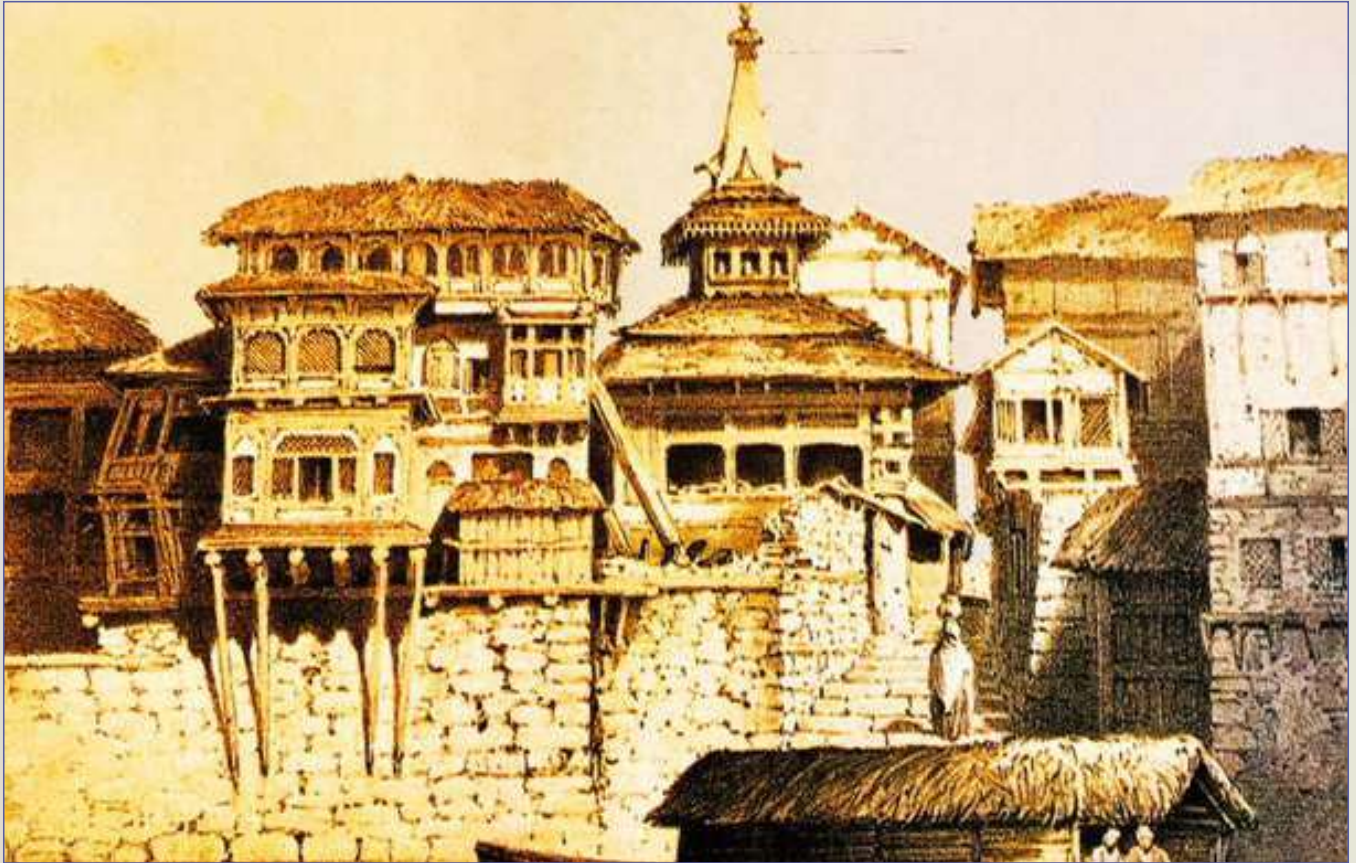
**General Secretary**



# BURZA PASH:

Satish Kher

For curious minds, do you people know that roof of our old houses had Wooden Planks on Deodar poles over which was covered by birch paper. Mud layer of a uniform thickness of about 3 to 4 inches would then be spread over these Birch sheets to make waterproof roofs called BURZE- PASH



Snap Source From Article of Ms Marila Latif

These roofs were afforded by most of the middle class and higher income people. The poorer ones would be content with simple thatched roofs made of wood, grass etc.

These roofs used to provide not only ecological and aesthetic benefits, but also would help conserve energy and preserve the environment too. A roof with sound insulation, acts as a protection against ultraviolet degradation and expansion and contraction from temperature extremes.

If we refer to blogs written on the subject, it seems, that even yemberzal ( nargis ) would be seen on these roofs in spring time.

I remember, as a child, our elders used to have a lurking fear of the roof collapse due to load of snow in winter and we used to go to roof top along with them through an opening called WOABB (in Kashmiri ) to remove the excess snow by using sticks, poles or a Belcha.

A special group of labourers called Sheen Mohniv were also moving about after each snow fall for this specific task on payment.



They would go up and start clearing entire snow from the roof top with special tools crying "HOSH- HOSH, BACHO -BACHO " to alert people around the house.

Walter Lawrence in his book Valley of Kashmir writes, "Sometimes in the village one finds the roofs of the larger houses and of the shrines (ziarats) made of birch bark with a layer of earth above it. This forms an excellent roof, and in the spring the housetops are covered with iris, purple, white, and yellow, with the red Turk's head and the Crown Imperial lilies. In the city nearly all the houses of well-to-do people are roofed with the birch bark and earth, so that looking down on Srinagar from the Hari-Parbat hill one sees miles of verdant roofing."

The French Physician writer Francois Bernier too has expressed similar feelings about how the rooftops in Srinagar studded thickly with bulbs of tulips and Lillies that exploded with colours in spring.

The roof would supplement the income or add to the family food produce by planting of herbs or even vegetables.

As of now, I am sure few birch roofs are present in Srinagar, whenever possible, please do see and feel that testimony to our past glory.



**THE BLACK THROATED THRUSH**

KASHMIRI NAME

**WANDA KOSTUR**



**THE WRYNECK**

KASHMIRI NAME

**VIRI MOT**

# IMPORTANCE OF SHARADA TEMPLE TO KASHMIRI PANDIT

Ashok Zutshi (Information collected from Wikipedia)



## LEGENDARY ORIGIN

As one of the Maha Shakti Peethas, Hindus believe that it represents the spiritual location of the goddess Sati's fallen right hand. Sharada Peeth is one of the three holiest sites of pilgrimage for Kashmiri Pandits, alongside the Martand Sun Temple and the Amarnath Temple.

Four-armed statue of the goddess Sharada from the late 9th century AD

## HINDU LEGENDS

Holds that Shandilya prayed to the goddess Sharada with great devotion and was rewarded when she appeared to him and promised to show him her real, divine form. She advised him to look for the Sharada forest, and his journey was filled with miraculous experiences. On his way, he had a vision of the god Ganesha on the eastern side of a hill. When he reached the Neelum river, he bathed in it and saw half his body turn golden. Eventually, the goddess revealed herself to him in her triple form of Sharada, Saraswati and Vagdevi, and invited him to her abode. As he was preparing for a ritual, he drew water from the Mahsindhu. Half of this water transformed into honey and became a stream, now known as the Madhumati stream.

## LOCAL LEGENDS

There are two popular legends of Shardi explaining Sharada Peeth. The first holds that there were two sisters, Sharada and Narada, who ruled the world. The two mountains overlooking the valley Shardi and Nardi are named after them. One day, Narada saw from her abode on the mountain that Sharada had died and that giants were fleeing from her body. Furious, she summoned them and ordered them to build her a tomb, which became Sharada Peeth. The second legend says that there once was a giant who loved a princess. She desired a palace and so he began work. At the time of morning azan, he was supposed to have finished, but the roof remained incomplete and for that reason, Sharada Peeth today remains without a roof.



A photograph of Sharada Peeth in 1893  
by the British archaeologist  
Sir Aurel Stein

A Kashmiri Pandit stands at the entrance.

The Sharada temple has played a significant historical role in Kashmiri Pandit religious culture. It is believed to be the earliest shrine dedicated to Shaktism, or Hindu goddess worship in Kashmir, with later shrines including the Kheer Bhawani and Vaishno Devi temples.[28] It also advanced the importance of knowledge and education in Kashmiri Pandit culture, which persisted well after Kashmiri Pandits became a minority group in Kashmir.[29] Kashmiri Pandits believe that the goddess Sharada worshipped in Sharada Peeth is a tripartite embodiment of the goddess Shakti: Sharada (goddess of learning), Saraswati (goddess of knowledge), and Vagdevi (goddess of speech, which articulates power).[30] In line with the Kashmiri Pandit belief that springs which are the abode of goddesses should not be looked at directly, the shrine contains a stone slab concealing the spring underneath, which they believe to be the spring in which the goddess Sharada revealed herself to Sandilya.



## LOCAL LEGENDS

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**THE GOLDEN ORIOLE**

KASHMIRI NAME

**POSHI NUL**



**THE COMMON SANDPIPER**

KASHMIRI NAME

**TONT KON**

# KARA NAVI TARAKH NA APORE:

A POEM BY MASTER ZINDA KAUL

Dr. Manmohan Kishen Magazine

Revered Master ji was a great savant of Kashmir. In this famous poem he has expounded his sensibilities to the socio-political problems of mankind. As a humble tribute to him, I have ventured to do a running versified translation of this piece---- thus connecting with him, however, with a pang in my mind for his not having left any message for us about how to address our dilemma that keeps us haunting. May be the great soul had no confidence in us about our readiness to tread the path he would indicate. I am reproducing his original in transliterated form (pointing out any due correction in the text is welcome): -

## KERNAVI TARAKH NA APORE

- 1) Nakaru gomut nagar soun/ busnus na layak roodmut / lolus ta havasus baja butth/ munz baag miskeen moodmut/ chalu ha beyi yimuha na yore / karnavi tarakh na apore
- 2) Zalim zalir zun zaal heth/ zagaan garibun zoru vali/khochan na hakim mari ma/ prichgaar ma kuni aasukh alai/ chukh peer phokh (INFLUENCE) tai dyar zore/karnavi...
- 3) Manav banith mohniv mazoor/ chhon non malun ach gash ros(POOR, INNOCENT)/ lari looka hunzyi banavan/nari losanavan bashu ros (WORKING HARD, AND ARTLESS)/ saran kher sind pathi bore/ karnavi....
- 4) Pazi ari rehbar resh vali/ kartam asi nish moodimut/ zuv ros mari path kun tihind ta mandir rudmit/ vath ravran mala ta gore / karnavi....
- 5) Sayed sadu sonder janvar/ asi nish yiman rakhsha chi aash/ marith muhith (ENTICED)chhikh ase karan/ thulav bachav saan aali nash/ chuna khoon ros vouthan tore/ karnavi.....
- 6) Yeti beej mantr shilap veiz (SHORT TERM GAINS)/ khara nav zanjth anigot/ bakhti prem seva daya/ shodh dharma manun chhot ta mot/ath vati pyeth thavith chhi khor/ karnavi....
- 7) Ari dari manush posh chavas ati/ yeti kaem kot sari karan / pata chakav syatha razan mokul/gindan gyavan lekhan paran/ asnook ta basnook dor dor/ kanavi....
- 8) Yeti deesh voth jal thal vishal / un pun ta phal myavah gyav vafoor/ditamut dayan tim bagran/ khyath chukh huran zanan na choor/sombrun ganzrun volu bore (HOARDING, PROFITEERING SHALL BE BURDENSOME)/ karnavi.....
- 9) Kenh kansi nish yuch chur a kum/bay sunder vuchhit alfus na bum/ ada kyazi travan tofa dhu/ada kyazi pyan asmanu bum/dushman na kanh fojuk na baar/ karnavi.....
- 10) Yeti kanh na vadanavan shurein/ yeti deevi manan triyan/ yeti koor gobrus khoto teeth/ yeti nuash na kanh karmech dayan/ yeti mai sneh vuzan chopae/ karnavi....
- 11) Van vaer angan jai saaf/ shroge bana burtan shroochi shrani/syod sada vaster shoobvon/ ari paan sonder nund boon/ kanh ma kokarav kokore// karnavi....
- 12) Yeti sarni asi tothi dai/ yeti feri pai premuk chopae/ sari banan paiz kin manush/ rozi na yeti kanh hoon brore/tee gav zi Raman na ager khore / roozith yepari tariv apore/ karnavi....



## VERSIFIED TRANSLATION

- 1) This lovely world of beautiful promise galore, / Alas! stands botched up by the greedy Man: / Where destitute brethren do lie strewn across; / O, ineffectual me, exit! never come here again. / Cycle of Karma, / Workout a release from this vicious game!
- 2) Spiders lay webs to enmesh the unwary insects, / Here the callous keep scheming to entrap the Man: / And, not called out for their wily machinations, / Turn heady with heft and money bags.
- 3) Man, the crown of Creation! -----caught in serfdom, / Not let to partake of in the just scheme of things: / A donkey! Harnessed to toil ever and anon, / Bereft! A mere tool in this grinding drill.
- 4) Inspiring personages of yore are no more, / Their icons have no breath to animate: / Their teachings are now of no avail, / Religious bigots-----self-seekers, rule the roost.
- 5) Trampled upon with no hope to hold on, / These beautiful, innocent masses look up to us: / For succor, guidance, relief and justice done, / We sit complacent: they drift to their doom.
- 6) Willful manipulations by a few for their gains, / Hurl the unsuspecting into a dark abyss / While the path to socio-economic justice, / Ever simple: should directly lead to the goal.
- 7) Vibrant, enthusiastic people ----bloom of fancied New Order, / Shall overcome all obstacles to forge ahead: / Discovering opportunities in life, leaving the past behind, / Playing, singing, learning, ushering progress all around.
- 8) That world of Plenty is Nature's own design, / Free people, spread all over land and sea: / Sharing, not stealing and caring for all, / Hoarding, profiteering is rendered but a damning deal.
- 9) Jealousy and greed draw the hawks out, / To encircle the hapless poor all around: / Mounting the guns to boom, bombs to explode / Hence, dissolution of disparities is the panacea bold.
- 10) A Utopia, then sure shall be born, / Wailing, weeping, gender bias no more a thorn: / Woman shall don a veil of honor, / A world awash with love and splendor.
- 11) There all Nature and man shall remain spic-and-span, / Profiteering would never be an easy game: / Honesty shall dictate a simple, healthy tenor, / No violence shall break the song of life.
- 12) Thus, the world shall turn a new leaf, / Divinity permeating and shining all through the board, / Equality, and welfare regime shall be ordained. / High and low, victor and vanquished shall lose their grain.

# MAHARAJA HARI SINGH

Sh.V K WATTAL

**IF I am considered worth governing this State, then I will say that for me all communities, religions and races are equal. As a ruler I have no religion - all religions are mine and my religion is "JUSTICE".**

This is the first ever public speech Maharaja Hari Singh made after acceding to the throne. Maharaja made his intentions abundantly clear.

The Maharajas of pre 1947 numbering more than 500 were the butt of ridicule and derisive laughter of the public. It was not for nothing, but they deserved it. They had earned this dubious distinction /sobriquet by their abnormal behaviour, eccentric habits ----- indulging in excessive drinking , being sex maniacs, waking up the whole night watching the dancing girls dance and sleeping the whole day, unusual hobbies such as raising dogs in hundreds and also performing their marriages and spending money lavishly.

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Maharaja focused his serious attention to the social evils Trafficking of women, Child Marriages, untouchability, and female infanticide. To prevent female infanticide, he constituted two committees in 1926 and 1929., which recommended that severe action to be taken against the guilty. An ordinance was promulgated in which the marriage of boys and girls under 18 and 14 years was prohibited and the breach of the ordinance invited an imprisonment up to one

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Maharaja faced the problem of lack of local professionals, officers and administrators. English language had been declared necessary for the civil services and this resulted in people from outside the state being inducted in the civil services. This had caused a wave of anger among the people. The crisis was resolved by the Government that only people born in the state before 1846 and settled before 1885 could be employed in the civil services.

The Muslim community which had remained behind in education as compared to the other communities wanted special quota in the services, but Government refused the demand which resulted anti Government disturbances and communal riots in 1931. Maharaja took a serious notice of the agitation and appointed Glancey Commission to investigate the grievances of the Muslims and other communities. Maharaja



accepted the recommendations of the commission and declared by a proclamation July,9,1931. The recommendations included "For a fair and adequate representation in services to all the communities, grant of freedom of Press and Platform and the establishment of the representative Assembly". But at the same time due consideration will be given to the public interest and the obligation of maintaining the efficiency of the administration will not be overlooked. Maharaja though was able to satisfy the Muslims but incurred the wrath of minority communities.

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Maharaja Hari Singh never released any manifesto but being a visionary and being advised by the efficient people he had his hand on the pulse of his subjects and was fully aware of their needs which will make their lives better and better. Like other Maharajas he did not waste his time and meagre finances in conducting the marriages of the dogs, watching Nautch girls dancing the whole night, waking up the whole night and drinking and sleeping during the day. Absolutely ignorant what is happening in their state.

It is quite surprising that why the Dogra rule is being termed as Tyrant and autocratic. They were not invaders but had purchased the state. But it goes to their credit that they never treated the state as a "PURCHASED COMMODITY". They handled it with utmost care, unlike Pathan and Sikh rulers which brings shivers to the spine. The fact remains that all the Dogra rulers never were a law unto themselves. Their personal lives were above board when compared to other rulers. They had the best possible Advisors / administrators. Maharaja Hari Singh had the distinction of having the best Prime Ministers and Ministers. This was the reason why this state was considered as the best administered state in India.

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considered as one of the best administered states of pre 1947 India.

Maharaja Hari Singh was born on September 23, 1895, at the palace of Amar Mahal, Jammu. His father Raja Amar Singh was the brother of Maharaja Pratap Singh. Since Maharaja Pratap Singh had no children, so it was obvious that the nephew will ascend to the throne after him. Raja Amar Singh foresaw the writing on the wall and brought up his son to learn the traditions and values which were the hall mark of the Dogra's in general and the ruling family.

Maharaja Hari Singh began his early education in Mayo College, Ajmer, which was the prestigious institution catering for the needs of the modern education of the royal families at the hands of the British teachers. It was at this time that Britishers took personal interest in the education of Hari Singh and entrusted the task to major H K Brar who became his guardian. After completing his education at Mayo, he was sent to Imperial Cadet Corp, Dehradun. After completing his Military training, he returned to the state in 1914, and was appointed Commander – in – Chief of the State Forces. In addition, he held the position of Senior Member of the State Council and later oversaw Defence and Foreign Affairs. During the period of his Ruler – in – waiting he was sent abroad with this intention that this will broaden his vision. He married Maharani Tara Devi after his three earlier wives died in their very young age. It was Maharani Tara Devi who bore her the only son Dr. Karan Singh in 1931.

Maharaja Hari Singh ascended to the throne in 1925 after the demise of Maharaja Pratap Singh.

The State of Jammu and Kashmir is a multi-ethnic, multi religious state divided into Jammu, Kashmir and Ladakh. All the three regions have their own distinct culture, language and style of living.

Maharaja Hari Singh began the reign of the state with good educational background and exposure to the then modern world which had broadened his vision. He initiated comprehensive Economic, Agricultural, Social, Legal, Administrative and Political reforms. He introduced several new laws which modernized every

branch of public affairs. The highest priorities were given to Agriculture, Education and Health.

## AGRICULTURE

Maharaja was very aware of this fact that Agriculture was the main occupation of the state especially in the valley, so he paid extra ordinary attention to modernize this sector. A very brief reference is given for the benefit of readers: -

- “Agriculture Relief Act”, which enabled the Debtors to bring the creditors to the court for settlement and freed the peasants and rural population from the yoke of Money Lenders and Creditors.
- “The Land Alienation Act” forbade the transfer of Agriculture land to Non-Agriculture and gave ownership rights to the tiller. The rural population and farmers without any land were given the Khalsa Land with ownership rights.
- The BEGAR or the FORCED LABOUR was completely abolished.
- The Department of RURAL DEVELOPMENT was established in 1937. The Panchayats which till then were used to resolve the community conflicts were associated with the implementation of plans for Rural Development.

## ECONOMIC REFORMS

Maharaja was very keen for industrialisation of the state. Despite the fact there were numerous problems. His focus was on those which could be established with the raw material which was available in the state. The manufacturing units of match boxes, carpets, tents, woodwork tannery goods, silk yarn were set up during this period. By way of incentives and encouragement to the trade and industry several Taxes were abolished.

The State Government established Silk factory in Jammu and the production unit in Srinagar. The opening of Industrial Centres and Emporias in Srinagar and Jammu gave fillip to the trade of the state. All these together provided employment to thousands of workers and to the rural families who raised the cocoons for the silk yarn.



Maharaja realized that because of the natural beauty of the valley TOURISM played a vital role to the economy. In addition to the benefits to the State Exchequer it brought benefits to people connected with it. In a planned way he developed the facilities at Srinagar, Pahalgam and Gulmarg.

#### **Establishment of Jammu and Kashmir Bank: -**

The revolutionary step of establishing **JAMMU & KASHMIR BANK** in 1938 will remain the hall mark of Economic Reforms. The bank took control of the Government Treasury. Branches were opened at all the important places in the state.

During the world war – II, when essential commodities like food, rice, wheat, sugar and fuel had become scarce. Rationing system was introduced where these items were provided to the people at controlled prices. Not only that a fund was created by the maharaja for the poorest population to alleviate their distress.

#### **HEALTH REFORM**

After the Agriculture and Economic reforms, it was the Health Reforms which was highest on the priority list. Maharaja knew his subjects are not getting proper Health care. It was mainly the foreign missionaries who were giving health care to the people within their limited means.

The number of Hospitals at the District Headquarters and the Dispensaries deep into the interiors were significantly increased. They were manned by the qualified Doctors and the Nursing Staff. The Sri Maharaja Hari Singh Hospital (SMHS Hospital) --- now attached to Govt. Medical College 'Srinagar, was opened in Srinagar in 1945 with 320 Beds and was considered the largest Hospital in the country. Similarly, The Sri Maharaj Gulab Singh Hospital (SMGSHospital) ---- now attached to Govt. Medical College, Jammu, was opened in 1943, at Jammu. The State had the distinction of having "TUBERCULOSES DEPARTMENT, attached to Health department in India.

The Cholera Epidemics that broke in 1935 made the Maharaja to understand that polluted drinking water was the root cause of the diseases in the state. A special

branch was opened in the Public Works Department to provide clean potable water to the people. Tanks, wells were constructed, and Tube wells were bored all over the state to provide fresh and potable water to the people.

#### **EDUCATIONAL REFORM**

Maharaja Hari Singh, himself an educated person having studied in the prestigious educational Institute of Mayo College , Ajmer, was firmly convinced that Education is the only firm plank which can give his subjects an honourable standing which in the long run will be beneficial to the State.

To begin with the Primary education was made compulsory for all the children in 1930. The schools which were opened under this scheme in all the towns were nicknamed by the locals as "JABRI SCHOOLS". The Primary and the Secondary education was made **FREE** all over the State. New Schools, Colleges and Institutes were established to accommodate the increasing number of students. A campaign against Adult illiteracy was also launched with considerable success. Urdu language was made the medium of instruction in schools. Not only this a SCHOLARSHIP SELECTION BOARD was established to grant scholarships and financial assistance to the deserving and bright students. They were sent for higher studies to principal institutions in India and abroad.

#### **SOCIAL REFORMS**

Maharaja focused his serious attention to the social evils Trafficking of women, Child Marriages, untouchability, and female infanticide. To prevent female infanticide, he constituted two committees in 1926 and 1929., which recommended that severe action to be taken against the guilty. An ordinance was promulgated in which the marriage of boys and girls under 18 and 14 years was prohibited and the breach of the ordinance invited an imprisonment up to one year and fine of one thousand rupees .DHANDEVI Memorial Fund was established for the marriage of poor girls. The prostitution or the organizing of prostitution were declared punishable crimes. Legislations against such social evils were introduced.

Maharaja will be remembered for the bold step against the evils of untouchability common against the low cast communities. He opened all the schools, colleges and wells to the untouchables in 1931. Next

year 1932 all the temples were thrown open to them and by 1941 untouchability was proclaimed as a crime. Maharaja's removal of legal disabilities on the marriages of Hindu Widows is regarded as a doctrine.



**THE BLUE KING-FISHER**

KASHMIRI NAME

**KOLA TONCH**



**PARADISE FLYCATHER**

KASHMIRI NAME

**PHAMBE SEER**

# NAVRATRIAS PER KASHMIRI TRADITION:

(References given in post)

Navratri wasn't a festival for Kashmiri pandits and carried different meaning. Only the Navreh time was significant. Chicken, Eggs, Onion, garlic were not allowed and was celebrated as:

## Day1-Day4/5

For the first 4 or 5 days eating of mutton, fish is allowed. People used to make Tehar-Charvan and offer to Sharika, Zala, Bhadarkali, Zeashta, Tripursundari etc shrines. Other nonveg delicacies were made and feasted.

## Day 6-Day8

From Sheyam to Aetham some people used to fast follow the Kashmiri tradition of fasting while many did only on Aetham as usual. Nonveg wasn't allowed.

## Day 8

Aetham(ashtami) was the day of fasting and going to Kheer Bhawani, Devibal, Durga Nag etc. Kanya puja was done by only some families that too strictly Kheer was prepared and offered to 5/7/9 young girls.

## Day-9

Navam was the day to make Tehar-Charvan and other mutton delicacies. It was dedicated to Bhadarkali (Handwara)&Mahakali(Fateh Kadal). People used to invite relatives for feast.

- Those who are saying it's not our culture, Islamic oppression, cold weather should read Nilmat Puranam specifically Kul Devi Worship and understand the religious practices. ShaktVimarsh by Sanjay Raina ji can be seen on YouTube. Also books like Swachand Tantra written before Islam tell about the ritualistic offering to gods. Almighty Shiva says "Those who change their practices I end their existence"~ so is happening with our community
- Reference: Again, in Asuj Ashtami Verse 816-19a of the Nilmat Puranam speaks thus; "Then, on the 8{Asuj}, theartisans, having undergone fast, should worship Bhadrakali in proper manner, with valuable incenses, garlands, clothes, lamps, jewels, eatables, fruits, herb-roots, meat and various sorts of vegetables, and bygratifying the fire and the Brahmanas.



The below write-ups depict the contrasting lifestyles of Kashmiris. On one side there is deep-rooted nostalgia of conserved times and on the other hand is the newly acquired metro lifestyle, truly modern & contemporary. The titles are also reminiscent of the two diverse themes, Kashmir being central to both

## SHAALFA DAYS

(Sh. Bhupender Tikku)

### MY FRIEND BILOO

Among the countless recollections of my childhood, friendship with Billoo remains the most cherished memory. Being of the same age and neighbourhood we used to meet daily, after school. Our intimacy increased by leaps & bounds as we spent more time together. From late afternoon to dusk we remained together- playing cricket with the kids of our mohalla, glass-marbles (bant), one-legged game (saz-long), garam (hitting a pile of rectangular stone pieces with a rubber ball) and gilli-dhanda (lanthkinj-lauth).

Billoo was keen on aquatics and both of us being extraordinary swimmers often went boating. The backwaters of Dal Lake being near our homes in Rainawari and the fantastic rapport shared with Salim (boatman's son of our age) facilitated our frequent boating expeditions. It was essential to be discreet, as our families would never allow us to such risky endeavor. This clandestine activity made Billoo and me gel together. We would even do small home errands like getting bread from the baker (Kandur), getting newspaper, distributing naveed, getting new knitting designs for our mothers (Namoon), notes for our elder sisters, etc together. We had devised a special whistling tune to call out each other whenever we wished to meet.

Let us have a look at Billoo's appearance. His aura was magnetic-fair complexioned, tall & strongly built, he had flawless features with golden brown hair and a pair of alluring blue eyes (indicating his baptism). Billoo was compassionate and had a heart of gold, besides being congenial and jolly. Once we saw a poor Gujar boy scantily clad, shivering in the biting December cold. Billoo promptly took off his new check tweed pheran and gave it to the boy. Later on, he

cooked up a story as to how I did not oversee his 'pheran' properly while he was batting and someone stole it from the playground. I quietly bore the brunt of his mother's fury, as the basic cause was noble.

As we crossed the adolescent years and entered our late teens, Billoo blossomed into a dashing and handsome youngster. He displayed a golden beard and kept shoulder length hair (as was the order of the day in those times). I started noticing that the young, beautiful girls would look at Billoo with special interest and awe. His persona would leave everyone mesmerized. He remained unmindful of the adulation and his charismatic appeal increased manifolds in our initial years at college.

With the advancing years, our passion for cricket and films attained obsessive dimensions, club cricket and inter mohalla matches became regular affairs. Billoo's athleticism was evident in the cricket field as a fielder and attained its peak while obtaining the entry ticket for movies, he would swim and swivel over hundreds of heads to get the cinema tickets – small bruises and cuts would go unnoticed in the excitement of watching brand new movies, first day first show. The transportation was made possible by my father's English Raleigh bicycle, which was my prized possession. Billoo used to relax and sing the lilting filmi tunes on the carrier while I piloted from one place to another. The memory of Billoo singing in his melodious voice was a captivating experience.

Our friendship came to an abrupt halt when his father got transferred to Chandigarh and they shifted base there. Eventually, Billoo went for further studies to Bangalore and I went to Amritsar. The letters dried up slowly, thus all contact was lost.

Recently, I was waiting for a client in the coffee shop of a five – star hotel when a man in a group caught my attention. While the other three men were speaking animatedly, he sat there calmly. The group was sitting two tables away from me. I could see the side contours of this man and as he turned his face towards me, our eyes met, the recognition was instant. The thin receding golden hair, fair complexion, the same set of deep blue eyes captivating as ever, it was indeed my old friend Billoo. The fine & expensive tuxedo brought

back the memories of the check tweed pheran of old times.

We rose in unison and approached each other with open arms. The embrace was warm and full, looking at each other- misty eyed, not uttering a single word, with arms around each others shoulders, leaving behind his bewildered companions and my soon expected client, Billoo and I left to walk down the memory lane and relive our Shaalfa Days.

## HANGUL BYTES

(Sh. Bhupinder Tihu)

### PROGRESSIVE SMEARS

Recently I went to a gathering in a hi-end banquet hall, the occasion being 'kushalhom' ceremony of an acquaintance's grandson. The whole floor was reserved for the gala party. Fancy lights and decorative stalls adored the floor. A small child ( Maharaz) was sitting on a hugely decorated chair set on a stage with artificial flowers. His mother was standing next to him holding a napkin to blow his nose constantly. The poor child looked like a caged bird in the formal attire. In one corner the DJ was blaring hard rock music and some children were dancing erratically on the floor. The food/snacks stalls remained unattended but thankfully the heating flames were alive. Slowly the people made a beeline towards the snacks stalls.

The most excited person in the whole crowd was the host. Wearing a well-tailored dark suit with a matching tie the sixty-odd man was moving with the energy of a young boy. His childlike exuberance was charming. He greeted all the guests with a smile and a warm hug. Suddenly, Masterji entered with his family and the host greeted him with due reverence. Masterji was the perennial teacher who had taught almost half the Kashmiris, the other half being uneducated. He was eighty-two, but looked 15 years younger. His ramrod straight posture and small frame defied his age. The host started to impress Masterji with the finances that had made this party possible. Moreover, he emphasized that all the expenses were borne by him

not letting his MNC Executive son spend a single penny. Although, his son and daughter-in-law had rejected the whole idea as superfluous waste of money, but he had promised his dying wife a grand celebration on this day. He had as such spent nearly three-fourth of his money received as retirement benefits to make this day memorable. This might have been a reaction to the underlying dismissal as being a non-entity, by his relatives and friends. Second & the most fundamental reason to boast in front of Masterji was that he deemed the host as a dull student throughout his academic career and had often expressed a low opinion about his future. Perhaps, the host had invited Masterji to prove him wrong and hence this show of financial strength became imperative.

As you are aware that normally on such occasions the conversation veers to our unfortunate exodus and the lifestyle of pre-migration era is often compared with our present living. This gathering was no different and as such a heated debate started among a group of guests. Most of the people were of the view that the migration was a blessing in disguise for a subjugated community like us and that misfortune for a temporary period was a small price for the progress that our next generations achieved. Few opposed the present life and culture as in their view; the basic values had been compromised with, causing permanent damage to our identity.

I, along with Masterji, remained mute spectators to this hot debate thankfully the DJ intervened. The wives of these men dragged them to the dancing floor, ending the inconclusive discussion. Only one gentleman who castigated the poor civic & hygiene sense in the valley remained with us. He was particularly critical about the dry latrines that used to be shared by many families and the open filthy drains in the lanes of Srinagar. He felt that Mata Jagatamba had blessed our future generations with the gift of migration so that they prosper in a healthy & hygienic ambience. His arguments were based on facts so we chose to remain tightlipped.

He was eagerly waiting for his young daughter to arrive after appearing in an important interview for a high profile overseas job. Suddenly his phone rang

and he listened intently. Signs of dismay & shock were clearly visible on his face. When asked about the reason he sadly narrated that his daughter had missed the crucial interview as she was smeared with the dirty water of an overflowing gutter by a speeding vehicle messing up her clothes as well as the vital portfolio. This had happened near an up market & posh area in the Capital city.

The gentleman was furious and started to hurl choicest abuses at everyone in power for the insensitivity & hollow progress, which had smeared his daughter's dreams and glorious future.

Hearing his outburst, Masterji uttered the final words of wisdom, "Hangul shall remain Hangul wherever he lands."



**ORIENTAL TURTLE DOVE**

KASHMIRI NAME

**WAN KUKIL**



**STREAKED LAUGHING THRUSH**

KASHMIRI NAME

**SHEENA-PI-PIN**



# SHARAD KUMUD LOCHANYAI NAMAH

(Dr Chaman Lal Raina)

Namaskar to the **Divine Mother Sharada**, whose eyes look like the **Sharad Kumud**-the lotus of the autumn season. The Markandeya Purana puts emphasis on the Shardiya Puja of Nine days known as the Anushtthans or invocation of the Nava Ratra, which falls in the Shukla Paksha of Ashvin, of the Sharad Ritu/ season. Sharad means Paripakvata or maturity. The maturity can be of thought, word and deed with respect to time, place and situation. This is the beauty of Sharada Devi.

The Rigveda says: Pavakah Nah Sarasvati Vajibhir Vajinivati. Yajnyanam Vashtu Dhiya Vasu (1-131). The translation runs as: Saraswati- Sharada purifies the person who comes close to her.

She bestows knowledge, strength, prosperity and intellect to the devotees. May she help us to propitiate the Devas in the Vedic Yajnyas/ fire offerings!



## The Rig Veda says:

- Saraswati! " You are the very strength of Motherhood. You are Divine and the most learned one. We cannot understand the Divine impression, without your compassion and grace.
- O Mother! You lead us to perfection in our obligation to the Devatas!
- Saraswati! You are yourself the most glorious Goddess. You bless us with your glorious looks. You grant strength and valour to the brave. You enhance our intellect grants. O Sharada! You are without any trace of ignorance. You accompany the wise in accomplishing the noble deeds.
- Sharade! Give us strength, courage and bless us for performing the good and noble deeds, to make humanity nobler and wiser.
- She bestows knowledge, strength, prosperity and intellect to the devotees. May she help us to propitiate the Devas in the Vedic Yajnyas/ fire offerings!



**Sharada Devi** is the Presiding Devi of Kashmir. Since Sharada. Devi is the VAK of the Vedas, therefore, she is revered as the Saraswathi of the Puranas. Her presence is in the manifestation of the Eternal sound known as Shabda Brahman of the Upanishads and Nada of the Agamas and Tantras. Sharada is the Divine consciousness, higher than the five sheaths or coverings, as referred to in the Vedanta. Sharada is the Paripakvata/total emancipation of the human being, where awareness is considered at the Chaitanya. Thus, the human being considers "Etad Satyam-Tadaiva Satyam", in his own existence. It reflects that nothing is illusion, but appearance of illusion is the manifestation of That real. Sharada is not the symbol but the name of Pranava, manifest in AUM. Various are the names of the Sharada, and Sharada Sahsrnama speaks the glory of Shri Sharada with One Thousand Names. It is the Agamic approach to adore the Sharada Devi. In the Markandeya Purana, Sharada is adored as:

**“Mahavidya Mahavani Bharati Vak Saraswati,  
Arya Brahmi Kamadhenu Vedagarbha Cha Dhishwari”**

Pradhanik Rahasya 16

**Akshamala Ankusha Dhara Vina Pustaka Dharini**

Pradhanik Rahasya 15

She is the excellent Mother, possessing in her hands the garland of Rudraksha beads, goad, Vina and the four Vedas in her hands. These names have been given by Mahalakshmi to Sharada Devi.

**Sharada Devi Patu Nah**

**Saraswati Maha bhage Varde Vishwa Rupini**

**Kaamrupi Vishalakshe Vidyam Dehi Parmeshvari 1**

(OSaraswati! You are the great source of knowledge, giving credence to the great realization of the Absolute. You are extended in the whole universe. Desire is also your form, as you are the supreme sovereign excellence. Give me the boon of wisdom and knowledge.)

**Sharade Maya Drishta Vinapustaka Dharini**

**Hamsa Vahini Samyukta vidyadanam Kuru Mam 2**

O Sharada! I have seen you holding the Vedas and the Vina. You ride on the Swan. I seek the boon of Vidya –knowledge from you.2

**Prathamam Bharati nama, Dvitiyam Cha Saraswati**

**Tritiyam Sharada Devi Chaturtham Hamsavahini 3**

You are adorned with the name of Bharati-the eternal sound, Your second expression is that of Saraswathi. The third in the manifestation is Sharada. The fourth quintessential is of Hamsa Vahini, who is the symbol of Sattva.3

**Pancham Lokavikhyata Shashtam Vageshvari**

**Saptam Kaumari Prokhta, Ashtam Vara dayini 4**

You are adored as the Lokavikhyata, being exceedingly famous in the world, also you are revered as the Vageshvari-the manifestation of AUM.

**Navamam Buddhidhatri Cha, Dashmam Brahmacharini**

**Ekadashi Chandraganta Dwadasha Tu Bhuvaneshvari 5**

Your ninth incarnation is the giver of intellect and as the Brahmacharini in your tenth incarnation, you impart the knowledge of Brahman. In your eleventh manifestation you are the cosmic bell to uphold the universal flux. In your twelfth incarnation, you are the Divine Mother adored as Bhuvaneshvari.5

**Iti Shri Dwadash namani Trisandhya Pathet Narah**

**Tasya Vasti Jihwagre Sarva Shulka Saraswati**

Any person reciting these great twelve names at the time of Three twilights, gets higher merits. Divine Mother Saraswathi finds her abode on the tip of the tongue of that person.

**Shri Sharada Patu Nah! May Shri Sharada Devi protect us!**

ॐ श्री ज्वालायै नमः  
**AUM SHRI JWAALAAYAI NAMAH**  
नमस्तस्यै नमोनमः  
**NAMASTASYAI NAMO NAMAH**

Kashmir is the land filled with spiritual ecstasy. Shakti Pithas of Kashmir speak the glory of the Divine Mother, who is seen in the glory and beauty of ponds, lakes, mountains, hills and in microcosm and macrocosm. In and around the manifestation, we have a glimpse of the Great shakti known as Shri Mahavidya in the Bhawani Shasranama. This manifestation is revered as the मूल प्रकृति Moole Prakriti. The Divine Mother is revered as Shri Raginya, whose sacred Kunda is the world famous Tullamula spring. Kunda means a spring in the Sanskrit language. Shri Sharika is manifested in the Shri Chakreshwara at the Hari Parbat hillock. The abode of Shri Jyeshta Bhagwati is in the Mahadev range of hills. The Bhadrakali shrine reminds us of the great pine trees, where she is invoked on the Nava Raatra days. The shrine of Shri Jwaalaa Bhagawati lies in the Khrew area of Kashmir.

**Khrew** is the derivative of the Sanskrit word Kharwata, which means a mountain village. The Ishta Devi of this mountain range is Shri Jwaalaa Devi, and is revered as Mata Zaala in Kashmiri pandit ethos. She is the Ishta devi of many gotras. Her devotees are all Shaktas. Hence the Devi is invoked with the Agamic Mantras. She is Mantramayi Devi, an embodiment of the seed-syllables. Her Bijakshara Mantra is found in the Siddhakunjikaa Stitram, available in the Rudryaamala Gauri tantra, within the dialogue of Shiva and Parvati.

The translation runs as: My Namaskar be to that Devi, who abides as "Shakti/Energy" within all the embodied souls My Namaskar be to That Shakti, Namaskar to That Shakti, Namaskar- Namom- Namah to That Shakti alone.

श्री सुन्दरीं जगद्धात्रीं ज्वाला व्याप्त दिगन्तराम्

सुरैसिद्धैः भूपैः सुमुखीं नौम्यहं शिवाम्

**Jwaalaa Devi** is the Shri Sundari-- with the magnificent looks. She is beauty par-excellence. She holds this universe in her lap, and constitutes the eternal flame within, which spreads to the Ten directions, as described in the Agamas of Kashmir-All the Devatas, the Siddhas-perfect in the Yoga. Bhuupas the men with authority adore Her beautiful face as She is सुमुखि Sumukhi. I the devotee adore Her and pay my obeisance to Her, who is none else but शिवानी Shivaani Herself.

Jwaalaa Devi is revered as the

मूल त्रिगुणमयी चिदाग्नि कुण्ड सम्भूता

**CHIDAGNI KUNDA SAMBHUUTA**

She abides in the very recesses of the Etemal fire of consciousness, which is Pure Atman, or Samvit.

**Atharva Veda says:** The Devatas could not understand the quintessential of Shri Durga. Therefore, all the Devatas submitted before Devi and asked. "O Maha Devil Who you are and what are your?"

**She Said:** I am Absolute Brahman. I am transcendental one. It is because of Me that Purusha and Prakriti has evolved forth, which is both Void and non-void. I am Bliss for the Devatas and non-bliss for the Rakshasas. I am physical consciousness as well as transcendental understanding. I am both Brahman of the Upanishads and Shakti Swarupini Jwala of the Tantras.

I am the very nature of the Five cosmic elements and different from that five elements of Earth-Water-Fire Air-Space. I am whole universe. I am flame within the Eternal self, which consumes all that is not needed. I am the Vedas and Agamas. I



am Vidya/ Knowledge of the Yogis and avidya/ignorance of the men with egotism and nescience.

I alone abide in the Rudra-Shiva's incarntion in the Ashta murti and the eight Vasus. I move in the Twelve Adityas and the Vishva Devas.

I raise all the Mitra-Varuna-Indra -Agni and Ashvini Kumars.

### अहं सोमं त्वष्टारं पूषणं भगं ददामि

I hold both Soma-Tvashtaa, Pushaa and Bhaga. These are all the functionary devatas. The Three Potentials-Brahma Vishnu and Maheshvara function because of my will alone. I hold the Soma and Havi for the Yajmana, who makes the Anushtthana for Homa/Puja/Archana/ Samkirtana/ Naam Smirana.

I am Ishvari-- the Supreme Sovereign of this whole existence.

I have created the whole space. This is all, what Vedas stand for.

After giving a thought in the Atharva Vedic saying, it is concluded that Devi is the Supreme Mother. She is All that is to be seen, visualized and understood. She is the Primal cause of this universal flux. Durga in the form of Jwaalaa is revered with Bhakti, with Puja and Archana and through the specific Anushtthanas. Fire oblations are put to visualise the Eternal Jwaalaa. A fine exposition of Shri Durga is seen in the Markandeya Purana, Devi Bhagwatam, and the Tantra Shastras. Her glory has been sung in the Jwaala Sahsrnama.

Male and female elements supplement each other Agni is the Purusha aspect of Divinity and Jwaalaa is the Prakriti aspect of Divinity. In the Sanatana way of life. Agni is invoked for sacrificial oblations. Agni is the vehile to unite the Jivatma with Parmatma, and that is known as the Yogagni.



**GRAY BUSHCHAT**

KASHMIRI NAME

**DOFA TIRIV**



**EUROPEAN ROLLER**

KASHMIRI NAME

**NIEL KAAV**

# A TRIBUTE TO PROOF ML SHARABI



Papa to all his dear ones, Dad to his Children, Bhaijan to me, Sharabi Sahab to friends and prof Sharabi Sir to his Students, though your mortal remains have got dissolved in Pancha Mahabhutas yet your memories will always remain with us.

Prof Sharabi pyhsically you are no more with us but your commading voice will always remain with us. A light had taken a form and the same light has now merged with the ultimate Light. You were a Karmyogi and a staunch Shiv Bakht.

To me I have lost a teacher, a mentor and a well wisher till his last breath.

Bhaijan, as we used to call him, was a towering personality, a dignified ans always helpful person. He treated his student as his own children and helped so many by given them free tuition classes.

your loving memories will always be with all of us Sir.

He was a Crown in the family and loved all his, but the values you instilled in all of us, will be upheld.

May You Rest in Blissful Eternal Peace!

From Samast your Dear Ones.

**Contributed by Dr. K.K. Moza**  
**+91 9810197110**



**GOLDFINCH**  
KASHMIRI NAME  
**SEHARA**



**WHITE WAGTAIL**  
KASHMIRI NAME  
**DOBBAI**

# त्रिक स्वामी आचार्य राम जी को नमन

Mrs Jaya Sibb Raina

एकोऽहं बहुस्यां अन्तर्यामि का शक्तिपात होता नहीं,  
बहिर्यामि में ही लिप्त होकर, बन्धन से मुक्ति पाता नहीं,  
विद्युत् कण की भाँति विस्फुटित अग्नि की होती शिखा  
शैवी दीक्षा के लिए तत्पर है शिष्य की अग्रिम अभीप्सा  
इक तरंग से अनेक तरंगें संघटित हेतु निज आत्म समर्पण  
अष्टांग योग से मुदित होकर, करता है तृष्णा का विसर्जन  
रहस्यमयी दिव्य दृष्टि से अनुस्यूत होता तब वही सर्वदा  
प्रकाशमयी हस्त तूलिका से आकर्षित जब होता वही ज्ञानदा

त्रिकाचार्य की दृष्टि उद्दीप्त करती त्रिक दर्शन दीपक वत  
सुव्यवस्थित आगमन शैली स्पन्द सौम्य ज्ञान वत

श्री राम के ज्ञान विज्ञान से अनुशंसित होती पंचस्तवी  
त्रिक अध्ययन बीज ऐं श्रीं क्लीं मार्मिक है श्लोक द्वयी  
स्पन्द से स्पंदित होती ध्यान की पंचतरणी देवी कौलिनी  
भव भाव्य सम्भाव्य की त्रिक ज्ञान त्रयी, वही है मालिनी ।



# एक निवेदन, एक सम्बोधन

Jaya Sibuh on Vijay Dashmi

एक निवेदन, एक सम्बोधन  
ज्ञान है ! दीपक है! तेरे नाम  
ज्ञान की भाषा है अपरिमित  
सु-शोभित, सु-अलंकृत-- संतुलित

राम का बाण है अमोघ सर्वत्र सुव्यस्थित संदर्भित  
मान मर्यादा का रक्षक, शिक्षक का सत्त्व अभियान

देवताओं की सही पहचान  
शौर्य का है सम्मान  
शिव है त्रिशूल धारी  
तारकासुर के लिए प्रलयकारी  
कृष्ण का सुदर्शन है  
उपद्रव्यों के लिए विध्वंसकारी।

दुर्गा की गर्जन में निहित है  
पाश, मुद्गर, खड्ग और कृपाण  
सच तो यही है  
देवी देवता के है-----,  
न शस्त्र अस्त्र बस उपहार

यह है रिपु मर्दन के लिये बस एक टँकार।  
ज्ञान दीप को दीपक में समाना है  
आर्त नाद की है यह पुकार

# **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 : .....