
Kashmiri Shivratri Puja Mp3 Download _TOP_

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We Pandits were tired of the discrimination, and gave our due. We let go of our traditions, we dropped our meat; it might sound strange for me to write like this. But I did enjoy stories of how many elderly Kashmiri Brahmins tried out vegetarianism, or converted with fat-less ghee, or ate mithai (tea with milk) to appease their Sankaris as we called our goddess. All of us lost our taste for mutton. Our beef like food is very sweet, red and tasty. In the early nineties Kashmiri Hindus watched their culture being dislodged, not by the death squads of the Pakistan sponsored militancy, but by urbanisation of the urban settlers. Kashmiris love to stay in villages but not live in villages. Our elders could see the size of our villages shrink, and the size of our cities grow. And as things grew, our way of life and culture shrunk or grew apart. We were divided by our different language, but more importantly, by our different religious understanding. Street vendors were replaced by 'shops', and the concept of a 'home', 'shop', 'grocery', 'drug', 'tea shop', 'betel', 'club', 'pondok' and so on started crowding into each other. Most of the 'drug shops' were run by Islamist gangs; drugs on the other hand were easily available. The only person at home after nine o'clock was the prayer leader in the neighbourhood mosque who was trying to teach Kashmiris his mode of praying. Two generations later, we have come to live like aliens in our own Valley. The poetic women of Kashmiri literature used to create ditties of sorrows and songs of grief in grief stricken times; what happened to them now? The sadistic Quwwat-ul-Khalq, and Al-qaeda have not only taken away our cultural identity, they have reduced us to the status of third class citizens, nay, to a status of second class citizens. Kashmiri Hindus are now looked upon as Hindu hotch-potch; the truth is the reverse. We are a multi-lingual and multi-religious nation, but these days we are more comfortable being in one religion.

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Shravanam is a very important day in the life of every Kashmiri Pandit. Some pay a visit to their ancestors, others pay a visit to the holy temples to pray and offer darshan. One of the most important rituals performed on Shravanam is the Saraswati Puja. This is when a wife first goes to the temple to pray for a good husband. Vatak (or Bijharat Puranic) is the oldest known Kashmiri poem. It was written in poetic Sanskrit by ancient Kashmiri kings. It speaks of Kashmir's cultural heritage.

Vatak is also known by the name of "Rudrayatira", which means the thousand year rule. Today is a big day for a lot of Kashmiri Pandits. The government asked the Pandits to return to Kashmir from November 15 to 25. There were new measures and new instructions. The Pandits were asked to put a mark on their hand and keep it by their bed. Only devotees were asked to do puja. The puja is being performed in the temple that was built by the Pandits at Mallnavi Kothi. The temple was a repository of rare articles from the Chamba Maratha era and now the only remnant of this period is that place. The artefacts are mostly clothing that was used by the Pandits for performing puja. The things are kept in a cupboard in a side room of the temple that is closed by a glass door. The Pandits used to wear the clothes for the pooza ceremony. Men wore a Maruja dhoti and the women wore a pashmina dhoti (or a shawl) that covered their head. They wore those clothes for six days and seven nights while performing the pooza. Now the team is trying to reproduce all the clothes and use them for the pooza that will be performed in a week. 5ec8ef588b

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