

દુંડો ચંડીપાઠ

આવસો માટેના પર્વ વૈષ્ણી નવરાત્રિમાં મંજાણ, પુષ્પ, પાઠ અને જાગરણ તો કરવામાં આવે જ છે, જો સાથે દુંડો ચંડીપાઠ કરવામાં આવે તો વિશેષ શાન્ત શાન્ત છે.

જે કર્મ પર્મદુનિ ખેંડિત સો વડે છે, પરાક્રિ સર્વ કામદાથી અને જ તુંબી, તું ચેતનામય એમ વિચારી વિશે, નિત્ય ત્વડીય વારણે ઘરણે રજું કું. (૧)
 વિષ્ણુ પશોંધિતનવાધનિ સોપેસાસને, આરામ તે પુરુષ થે શાપને પુરાણ, જે શ્લોકનિર્દિહિત ખની જાગદંભ તુંબી, શેરાં વ્યાં નવન તે શાપને કાપે છે. (૨)
 આશ્વર્થકારક ખરે ખલુકેટાઓ તે, જે વિષ્ણુકર્તામલથી જન્મ્યાં જ માતા, જેનેવ વિષ્ણુ કાપિય તણી શાન્ત ના, તે કુળ તુંબી જન્મ જાગદી તણાયા. (૩)
 એ દેવ શ્વરિષ આપુર્વ અથે અરેણે, સ્વાશોંધિનશયક પરાકામ જાનવારે, વેશોંધ્ય શોક કરતો, અટકાવતો જે, વેશોંધ્યતત્વ, વિરિ જે રખને તણ્યો તે. (૪)
 જે પુષ્પાશોંધન જને ખજુ ખાન પાખ્યે, તુંકારથી તરત શાપ ખની વણે તે, દેવ્યો વિનાશ કરતી વિરિરાજાન્થ, કોંબાન્કારિ નિજ તોય ક્યાં જ તે આ. (૫)
 જે વગદમુઃ અમુરો જાનવા ન અરેણા, જાની શાન્ત ન કુરનાયક કોઈ જેને, તે દુર્મરોધ પરાશોંધર તુભરૂષ, માતા! ચિહિતિત તુજ ખડખથી થે પગથ તે. (૬)
 જાણે પ્રભાવ જવ, તે શિવદૂત રૂપે, જુને તણ અમુરના કુરશોંધ પોને, તેવો પ્રભાવ કવીથી જાગવિન્થાત કીયે, તે નામ તું જાન્યાં, શિવદુનિ ખામી. (૭)
 આશવ છે, અમર જે નવ થી શાન્ત તે, શરત્કભિયાન કરતોં રુપિરેથી જન્મ્યા, તે રાજામીજ વડી કીમરાઈ પુખી, એ સર્વને પુખનએ વળી, સાસ કીયા. (૮)

આશ્વર્થ આ અનિ ખરે કુરના અરિ ખે, વેશોંધ્ય વેશવ કરે શૂટથી કુંડે જે, શરત્કોંધાથી, અરવિ, કુંબનિકુળ દેવ્યે, એનેવ થે વઈ જ માતા! તું સર્વે માલે. (૯)
 કુચિ ખથી પ્રભવકામ તુનાસને આ, શાપે જ અમ પપ્યાં તુજ તેથી આ, તેમાં પડી મનનરા સમ ઠાનવેન્ડે, શાપે જ અમ, નહીં કોઈ નશઈ માતા! (૧૦)
 તું કું તને વરણતું તુજ અહાલુને, તારો પ્રભાવ તુજ અહિલિ વાધરનારો! તું કું કરે સવન, દુઃખથી દુઃખી શોંકે, તારો પ્રભાવ તુજ શ્રેમ વાધરનારો! (૧૧)
 કાપે કરે અમુતથી પરિપુર્ણ શાપ, માતા! કુચિતુન કુદવે ત્વમ તલભીજે, સ્નેહે વદા પાતી ખેટ, તું તલત વીજે, અંબા અરે અરણા સી, ખરે તેલ પન્થો. (૧૨)
 કાપાકિરૂક પરમારૂણ ખીજ તાકે, જેઓં સ્માન્ત અજના પ્રનિદિન માતા, માયાથી અંકિત કુચરકવિદુ-ચારે, તે ઓંકરે કુદવતું જ અનીન્ક શાપ. (૧૩)
 આશાલુઓ, વજન, વર્ણન, અનિત્યોમ કર્મપણે, તુજ વિરજેન અહિરેથી, મેં શ્લોકકુળ્ય ખનતોં અપરાધ અણ્યે, કીયે, સમા સરવ એ કરણે જ દેવી! (૧૪)
 તું સર્વે જન્નું શરણે રતી નન્દુરૂપે, તોવે પ્રાકાશી જ સર્જન રૂપમાં તું, તું સમથી પર કરે તુજ વર્ણન કું? તું ઠીન કું જન, વળી જાગદંભ ઓંખો. (૧૫)
 જેઓં વિશાવ, તારણજ કુરકરિનાથી, ચંડીશરિત જાણે કુચિ આ અનુષ, શીમાન કુખી, અમુરકેવિત શાપ, શોમી, ઠીકાંકુખી, કવિયાલો અને વાકવતી. (૧૬)
 વેશોંધ્યનો નામ જ શંકુનામ, શી નામવાળી ખીજું વળી શિલનામ, આ સ્તોત્ર કીજું જ કુપાથી તેની, પુખીપરે અવમ જાણનારે. (૧૭)
 વિશ્વનિ કો અહાનથી સ્વીકારી, દેવી તણી શ્રેયામ પ્રેરણાથી, કીજું જ આશાંતર કુર્કેથીઓં, અખું, શદા મવનપલે મજેન્ડે. (૧૮)

Chandi Path Gujarati

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Chandi Path Gujarati:

Catalogue of Books Printed in the Bombay Province ,1924-04 **Siddhpur Parikrama** Mrs. Geeta Sureshkumar Bhatt,2014-02-01 Siddhpur my native place is situated in north Gujarat India at the junction of two rivers Ganga and Saraswati According to Rig Veda Siddhpur is the first home of Lord Narayan and Ma Laxmiji The legend is that the great sage Dadhichi had donated his bones to God Indra at Siddhpur Lord Kapil had created Sankhya Darshan Shatra and Kapil Gita to give salvation to his mother Ma devhuti Since then Siddhpur is believed as the tirth for mother s Salvation Siddhpur Parikrama is a tribute to my native **Indian Antiquary** ,1872 At a time when each Society had its own medium of propagation of its researches in the form of Transactions Proceedings Journals etc a need was strongly felt for bringing out a journal devoted exclusively to the study and advancement of Indian culture in all its aspects This encouraged Jas Burgess to launch the Indian antiquary in 1872 The scope was in his own words as wide as possible incorporating manners and customs arts mythology feasts festivals and rites antiquities and the history of India Another laudable aim was to present the readers abstracts of the most recent researches of scholars in India and the West Indian antiquary also dealt with local legends folklore proverbs etc In short Indian antiquary was entirely devoted to the study of MAN the Indian in all spheres Introduction to facsimile volumes published 1985 **THE INDIAN LISTENER** All India Radio (AIR),New Delhi ,1948-02-22 The Indian Listener fortnightly programme journal of AIR in English published by The Indian State Broadcasting Service Bombay started on 22 December 1935 and was the successor to the Indian Radio Times in english which was published beginning in July 16 of 1927 From 22 August 1937 onwards it was published by All India Radio New Delhi In 1950 it was turned into a weekly journal Later The Indian listener became Akashvani in January 5 1958 It was made a fortnightly again on July 1 1983 It used to serve the listener as a bradshaw of broadcasting and give listener the useful information in an interesting manner about programmes who writes them take part in them and produce them along with photographs of performing artists It also contains the information of major changes in the policy and service of the organisation NAME OF THE JOURNAL The Indian Listener LANGUAGE OF THE JOURNAL English DATE MONTH YEAR OF PUBLICATION 22 02 1947 PERIODICITY OF THE JOURNAL Fortnightly NUMBER OF PAGES 70 VOLUME NUMBER Vol XIII No 4 BROADCAST PROGRAMME SCHEDULE PUBLISHED PAGE NOS 7 66 ARTICLE Gandhiji And AIR AUTHOR Unknown KEYWORDS Mahatma Gandhi All India Radio Birla House Asian Relations Conference Broadcasting House Sodepur Ashram **The Indian Antiquary** Anonymous,2023-02-04 Reprint of the original **The Indian Antiquary** ,1872 **The Encyclopaedia Of Indian Literature (Volume Two) (Devraj To Jyoti)** Amaresh Datta,2006 A Major Activity Of The Sahitya Akademi Is The Preparation Of An Encyclopaedia Of Indian Literature The Venture Covering Twenty Two Languages Of India Is The First Of Its Kind Written In English The Encyclopaedia Gives A Comprehensive Idea Of The Growth And Development Of Indian Literature The Entries On Authors Books And General Topics Have Been Tabulated By The Concerned Advisory Boards And

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statistics and an index complete the volume **The Modern Review** ,1946 Book University Journal ,1978 *The Far East and Australasia* ,1990 Indian Periodicals in Print, 1973 H. N. D. Gandhi,Jagdish Lal,S. P. Agrawal,1973 **A**
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