

मातृका MĀTRKĀ
भातृका
 A CORE SHARADA TEAM REINCARNATION OF THE
 FOUNDATION INITIATIVE SHARADA SCRIPT

नमस्ते शारदे देवी काश्मीरपुरवासिनि
 त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥



Saraswati Vandana by Suresh Kardar



नवरु भूराप

Dr. B.K. Kaul Deambi

Lifetime achievement Award

**LEARN SHARADA
 TEACH SHARADA**

संस्कृति और सक्षयता को जानने की एक पहल

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संपादकीय / Editorial



Kuldip Dhar



Memento presented to Dr.Deambi



In picture;- Veena Bhat Pandita, Kusum Warikoo, Adesh Kaul

We celebrated Sharada day on 12th February this year on Gauri Tritiya as always. For us at Core Sharada team foundation, it is an important day. We take stock of what we have done and use this opportunity to listen to some of the greatest who have done wonderful work for Kashmiri literature, Kashmiri Culture related to Sharada in particular. Core Sharada team recognised the work of Shree B.K.Kaul Deambi and honoured him with "Life Time Achievement Award" in recognition of his extraordinary contributions in the field of Indian Epigraphy, particularly his exemplary research and scholarship on the Sharada script. His seminal work, including the "Corpus of the Sharada Inscriptions of Kashmir," has profoundly impacted the study of ancient scripts, serving as a vital resource of information and study material for scholars around the world. Dr.Deambi's dedication to advancing our understanding of India's rich historical and cultural heritage has earned him the highest respect among peers, scholars and students alike. His achievements exemplify a commitment to academic excellence and have significantly enriched the fields of Ancient Indian History, Culture and Archaeology.

The Core Sharada Team proudly bestows this Lifetime Achievement Award as a testament to Dr. Deambi's invaluable contributions and his enduring legacy in the academic community. The same was announced on Sharada day. The award was physically handed over to him by our team members at a function held on 14th March at Gurgaon.

We feel delighted and honoured to have been able to hear him personally on Sharada Day. We wish him a healthy and long life. During Sharada day we also had the opportunity to listen to Shree.Ketu Sekarji and Shree C.L.Rainaji. The programme was broadcast live on our facebook channel. **Wish you all a Happy Navreh in advance.**

कुलदीप पर

अस्मिन् वर्षे February-मासस्य १२ दिनाङ्के गौरी-तृतीया-दिने वयं सदैव इव 'शारदा-दिवसम्' आचरितवन्तः। Core Sharada Team Foundation इत्यत्र अस्माकं कृते एषः महत्त्वपूर्णः दिवसः अस्ति। एतावता कृतस्य कार्याणां विषये अस्माकं चर्चा अभवत्। तथा च वयं एतस्य अवसरस्य उपयोगेन काश्मीरीसाहित्यस्य, विशेषतया शारदासम्बद्धस्य काश्मीरीसंस्कृतेः कृते अद्भुतं कार्यं कृतवन्तः। केचन महनीयानां वचनानां श्रुतवन्तः। Core Sharada Team Foundation संस्था, Dr.B.K.Kaul Deambi महोदयस्य कार्यस्य मान्यतां दत्त्वा Indian Epigraphy क्षेत्रे असाधारणं योगदानं विशेषतया शारदा लिप्यां अनुकरणीयं शोधं विद्वतां च स्वीकृत्य, महोदयं "Lifetime Achievement Award" सम्मानितम्। "The Corpus of the Sharda Inscriptions of Kashmir", सहितं महोदयस्य मौलिककार्याणि प्राचीनलिपिनां अध्ययनं गहनतया प्रभावितं कृतवान्, विश्वस्य विद्वानां अध्ययनात् संशोधनसामग्रीणां च महत्त्वपूर्णसम्पदरूपेण कार्यं करोति।

भारतस्य समृद्ध-ऐतिहासिक-सांस्कृतिक-विरासतां विषये अस्माकं अवगमनं प्रवर्तयितुं Dr.Deambi महोदयस्य कार्यदीक्षतेन सहपाठिषु, विद्वान्सेषु, छात्रेषु च सर्वोच्चसम्मानः प्राप्तः। महोदयस्य उपलब्धयः शैक्षणिक-उत्कृष्टतायाः प्रति प्रतिबद्धतायाः उदाहरणं ददति, प्राचीनभारतीय-इतिहासस्य, संस्कृत्याः, पुरातत्त्वस्य च क्षेत्राणि महत्त्वपूर्णतया समृद्धानि कृतवन्तः।

Dr. Deambi महोदयस्य अमूल्ययोगदानस्य विद्वान्समुदायस्य च स्थायिविरासतस्य प्रमाणरूपेण Dr.Deambi महोदयाय Core Sharada Team Foundation संस्थाया "Lifetime Achievement Award" गर्वेण प्रदत्तः। शारदादिवसे अपि तथैव घोषितम्। अस्माकं दलस्य सदस्यैः १४ मार्च दिनाङ्के गुडगांवनगरे आयोजिते कार्यक्रमे तस्मै पुरस्कारः व्यक्तिगतरूपेण प्रदत्तः।

शरदा दिवसे Dr. Deambi महोदयस्य प्रवचनं श्रोतुं शक्नुवन्तः वयं हर्षिताः, सम्मानिताः च अभवाम। महोदयस्य सुस्वास्थ्यं दीर्घायुः च प्रार्थयामः। शरदा दिवसे Shri Ketu Sekhar जी तथा Shri C. L.Raina जी, महोदययोः भाषणं श्रोतुं अवसरः अपि अस्माकं प्राप्तः। अस्माकं facebook channel मध्ये आयोजनस्य live प्रसारणं जातम्। (Sanskrit translation by Smt Vinutha Saligram)



श्री ईशावास्य उपनिषद् (मंत्र - १३,१४,१५) / श्री रंभावामृ उपनिषद् (मंत्र -०३,०४,०५)

A.K.Razdan

अन्यदेवाहुः सम्भवात् अन्यदाहुरसम्भवात्।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे॥१३॥

मनुर्वैवाकः मभुवात् मनुर्वैवाकमभुवात्।
उति मुम्भ पीरलं च नमुस्विमपिरे॥०३॥

मन्त्र अर्थ: मंत्र १० और १३ लगभग एक जैसी है, केवल दो ही शब्द सम्भवात् असम्भवात् भिन्न हैं जिन के बदले मंत्र १० में विद्यया अविद्या का प्रयोग किया गया है। “ कहा जाता है कि समस्त कारणों के कारणस्वरूप परमेश्वर की पूजा करने से एक तरह का फल मिलता है और जो परम सत्य नहीं है, उसकी पूजा करने से दूसरी तरह का फल मिलता है। यह सब उन धीर पुरुषों (wisemen) से सुना गया है (इति शुश्रुम धीराणाम्), जिन्होंने इसका स्पष्ट रूप से वर्णन किया है”॥ इस मन्त्र से धीर पुरुषों से श्रवण करने की पद्धति प्रमाणित होती है। जब तक ऐसे प्रामाणिक आचार्य से श्रवण नहीं किया जाता जो भौतिक जगत (material World) में होने वाले परिवर्तनों से जरा भी विचलित नहीं होते, तब तक दिव्य ज्ञान की असली कुंजी प्राप्त नहीं हो पाती।

सम्भूतिं च विनाशं च यस्तद्वेदोभयगंसह।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते॥१४॥

मभुतिं च विनामं च मभुर्वैवाकमभुवात्।
विनामेन मृत्युं तीर्त्वा मभुर्वैवाकमभुवात्॥०४॥

मन्त्र अर्थ: “मनुष्य को चाहिए कि वह पूर्ण पुरुषोत्तम भगवान के दिव्य नाम, रूप, गुणों तथा लीलाओं के साथ ही अस्थायी देवताओं, मनुष्यों तथा पशुओं से युक्त नश्वर भौतिक सृष्टि (objective world of things and beings) को भली भांति जान ले। जब मनुष्य इन्हें जान लेता है, तो वह मृत्यु एवं अनित्य दृश्य जगत(impermanent visible world of objects) को पार कर लेता है और परमपिता परमेश्वर केशाश्वत राज्य में आनन्द तथा ज्ञान से युक्त शाश्वत जीवन भोगता है। (finds bliss in the everlasting kingdom of God)” ॥

हिरण्मयेन पीत्रेण सत्यस्यापिहितं मुखम्।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये॥१५॥

हिरण्मयेन पीत्रेण मभुर्वैवाकमभुवात्।
उत्तं प्रपन्नपावृणु मभुर्वैवाकमभुवात्॥०५॥

मन्त्र अर्थ: “ हे भगवान (हे पूषन् - the Vedic god), हे समस्त जीवों के पालक, आप का असली मुखमंडल तो आप के चमचमाते तेज से ढका हुआ है (सत्यस्य अपिहितम् the face of Truth is covered with a golden lid - हिरण्मयेन पात्रेण), O Pusan, O Practitioner of Truth, do open that golden covering - (तत् त्वं पूषन् अपावृणु सत्य धर्माय /कृपा करके इस आवरण को हटा लीजिए), so that I may behold You (दृष्टये)- और अपने भक्त को अपना दर्शन दिजीए - so that I may behold You.”॥



South Thal Barun is a ritual that heralds the spring season for Kashmiri Pandits. This plate filled with rice, yogurt, milk, walnuts, flowers, bread, pen, gold coin, and kreal pachh helps the community connect to its roots wherever they are in the world. A similar ritual is observed on the occasion of Navreh, which this year will fall on April 9, but the Navreh Thal includes one addition, the latest Panchang, Nyechapatri, too!



Bahurupagarbha Stotram MS

CST

कोर शारदा टीम द्वारा संकलन किया गया

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ॐ श्रीशिवाय नः ॥ ॥ ॥ ॥ ॐ ब्रह्मादिकारणातीतं स्वशक्त्या न
न्दनिर्भरम् ॥ नमामि परमेशानं स्वच्छन्दं वीरनायकम् ॥
कैलासशिखरासीनं देवदेवं जगद्गुरुम् ॥ पप्रच्छ प्रण
ता देवी भैरवं विगतामयम् ॥ श्रीभैरव्युवाच ॥ प्रायश्चित्ते
षु सर्वेषु समयोल्लङ्घन(ङ्घ)नेषु च ॥ महाभयेषु घोरेषु तीव्रोप
द्रवभूमिषु ॥ छिद्य(छि)द्रस्थानेषु सर्वेषु सदुपायं वद प्रभोः ॥
येनायासेन रहितो निर्दोषः साधको भवेत् ॥ श्रीईश्वर उ
वाच ॥ शृणु देवि प्रवक्ष्यामि रहस्यं परमार्थदम् ॥ सर्वपा

ॐ श्रीशिवाय नः ॥ ॥ ॥ ॥ ॐ ब्रह्मादिकारणातीतं स्वशक्त्या न
न्दनिर्भरम् ॥ नमामि परमेशानं स्वच्छन्दं वीरनायकम् ॥
कैलासशिखरासीनं देवदेवं जगद्गुरुम् ॥ पप्रच्छ प्रण
ता देवी भैरवं विगतामयम् ॥ श्रीभैरव्युवाच ॥ प्रायश्चित्ते
षु सर्वेषु समयोल्लङ्घन(ङ्घ)नेषु च ॥ महाभयेषु घोरेषु तीव्रोप
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येनायासेन रहितो निर्दोषः साधको भवेत् ॥ श्रीईश्वर उ
वाच ॥ शृणु देवि प्रवक्ष्यामि रहस्यं परमार्थदम् ॥ सर्वपा

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पप्रशमनं सर्वदुःखार्तिनाशनम् ॥ प्रायश्चित्तेषु सर्वेषु
तीव्रोपद्रवनाशनम् ॥ सर्वच्छिद्रापहरणं सर्वापद्विनि
वारणम् ॥ समयोल्लङ्घने घोरे जपाद्देवि विमोचनम् ॥
भोगमोक्षप्रदं चैव सर्वसिद्धिफलावहम् ॥ शतजापेन शु
द्ध्यन्ति महापातकिनो(नः) प्रिये ॥ तदर्धं पातकं हन्ति तदर्धेनोप
पातकम् ॥ कायिकं वाचिकं चैव मानसं स्पर्शदोषजम् ॥
प्रमादादिच्छया वापि सकृज्जाप्येन शुद्ध्यति ॥ यागारम्भे च
यागा
न्ते पठितव्यं प्रयत्नतः ॥ श्रोतव्यं च सदा भक्त्या परं स्वस्त्ययनं
महत् ॥
ब ग ३७

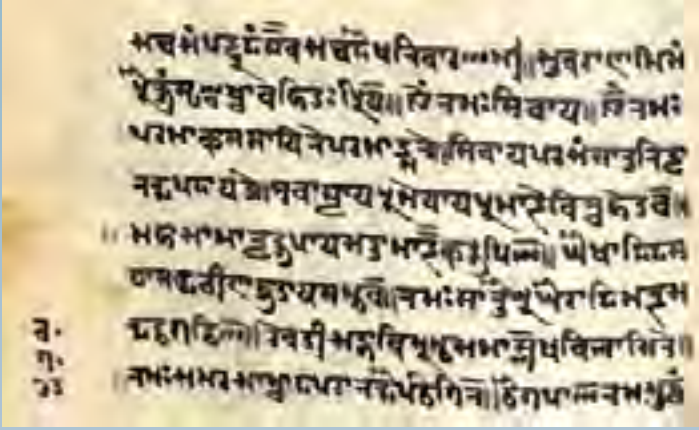
पप्रशमनं सर्वदुःखार्तिनाशनम् ॥ प्रायश्चित्तेषु सर्वेषु
तीव्रोपद्रवनाशनम् ॥ सर्वच्छिद्रापहरणं सर्वापद्विनि
वारणम् ॥ समयोल्लङ्घने घोरे जपाद्देवि विमोचनम् ॥
भोगमोक्षप्रदं चैव सर्वसिद्धिफलावहम् ॥ शतजापेन शु
द्ध्यन्ति महापातकिनो(नः) प्रिये ॥ तदर्धं पातकं हन्ति तदर्धेनोप
पातकम् ॥ कायिकं वाचिकं चैव मानसं स्पर्शदोषजम् ॥
प्रमादादिच्छया वापि सकृज्जाप्येन शुद्ध्यति ॥ यागारम्भे च
यागा
न्ते पठितव्यं प्रयत्नतः ॥ श्रोतव्यं च सदा भक्त्या परं स्वस्त्ययनं
महत् ॥
ब ग ३७

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नित्ये नैमित्तिके काम्ये रहस्यप्या(स्या)त्मनो(ऽ)पि वा ॥
निश्छिद्रकर
णं प्रोक्तं स्वभावपरिपूरकम् ॥ द्रव्यहीने मन्त्रहीने ज्ञानयो
गविवर्जिते ॥ भक्तिश्रद्धाविरहिते शुद्धिहीने विशेषतः ॥
मनोविक्षेपदोषे च विलोमे पशुवीक्षिते ॥ विधिहीने प्रमादे च
जप्तव्यं सर्वकर्मसु ॥ नातः परतरो मन्त्रो नातः परतरस्तवः ॥
नातः परतरः(रा) काचित्सम्यक् प्रत्यङ्गिरा प्रिये ॥ इयं समयवि
द्यानां राजराजेश्वरे(री)श्वरि ॥ परमाप्यायनं देवि भैरवस्य प्र
कीर्तितम् ॥ प्रीणनं सर्वदेवानां सर्वसौभाग्यवर्धनम् ॥

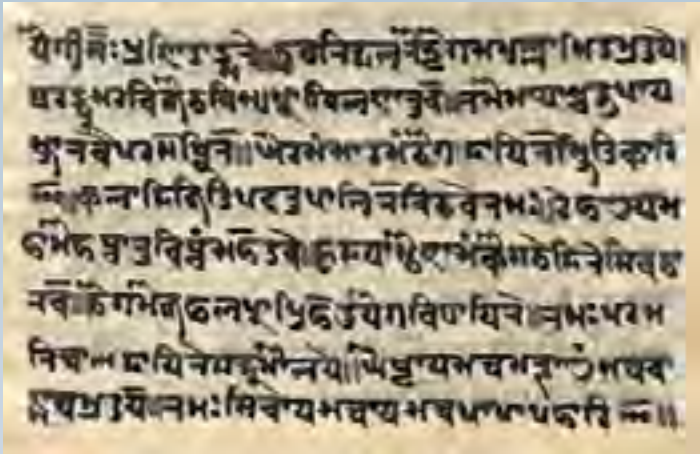
नित्ये नैमित्तिके काम्ये रहस्यप्या(स्या)त्मनो(ऽ)पि वा ॥
निश्छिद्रकर
णं प्रोक्तं स्वभावपरिपूरकम् ॥ द्रव्यहीने मन्त्रहीने ज्ञानयो
गविवर्जिते ॥ भक्तिश्रद्धाविरहिते शुद्धिहीने विशेषतः ॥
मनोविक्षेपदोषे च विलोमे पशुवीक्षिते ॥ विधिहीने प्रमादे च
जप्तव्यं सर्वकर्मसु ॥ नातः परतरो मन्त्रो नातः परतरस्तवः ॥
नातः परतरः(रा) काचित्सम्यक् प्रत्यङ्गिरा प्रिये ॥ इयं समयवि
द्यानां राजराजेश्वरे(री)श्वरि ॥ परमाप्यायनं देवि भैरवस्य प्र
कीर्तितम् ॥ प्रीणनं सर्वदेवानां सर्वसौभाग्यवर्धनम् ॥

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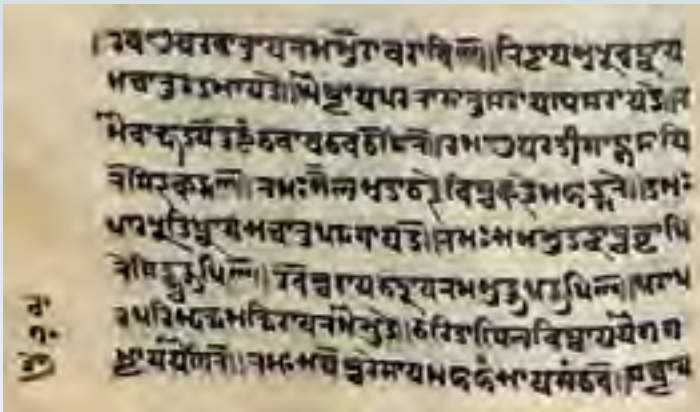
सर्वसंपत्प्रदं चैव सर्वदोषनिवारणम्॥ स्तवराजमिमं
 प्रोक्तं शृणुष्ववहितः(ता) प्रिये॥ ॐ नमः शिवाय॥ ॐ नमः
 परमाकाशशायिने परमात्मने॥ शिवाय परसंशान्तनित्या
 नन्दपदाय ते॥ अवाच्याय(या)प्रमेयाय प्रमात्रे विश्वहेतवे॥
 महासामान्यरूपाय सत्तामात्रैकरूपिणे॥ घोषादिदश
 धाशब्दबीजभूताय शम्भवे॥ नमः शान्तोद्गघोरादिमन्त्रस
 न्दर्भगर्भिणे॥ रेवतीसङ्गविस्रम्भसमाश्लेषविलासिने॥
 नमः समरसास्वादपरानन्दोपभोगिने॥ भोगपाणे नमस्तुभ्यं
 ब ग ३८

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योगीशैः पूजितात्मने॥ द्वयनिर्दलनोद्योगसमुल्लासितमूर्तये॥
 श्रत्प्रसरविक्षोभविसृष्टाखिलजन्तवे॥ नमो मायास्वरूपाय
 स्थानवे परमेष्ठिने॥ घोरसंसारसंभोगदायिने स्थितिकारि
 णे॥ कलादिक्षितिपर्यन्तपालिने विभवे नमः॥ रेहणाय म
 हामोहध्वान्तविध्वंसहेतवे॥ हृदयाम्भोजसंकोचभेदिने शिवभा
 नवे॥ भोगमोक्षफलप्राप्तिहेतुयोगविधायिने॥ नमः परम
 निर्वाणदायिने चन्द्रमौलये॥ घोष्याय सर्वमन्त्राणां सर्ववा
 ङ्मयमूर्तये॥ नमः शिवाय सर्वाय सर्वपापापहारिणे॥

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रवणाय रवान्ताय नमस्ते रावराविणे॥ नित्याय सुप्रबुद्धाय
 सर्वान्तरतमाय ते॥ घोष्याय परनादान्तचराय खचराय ते॥ न
 मो वाक्पतये तुभ्यं भवाय भवभेदिने॥ रमणाय रतीशाङ्गदायि
 ने चित्रकर्मणे॥ नमः शैलसुताभर्त्रे विश्वकर्त्रे महात्मने॥ तमः
 पारप्रतिष्ठाय सर्वान्तपदगाय ते॥ नमः समस्ततत्त्वाध्वव्यापि
 ने चित्स्वरूपिणे॥ रवेश्वराय रुद्राय न(स)मस्तरूपरूपिणे॥ पराप
 रपरिस्पन्दमन्दिराय नमो(ऽ)स्तु ते॥ भरिताखिलविश्वाय योगग
 म्याय योगिने॥ नमः सर्वेश्वरेशाय महाहंसाय शंभवे॥ चर्च्याय
 ब ग ३९

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चर्चि(र्च)नीयाय चर्चिकाय चराय ते॥ रवीन्दुसन्धिसंस्थाय महा
चक्रेश ते नमः॥ सर्वानुस्यूतरूपाय सर्व(र्वा)च्छादकशक्तये॥ सर्व
भक्त्या(क्षया)य सर्वाय नमस्ते सर्ववेदिने॥ रम्याय
वल्लभाक्रान्तदेहा
र्धाय विनोदिने॥ नमः प्रपन्नदुष्प्राप(प्य) सौभाग्यफलदायिने त
न्महेशाय तत्वार्थवेदिने भवभेदिने ॥ महाभैरवनाथाय भक्ति
गम्याय ते नमः ॥ शक्तिगर्भप्रबोधाय शरण्यायाशि(श)रीरिणे
शान्तिपुष्ट्यादिसाध्यार्थसाधकाय नमो(ऽ)स्तुते ॥ रवत्कुण्डलिनी
गर्भप्रबोधप्राप्तशक्तये ॥ आस्फोटनापटुप्रौढपरमाक्षररूपिणे ॥

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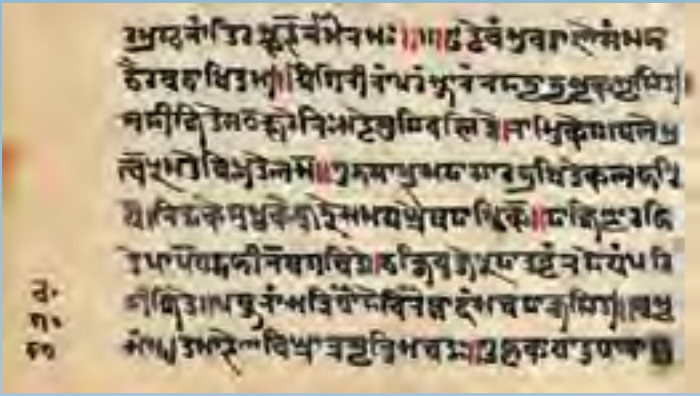
समस्तव्यस्तसंग्रस्तरश्मिजालोदरात्मने॥नमस्तुभ्यं महामीनरू
पिणे विश्वगर्भिणे॥ रेवारणिसमुद्भूतवह्निज्वालावभासिने॥
घनीभूतविकल्पात्मविश्वबन्धविलापिने॥ भोगिनीस्यन्द
नारूढप्रौढिमालब्धगर्विणे॥ नमस्ते सर्वभक्ष्याय परमामृ
तलोभिने नफकोटिसमावेशभरिताखिलसृष्टये॥ नमः
शक्तिशरीराय कोटिद्वितयसङ्गिणे॥ महामोहमलाक्रान्त
जीववर्च(र्ग)विबोधिने॥ महेश्वराय जगतां नमः कारणबन्ध
वे॥ स्तेनोन्मूलेनदक्षैकस्मृतये विश्वमूर्तये॥ नमस्ते(ऽ)स्तु महादे
व ग ४०

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समस्तव्यस्तसंग्रस्तरश्मिजालोदरात्मने॥नमस्तुभ्यं महामीनरू
पिणे विश्वगर्भिणे॥ रेवारणिसमुद्भूतवह्निज्वालावभासिने॥
घनीभूतविकल्पात्मविश्वबन्धविलापिने॥ भोगिनीस्यन्द
नारूढप्रौढिमालब्धगर्विणे॥ नमस्ते सर्वभक्ष्याय परमामृ
तलोभिने नफकोटिसमावेशभरिताखिलसृष्टये॥ नमः
शक्तिशरीराय कोटिद्वितयसङ्गिणे॥ महामोहमलाक्रान्त
जीववर्च(र्ग)विबोधिने॥ महेश्वराय जगतां नमः कारणबन्ध
वे॥ स्तेनोन्मूलेनदक्षैकस्मृतये विश्वमूर्तये॥ नमस्ते(ऽ)स्तु महादे
व ग ४०

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रमूढानां तिरस्कर्त्रे नमो नमः॥ इत्येवं स्तवराजेशं महा
भैरवभाषितम्॥ योगिनीनां परं स्थानं न दद्याद्यस्य कस्यचित्॥
अदीक्षिते शठे क्रूरे निःसत्ये शुचिवर्जिते॥ नास्तिके च खले मू
खे प्रमत्ते विप्लुते लसे॥ गुरुशास्त्रसदाचारदूषिते कलहप्रि
ये॥ निन्दके चुम्बके क्षुद्रे समयघ्ने(ऽ)थ दाम्भिके॥ दाक्षिण्यरहि
ते पापे धर्महीने(ऽ)थ गर्विते॥ भक्तियुक्ते प्रदातव्यं न देयं परि
दीक्षिते॥ पशूनां सन्निधौ देवि नोच्चार्य सर्वदा क्वचित्॥ अस्य
संस्मृतमात्रेण विघ्नान्शयन्ति सर्वतः॥ गुह्यका यातुधानाश्च
ब ग ४९

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वेताला राक्षसादयः डाकिन्याश्च पिशाचाश्च क्रूरसत्त्वा(त्त्वा)श्च
पूतनाः खेचरी भूचरी श्रै(चै)व शाकिनी डाकिनी तथा ये
चान्ये बहवो भूता दुष्टसत्त्वा(त्त्वा) भयावहाः नश्यन्ति सर्वे पठि
तस्तोत्रमन्त्रप्रभावतः व्याधिदुर्भिक्षदौर्भाग्यमारीमोहविषा
दयः गजव्याघ्रादयो (घोराः) दुष्टाः पलायन्ते दिशो दश ब्रह्म
राक्षसनागाश्च कूष्माण्डा भैरवादयः सर्वे दुष्टाः प्रणश्य
न्ति चेत्याज्ञा पारमेश्वरी॥ इति श्रीललितस्वच्छन्दभैरव
तन्त्रे बहुरूपगर्भस्तवराजः समाप्तः॥ ॥



Mata Rupa Bhawani (birth name Alakheshwari) was a great 17th-century Hindu mystic saint-poet of Kashmir. The worldly sufferings showed her the path of spiritual life. Her spiritual 'Guru' was her father Pandit Madhav Joo Dhar who initiated her into the mysteries and practices of yoga.



Bahurupagarbha Stotram MS

Transliteration by CST & Compiled by Vinutha Saligram

॥ ॐ मीमिवार्य नमः ॥

ॐ ब्रह्मणिकारं श्रीं भ्रमकृ
ननु निरुभा ।
नभाभि परमेमानं भ्रमकृन् वीरनयकभा
॥०॥
कैलाभमिपराभीनं देवदेवं एगङ्गुभा ।
पप्सु प्लुता देवी हरवं विगताभयभा ॥३॥

॥ मीहरवृवा ॥
प्रायस्त्रिंशु मत्रेषु मभयैल्लङ्ग(रु)नेषु ॥
भरुहयेषु भेषु श्रीपद्मवसुभिषु ॥३॥
स्मि(लि)म्भुनेषु मत्रेषु मद्रपायं वद पृष्ठे ।
येनयामेन रफिते निरुधः भाणके रुवेता
॥५॥

॥ मीरेश्वर उवा ॥
मृगं देवि प्रवृत्तमि ररुभुं परभाङ्गुभा ।
मत्रपापपुमभनं मत्रः पात्रि नमनभा ॥५॥
प्रायस्त्रिंशु मत्रेषु श्रीपद्मवनामनभा ।
मत्रस्मिन्परुं मत्रापस्विनिवारंभा
॥६॥
मभयैल्लङ्गने भेषु एपाद्देवि विभेणनभा ।
हेगभेष्पुं देव मत्रमिस्त्रिल्लावरुभा ॥७॥

मउरुपेन मुद्रुति भरुपाउकिने(नः) पिये ।
उरुत्तं पाउकं रुति उरुत्तैपपाउकभा ॥३॥
कायिकं वाणिकं देव भानमं
मृज्जदेधएभा ।
प्रभाण्डिमिष्ठा वापि मरुङ्गपेन मुद्रुति
॥७॥

यागारभुं ॥ यागारुं पण्डितं प्रयुजः ।

मेउवुं ॥ मद्र रुद्रु परं भ्रमृषनं भरुता
॥०॥
नितुं नैभिद्रुके काभृरुमृष्टा(भृ)ङ्गनेऽपि
वा ।
निस्त्रिंकरं पेरुं भ्रुवावपरिप्रकभा
॥००॥

द्रुकीने भ्रुकीने हनयेगविवस्त्रिं ।
रुक्तिम्भु विरुक्तिं मुद्रुकीने विमेषतः ॥०३॥
भनेविष्पदेष ॥ विलेभे पमुवीरिउ ।
विणुकीने प्रभादे ॥ एपुवुं मत्रकम्भु
॥०३॥

नाउः परउरुं भने नाउः परउरुभुवः ।
नाउः परउरुः(रा) काण्डभृका पृष्टिग
पिये ॥०५॥

उयं मभयविष्णुं राण्डेसुरे(री)सुरि ।
परभापृषनं देवि हरवभु प्रकीर्तिउभा
॥०५॥
प्रीनं मत्रदेवानं मत्रभे रुगृवत्तनभा ।
मत्रमंपद्रुं देव मत्रदेधनिवारंभा ॥
भुवराणभिमं पेरुं मृगंधावकिउः(उ) पिये
॥०६॥

॥ ॐ नमः सिवार्य ॥
ॐ नमः परभाकाममायिने परभाङ्गने ।
सिवार्य परमंमात्रुनिष्टुननुपद्रुय उ ॥०७॥
मवापृष(वा)पुमेषाष प्रभाउ विमृकउवे ।
भरुभाभानुरुपाय मद्रुभाङ्गैकरुपिल्ल
॥०७॥
भेधादिमणमवृगीरुद्रुय मभुवे ।
नमः मात्रैपुभेरादिभ्रुमनु रुगस्त्रिं ॥०७॥

रैवतीमङ्गविभुमभा श्लेषविलापिते ।
 नमः मभरभाभ्राणपरान्तैपठेगिते ॥३०॥
 हेगपाल नभमुहुं वैगीमैः प्रष्टिताङ्गने ।
 स्वयनिगुलनेष्टैगमभुलाभितभुयै ॥३०॥

षरङ्गमरविबैरुविभुष्ठापिलएत्रुवै ।
 नभे भायाभ्रुपाय भूत्रवै परभेष्टिते ॥३३॥
 भेरमभारमंहेगएयिते भ्रुडिकारिले ।
 कलादिभिडिपटत्रुपालिते विरुवै नमः ॥३३॥

रैरुल्लय भूभेरुष्टात्रुविष्टमरुतवै ।
 रुदयाभेएमंकेणहेदिते मिवरानवै ॥३५॥
 हेगभेरुदलप्राष्ट्रुत्रुवैगविणयिते ।
 नमः परभनिवाएयिते एनुभैलये ॥३५॥

भेष्टाय मत्रभ्रुल्लं मत्रवाष्ट्रुयभ्रुयै
 नमः मिवाय मत्राय मत्रपापापरारिले
 ॥३६॥
 रवल्लय रवात्रुय नभमुं रावराविले ।
 निष्टाय मुपुष्ट्रुय मत्रात्रुउभाय तै ॥३६॥

भेष्टाय परनाएत्रुएराय एएराय तै ।
 नभे वाक्युतये त्रुं रुवाय रुवहेदिते ॥३७॥
 रभल्लय रतीमाङ्गएयिते एिडुकुल्ले ।
 नमः मैलभुतारुं विष्टकरुं भूङ्गने ॥३७॥

उमःपारपुडिष्टाय मत्रात्रुपदगाय तै ।
 नमः मभमुतडाष्ट्रुपिते एिडुपुपिले ॥३८॥
 रवैष्टराय रुष्टय न(म)भमुपुपुपिले ।
 परापरपरिभ्रुनुभ्रुग्राय नभेष्टु तै ॥३८॥

रुडितापिलविष्टाय वैगगभ्राय वैगिते ।
 नमः मत्रैष्टरैमाय भूकंभाय मंरुवै ॥३९॥
 एचुय एचि(च)नीयाय एचिकाय
 एराय तै ।

रवीनुमत्रिमंभ्राय भूकण्ठैम तै नमः ॥३९॥
 मत्रात्रुमुत्रुपाय मत्र(वा)ष्ट्राणकमकुयै ।
 मत्ररुष्ट्रु(कृ)य मत्राय नभमुं मत्रवैदिते
 ॥३९॥

रभ्राय वल्लराकृत्रुष्ट्राचाय विनेदिते ।
 नमः पुपुष्ट्रुष्ट्रुप(पु) भैरागुदलएयिते
 ॥३९॥

उनुकमाय उडाष्ट्रुवैदिते रुवहेदिते ।
 भूकैरवनाषाय रुक्तिगभ्राय तै नमः
 ॥३९॥

मक्तिगमुपुं एाय मरुष्ट्रुयामि(म)रीरिले ।
 मात्रिपुष्ट्रादिभाष्ट्रुमाएकाय नभेष्टु तै
 ॥३९॥

रवडुल्लिनीगमुपुं एपापुमकुयै ।
 मुभैएनापष्ट्रुष्ट्रुपरभावरुपिले ॥३९॥
 मभमुवृभुमंष्ट्रुमिष्ट्रुल्लेष्ट्रुङ्गने ।
 नभमुहुं भूकभीनरुपिले विष्टगदिले
 ॥३९॥

रैवारिल्लमभ्रुमुतवक्रिष्ट्रुलावराभिते ।
 अनीरुतविकल्पुष्ट्रुविष्टगुविलापिते ॥४०॥
 हेगिनीभ्रुनुनारुष्ट्रुष्ट्रुभालरुगविले ।
 नभमुं मत्ररुष्ट्रुय परभाभ्रुतलैदिते ॥४०॥

नदकैएिमभावेमरुडितापिलमुष्ट्रुयै ।
 नमः मक्तिमरीराय कैएिष्ट्रुयमङ्गिले
 ॥४३॥
 भूकभेरुभलाकृत्रु एीववच(ज)विनेदिते ।
 भूकैष्ट्रुय एगुं नमः कारुष्ट्रुवै ॥४३॥

मुनेनुल्लेनदकैकभ्रुतये विष्टभ्रुयै ।
 नभमुं(ऽ)भु भूकैवनाष्ट्रु परभ्रुणङ्गने
 ॥४५॥

रुगु विने(ल्) भला वीट रुवमविनामिने ।
रुय ए विउमेधमनुनाय नभे नभः ॥५५॥

स्वद्वरगभाभ्वाऽऽवल्मुकुमकुये ।
नभभिमपुष्टय मवे(व)कैरल्केउवे ॥५६॥
रुपातीउ नभमुहुं नभमुं गुरुपिल्ल ।
रुभुकाय रिणभात्रुगारिल्ल ए रिगइधे
॥५७॥

पेमलेपाय लरुय रुक्रिउरं भलाङ्गनाभा ।
स्वराय भलाकुरुगुउभां तु नभे नभः ॥५८॥
रुयपुष्टय सुध्वां रुवाय रुवहेदिने ।
रुवां इन्धयां तु मवराय नभे नभः
॥५९॥

मयानं भुक्रुये अरअरमभारदाधिवे ।
अरतिअरभुदानं उरभुत्रुं नभे नभः ॥६०॥

उत्रुवं भुवगएमं भलाहैरवराधितभा ।
धेगिनीनं परं भूनं न एष्टुष्टु कभृगिउ
॥६०॥

मदीबिउं म० कुरे निःभट्टे मुगिवलिउं ।
नाभिके ए एले भुत्ते प्रभट्टे विभुउं लमे
॥६३॥

गुरुमाभूमदागारदधिउं कलरुपिथे ।

निनुके एभुके इदं मभयभुष एभिके ॥६३॥
एदिष्टुगकिउं पापे एदुकीनेऽथ गविउं ।
रुक्रियुक्ते पुष्टुवं न एथे परिदीबिउं ॥६५॥
पमुनं मत्रिणै एवि नेसुटां मवरा कृगिउं ।
मभुं मभुउभाउं विधात्रुमृत्रि मवतः ॥६५॥
गुरुका याउणनासु वैउला गवभाऽयः ।
राकिनुसु पिमागसु कुरभडा(डु)सुपुतनाः
॥६६॥

पिगरी रुगरी सु(गै)व माकिनी राकिनी
उषा ।

ये गानै गुरुवे रुडा सुध्मडा(डु) रुवावकाः
॥६७॥

नमृत्रि मवे पंउभेउभनुपुठावतः ।

वृगिदुक्रिउं सुगुभागीभेरुविधाऽयः ॥६८॥
गएवृभाऽथे (अरः)सुध्वाः पलायत्रुं दिमे
ऽम ।

रुक्रुगवमनागसु कुध्मएँ हैरवाऽयः ॥

मवे सुध्वाः पुष्टुमृत्रि गेष्टुल्ल पारभेसुगरी ॥६९॥

॥ ॥ उति मीललिउधुसुनु हैरवउत्रुं
गुरुपगुरुभुवगएः मभापुः ॥ ॥



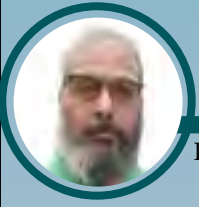
Errata



CST

We are extremely sorry for the following errors that crept in erroneously in Mātrkā Feb '24

1. There was an error in the name of Vinod Kumar & was mentioned as Vinod Koul against his name.
2. The surname has been wrongly spelt as Kachroo, instead of Umakant Kachru in his article.
3. CST Manuscript 'bhaṭṭotpalakṛtaṃ praśnājnānam' is compiled for Mātrkā by Vinutha Saligram and one of the CST teams has done the transliteration work. We failed to mention it.



लघुभट्टारक प्रणीत लघुस्तवी / लघुस्तवी क पूर्णतः लघुस्तवी

Dr. Ketu Ramachandrasekhar

(This is Verse 6: in continuation to the article series started in Feb 24 edition of Maatrika)

एकैकं तव देवि ! बीजमनघं सव्यञ्जनाव्यञ्जनं
कूटस्थं यदि वा पृथक्क्रमगतं यद्वा स्थितं व्युत्क्रमात् ।
यं यं काममपेक्ष्य येन विधिना केनापि वा चिन्तितं
जप्तं वा सफलीकरोति तरसा तं तं समस्तं नृणाम् ॥ ६॥

एकैकं तव देवि ! गीर्णमनघं मवृञ्जनाव्यञ्जनं
कूटस्थं यदि वा पृथक्क्रमगतं यद्वा स्थितं व्युत्क्रमात् ।
यं यं काममपेक्ष्य येन विधिना केनापि वा चिन्तितं
जप्तं वा सफलीकरोति तरसा तं तं समस्तं नृणाम् ॥ ६॥

Padartha: हे देवि O Goddess !, अनघम् Faultless, तव Your, बीजम् Bijaksara, एकैकम् Singly, सव्यञ्जनम् अव्यञ्जनम् with or without the vowels, कूटस्थम् stationed in the 3 kūta ie.groups of the mantra , पृथक् separate, , क्रमगतम् in sequence, यदि वा or व्युत्क्रमात् in any random order, स्थितम् situated. यं यं कामम् whatever desires, अपेक्ष्य with an anticipation, येन केन अपि विधिना by whichever method, चिन्तितं वा by merethinking , जप्तम् वा or by performing Japa, नृणां of men, समस्तम् all desires, तरसा quickly, सफली करोति renders it successful,

Shlokartha: O Mother! Your bijakṣaras which are whether singly or pristine in the three kutas of the panchdashi mantra, whether with consonants or without them, whether following the order of the mantra or without said order, whether used for any fulfilling a particular wish, whether merely thought about or repeated following any method; shall fulfill all the desires of people immediately in this birth.

Bhavartha: By the address 'देवि!', the author tries to suggest the Mother as the Supreme Light (दिव् to shine) who carries out the panchakrtyas, the fivefold activities of Srsthi, Sthithi, Samhara, Tirodhana & Anugraha. अनघम् Sinless Not only is Mother untainted, but She also purifies others. चिन्तितं जप्तम् वा While performing the japa of any mantra it is very important to contemplate on the Unity of 'Deity' 'Guru' 'Mantra' and 'Oneself': देवता गुरु मन्त्राणां भावयन्त्रैक्यम् आत्मना This is called as 'Mantra Chaitanya'.

Mantratha: सव्यञ्जनम् अव्यञ्जनम् With or without consonants The three bijas of Bala Mantras i.e. ऐं क्लीं सौः can also be chanted with just the Vowel elements. By shedding the consonants from the Bala mantra we get the Shuddhavidya mantra, i.e. as ऐं ईं औः



Reader's Feedback

CST

You are doing a great work which is needed to revive our culture n our forgotten Sharda lipi .You are giving your precious time to do this. Kudos to you for this wonderful work .My blessings to keep up doing social service to our Kashmiri community especially for the upliftment of our Kashmiri language n reviving Sharda lipi.

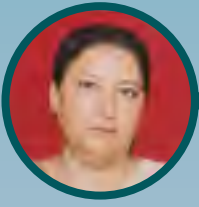
God bless you with good health n happiness. ओरजुव दोरकोठ तु लछत्रगुन आय ओस्यनवुKaruna Raina.

Namaskar Mahra! Just saw the Annual issue of Maetrika! Brilliant is the only word that comes to mind. The issue is very rich in content! A remarkable compilation of Kashmiri cultural ethos!Sanjeev Munshi

speechless .u r doing nice work Khemlata Ganjoo

I will share my comments on the magazine. I can see that a lot of effort has gone into getting the special issue together. Many congratulations to you and the team behind it. Umakant Kachru

Nameskar mahra !!This edition of Maatrika has come out very well. My complements to entire team for excellent work.Humble Pranam. Kuldeep Braroo



Alka Lahori

Language For Roots, Sharada For Civilization

Mother Tongue Day Special

21st February is a UN designated Mother Tongue Day; on this day in 1971 a nation called Bangladesh came into being; making it the only country in the world to have been created on the basis of language. Bangladesh had been resisting the hegemony of Islamabad, especially the domination of Punjabis in administration and its formidable army, the proverbial last nail in the coffin was imposition of Urdu as official language which acted as a 'red rag' and all hell broke loose. When it comes to Bengalis on both sides of the dividing line, they are parochial about their language and culture. So, a bloody 14-day war broke out between the two halves of Pakistan and Bangladesh became a sovereign country on 21st February, 1971.

Who else can know the pain of losing mother tongue than we, the Kashmiri Pandits, as aborigines of the divine land called Kashmir, even finds mention as Kashmira in many ancient and Holy Scriptures. It is the only place in India or maybe the world which has never undergone change or distortion of its original name through its millennia old civilizational journey. It retains the pristine purity of its name till today—Rishi Kashyap's 'Mär' (Mär is stagnant water body or lake) or Kashmir.

Mother tongue is the language which one is introduced to in the lap of mother. She is your first teacher and her lap is your first institution. So, mother tongue is as sacrosanct as mother in one's life. All its nuances like grammar, syntax, idioms, phrases, proverbs, sayings and other intricacies one naturally imbibes through social interactions as one grows in that linguistic atmosphere. There is never a laboured effort to learn the mother tongue, both grow on each other and nurture each other.

Language is the chief component or mainstay

of one's culture. Language is lost, culture is lost; and both grow in its own natural soil and ambience. Apart from language, Culture comprises many other aspects like literature, art, various social traditions, religious rituals, cuisine, costume etc. Literature is directly linked with language and both nourish and enrich each other. Literature means folk lore, poetry, prose drama, plays, fiction, short stories etc. Litterateurs have a greater role in not only enriching it, but maintaining and enhancing its purity and sanctity. When there was no written word or script, all these things were handed down from generation to generation in oral tradition. For example Heemal and Naaraj (folk Lore) and Lalla Vaakh have come down to us through word of mouth. The story of Heemaal and Naagraj in poetic form is enacted by Baands (folk dancers of Kashmir) and since Lal Vaakhs always had a social and spiritual message, these were handed down by family elders.

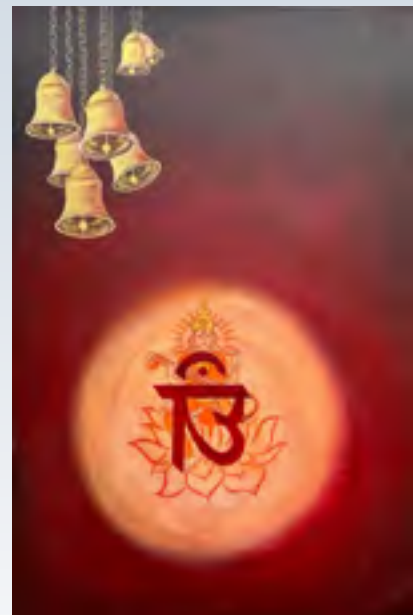
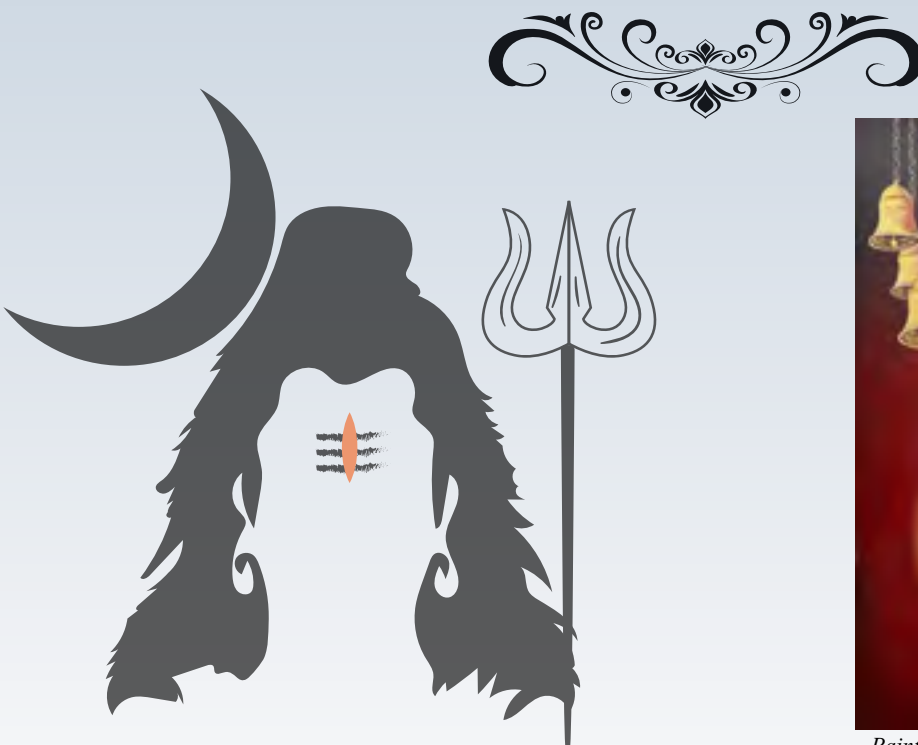
Sadly though, Kashmiri, very rich in language and abundance in literature, has no script of its own. Today it is either written in Nastaliq (Urdu) or Devnagri (Hindi) script. Urdu script is prevalent among Muslims in Kashmir and KPs in a state of exile for the past 34 years have been writing it in Devanagari. It is very heartening to see a plethora of literature being produced in Jammu by the exiled community, language workshops and Mushairas held periodically. There is, however, one school of thought, who believe that in ancient times Kashmiri was written in Sharda script; so a serious exercise at work to revive Sharda script and make it a viable tool for writing Kashmiri. Core Sharda Team has created a pictorial primer to help readers recognize and learn the alphabets. They have created a mobile app and web application by the name Satisar Sharada to facilitate

learning of Sharada reading / writing and also transliteration of Devanagari into Sharada. They also hold workshops for new learners and come out with a magazine 'MĀTRKĀ', and high-end corporate professionals of yore are engaged in this exercise. I think they deserve big applause from the community.

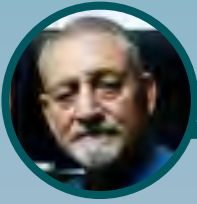
The only script today which is closer to Sharda is Gurmukhi. Many commentators say that languages like Sanskrit, Brahmi, Sharda and even Gurmukhi were considered sacred because all holy Scriptures were written in these scripts, they never reached the common man and remained restricted to upper and religious class, which hastened their extinction. That speaks to why our horoscopes are still cast in Sharda script. Though Holy 'Guru Granth Sahab' is written in Guru-Mukhi (from the mouth of Lord), Sikhs made it a common script for Punjabi and it has survived till date. Among all languages of the world Sanskrit is considered a complete language with a perfect grammar, but it never crossed the threshold of elite class, commoners were debarred from using this language which saw to its minimal use by common Indians, fact notwithstanding that it is the mother of all languages of India

and the sub- continent.

Post exodus and resultant widespread dispersal, we are trying to preserve Kashmiri as language for our posterity and also revive Sharda as script for writing Kashmiri. I say hats off to the resilience and perseverance of this community. Seeing the success and TRP ratings of listeners of Radio Sharda in Jammu, the Ad jingles in chaste Kashmiri, I am sure Language will survive a long time. And seeing the passion and determination of the Core Sharda Team, operating from different geographical locations in and outside India, I am in no doubt that they will make it happen that Kashmiri eventually will have its own script. Language connects us with our cultural roots, and Sharda connects us with our civilization. As a community which has been part of an uninterrupted cultural evolution revolving round the exalted Shaivite philosophy and traces its antiquity to the dawn of civilization, such efforts are a part of that process of that continuity.



Painting by Rakesh Kaul Deambi



Gokal Dembi

Śiva Sūtra Section 3 ĀNAVOPĀYA Shalokas 11-20

Commentary By Jai Deva Singh and Paintings by Artist Gokal Dembi



Sūtra 11 - प्रेक्षकानिन्द्रियाणि
Prekṣakāni Indriyāṇi

प्रेक्षकानि means spectators. इन्द्रियाणि means the senses. The senses (of the yogi) are the spectators (of his acting). Senses of the Yogi are introverted and thus behold the drama of the inmost self who delights in exhibiting the world drama.



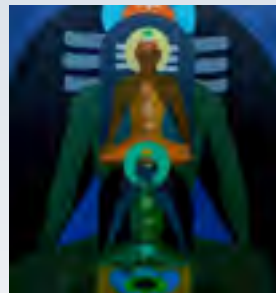
Sūtra 12 - धीवशात्सत्त्वसिद्धिः
Dhīvaśāt Sattva-Siddhiḥ

धीवशात् means through the higher, spiritual intelligence; सत्त्वसिद्धिः means realization of the inner Light of the Self. "Through the higher spiritual intelligence, there is the realization of the Light of the Self." Just as an actor can act out the sattva-the inner mental state only through great talent, even so the yogi can give expression to sattva (Inner Light) only through the higher spiritual intelligence.



Sūtra 13 - सिद्धः स्वतन्त्रभावः
Siddhah Svatantrabhāvah

सिद्धः means achieved. स्वतन्त्रभावः means the state of being Free. Freedom is achieved. Such a yogi attains full freedom to know and control the whole universe



Sūtra 17 - स्वमात्रनिर्माणमापादायति
Svamātraanirmāṇamāpādayati
Sūtra 17 - स्वमात्रनिर्माणमापादायति
Svamātraanirmāṇamāpādayati

स्वमात्र means the measure of consciousness i.e. that aspect of Consciousness which coagulates. निर्माण means production, creation, fabrication, formation. आपादायति effects, brings about, produces. "He can bring about forms in accordance with that measure or aspect of consciousness which is creative and in which he is established". Being established in Shudh Vidya, a yogi can create forms in accordance with the measure of the creative power of his consciousness.



Sūtra 14 - यथा तत्र तथान्यत्र
Yathā Tatra Tathā Anyatra

यथा means as. तत्र means there, in the body तथा means so. अन्यत्र means elsewhere. As he (the yogi) can manifest freedom in his own body, so can he elsewhere. As the Yogi can manifest freedom in his own body, so can he manifest it elsewhere also.



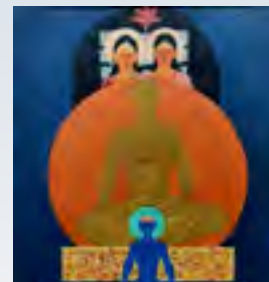
Sūtra 15 - बीजावधानम्
Bijāvadhānam

बीज means the source of the world. अवधानम् means attentiveness. "He should give full attention to the active light of consciousness, the source of the world." The Yogi should constantly direct his attention to Para Shakti (the Primal power of the divine) which is the source of the universe.



Sūtra 16 - आसनस्थः सुखं हृदे
निमज्जति Āsanasthah Sukham
Hrade Nimajjati

आसनस्थः Established in the highest power of Shakti; सुखं हृदे Lit, in the lake, here -- in the ocean of immortality ; निमज्जति means Steeped in, is plinged. "Established in the higher power of the divine shakti, he is, with ease, steeped in the ocean of immortality. If the yogi is firmly established in para shakti, he will be easily steeped in the highest bliss of self without any practice of concentration, meditation, etc.



Sūtra 19 - कवर्गादिषु महेश्वर्याद्याः
पशुमातरः Kavargādīṣu
Māheśvaryādyāḥ Paśu-
Mātarah

महेश्वर्याद्याः means Māheśvari and other deities. कवर्गादिषु means in the 'ka' group and other groups of letters. पशुमातरः means who are the mothers of the limited, empirical beings. Māheśvari and others who have their field of operation in 'ka' group and other groups of letters and are the mothers of limited beings (become their governing deities). The yogi who has attained Sahaja Vidyā (Śuddha Vidyā) should not become heedless. If he's not on the alert, he may be deluded by the deities presiding over letters like other ordinary folks.



Sūtra 18 - विद्या-अविनाशे
जन्म-विनाशः Vidyā-Avināśe
Janma-Vināśah

विद्या means Sahaja Vidyā; अविनाशे means so long as the vidya doesn't disappear ; जन्मविनाशः means there is disappearance (of the possibility) of another birth. "So long as Śuddha Vidyā doesn't disappear, the possibility of another birth for him vanishes completely." So long as Śuddha Vidyā is emergent, there is no further birth of the yogi.



Sūtra 20 - त्रिषु चतुर्थं तैलवदासेच्यम्
Triṣu Caturtham Tailvad
āsecyam

चतुर्थं means the fourth one (the Ātmic state of consciousness). त्रिषु means in all the three states of consciousness viz., waking, dreaming and deep sleep. तैलवत् means like (uninterrupted flow of) oil; आसेच्यम् means it should be poured into. The 4 states of Ātmic consciousness should be poured like (uninterrupted flow of) oil in the 3 states (of waking, dreaming and deep sleep). The yogi should take care that the 4th state permeates the 3 states (of Waking, Dreaming and Deep Sleep) & not only at their initial and even in the final stage even as oil permeates its receptacle completely.



Rakesh Kaul

CST - The Way Forward



Even though Core Sharada team has achieved many a milestone, but there are still many tasks to be completed and milestones to be reached.

Teaching: Currently we conduct 2-3 sessions in a year due to the bandwidth of limited teachers. Each session, teachers spend lot of time in assignment correction, feedback, uploading training materials and finally preparation of certificates. Our goal is to move towards animated training course which can aid students to take the training anytime as per their convenience. These training modules will be self-explanatory, have the materials embedded and also have auto generated certificates after every successful completion of training. The teachers will work on improving the content of the courses.

Maatrika: From last two years, we have reached more than 4500 readers directly and we have been working consistently on improving the contents of Maatrika . Even though currently the contents of Maatrika is multilanguage, but our goal is to have it exclusive Sharada only. We may reach that stage in 3-4 years . Our goal is also to add more of the research oriented contents for Sanskrit scholars.

Font: Even though, we have released the Satisar Sharda font but still this being the customized application does not help us to reach the students in large scale. We are trying to have some collaborations with Google and Microsoft to enable Sharada font in their applications. We have been working on this for the last one year and team will continue to pursue in the same. Also, currently our application does not work on Mac Apple machines and we are working on getting the application released for the Mac products. On the Kashmiri Font (Refer our Publication Koshur Praveshika) which was developed in collaboration with many scholars. Unicode based font is expected to be released in 2025.

Books : We have received many feedback on our Primer Volume 1 and Volume 2 and we will be publishing the revised editions in next one year. The revision is based on various feedback from students, scholars and plan is to add more details on manuscript reading and challenges in the new edition.

Education: We will continue to pursue with Government of Jammu and Kashmir to introduce the script in Primary schools . Also we will continue our collaborations with Universities to enable Sharada diploma courses for students

OCR: We are working in collaboration with few organizations on OCR development and we should have the software ready in next 2 years.

At the end, I want to thank all our readers for the trust shown and we are committed to fulfilling their expectations.



नायकु मिवु राऽनि ढायके

Master Zinda Kaul / Paramanana

श्री गनेशाय नमः

नायकु शिवु राजुनि दायको
विनायको! जय जय कार ॥

अस्तोत चान्य मा वनिथ ह्यको,
पाखंडु रोस्तुय बोज म्यान्य जारा
पाद चान्य शेरि ह्यथ हेरि बँनु थ्यको। वि०

सँन तु रोफ पाथ्यम नु रतना दिखो,
कथन म्यान्यन च्यय कन दार
ओश म्योन मँखतु च्येय पादन छको। वि०

बोड मार प्योमुत मा छिम नखो,
गँन चानि ह्यकहा लोचरिथ मार।
नतु कति सोरि बाल फ्यकव फ्यको। वि०

असुवुनि मँखु खसुवुनि अरको !
व्यंज वशात यिजि गछु बेदार,
पम्पोश लागुहय पूजि जम्बको। वि०

माजि हुंदि टाठि तु राजि जनको!
गनेश नावस चोर आदिकार
मे निशि च्नु तु सार्य सनकादिको। वि०

यूगस च्यय छुख मूलकुम्बको,
शय चान्य आसवुन्य मूलादार
बोगस छुय अमर्यत उदको। वि०

संसारु गामुत्य यंच छिम दिको,
बुजरस काँह छुम नु बुजरुक यारा
सूरुम आयिच्चार मनट्यव तु त्रको। वि०

वासना तीरन हुंद बु पाहको,
होल बोजुन गोम पहल यार,
मेति मा कांसि वुन्य ति छुम शको। वि०

परमानंद छुस बु चोन याचुको
सोवोंदु करुवुन नमस्कार
मानसु वाचकु बेयि कायको। वि०

मी गनेमाय नमः

नायकु मिवु राऽनि ढायके
विनायके! एय एय कार ॥

मभुंउ णांनु भा वनिष ह्रुके,
पापंनु रोभुव गेऽण भूनु णरा
पाऽ णांनु मेरि ह्रुष रुरि गँनु घुके। वि०

मँन तु रोऽ पाषुम नु रउना णिपे,
कषन भूनुन णुष कन णर
छेम भून भोपु णेष पाऽन रुके। वि०

गेरु भार भूभुउ भा छिम नापे,
गण णानि ह्रुकल लोऽरिष भार।
नतु कति मेरि गल ह्रुकव ह्रुके। वि०

मभुवुनि भोपु पभुवुनि मरके !
वृऽ वमाउ विऽि गळु गेऽण,
पभेम लागुरुष पुऽि णभुके। वि०

भाऽि कुंदि एऽि तु राऽि णनके!
गनेम नावम णेर मुऽिकार
मे निमि णु तु भांदु मनकाऽिके। वि०

वृगम णुष क्वाप भुल कुभुके,
मय णांनु मभुवुनु भुलाऽण
गेगम क्य मभद उ उऽके। वि०

मंभारु गांभुउ वण छिम णिके,
वृऽरम कौरु क्कम नु वृऽरुक यारा
भुरुम मुयिऽार भनट्टव तु उऽके। वि०

वामन उीरन रुंरु गु पाऽके,
कोल गेऽन गेभ पऽल यार,
भेति भा कंभि वुनु ति क्कम मके। वि०

परभानंद क्कम तु णेन वाऽणुके
भोवोंदु करुवुन नमभार
भानभु वाऽकु गेयि कायके। वि०



A.K. Razdan

आचार्य भट्ट नारायण कृत स्तवचिन्तामणि / मुण्डाद रुद्र नारायण कृत भुवणिकृति



ॐ नमः शिवाय ॥

ॐ सुगिरा चित्तहारिण्या पश्यन्त्या दृश्यमानया ।

जयत्युल्लासितानन्दमहिमा परमेश्वरः ॥१॥

यः स्फीतः श्रीदयाम्बोधपरमानन्दसम्पदा ।

विद्योद्योतितमाहात्म्यः स जयत्यपराजितः ॥२॥

प्रसरद्विन्दुनादाय शुद्धामृतमयात्मने ।

नमोऽनन्तप्रकाशाय शङ्करक्षीरसिन्धवे ॥३॥

द्विष्मस्त्वां त्वां स्तुमस्तुभ्यं मन्त्रयामोऽम्बिकापते ।

अतिवाल्लभ्यतः साधु विश्वङ्गो धृतवानसि ॥४॥

संहतस्पर्शयोगाय स्मपूर्णामृतसूतये ।

वियन्मायास्वरूपाय विभवे शम्भवे नमः ॥५॥

भिन्नेष्वपि न भिन्नं याच्छिन्नेष्वच्छिन्नमेव च ।

नमामः सर्वसामान्यं रूपं तत्परमेश्वरम् ॥६॥

प्रणवोर्ध्वार्धमात्रतोऽप्यणवे महते पुनः ।

ब्रह्माण्डादपि नैर्गुण्यगुणाय स्थाणवे नमः ॥७॥

ब्रह्माण्डगर्भिणीं व्योमव्यापिनः सर्वतोगतेः ।

परमेश्वरहंसस्य शर्त्तीं हंसीमिव स्तुमः ॥८॥

निरुपादानसम्भारमभित्तावेव तन्वते ।

जगच्चित्रं नमस्तस्मै कलाश्लाघ्याय शूलिने ॥९॥

मायाजलोधरात्सम्यगुद्ध्यत्य विमलीकृतम् ।

शिवज्ञानं स्वतो दुग्धं देह्येहि हरहंस नः ॥१०॥

षट्प्रमाणीपरिच्छेदभेदयोगेऽप्यभेदिने ।

परमार्थैकभावाय बलिं यामो भवाय ते ॥११॥

अपि पश्येम गम्भीरां परेण ज्योतिषाभितः ।

उन्मृष्टतमसं रम्यामन्तर्भव भवद्गुहाम् ॥१२॥

नमस्तेभ्योऽपि ये सोमकलाकलितशेखरम् ।

नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम् ॥१३॥

भगवन्भव भावत्कं भावं भावयितुं रुचिः ।

पुनर्भवभयोच्छेददक्षा कस्मै न रोचते ॥१४॥

यावज्जीवं जगन्नाथ कर्तव्यमिदमस्तु नः ।

त्वत्प्रसादात्त्वदेकाग्रमनस्कत्वेन या स्थितिः ॥१५॥

शाखासहस्रविस्तीर्णवेदागममयात्मने ।

नमोऽनन्तफलोत्पादकल्पवृक्षाय शम्भवे ॥१६॥

वाङ्मनः कायकर्मणि विनियोज्य त्वयि प्रभो ।

त्वन्मयीभूय निर्द्वन्द्वाः कच्चित्स्यामपि कर्हिचित् ॥१७॥



जगतां सर्गसंहारतत्तदितनियुक्तिषु ।

अनन्यापेक्षसामर्थ्यशालिने शूलिने नमः ॥१८॥

व्यतीतगुणयोगस्य मुख्यध्येयस्य धूर्जटेः ।

नामापि ध्यायतां ध्यानै किमन्यालम्बनैः फलम् ॥१९॥

नमो नमः शिवायेति मन्त्रसामर्थ्यमाश्रिताः ।

श्लाघ्यास्ते शाम्भवीं भूतिमुपभोक्तं य उद्यताः ॥२०॥

कः पन्था येन न प्राप्यः का च वाङ्मोच्यसे यया ।

किं ध्यानं येन न ध्येयः किं वा किं नासि यत्प्रभो ॥२१॥

अर्चितोऽयमयं ध्यात एष तोषित इत्ययम् ।

रसः स्रोतः सहस्रेण त्वयि मे भव वर्धताम् ॥२२॥

नमो निःशेषधीपत्रिमालालयमयात्मने ।

नाथाय स्थाणवे तुभ्यं नागयज्ञोपवीतिने ॥२३॥

अज्ञानतिमिरेस्यैकमौषधं सम्स्मृतिस्तव ।

भव तत्तत्प्रदानेन प्रसादः क्रियतां मयि ॥२४॥

नमः शिवाय निःशेषपुरुषार्थप्रसाधकः ।

प्रणन्तव्यः प्रणामोऽपि यदिय इह धीमताम् ॥२५॥

मग्नैर्भामि भवीम्भोधौ निलये दुःखयादसाम् ।

भक्तिचिन्तामणिं शार्वं ततः प्राप्य न किं जितम् ॥२६॥

निरावरणनिर्द्वन्द्वनिश्चलाज्ञानसंपदाम् ।

ज्ञेयोऽसि किल केऽप्येते ये त्वां जानन्ति धूर्जटे ॥२७॥

निर्गुणोऽपि गुणज्ञानं ज्ञेय एको जयत्यजः ।

निष्कामोऽपि प्रकृत्या यः कामनानां परं फलम् ॥२८॥

श्रीरत्नामृतलाभाय क्लिष्टं यत्र न कैः सुरैः ।

तत्क्षीरोदधमैश्वर्यं तवैव सहजं विभो ॥२९॥

नमो भक्त्या नृणां मुक्त्यै भवते भव तेऽवते ।

स्मृत्या नुत्या च ददते शम्भवे शं भवेऽभवे ॥३०॥



“Hur Okdoh” on February 25 marked the start of the fortnight long Herath festival for Kashmiri Pandits. The first 6 days of this fortnight are reserved for cleaning up the entire household and surroundings to prepare for the Festival of Herath or Shivratri!



Sharada Mata Temple - Repository of Faith, Legends and Reverence

Upendar Ambaradar

Kashmir, a repository of an ancient culture, rich heritage and time-tested traditions abounds in unequalled mysticism and piousness. The unsullied serenity and spiritual ambience of the holy land instantly unites us with its illustrious past. Folklore, ancient stories, legends and word of mouth tales rooted in majestic traditions remind us of our exalted spiritual, religious and cultural past. They keep our hopes and faith alive and afloat.

Likewise, the famed Sharda temple situated in Krishanaganga Valley shares a history that stretches back into thousands of years old legacy. Sh. Janki Nath Dhar, an erstwhile resident of the village Bamhama, district Kupwara (Kashmir) visited Sharda Shrine in August 1947 for the last time. Despite his declining age and lengthy passage of time, he still retains the obsessive reverence for the Sharda Mata Shrine. Sharing the cherished moments of his visit with the author, Sh. Dhar recounted that Goddess Sharda was the most revered, most talked about and one of the tallest indigenous deity of the Kashmiri Pandits in the times of yore. The temple was also venerated as one of the holiest shrines of Kashmir as faith in the Goddess Sharda resonated down the ages transcending social, cultural and belief affiliations. During a long interaction with the author, Sh. Dhar revealed that Sharda Shrine situated in the now nondescript area of Drov, in Krishanaganga Valley in now Pak occupied Kashmir was a religious heartland in the days bygone. The entire neighborhood of Krishanaganga Valley was regarded as the holy domain of the Goddess Sharda.

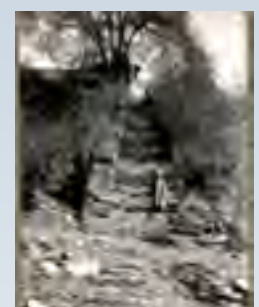


*Remains of Sharda Temple complex. This photo was taken on 12th April 2003.
Photo Courtesy: Hanif Ghazal*

Recapping the fondest memories of his visit to the temple, Sh. Janki Nath Dhar nostalgically recalled that the pilgrimage route commencing from his native village of Bamhama would lead to the village of Laderwan, situated at about four kms. from Bamhama. It would take two hours to foot the distance from Bamhama to Laderwan, both the villages lying on the Chowkibal road. He recollected that the pilgrims would make a night stay mostly at the village Zurhama, which is about 3 to 4 kms away from Laderwan, though some would prefer Laderwan for the same. The village Zurhama was wholly inhabited by Muslim households at that time. At Zurhama, the devotees would commonly make a night stay near the village water-mill. The pilgrimage trek from Zurhama village would take a steep ascent towards Bundookpal, which is about six to seven kms away from here. Bundookpal, also known by the alternative name of Ganeshpal, is a dense forest populated by huge Pine and Deodar trees. Kashmiri Pandits identified the huge boulder of Bundookpal with the image of Lord Ganesh. They would accordingly engage themselves in performing pooja with the 'Roth' (sweetened home-made rotis) carried by them. Dudhniyal, the next village on the pilgrimage

path, was situated on the bank of the legendary Krishanaganga river. About twenty five to thirty Muslim households existed in the village at that time. Many pilgrims would prefer to spend the night at Dudhniyal, while others would move ahead. A three to four feet wooden foot-bridge held in position by suspended iron ropes, locally known as 'Zampakadal' would ferry the pilgrims across the Krishanaganga river. Marhom (Marhoma) was the next village ahead, which is at a distance of 10-11 kms. from Dudhniyal. About three kms. ahead of Marhom, was the village of Khargam. A lone Kashmiri Pandit, native of Seerjagir, Sopore owned a shop at Khargam. On the last leg of the pilgrimage was a small 'Zampakadal' type wooden foot-bridge, locally known as 'Sharda Kadal', which would lead to the village Shardi.

The village Shardi has a plain area in the beginning, which would extend gradually towards an upland elevation. Recapitulating further, Sh. Dhar recounted that shopkeepers comprising both Muslims and Kashmiri Pandits, had their shops situated on the left side of the approaching shrine path. The temple was situated on a small hillock, which overlooked the surrounding Shardi village. The temple is said to have occupied an area of about four kanals of land. Sharda temple was intermediately positioned, located about thirty feet from the last stone-step of the staircase. An appreciable area of the temple courtyard had a lavish spread of chiseled stones. The inside enclosure of the temple was somewhat arched, occupying an area of about fourteen feet. The holy 'Shila' comprising the sanctum sanctorum occupied a central place inside the temple. The temple built of massive rock stone blocks had a wooden roof with a heavy double panel wooden door laced with a stout fastening iron chain on the outside. The devotees with overriding devotion would pay obeisance to the holy 'Shila' amidst sacred chants, bhajans, tolling of bells, burning of incense sticks and dhoop. Flowers and milk usually mixed with saffron were offered to the holy 'Shila' accompanied by vermilion application.



Old pictures of Sharda Mata temple

The stone staircase was braced by stone-walls on both sides with an accompaniment of a decorous entry gate-way. The temple was approachable both from Muzaffarabad town, now in Pakistan occupied Kashmir, and by the Chokibal road along the west bank of Krishanaganga river branching from the frontier district of Kupwara (Kashmir). Amongst the temple priests, Pt. Nand Lal Laderwani was the lone priest, who was permanently settled at Shardi village along with his family. He owned a house and a piece of cultivation land, where he would raise maize. A few dharmshalas numbering 5-6 also existed on the left side of the temple courtyard, where the pilgrims would stay. According to Mr. Dhar there were two 'Havan-Kunds' of about 4x4 feet dimensions, which were 10-12 feet away from the dharmshala and

were used for offering sacrificial oblations. A water flow believed to have its' origin from the celestial 'Amrit Kund' beneath the holy 'Shila' could be spotted on the left side of the approaching path of the temple.

It would eventually mingle with the meandering Krishanaganga river after ascending down. A little away from the temple courtyard on the right side was the imposing Sharda village fort. A small pathway from the temple courtyard would also lead to the fort, though it remained mostly in disuse.

About 200 feet away from the temple premises overlooking the enthralling Sahradi village. A few nomadic settlements could be spotted here at that time. Maize cultivation and cattle rearing were their main stay and source of sustenance. Their belief in the Goddess Sharda, popularly remembered as 'Sharda Maie' was steadfast as they had unwavering faith in the Goddess. The native Muslims spoke of Her as bestower of success, prosperity, good luck, nourishment and bounteous crops. During unsavory situations and troubled times, they would pray and petition Her for protection and shelter. Sh. Janki Nath Dhar also revealed that the native Muslims would also offer a part of their maize crop to 'Sharda Maie' as an offering of thanks after harvesting crops. They also held a strong belief that Sharda Maie would never let them down and would steer them through tumultuous times and hardships. The trust and sureness in the Goddess Sharda was so enormous that Muslim shopkeepers selling milk would refuse to accept money from Kashmiri Pandit pilgrims once they would become aware that the milk offering was for the Goddess. Ganga Ashtami also known as Sharda Ashtami falling on Bhadrapada Shuklapaksh Ashtami, locally known as Bhaderpeth Zoon Pach Athum, was the most enthusiastically looked forward festival. The festival would last six to seven days. The temple teemed with devotees and would buzz with religious activities and fervor. The pilgrims would immerse themselves in heartfelt and meaningful prayers and would get blessed and spiritually rewarded in entirety. The sacrificial offering of a male sheep performed on Bhadrapada Shuklapaksh Navami, a day after Ashtami was a part of Sharda temple ritual. It was effected in a space reserved for the said offering in the backyard spot below the temple staircase. The offering of 'tahar charvun' (rice cooked with turmeric powder and oil and mixed with cooked sheep liver)

was also a part of the temple ritual on Bhadrapada Shuklapaksh Navami. The temple priest would invariably get the shoulder blade meat portion of the sacrificial offering on the said day. Many of the devotees would also prefer to make vegetarian offering of halwa and kheer. As per a popular folklore widespread in Krishanaganga Valley and its neighborhood in not too distant past, Lord Krishna is believed to have made a sojourn to the said area to meet Pandvas during their wandering in exile.

In commemoration and remembrance of the said memorable and monumental event, the native river Ganga is believed to have been renamed as Krishanaganga in honor of Lord Krishna by the residents of the land. In addition to it, the visit Lord Rama, Mata Sita and Lakshmana to the said region during their exile also formed a part of the centuries old native legend.

Suffice to say that Sharda Mata shrine is a part of our native identity and collective faith asset of thousands of years old civilizational heritage of Kashmir. Irrespective of the social and cultural diversity and beliefs, the reverence and faith for Sharda Mata is integrated fully into our local culture, religion and folklore. The numerous legends, stories, oral narratives and myths woven around the Goddess Sharda have not only immortalized but also historicized Sharda Mata Shrine. Unquestionably the Goddess Sharda's sovereign authority and hold over the entire region extending from Krishananga Valley to Kashmir region constitutes a sort of our folklore emblem. It is due to Her overpowering and overbearing presence that Kashmir is known as 'Sharda Mandal, Sharda Desh or Sharda Peeth', the age-old script of Kashmir as "Sharda", the forest near Sharda Shrine as 'Sharda Van' and the connecting bridge to the shrine as "Sharda Kadal".

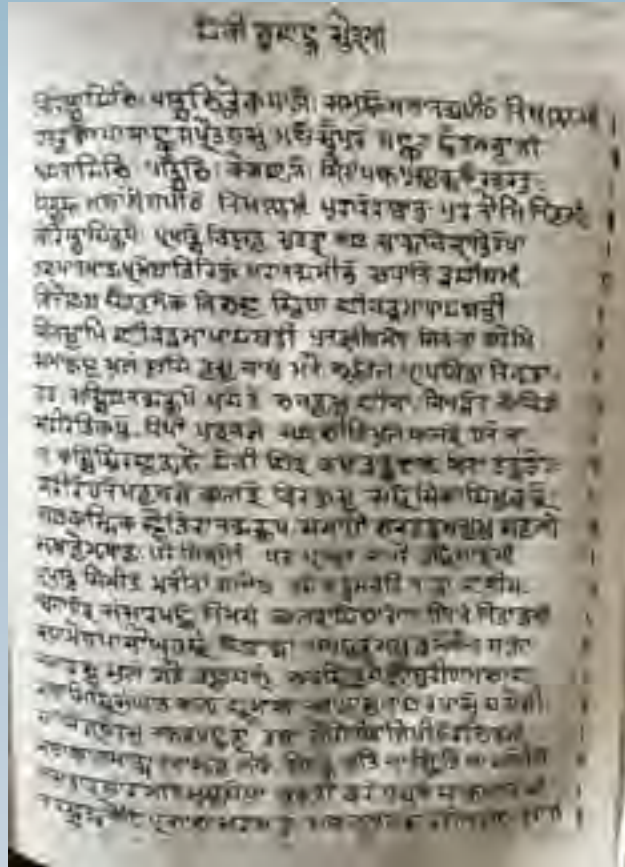


On March 17, 'Teel Atham' marked the culmination of the Shivaratri festivities with pooja, offered along with a number of oil lamps being lit.

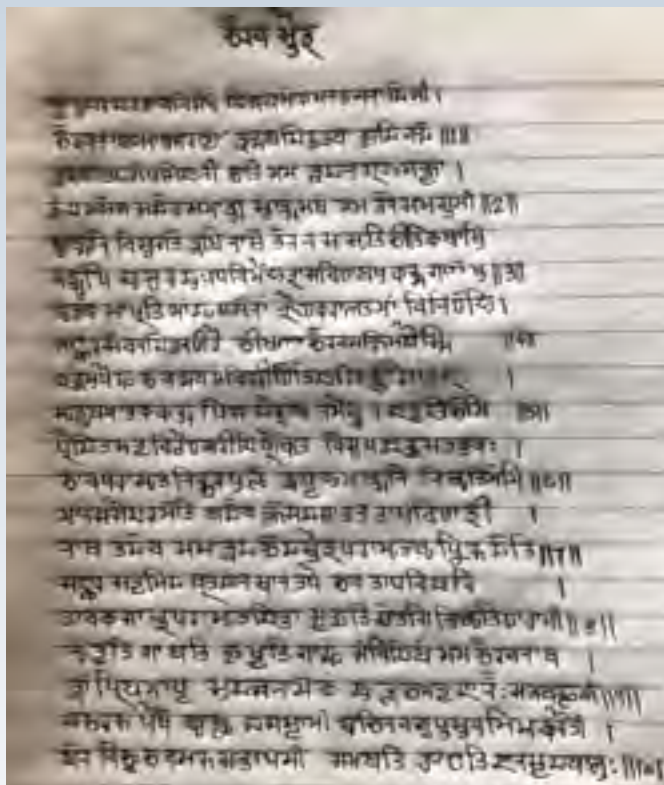


Handwritten by AK Razdan

Hand written Sharada Script



Team CSF completed 28 verses of Sri Adi Guru Shankracharya’s “DEVI BHUJANG STOTRAM” in Sharda Lipi. The good news was shared with our patrons on March 14, 2024



Acharya Abhinavgupt composed Bhairav Stotra, rendered here in Sharada Script.



Master Zinda Kaul

शीना वोलुन / मीना वोलुन

शीना वोलुन तु जूनूगाश ह्यू फर्शा त्रौवुन
सन्यर तु उगन्यर फंब तूदन तल वेपरावुन
खरवुन तु मलकुत कूत सौंदर तु प्रोन बासनावुन
अकी जामुक नाल दोल बाल पाथुल हावुना शीना।

अनुग्रह वर्शन हावि यिथ देवदर्शन कुनुय,
द्युत गालिथ एकरस थावि पतु कुन कुनुय,
वुजुन तु शौंगुन ज्योन मरुन , युन तु गछुन कुनुय,
अंदर तु न्यबर प्रेममय पर तु पनुन कुनुया शीना।

यि शीन डीशित याद प्यवान छुम जोगीराये,
येम्य सूर मलुमुत नूर बदनस तु हीयी पोशकाये ,
सर्वस्य त्यागुक इश्टदेवुनि लोलु तु माये,
बो पार्थ लगहस जूय चालि तु सन्यास त्राये ॥ शीना।

नजार वुछुवुन क्याह सना अज सु प्रसन आस्या?
बामस प्यठ जन पूर्न चंद्रम खसन आस्या?
मानय सु पम्पोश दूर मुचरिथ असन आस्या?
सदरस तल तु मंदछित मोक्तु वसन आस्या? शी।

वसवुन यि चंद्रम म्योन चेतस पाव्यस नाये?
या शामु सुबहुक सोजि दिल म्योन बाव्यस नाये,
यख बस्तु थर नतु म्योन तस्वीर हाव्यस नाये,
कुनि पाठ्य कांछा माय स्नेह वुजुनाव्यस नाये। शीना।

मीना वोलुन तु इनुगाम कू ढक्का शेवन
भतुर तु उगतर ढंग दुदन उल वेपरावन
परवन तु भलकुत कुत भौंर तु पोन गभनवन
मकी रभुक नाल दोल गल पाथुल हावुना मीना।

मनुगैर वसन का वि विष टैवदसन कुनुय,
दुत गालिष एकरस थावि पतु कुन कुनुय,
वुजुन तु शौंगुन ज्योन मरुन , युन तु गछुन कुनुय,
अंदर तु न्यबर प्रेममय पर तु पनुन कुनुया मीना।

यि मीन डीशित याद प्यवान छुम जोगीराये,
येम्य सूर मलुमुत नूर बदनस तु हीयी पोशकाये ,
सर्वस्य त्यागुक इश्टदेवुनि लोलु तु माये,
बो पार्थ लगहस जूय चालि तु सन्यास त्राये ॥ मीना।

नजार वुछुवुन क्याह सना अज सु प्रसन आस्या?
बामस प्यठ जन पूर्न चंद्रम खसन आस्या?
मानय सु पम्पोश दूर मुचरिथ असन आस्या?
सदरस तल तु मंदछित मोक्तु वसन आस्या? शी।

वसवुन यि चंद्रम म्योन चेतस पाव्यस नाये?
या शामु सुबहुक सोजि दिल म्योन बाव्यस नाये,
यख बस्तु थर नतु म्योन तस्वीर हाव्यस नाये,
कुनि पाठ्य कांछा माय स्नेह वुजुनाव्यस नाये। शीना।



CST

Remembering the Legends of Kashmir



On February 4, Team Maatrika remembered the legacy of renowned Kashmiri Poet Arjun Dev Koul "Majboor" (1924-2015) on his Birth Anniversary.



योग दारनायि प्रान संदोरुम / वैगु ऽरनायि पान मंटेरुम

Swami Bhaskar ji – Aftab Ram

योग दारनायि प्रान संदोरुमा

द्यान दोरुम शिव शंबू॥

शिवु रागुक बस्म तनि पोरुम ,
जागि जोगुम करिथ वैरागा
बावु नागरादु प्रेमु पोन्थ फ्योरुम,
द्यान दोरुम शिव शंबू॥

दिह अबिमानु ग्यव जन कोरुम,
अहंकार जोलुम रत्न दीपा
मुंह (मोह) अंदुकारु गटि गाश होरुम ,
द्यान दोरुम शिव शंबू ॥

अनहत तारि स्वर येलि चोरुम,
जीरु बम द्राव नादु ब्यंद साजा
इन्दुरव वोन्दि अमर्यथ होरुम,
द्यान दोरुम शिव शंबू ॥

नित्य अनित्य तोसु ब्योन चोरुम,
रुमु रुमु सुय ओस रमाना
ओमकुय पन दमु दमु खोरुम,
द्यान दोरुम शिव शंबू ॥

शुन्य हुक बिनाह शिव व्यसतोरुम,
वुशोरुम ख्यनु ख्यनु ती
काम क्रूद लूब मुह (मोह) मद मोरुम,
द्यान दोरुम शिव शंबू ॥

तल प्यठ सुय मूलु वुशोरुम,
होस्त मसवालु कोरुम बंदा
मूलादार द्वादशान्त तोरुम,
द्यान दोरुम शिव शंबू ॥

गाटु त्राविथ सुय गाटु जोरुम,
दय यस दियि तस चलि प्रावा
शिवु मालिनि शिव हमसु दोरुम,
द्यान दोरुम शिव शंबू ॥

सुबह शामन सु प्रबात गोरुम,
छोरुम मंज आमु खासना
सास बास्कर पानु व्यञ्जोरुम,
द्यान दोरुम शिव शंबू ॥

वैगु ऽरनायि पान मंटेरुमा
मृत्त टेरुम मिव मंत्र॥

मिवु रागुक गभु उति पेरुम,
रुगि ऐगुम करिष वैरागा
गवु नागरादु प्रेमु पेरु टेरुम,
मृत्त टेरुम मिव मंत्र॥

मिळु मरिभानु गृव एन केरुम,
मरुंकार ऐलुम रङ्ग दीपा
भुंरु (भोरु) मंरुकारु गटि गाम केरुम,
मृत्त टेरुम मिव मंत्र ॥

मनरुउ उरि भुर येलि टेरुम,
एरीरु गभ एव नादु वृंदा भाए
उचुरव वेन्नु मभट्ट घ केरुम,
मृत्त टेरुम मिव मंत्र ॥

निट्टु मनिट्टु उमु गृेन टेरुम,
रुमु रुमु मुष उम रभाना
उभकुष पन र्मु र्मु पेरुम,
मृत्त टेरुम मिव मंत्र ॥

मुट्टु रुक विनारु मिव वृभंटेरुम,
वृंरुम एनु एनु डी
काम कूद लुग भुरु (भोरु) भट्ट भेरुम,
मृत्त टेरुम मिव मंत्र ॥

उल पृ० मुष भुल वृंरुम,
केमु भभवालु केरुम गंदा
भुलाएरु म्मंरु उेरुम,
मृत्त टेरुम मिव मंत्र ॥

गाटु इविष मुष गाटु ऐरुम,
एव यम मिळि उम एलि गावा
मिवु मालिनि मिव रुभमु टेरुम,
मृत्त टेरुम मिव मंत्र ॥

मुगुरु माभन मु प्मंउ गेरुम,
केरुम भंरु मुमु प्मंभन
माभ गभूर पानु वृंटेरुम,
मृत्त टेरुम मिव मंत्र ॥



CST

Dr. Ketu Ramachandrasedkhar

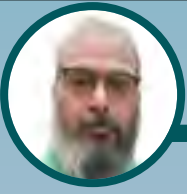
Sekarji, as we call him lovingly at Core Sharada Team, is a guide, teacher, mentor to all of us. Helping us in Manuscript interpretation especially those that are written in Sanskrit. His explanation of various manuscripts during our weekly “Going Back to Roots” is something that each one of us looks forward to with eagerness. Recordings of these can be found on our Youtube Channel. (<https://youtu.be/ox8F4Bm0xC8?feature=shared>).

He is a regular writer for MĀTRKĀ. I and our team are honoured to introduce Sekharji’s academic and research background to all MĀTRKĀ readers.



Dr. Ketu Ramachandrasedkhar is the Co Founder of Bharat ke Wow an initiative committed to the promotion and preservation of Indian Art, History, and Culture. He is also currently lending his expertise to the development of IKS courses at Siddhanta Knowledge Foundation. Throughout his academic pursuits, he has demonstrated a keen interest in Indian Epistemology, culminating in his Doctorate in the field. His exemplary performance earned him the esteemed Prince of Wales Medal for scholarly rigor during his tenure at the University of Madras. In addition to his academic laurels, Dr. Ramachandrasedkhar has adorned the stage as an actor in Sanskrit dramas produced by Samskrita Ranga. Dr. Ramachandrasedkhar serves as an expert panel member, offering valuable insights and guidance to prestigious institutions such as the Sangeet Natak Akademi. Selected as an INFOSYS Fellow under BORI’s Academic Development Programme, Dr. Ramachandrasedkhar's contributions extend beyond traditional academia, encompassing interdisciplinary studies in Neuro-Aesthetics and Indian Rhetoric. He was also selected amongst hundred young scholars nationwide for specialized studies under the aegis of the Ministry of Culture, Government of India. His participation in academic discussions across Europe and membership in the academic panel at Aix-en-Provence University, France, attest to his global engagement. He conducts classes for interested aspirants on Pratyabhijna and Tantric texts. Beyond the confines of academia, Dr. Ramachandrasedkhar's practical insights are sought after in matters relating to the practice aspects of Tantra Shastra by esteemed centers of Shakti worship. He attributes all his humble achievements to the guidance and blessings of his revered Guru, Vidya Vacaspati Brahmashri Goda Venkateshwara Shastri, whose teachings continue to inspire and shape all his pursuits





Dr. Ketu Ramachandrasekhar

Bhrngisha Samhita

At times, the Myths and legends represent the attempts of our Ancestors to explain the observations that they made about the world around them and transmitted to the future. They chose different models to interpret the observations, but the observations were empirical.

The geology of Kashmir has been studied for more than 150 years now. As a result of these studies, it is now known that due to the rise of the Pir Panjal range around 4 million years ago, a vast lake formed, blocking the drainage from the Himalayas. Subsequently, the river Jhelum emerged as a result of the opening of a fault near Baramula, draining out the lake about 85,000 years ago. This is accepted as the geological history of the Kashmir valley.

Now let us compare this to the old legend: In Kashmir there is a very old tradition which describes a vast lake, called Satisar. Kalhana, the poet chronicler, in his historical narrative of Kashmir, Rajatarangini mentions the ancient lake Satisar giving a reference from a still earlier text, Nilamata Purana.

We will find the story of demon Jalodbhava who resided in this lake and was invisible in his own element. In order to bring him out, Vishnu thereupon called upon his brother Balabhadra to drain the lake, which resulted in the creation of the valley of Kashmir. Ignoring the mythical struggles between gods and demons, the legend does depict an account resembling the draining out of the primeval lake.

The legend goes ahead and states that as the waters receded, the valley began to flourish once again, thanks to the concerted efforts of sage Kashyapa and the Nagaraja Takshaka.

Amidst the rugged terrain of the Himalayas, the sage Bhrngisha Rishi traversed the landscape, guided by divine inspiration. It was during his travel that he stumbled upon the sacred cave shrine of Amreshvara (Amarnath), the abode of Lord Shiva. Enthralled by the sanctity of the site, Bhrngisha Rishi decided to seek the divine blessings and in order to help others experience the same, he offered insights into the sacred pilgrimage route leading to the hallowed cave.

However, the passage of time saw the resurgence of dark forces, as the Daityas, sought to reclaim control over the sacred land. Gradually, the once-thriving pilgrimage site faded into obscurity, obscured by the veils of forgetfulness.

Undeterred by the encroaching darkness, Bhrngisha Rishi emerged once again from the depths of penance, bearing a ray of hope and redemption. In a divine communion with Swami Surgi, an epithet for the great deity Mahadeva, Bhrngisha Rishi prayed for Lord Shiva's divine intervention. Moved by the sage's earnest prayers, Mahadeva entrusted him with a sacred Scepter, a symbol of divine authority and protection.

With the Scepter, Bhrngisha Rishi started on a quest to retrieve the Yatra along with Nagaraja Takshaka, the custodian of ancient wisdom and guardian of the sacred relics. Under his guidance, the yatris, devout pilgrims, would cover the arduous journey from Srinagar to the revered cave shrine, guided and protected by the divine energy imbued within the sacred sceptre called as Chhari, practice that continues till today.

Legend has it that Bhrngisha Rishi's contributions to the spiritual life of Kashmir extended far beyond the revelation of the Amarnath cave shrine. In his monumental work, the Bhrngisha Samhita, which is treated at par with other Puranas, he meticulously documented approximately 45 tirthas and sacred pilgrimage sites scattered throughout the valleys of Kashmir. Among these sacred sites were revered destinations such as Martand, Ishanagrama, and Rajni Pradurbhava, each endowed with its own divine significance.

Over the centuries, fragments of the Bhrngisha Samhita, including portions like Martand Mahatmya and Ishanagrama Mahatmya, were discovered in various manuscript libraries across the region, existing as independent texts. However, it was not until the tireless efforts of scholars like Pt. Anantaram Shastri that the complete manuscript of the Bhrngisha Samhita was finally edited and compiled. After extensive research and painstaking labour, Pt. Anantaram Shastri succeeded in collating and reconstructing the ancient text.

The manuscript, preserved within the Raghunath Temple Library in Jammu, served as the base material for Pt. Anantaram Shastri's editorial endeavor. Pt. Anantaram Shastri meticulously deciphered and transcribed the verses of the Bhrngisha Samhita, breathing new life into this repository of spiritual wisdom.

In an ongoing effort to preserve and disseminate the sacred teachings to the upcoming generation, a series is attempted with translation in English and explanation in both English and Koshur to ensure that the profound insights contained within this ancient scripture reach a wider audience and inspire spiritual seekers for generations to come.

ॐ श्रीगणेशाय नमः ॐ श्रीमार्तण्डाय नमः

ॐ सूत उवाच

शौनकाद्या महात्मानो मुनयो ब्रह्मवादिनः । नैमिषारख्ये महारण्ये तपस्तेपुर्मुक्षवः ॥ 1
एकदा ते महात्मानः समाजं चक्रुरुत्तमाः । धर्मार्थकाममोक्षाणामुपायं ज्ञातुमिच्छवः ॥ 2
कानि क्षेत्राणि पुण्यानि कानि तीर्थानि भूतले । कथं वा भवति मुक्तिर्नृणां पातकिनां कलौ ॥ 3
उपस्थित दारुणो यः कलिः कल्मषवृद्धये । क्षणक्षणक्षीय मारणधर्ना पापिष्ठवृद्धिकृत् ॥ 4
पाखण्डा बहवो यत्र श्रुतिमार्गं लोपकाः । प्रादुर्भूता मतिर्नृणां विपरीते च दृश्यते ॥ 5
न श्रद्धा श्रुतिधर्मेषु न भक्तिः परमेश्वरे । लोभाप्रतिष्ठानिष्ठानामधर्मैक प्रवृत्तये ॥ 6
एवं विलुप्ते धर्मे सर्वे निरयगामिनः । एषामुद्धरणार्थाय क उपायस्तदुच्यताम् ॥ 7
इत्येवमुद्यतान्द्रष्टुं मुनीनावेक्ष्य शौनकः । प्राह विष्णुं नमस्कृत्य विनयावनतो मुनिः ॥ 8

ॐ श्रीगल्माय नमः ॐ श्रीभारुणाय नमः
 ॐ भुव उवाच
 सौनकाय भूयस्त्वे भुवै रूद्रवादिनः । वैमिधापै
 भूयस्त्वे उपभुवुभुवः ॥1
 एकदा वै भूयस्त्वे नः मभासं गुरुभुवः ।
 एतद्गुरुकामभेदं भुवयं ह्युभिम्यूवः ॥ 2
 कानि वैश्वानि पृथगनि कानि शीघ्रानि ह्युतलै । कथं वा
 रुवति भुक्तिरुतं पातकिसं कलौ ॥3
 उपभुवुतं एतं यः कलिः कल्पधवसूचै ।
 ब्रह्मब्रह्मबीष भारणं पापिधुवस्त्रिभुवः ॥4
 पापयुगं गुरुवै यत् मृतिभाजं लेपकाः । पापयुगं
 भुक्तिरुतं विपरीतं गुरुमृते ॥5
 न मृत् मृतिपद्मे धुव रुक्तिः परमेश्वरै ।
 लैरुपदिष्टानि धुवनाभयै क प्रवृत्तै ॥6
 एवं विलुपे पद्मे भवै निरयगाभिनः ।
 एषाभुवुतं गुरुय क उपायमुपायुताभा ॥7
 उद्वेगभुवुतायुधुवु भुवनावैकृ सौनकः । पाप विधुवु
 नभुवुतं विनयावतं भुनिः ॥8

Suta Spake-

1-2. Shri Suta Pauranika recounted the tale of the Brahmavadi sages, led by Mahatma Shaunaka, who undertook a profound penance within the sacred forest of Naimisha, yearning for salvation. Their hearts filled with a thirst for knowing matters of Dharma, Artha, Kama, and Moksha, these venerable sages convened a Sabha, a momentous gathering.

3-7. Their inquiry centered on two pivotal questions: the identification of sacred regions and pilgrimage sites on Earth, and the means by which sinful individuals could find redemption in the era of Kaliyuga. With the advent of Kaliyuga, a dark age steeped in vice and moral decay, righteousness waned with each passing moment, and the ranks of sinners swelled.

The sages foresaw a time when hypocrisy would flourish, leading humanity astray from the teachings of the Vedas, forsaking faith in Vedic traditions and devotion to the divine, and succumbing to the influence of greed.

They sought answers to these queries from the learned Shaunaka. In the midst of this gathering, Sage Shaunaka, with humility and reverence, worshipped Lord Vishnu, and spoke thus, acknowledging the significance of the questions posed.

शौनक उवाच -

शृणुध्वमृषयः सर्वे प्रश्नमेतत्सुदुर्लभम् । मोक्षप्रदं मनुष्याणां कलौ कलुषचेतसाम् ॥9
 सतामेव प्रवक्तव्यं गुह्याद्गुह्यमिदं यतः । त्यक्तकामादिदोषाणां विष्णुभक्तिरतात्मनाम् ॥ 10
 गुरुभक्तिरतानां च वक्तव्यं मुक्तिसाधनम् ।
 ब्रह्मद्वेषरतानां तु दम्भाचारहतात्मनाम् । लोकानां बलवृत्तानां न ब्रूयादिदमुत्तमम् ॥ 11
 क्षेत्राणामुत्तमं क्षेत्रमस्ति काश्मीरमण्डलम् । सिद्धपीठतयाख्यातं शिखरे हिमवगिरिः ॥12

त्रिलोकिभूतलसारं तत्रापि हिमवगिरिः ।

तत्रापि मण्डितं तीर्थं पुण्यं काश्मीरमण्डलम् । चत्वारिंशच्च पञ्चाथ तत्र स्थानानि शूलिनः ॥13

षष्टि विष्णोस्तथा त्रीणि स्थानानि परमेष्ठिनः । द्वाविंशतिश्च दुर्गायाः सपुण्यानि च तत्र वै ॥14
 येषां दर्शनमात्रेण सद्यः पापक्षयो भवेत् । सिद्धिर्धर्मार्थकामानां मोक्षस्य च यथेप्सितम् ॥15

सौनक उवाच -

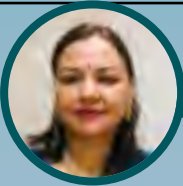
मृष्यमृषयः भवै प्रभुमेतद्गुरुभुवः । भेदपूर्वं
 भुवुतं कलौ कलुषयुताभा ॥9
 भुवमेव प्रवक्तव्यं गुह्याद्गुह्यमिदं यतः ।
 उद्वेगभुवुतायुधुवु भुवनावैकृ सौनकः ॥ 10
 गुरुभक्तिरतानां च वक्तव्यं मुक्तिसाधनम् ।
 ब्रह्मद्वेषरतानां तु दम्भाचारहतात्मनाम् । लोकानां
 बलवृत्तानां न ब्रूयादिदमुत्तमम् ॥ 11
 क्षेत्राणामुत्तमं क्षेत्रमस्ति काश्मीरमण्डलम् ।
 सिद्धपीठतयाख्यातं शिखरे हिमवगिरिः ॥12
 त्रिलोकिभूतलसारं तत्रापि हिमवगिरिः ।
 उद्वेगभुवुतायुधुवु भुवनावैकृ सौनकः ॥ 13
 मृष्यमृषयः भवै प्रभुमेतद्गुरुभुवः ।
 भेदपूर्वं भुवुतं कलौ कलुषयुताभा ॥ 14
 येषां दर्शनमात्रेण सद्यः पापक्षयो भवेत् ।
 सिद्धिर्धर्मार्थकामानां मोक्षस्य च यथेप्सितम् ॥15

Shaunaka Spake-

9-11. O Learned ones! The answers to these questions hold the key to salvation for the souls troubled in Kaliyuga. This wisdom ought to be entrusted only to noble souls devoted to Vishnu and free from the taints of lust. It was a sacred secret, to be shared only with those dedicated to their guru and committed to righteous living, as it offered a path to liberation. Caution must be exercised while entrusting this sacred knowledge to others, it should never be shared with individuals filled with arrogance and disdain for divine principles.

12-15. Shaunaka then extolls the virtues of Kashmir. Kashmir, embodied the essence of the three worlds, its lofty peaks sanctified by the presence of revered deities is revered as a Siddhapeetha atop the majestic Himalayan Mountains. Within its boundaries lay 54 holy sites dedicated to Lord Shiva, 60 auspicious locations honoring Lord Vishnu, three sacred spots associated with Lord Brahma, and 22 revered places devoted to Goddess Durga. The mere sight of these sacred sites bestows instant absolution upon the devout, granting them blessings of righteousness, prosperity, and success in their endeavors.

Hèrath



Amita Kaul / CST

As per the folklore, it is believed that during Sagar Manthan when Devas and Asuras were churning the ocean to extract Amrit; poison exhaled by Nagaraja was swallowed by Shiva. He held it in his throat on the request of Paravati and his throat turned blue and this is why Shivji is also called Neelakantha. It is said that this event happened on the 13th Hindu lunar day (Trayodashi) of the dark half of the month of Phalguna, Pradosh kala. Devas and Asuras realized their mistake of not worshipping Lord Shiva before churning the ocean so requested for Lords forgiveness. Lord Shiva forgave them and danced in the ecstasy, taking the form of Bhairava / Shiva as a Jwala-linga or a linga of flame. It was at this time that the dazzled Vatuka Bhairava and Rama (or Ramana) Bhairava, Mahadevi's mind-born sons emerged, who approached the Jwala-Linga to discover its beginning or end but failed. Terrified and exhausted, they began to sing its praises and went to Mahadevi, who herself merged with the awe-inspiring jwala-linga. The Goddess blessed both Vatuka and Ramana that they would be worshipped by human beings and would receive their share of sacrificial offerings on that day and those who would worship them would have all their wishes fulfilled.

On Hèrath, we (Kashmiri Pandits) worship Shri Vatuka Bhairava & Shri Rama Bhairva in the form of pitchers full of water in which walnuts are kept as it believed that the Bhairavas had emerged from a pitcher full of water after Mahadevi cast a glance into it. Alongside Bhairavas; we worship Lord Shiva, Parvati, Kumara, Ganesha, their Ganas or attendant deities, yoginis and kshetrapalas (guardians of the quarters), all represented by pictures made of clay. The beginning of this ceremony is called 'Waṭúk barún' and culmination is called 'Waṭúk Parmòzún' in Kashmiri.

Usually, the festival begins from the first day of the Phalgun lunar month with the cleansing process of houses and especially of the place where the Puja is ceremonised. The establishment of the Vatuk-Bhairav in the form of 'Kalashas' in homes is a very significant part and the core of the whole festival. Walnuts are put in water filled beautifully decorated "Kalashas". The walnuts together with tòmúlú tsót (roti made of rice flour) are later taken as the 'Prasad' of the deities and the puja performed on the great occasion. The festival comes to an end on the eighth day of the bright fortnight of Phalgun lunar month, tilû ätham, on this day we light diyas and offer food to pitra (ancestors) as they proceed back to pitra-loka.

Pre -requisites for the observance of Herath:

The house is to be cleaned, known as Húr ðàlún and the days for the deep cleansing of the house commences from the Húr ókdôh and concluded on the Húr shéyam. After Húr activities, generally no Hôkhú sín(dried vegetables) are to be cooked as a dish. The logic behind it is that the Waṭakh ràzû is to be invoked with serenity, thus there should be something fresh vegetable to be offered, which could be easily available. In Kashmir, during the month of Phalgun; Spinach along with the freshly preserved radish and turnip, and lotus stems (Nadûr) are easily available, so as per rith (tradition followed by the family) fresh vegetables, as Syún are cooked.

Waṭakh ràzû Parivar is bought from a potter. Pottery consists of Waṭúk , Ràmû góḍ, Réshí ðúlíj, Sanípôtúl, Khèteúpàl, Dúpú zùr (ref. Figure 1 below). It was generally bought after Húr satam upto Wàgûr bàh. Waṭúk Parivar as needed for the occasion was made from baked clay. Lately, use of other materials like Copper Alloys, Stainless Steel have been used for Waṭakh ràzû Parivar. Waṭúk Bhairava is not worshipped alone; he manifests along with the host of Shaktis, ràùmû góḍ is the Purusha principle of the Hiranya Garbha, Réshí ðúlíj is the Prakriti principle of the Hiranya Garbha, and Sanípôtúl represents the cosmic creation of the Shiva Shakti in One Emblem. "Sini" is a Sanskrit word, which

refers to the woman having a white complexion and 'Putula' in Sanskrit language means the icon of Shiva. So Sanípôtúl is the Shiva Shakti Eka Rupini, Shiva and Shakti are One in essence, which is the base of the Kashmiri Herath. Khèteúpàls are the Iha Rashtradi Pati Bhairava, zonal deity of observance and the other is the specific Bhairava, invoked as the Heruka to act as the Kavacham of the Tantric deliberations in looking after the Paddhati of Five day Puja.



Figure 1: Waṭakh ràzû

Wúsûr and är is Prithvi Tattva or the Earthly existence (ref. Figure 2 below). Wúsûr is the Apbhransha of the word Wasura, which denotes existence of the Mother earth. That is the reason the Wúsûr is made of pétsi dyól, a special weed of the Dal lake. As Mother earth is both soil and the water. The dried Pétsû grass known as Dyól is put in three whirls with a knot, to represent the Trigunatmak Prakrati of Sattva-Rajas-Tamas. It is placed at the bottom of the, Waṭakh ràzû, Ràmû góḍ Réshí ðúlíj, Sanípôtúl and two khèteúpàls, the guardian deities of the great event. Wúsûr is an offering of garland and är is an Asana or seat.



Figure 2: wúsûr and är

The Real Purpose:

It is to invoke the Kundalini Shakti within the aura of Waṭak rāzû. The Deities are beautifully garlanded. This is the very start of the Thirtysix Tattvas of the Trika Shasana / Darshanas or popularly recognized as the Kashmiri Shiva Darshan to start with the Prithvi Tattva. The Shasta / Principal deity of the Five day Puja is the Waṭak rāzû. The thirtysix Tattvas is the universal Existence of Shiva, where Shakti helps Shiva to manifest as a universal Spirit. The Waṭakh Paddhati establishes that fact. Thus called as the night of “Har-Ratri” or Hèrath in Kashmiri language, it’s a spiritual journey from hara state of mind to the Bhava state of existence.

It has been described as Bhairavotsava in Tantric texts; on this occasion Bhairava and Bhairavi, His Shakti or cosmic energy, are propitiated through Tantric worship.

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Kashmiri Vowels in Devanagari & Sharada Scripts

A. Special vowels used in Kashmiri Devanagari & Sharada

अं	आं	ओं	अु	अु	ऐ	अँ	आँ
ं	ां	ो	ु	ू	े	ँ	ाँ
अं	आं	ओं	अु	अु	ऐ	अँ	आँ
ं	ां	ो	ु	ू	े	ँ	ाँ

Vowels with Guide words

अ	आ	अं	आं	अु	अु	ओ	ओ	औ	अं
	ा	ं	ां	ु	ू	ो	ो	ी	ं
अख	आराम	अंछ	मांज	बु	तु	दो	मोल	औशद	अंग
माप	मुराभ	मंठ	भांए	वु	दु	दो	भेल	उमं	मंग

Vowels with Guide words Continued..

इ	ई	उ	ऊ	ए	ऐ	ऐ
ि	ी	ु	ू	े	ै	े
खिर	शीन	बुथ	जून	रेल	वैकुंठ	रेह
पिप	मीन	वृष	एन	रैल	वैकुं	रेरु



शारदा दिवस / मारण दिवस

CST/ Dr. C.L.Raina/ Veronica Peer

॥ अथ शारदा कुल गीतं ॥
 प्रणमामि शारदां श्री देवी सुर पूजितां ।
 शाण्डिल्य मुनिनः सनक आदि सेव्यां ।
 वेदादि शास्त्र वचनैः प्रति पाद्यमानां ॥
 त्रिकाचार समहितां सारस्वत सत्त्व स्वरूपा ।
 शाक्त शैव संस्कृति त्रिक निदान भूतां ॥
 स्मित वक्त्रां शारदा लिपि स्थितां हंसगति तां ।
 देवि! वर्णात्मिकां सप्त मातृकां चक्रनिलयां ॥
 गौरी तृतीय पर्वे माघ मासस्य तिथ्यां ।
 स्नातक दीक्षांत कुल गीत वन्द्यां ॥
 प्रणमामि शारदां श्री देवी सुर पूजितां ॥



गौरी तृतीया, इस पर्व को कोर शारदा टीम पिछले कई वर्षों से शारदा दिवस के रूप में मनाती आ रही है।

भारतवर्ष में इस पर्व को मनाने की अपनी अपनी रीतियां हैं।

परंतु कश्मीर में इस त्यौहार को मनाने की एक अलग प्रथा थी। इस दिन कश्मीर में कुल गुरु हमारे घर आकर घर के सभी बच्चों को क्रूल पछ या माता शारदा का चित्र भेंट करते थे।

कश्मीर में इस दिन को मां शारदा के जन्मदिन के रूप में मनाया जाता है। जहां शेष भारत में इस शुभ दिन पर मां पार्वती की पूजा की जाती है, वहीं कश्मीर में इस दिन को सरस्वती पूजा दिवस के रूप में मनाया जाता है।

यह दिन कश्मीर में स्थित शारदा पीठ के लिए बहुत महत्वपूर्ण रहा है। यहां आदिकाल से दीक्षांत समारोह आज ही के दिन हुआ करता था। इसलिए इस दिन को कश्मीरी पंडितों

॥ षष्ठ मारण कुल गीतं ॥

पुष्पभाभि मारणं मी देवी भुर पुष्टिं ।
 माण्डिल्य मुनिनः सनक मुष्टि मेवुं ।
 वेदादि माभु वचनैः प्रति पाद्यमानां ॥
 त्रिकाचार मभक्तिं भारभुत मद्रु धरुपा ।
 माकु मैव मंभुति त्रिक निदान कुतं ॥
 भिद्रु वक्रं मारण लिपि भिद्रुं कंभगति कुं ।
 देवि! वक्रात्मिकां मधु भाद्रुकं मकुनिलयां ॥
 गौरी तृतीय पर्वे माघ मासस्य तिथ्यां ।
 भाद्रुक दीक्षांत कुल गीत वन्द्यां ॥
 पुष्पभाभि मारणं मी देवी भुर पुष्टिं ॥

शिक्षा आरंभ के दिन के रूप में भी मनाते हैं।

शारदा देवी का निस्संदेह कश्मीर की पवित्र भूमि से एक गहरा संबंध रहा है। जिसके तदनुसार शारदापीठ को शारदामंडल के रूप में नामित किया गया था। पूरे उपमहाद्वीप में देवी शारदा को समर्पित एकमात्र प्राचीन मंदिर 1947 के पूर्व के इतिहास में कश्मीर में स्थित था। यहाँ जो लिपि विकसित हुई उसका नाम भी शारदा है। पश्चिमी हिमालयी लिपियों में शारदा लिपि का गौरवपूर्ण स्थान है।

कश्मीर न केवल एक भूमि है। यह कई मायनों में अपने आप में एक पूर्ण और परिपूर्ण विश्व है। इसका प्रमाण हमें भारत के हर कोने में प्रत्यक्ष देखने को मिलता है। अपने यज्ञोपवीत समारोह में, कर्नाटक में कुछ सारस्वत ब्राह्मण आज भी सात कदम उत्तर (कश्मीर) की ओर बढ़ते हैं, और फिर उन्हें पीछे हटाते हैं, जिससे शारदा के साथ अपने संबंध को अक्षुण्ण रखने की कोशिश करते हैं। इसी प्रकार माघतृतीया या गौरी तृतीया की इस ऐतिहासिक परंपरा को जीवित रखने का सी. एस. टी. भी एक छोटा सा प्रयास कर रही है।

जैसा कि परंपरा रही है, हर साल इस शुभ दिन पर, हम सीएसटी फाउंडेशन में अनुसंधान, शिक्षा और प्रशिक्षण के क्षेत्र में विद्वानों, उपलब्धि प्राप्त करने वालों और स्वयंसेवकों को सम्मानित करते हैं।

इस वर्ष हमें सबसे प्रतिष्ठित पुरस्कार की घोषणा करते हुए खुशी हो रही है, जो आदर्शनीय डॉ. बी.के. कौल डेम्बी को लाइफटाइम अचीवमेंट पुरस्कार है।

भारतीय पुरालेख विज्ञान के क्षेत्र में उनके असाधारण योगदान, विशेष रूप से शारदा लिपि पर उनके अनुकरणीय शोध और विद्वता की मान्यता में। “कश्मीर के शारदा शिलालेखों का संग्रह” सहित उनके मौलिक कार्य ने प्राचीन लिपियों के अध्ययन पर गहरा प्रभाव डाला है, जो दुनिया भर के विद्वानों के लिए एक महत्वपूर्ण संसाधन के रूप में काम कर रहा है।

भारत की समृद्ध ऐतिहासिक और सांस्कृतिक विरासत के बारे में हमारी समझ को आगे बढ़ाने के लिए डॉ. डेम्बी के समर्पण ने उन्हें साथियों और छात्रों के बीच सर्वोच्च सम्मान दिलाया है। उनकी उपलब्धियाँ अकादमिक उत्कृष्टता के प्रति प्रतिबद्धता का उदाहरण हैं और उन्होंने प्राचीन भारतीय इतिहास, संस्कृति और पुरातत्व के क्षेत्रों को महत्वपूर्ण रूप से



म अ

ं ु



मउ
बतु

(चावल/ Cooked Rice)



एनि
चुनि

(लकड़ी का कोयला/ Charcoal)



कनुगळ
कनुगुछ

(गुच्छी/ Himalayan mushroom)



यारुबल
यारुबल

(नदी घाट/ River bank)



कउर
कतर

(मिट्टी के बर्तनों के टूटे टुकड़े/
Broken piece of Earthenware)



गंगुण
गंगुज

(शलगम/ Turnip)

वर्णमाला / वरुभाला

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च चरखा चरखा	छ छाता छाता	ज जूता जूता	झ झंडा झंडा	ञ ञ
ट टमाटर टमाटर	ठ ठेरा ठेरा	ड डमरू डमरू	ढ ढेलकी ढेलकी	ण ण
त तरबूज तरबूज	थ थैला थैला	द दूध दूध	ध धनुष धनुष	न नारियल नारियल
प पतंग पतंग	फ फल फल	ब बकरी बकरी	भ भालू भालू	म मछली मछली
य यज्ञोपवीत यज्ञोपवीत	र रस्सी रस्सी	ल लड्डू लड्डू	व वाहन वाहन	श शलगम शलगम
ष षटकोण षटकोण	स सेब सेब	ह हिरण हिरण	क्ष क्षत्रिय क्षत्रिय	ज्ञ ज्ञानी ज्ञानी

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०	१	२	३	४	५	६	७	८	९



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