

દુંડો ચંડીપાઠ

આવસો માટેના પર્વ વૈષી નવરાત્રિમાં મંજાણ, પુજા, 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 તુંથી, તું ચેતનામય એમ વિચારી વિશે, નિત્ય ત્વડીય વારણે ઘરણે રજું છે. (૧)
 વિષ્ણુ પશોંધિતનવાધનિ સોપેસાસને, આરામ તે પુરુષ થે શાપને પુરાણ, જે શ્લોકનિર્દિહિત ખની જાગદંભ તુંથી, શેરાં વ્યાં નવન તે શાપને કલ્પે છે. (૨)
 આશ્વર્થકારક ખરે ખલુકેટાઓ તે, જે વિષ્ણુકર્તામલથી જન્મ્યાં જ માતા, જેનેવ વિષ્ણુ કાપાય તણી શાન્ત ના, તે કુળ તુંથી જન્મ્યા જાગદી તણાયા. (૩)
 એ દેવ શ્વરિષ આપુર્વ અને અરેણો, સ્વાશોંધિનશયક પરાક્રમ જનનારો, વેશોંધ્ય શોક કરતો, અટકાવતો જે, વેશોંધ્યતત્વ, વિરિ જે રખને તણ્યો તે. (૪)
 જે પુજાસોચન જને ખજુ ખાન પાખ્યો, તુંકારથી તરત શાન્ત ખની વણ્યો તે, દેવો વિનાશ કરતી વિરિરાજાન્ત, કોંબાન્તકારિ નિજ તોચ ક્યાં જ તે આ. (૫)
 જે વગદમુઃ અમુરો જનવા ન અરેણા, જની શાન્ત ન કુરનાયક કોઈ જેને, તે દુર્મર્દેવ પરખોંખર તુભરૂષા, માતા! ચિહિતિત તુજ ખડખથી થે પગથ તે. (૬)
 જાણે પ્રભાવ જય, તે શિવદૂત રૂપે, જુલે તણ અમુરના કુરશોંધ પોને, તેનો પ્રભાવ કવીથી જાગવિન્વાત કીયો, તે નામ તું જનમાં, શિવદુનિ ખાથી. (૭)
 આશય છે, અમર જે નવ થી શાન્ત તે, શરત્કભિવાન કરતો રવિરેથી જન્મ્યા, તે રક્તખીજ વડી કીમરાઈ પુખી, એ સર્વને પુખનએ વળી, સાસ કીયા. (૮)

આશ્વર્થ આ અનિ ખરે કુરના અરિ ખે, વેશોંધ્ય વેશવ કરે શૂટથી કુંટે જે, શરત્કોંભણી, અરવિ, સુંબનિશુભ દેવો, એનેવ થે વઈ જ માતા! તું સર્વે માલે. (૯)
 કુચિ ખથી પ્રભવકામ તુનાસને આ, શાપે જ અતમ પવમાં તુજ તેથી આ, તેમાં પડી મનનરા સમ ઠાનવેન્નો, શાપે જ અતમ, નહીં કોઈ નશઈ માતા! (૧૦)
 તું શું તને વરણતું તુજ અક્ષતુને, તારો પ્રભાવ તુજ અક્ષિત વાધરનારો! તું શું કરે સવન, દુઃખથી દુઃખી શોંકે, તારો પ્રભાવ તુજ શ્રેમ વાધરનારો! (૧૧)
 કાખે કરે અમુતથી પરિપુર્ણ શાપ, માતા! કુચિતુન કુલવે ત્વમ તલભીજે, સ્નેહે વદા પાતી ખેટ, તું તલત વીજે, અંબા ખરે અરણા સી, ખરે તેલ પન્થો. (૧૨)
 કાખાકિરૂક પરમારૂણ ખીજ તલે, જેઓં સ્મરન્ત અજન્ત પ્રતિદિન માતા, માયાથી અંકિત કુચરકવિદુ-ચરે, તે બોંબરે કુલવતું જ અનીન્ત શાપ. (૧૩)
 આશ્વતુનો, વજન, વર્ણન, અનિત્યોમ કર્મપણો, તુજ વિરજેન અકિરેથી, મેં શ્લોકકુળ્ય ખનતોં અપરાધ આયો, કીયો, સમા સરવ એ કરણે જ દેવી! (૧૪)
 તું સર્વે જન્નું શરણે રતી નન્નુરૂપે, તોને પ્રાકાશી જ સર્જન રૂપમાં તું, તું સન્ધથી પર કરે તુજ વર્ણન શું? તું ઠીન શું જન, વળી જાગદંભ બોંબો. (૧૫)
 જેઓં વિશાવ, તારણજ કુરકરિનાલી, ચંડીશરિત જ્વાણો કુચિ આ અનુષ, શીમાન કુખી, અમુરકેવિત શાપ, શોંખી, ઠીકાંકુખી, કવિમણે અને વાકવતી. (૧૬)
 વેશોંધ્યનો નામ જ શંખુનામ, શી નામવાળી ખીજું વળી શિલનામ, આ સ્તોત્ર કીજું જ કુપાથી તેની, પુખીપરે અતમ જાણનારે. (૧૭)
 વિશ્વનિ કો અક્ષતથી સ્વીકારી, દેવી તણી શ્રેયમ પ્રેરણાથી, કીજું જ આશાંતર કુર્જરીમાં, અખું, શદા મવનપલે મજેન્નો. (૧૮)

Chandi Path Gujarati

Hasu Yājñika

Chandi Path Gujarati:

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

Catalogue of Books Printed in the Bombay Province ,1924-04 Indian Antiquary ,1872 At a time when each Society had its own medium of propogation 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

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The Indian Antiquary Anonymous,2023-02-04 Reprint of the original The Indian Antiquary ,1872 AKASHVANI Publications Division (India),New Delhi,1959-01-11 Akashvani English is a programme journal of ALL INDIA RADIO it was formerly known as The Indian Listener 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 The Indian

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