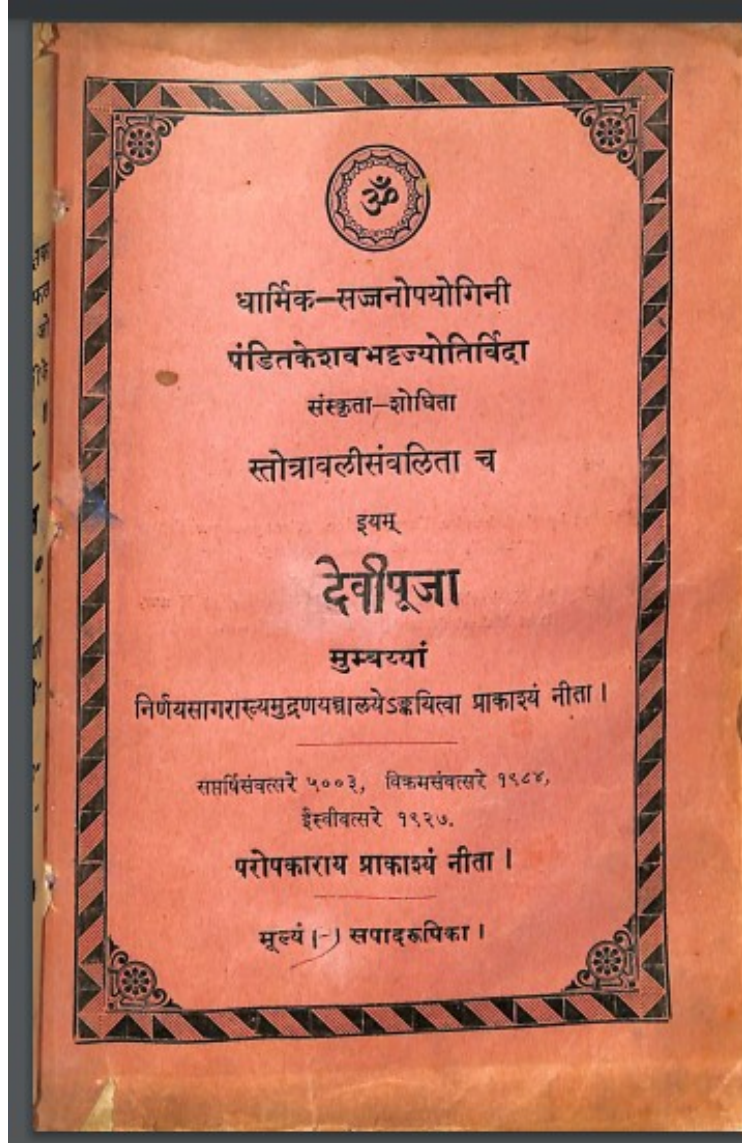


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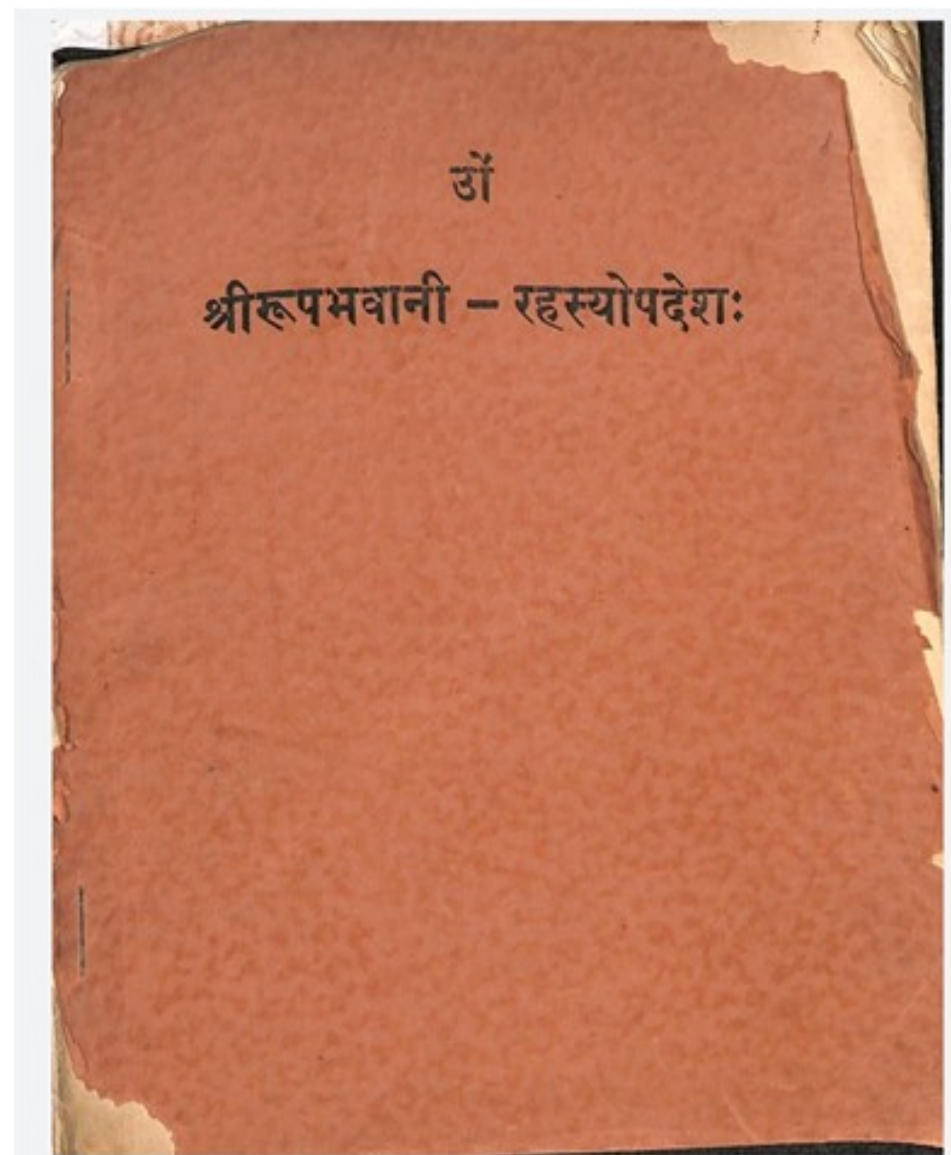


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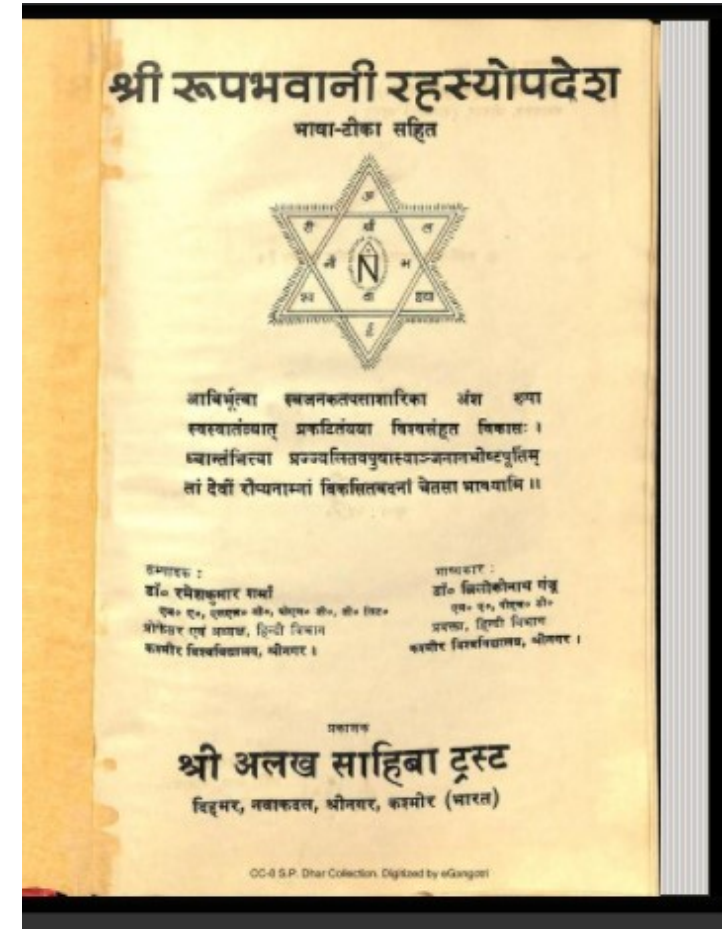
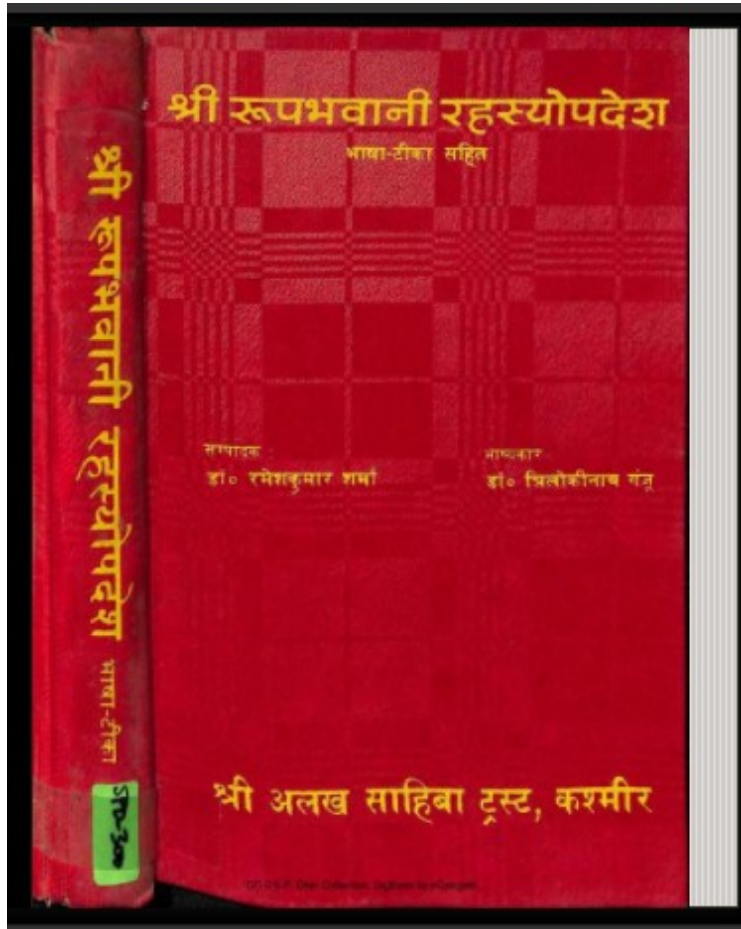


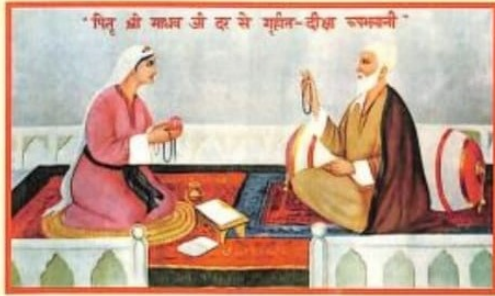
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OF

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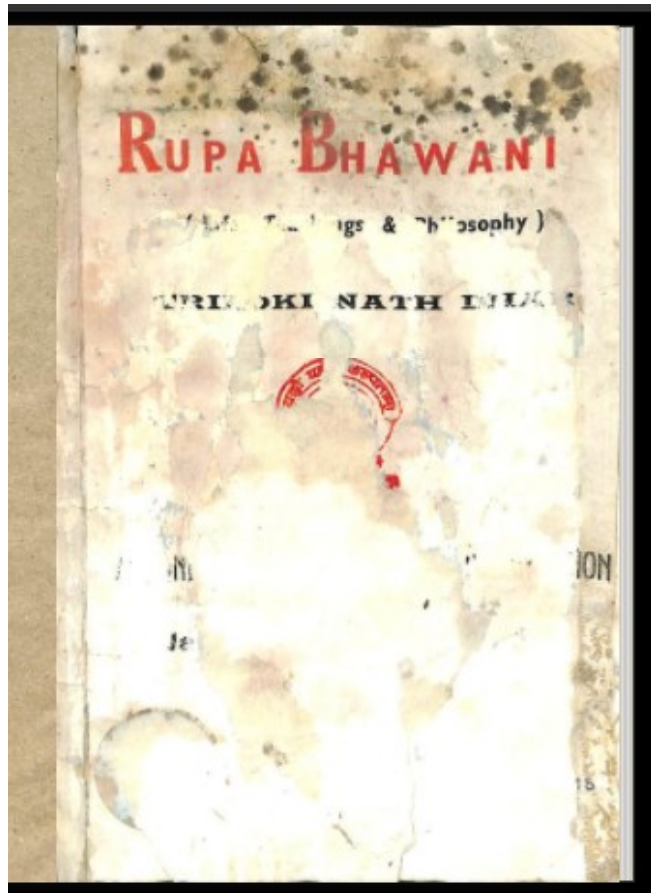


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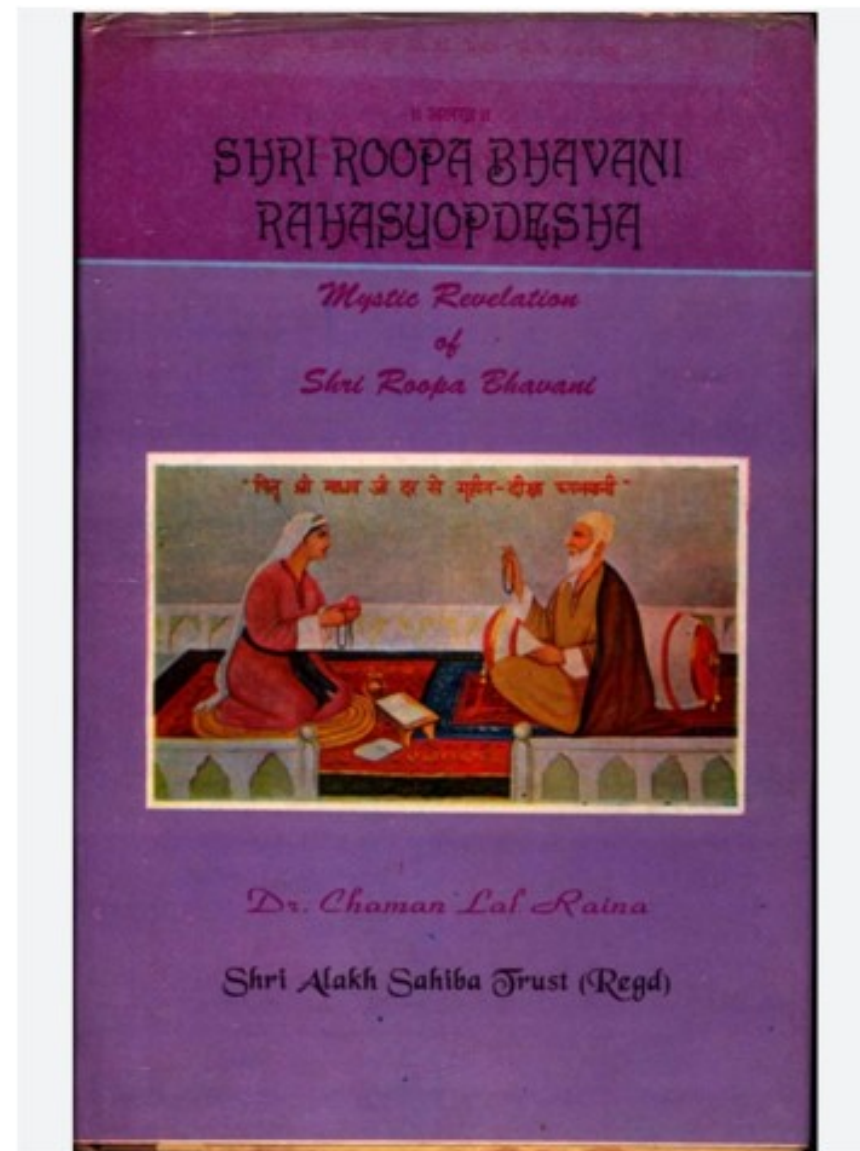
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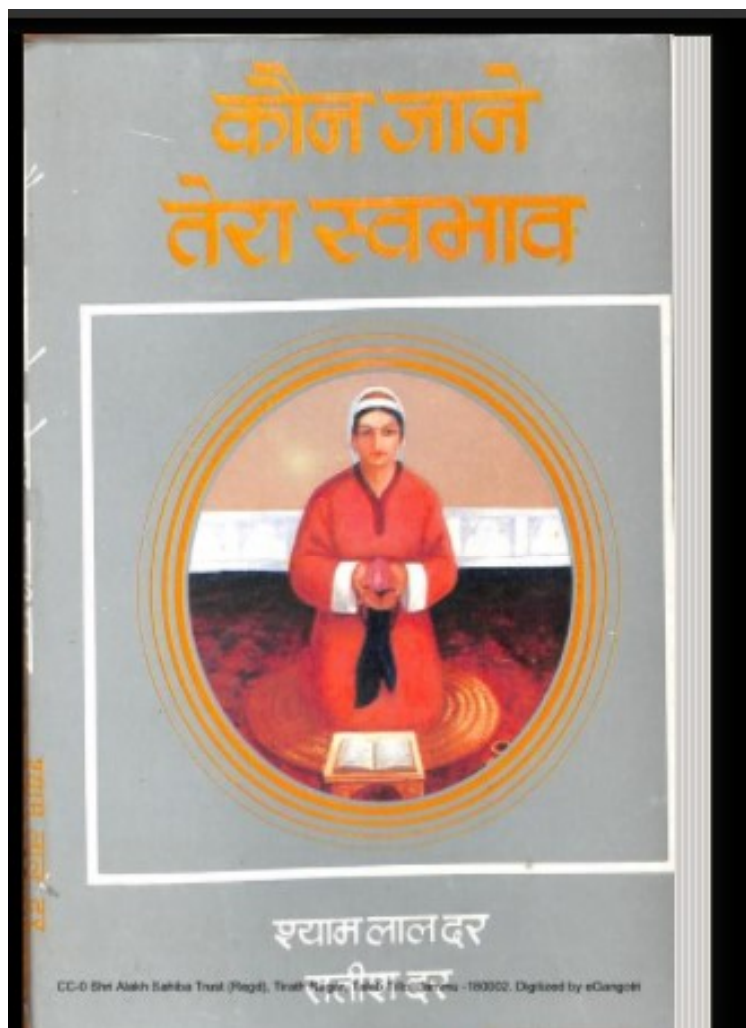
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Kaun Jaane Tera Swabhav

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Shubhan Ji

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(اکھتہتی سام)

مصنف

سوم ناتھ پنڈت

مطالعہ کار

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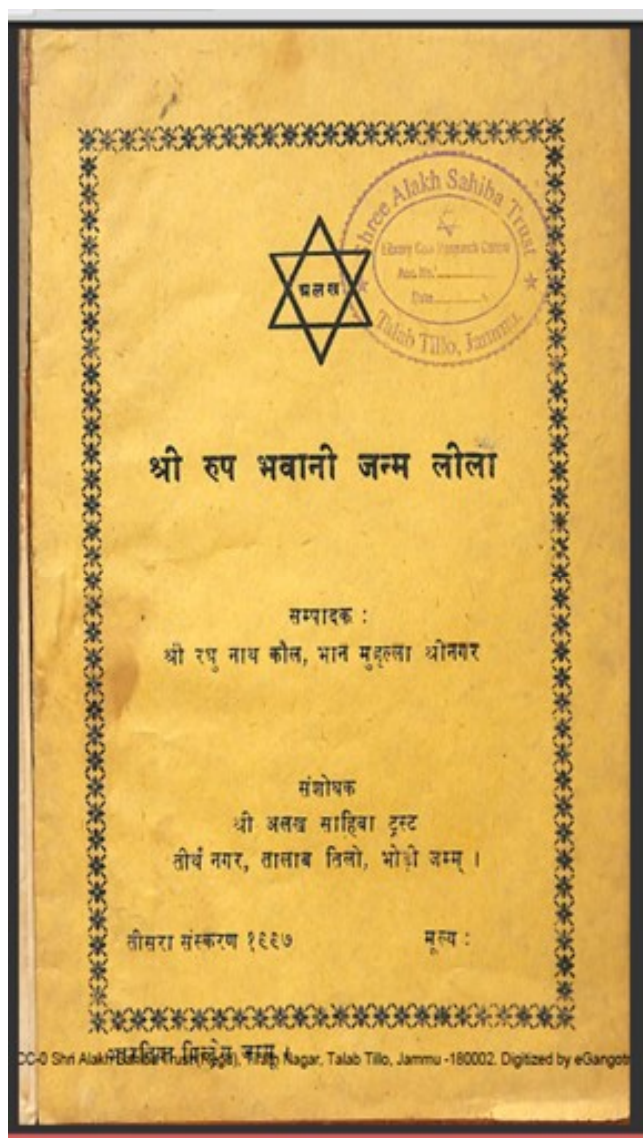
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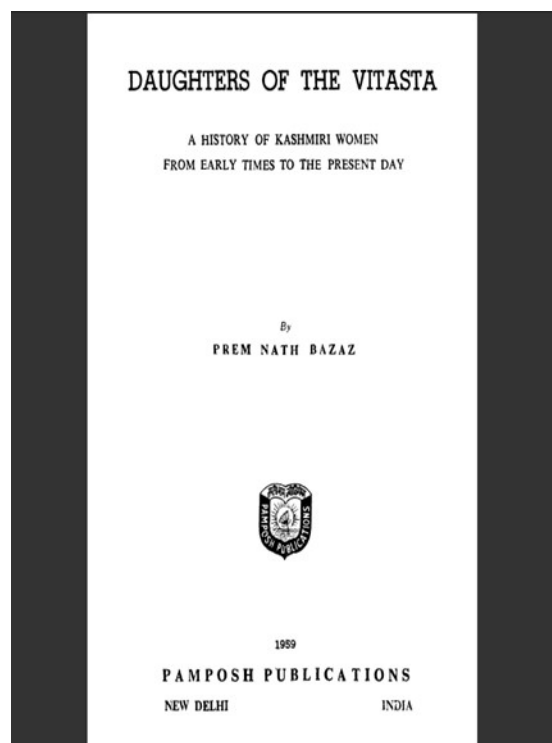
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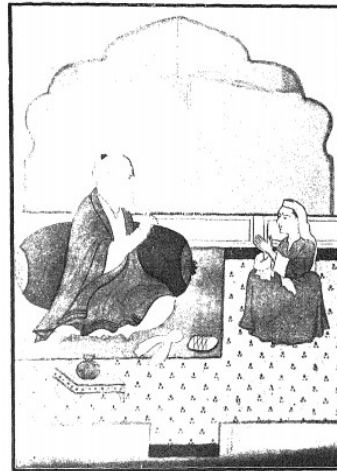
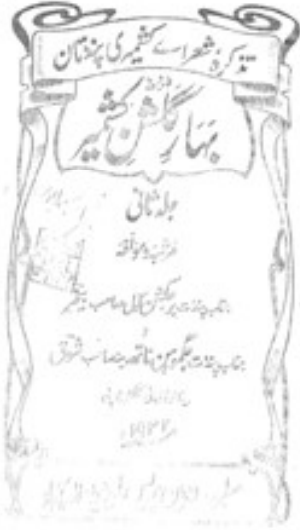
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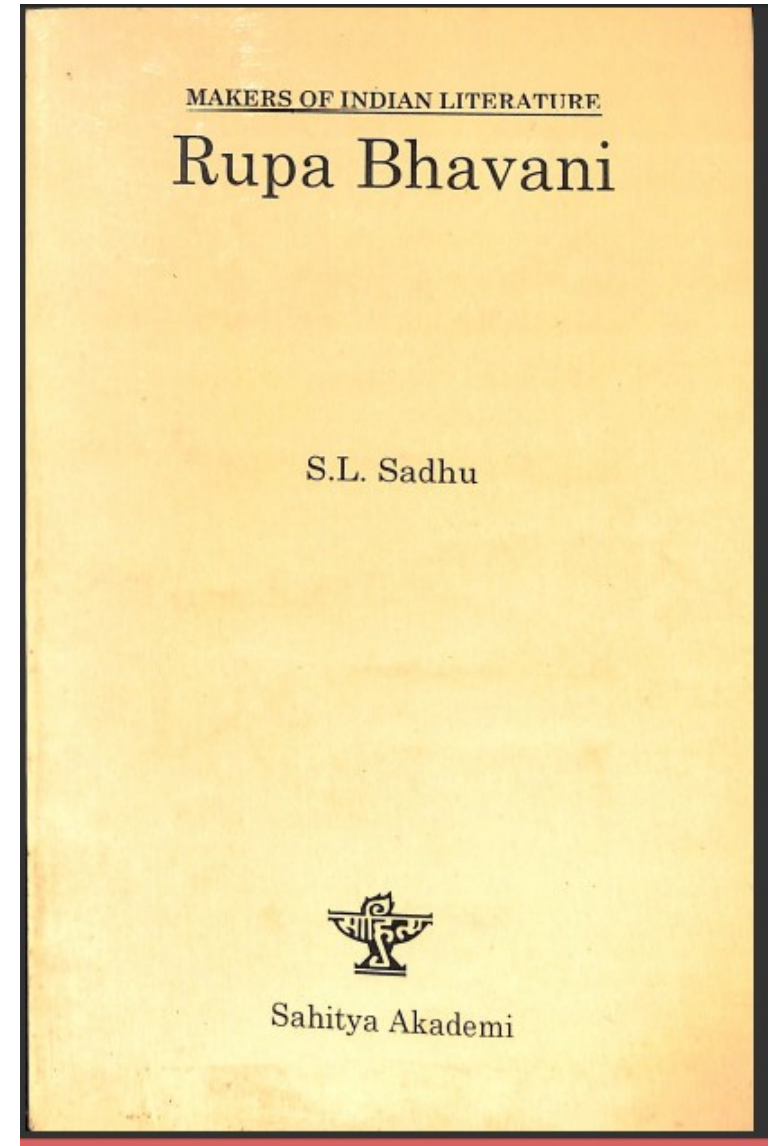
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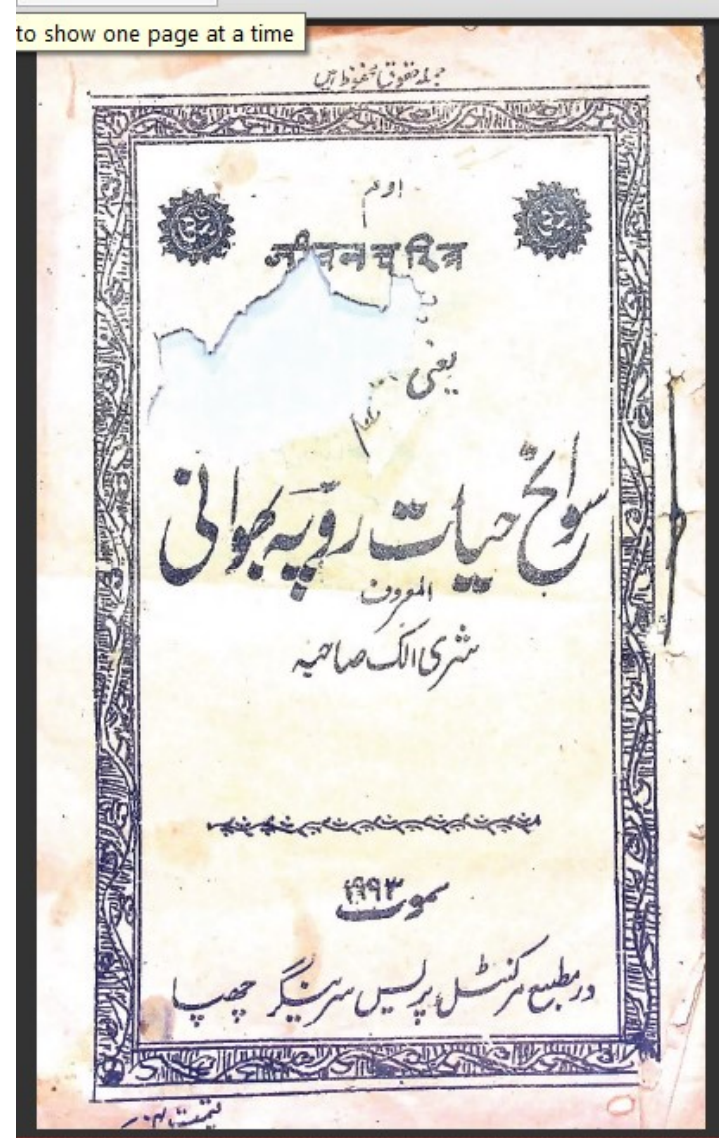
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Sawaneh Hayat Rupa Bhavani

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Devi Roop Bhavani

By Ms. Aparna Dhar

35

ॐ

DEVI ROOP BHAVANI

महाविद्या जगन्माता महालक्ष्मी शिवप्रिया ।
विष्णुमाया शुभा शान्ता सिद्धा सिद्ध सरस्वती ॥

The Omniscient Mother of the Universe,
Bestower of all Prosperity, the Shakti of Shiva,
the Created Universe, Supremely Auspicious,
Bestower of Peace and all Knowledge, Her we
Reverence.

Dedicated to the Lotus Feet of Divine
Mother Sharika Bhagavati, in devotion and
prayer.

Ms. Aparna Dhar



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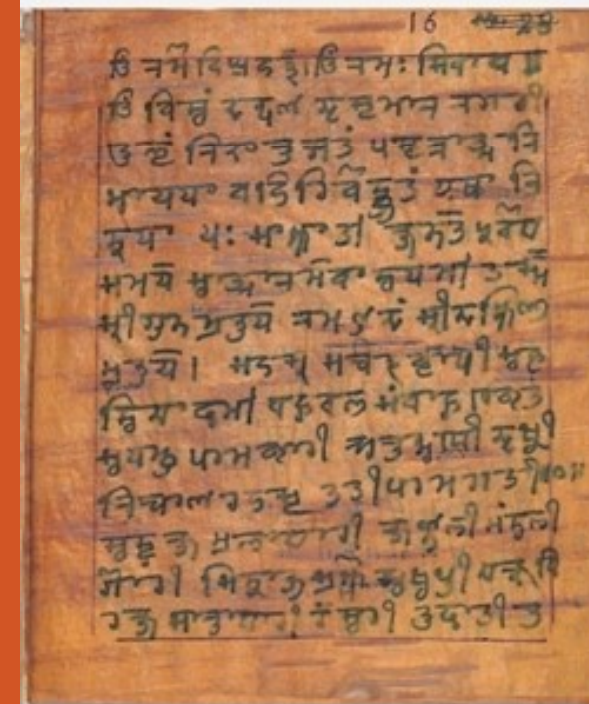
18th century

An unpublished MS. on brief narrative of Rupa Bhavani Rahasyopadesha in Kashmiri Language Shaiva philosophy written on Birch Bark in Sharada character. Complete, good condition.

This work is similar in substance to the Shaiva literature (Shaivism Philosophy) and is believed to have sprung up at the end of medieval period, spoken by hermit Rupabhavani of Kashmir. She was born in Dhar family and married in Sahib family. Ultimately she renounced the worldly life and settled down at hermitage at "Vasukur" village in Kashmir.

From the very childhood her deeds belonged to the spiritual realm. Her superhuman miracles are well known to her devotees who even now observe her annual ceremony in her memory. Good condition.

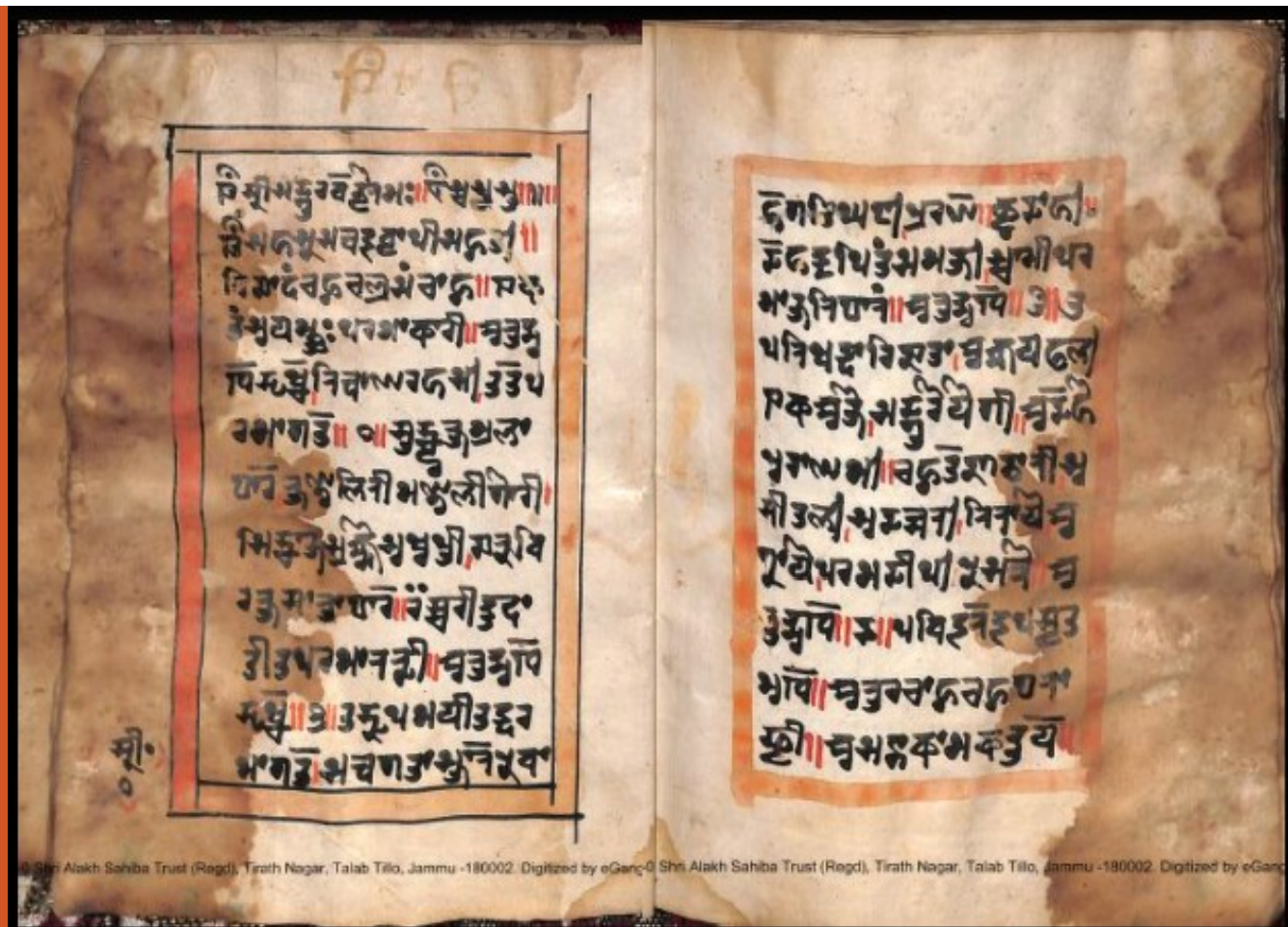
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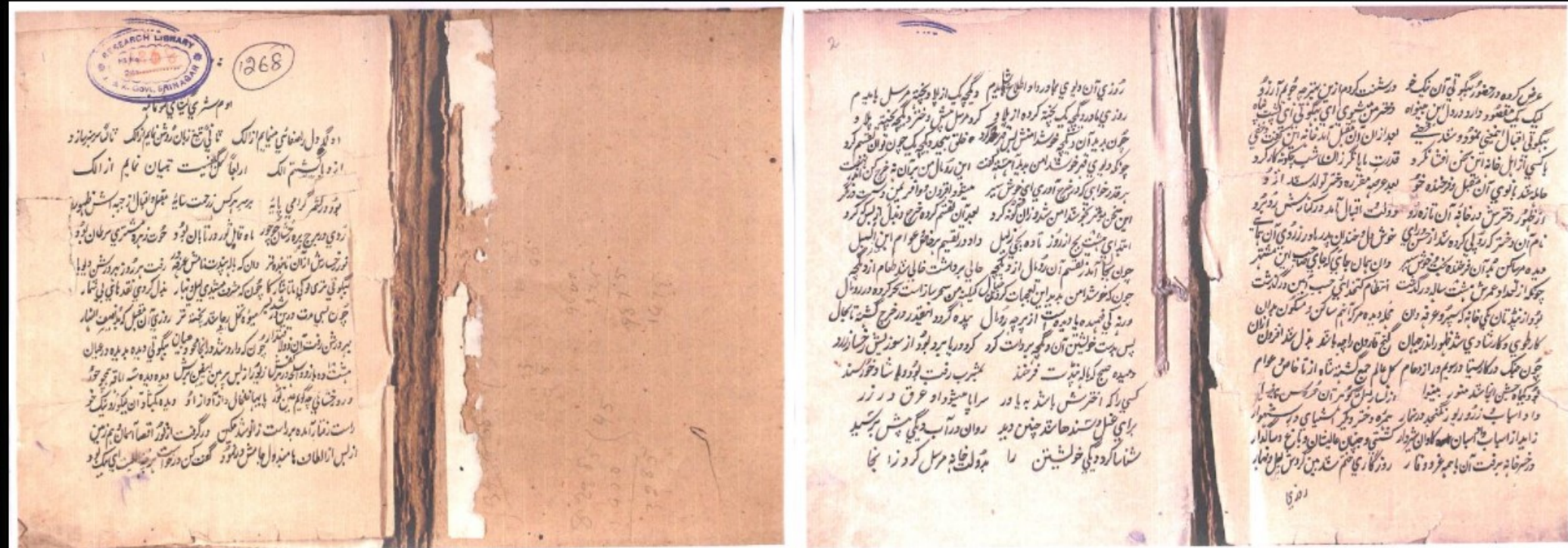
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 कलमिडा ककान सुमि जगिनउठ्ठका वमि
 ० नरभगुली मिलागलभगा मयमका ठंठे
 या उपभमि भवमनुभट्टे मनुमापे ७
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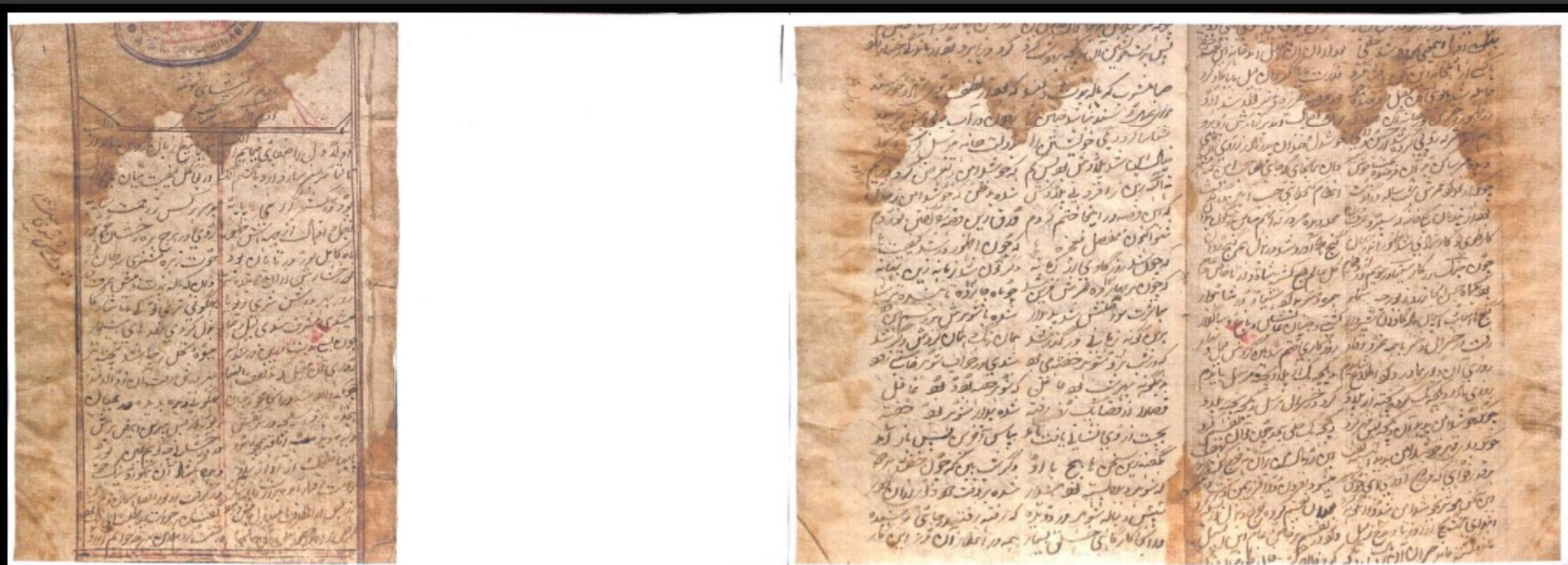


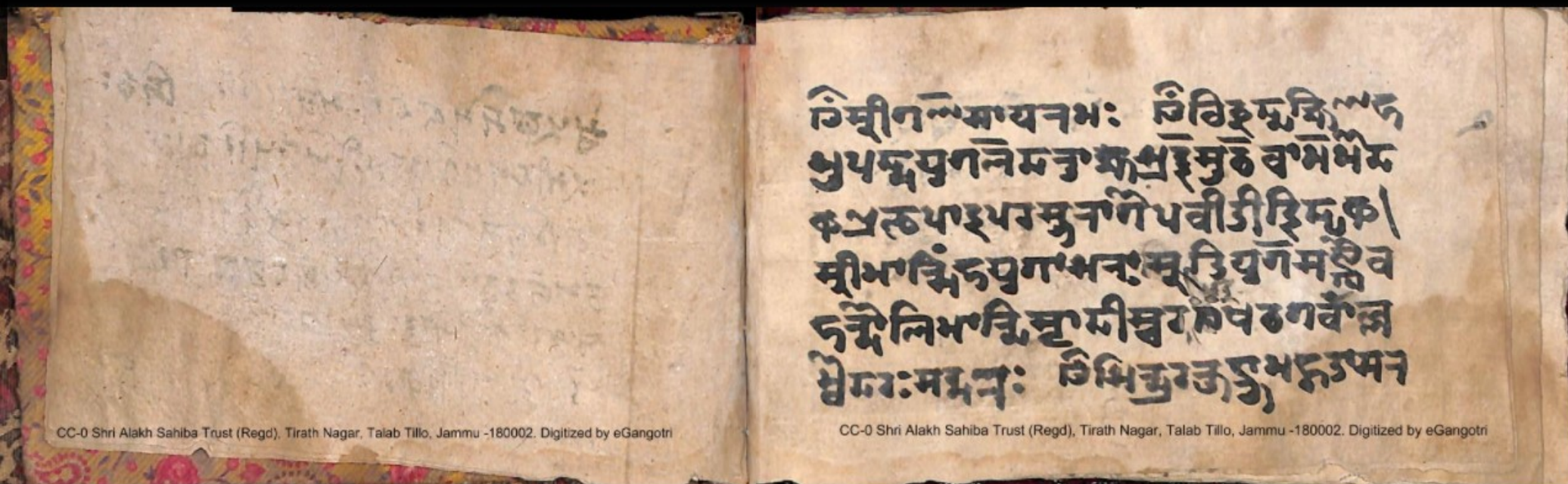
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ARTICLES

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LIFE OF RŪPA BHAWĀNĪ

(A Great Hermitess of Kashmir).

By PANDIT ANAND KAUL, Śrīnagar, Kashmir.

DISTANCE of place has undoubtedly a great charm, but distance of time has greater, and when it is associated with the memory of a pious soul, this charm is immeasurably enhanced. A saintly soul's account of life will certainly be appreciated by many in whom tradition is not dead, by many to whom ancient learning and the veneration of ancestors are the breath of life, and by many in whom the gems of literature temper materialism and graft a fine philanthropy upon philosophy.

From the earliest times, Kashmir was a land of saints and seers of sublime order, who developed in themselves occult powers which beggar description. Despite the lapse of centuries since they lived, they still command public homage and devotion. To their serene, meditative minds speculation in the sphere of metaphysics was always congenial. Anecdotes of their occult powers ever dominated the minds of both men and women throughout the country, shedding a perpetual glamour over the popular sentiments and tending to perpetually renovate mankind.

Amongst them was the famous holy woman named Rūpa Bhawānī, alias Alaksh-wari ('the lady with the lock of hair') so called because she used to leave the hair of her head unplaited or Alak-lhvari (incarnation of the Invisible). She was born in S. 1681 (1625 A.D.) Her name has an assured place among holy seers, shedding rays of purity all round. Her father's name was Pandit Mādho Dhar, and her mother's Sampat Mājī. The latter came from the Kaul family of Kāwākra Mahall. Pandit Mādho Dhar lived on the right bank of the Jhelum river below the 6th Bridge at Śrīnagar, close to Pandit Shyām Sundar Lal Dhar's house, where at present Pandit Bal Kaul's descendants live, and where there exists still a well sacred to her memory. In him the qualities of virtue and high-mindedness were blended. He used to have philosophical discussions with Sayyid Kamāl, alias Thag Bāhā, a Muhammadan recluse of high order, who lived near his house across the river.

Pandit Mādho Dhar used to go to the Hari Parvat daily for worship. One day he saw the goddess Shūrikā in a dream, and she asked him what he desired. He told her that he desired nothing but this, that she should deign to take birth in his house as his daughter. The goddess granted his prayer. In course of time, his wife gave birth to a bright little daughter. The baby was named Rūpa Bhawānī. As she grew up, her divine origin manifested itself more and more. The purity and sanctity of her life were conspicuous. Her speech was rapture all and nameless bliss. Some of her sayings have passed into the intellectual currency of the Kashmiris. She was the beau-ideal of all that is pure, gentle and spiritualistic. She was a paragon of virtue and wisdom—the glory of her sex.

One day Rūpa Bhawānī, when she was only 2½ years old, was carried by a female ser-

Articles in Prabuddha Bharata

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