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મી-વેદવૃત્તાય નમઃ

મીમલ્લ-મુદ્-મહુર-રુગવદ્ધ-પરમ્પરાગત-મુલાધ્યાય-મવલ્લ-  
પીંભા

મી-કાણી-કામકેદિ-પીંભા  
અગસ્તુ-મી-મહુરગાદ-ધ્રુમિ-મીમં-મંમુનભા

॥મીપાવલી॥

(20.10.2025)

On the occasion of Deepavali, many important observances are there starting from Trayodashi. These include:

- “Deepa Danam” (lighting deepa, 18.10.2025)
- “Ulka Danam” (lighting sparklers, 19.10.2025, 20.10.2025),
- The widely well-observed “Abhyanga Snanam” (20.10.2025, Oil bath),
- “Yama Tarpanam” (20.10.2025, performing tarpanam to Yamadharmaraja, which must be performed even by those with parents), and - “Lakshmi Kubera Puja” (21.10.2025, worship of Lakshmi Devi/Kubera).

॥યમ-મીપ-મરુઃ॥

(18.10.2025)

In the evening, during Pradosha time, light a deepam, and chant the following sloka. Afterwards, the deepam should be placed at the entrance/doorway of the house.

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## ॥नरक-दीप-भङ्गः॥

(19.10.2025)

Light a four-faced 'deepam' and chant the following shloka. Then, keep this deepam outside the terrace or in some other high location.

एङ्गे दीपस्तुतुमं नरकपीडये भया।  
एतुवतिमभायुः भवपापापनुदये॥

## ॥दीप-दान-भङ्गः॥

(20.10.2025)

On Deepavali evening, during Pradosha time, one should light the Deepams, chant the shloka mentioned below, offer prayers, and place the Deepams outside the house.

Afterwards, Deepams should be lit in places like temples etc.

मयिहृती रविहृतिस्त्रे हृतिभुवैव ए।  
हृतिभामुमं हृतिः दीपेयं प्रतिगृह्णता॥



## ॥उत्कृ-दान-भङ्गः॥

(19.10.2025, 20.10.2025)

उलामंमे मरुभंमे पृष्टे हुतम्वैः।  
उत्कृभु नरः कुदः पितुं भाजम्वनभा॥

Holding sparklers in the hand, and thinking of our ancestors attaining Moksha, the following shloka must be chanted.

मयिहृती रविहृतिस्त्रे हृतिभुवैव ए।  
उत्कृहृतिभु नरः कुदः पितुं भाजम्वनभा॥

वभलेकं परिहृष्टुमगता ये भललये।  
उत्कृहृतिभु वरु पृष्टुते वरुते उ॥

वेद-पञ्च-मास-परिपालन-भङ्ग

## ॥मृङ्ग-भानभा॥

(20.10.2025)

मृपाभाजमघे तुभ्रीं पृपुत्राएभषापरभा।  
रुभवेङ्गनभट्टे तु नरकभू बघाव वै॥

Apamarga known as Nayuruvi (Tamil) (Prickly Chaff/Achyranthes), Tumbi (bottle gourd), Prapunnata/Chakramarda (Cassia the leaf of which resembles that of Senna flower) - In the middle of snana, these three leaves must be waved in circular motion thrice around the head reciting the following mantra and discarded.

भीउलेष्टमभावृक्तु मकष्टकटलावृत्ति।  
कर पापमपाभाज रुभृभाः पुनः पुनः॥

मृपाभाजभू पशुति रुभवेष्टिरभेपरि।  
उउउ उउउ काटं उउउरामृ नभतिः॥

Thus whirling the apamarga leaf thrice around the head, doing a snanam, wearing new vastram, and applying pundram as per one's family tradition, and after completing the nityakarmas such as sandhyavandanam, samidadhanam / aupasana, yamatarpanam must be done.



## ॥यम-उदलभा॥

(20.10.2025)

लीपेङ्गवण्डुमुं काटं तु यमउदलभा।  
कृष्णरण्डुमुं भा मपि काटं मदैव व॥  
कृष्णपत्रे ण्डुमुं भा मङ्गरकटिनं यदा।  
उदा भद्रा मुते उवे कुर्वीत यमउदलभा॥

As per Vaidyanatha Dikshitiya (Ahnika Kanda, Uttarardha Vakyas), Yamatarpanam must be done on Naraka Chaturdashi (Deepavali) and Krishna Angaraka Chaturdashi (when Krishna Paksha Chaturdashi falls on a Tuesday).

लीवद्विडापि कुर्वीत उदलं यमलीपुत्रैः  
वेद-उद्ग-साम्-परिपालन-मठ

Hence, Yamatarpanam and Bhishmatarpanam must be done by those who are jivatpitrkas (ie those whose father is alive)

एकैकेन तिलैर्मिमांसां दध्या शीभीनां एलाङ्गुलीनां।  
भवंद्वारकृतं पापं उद्धृतं च नमृति॥

कृष्णपत्रं यजुःसुं वां काष्ठिनां भरितं पृथि।  
यभनं वां विमेषं निवृत्तमुद्यमं यभभा॥

यद्वृत्तं नमृतिं किं वा दध्या कृष्णयजुःसुमीभा।  
भनृत्तं यजुःसुं उ भनृत्तं भवकिन्निषे॥

दध्यादिभिरपि दध्या तिलैः भवतु भवतिः।  
दध्यादिभिरपि दध्या तिलैः पृथगपि यतः॥

On this Krshna Chaturdashi, doing snanam in Yamuna or other rivers, if tarpanam is offered to Yama Dharmaraj, all our papams, will disappear instantaneously. Thus, the merit accrued in offering Yamatarpanam has been praised.

Method: Seated facing South, using devatirtham with gingelly and (as done during Sandhyavandana/Brahmayajna while offering devatarpana), for each nama, offer tarpana thrice reciting the following mantra.

यज्ञेपवीतिनां काटं प्राचीनवीतिनां च व

Based on the above verse, this tarpanam can be done with the yajnopavita worn either in upaviti or praachinaaviti manner. Therefore, it is ideal that those whose father is alive, wear in the upaviti manner, and those whose father is not alive, wear in the praachinaaviti manner.

वेद-पद्म-साम्-परिपालन-मठ

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विष्णवम् - नभःपवद्भरे ऽबिल्लवने मरदा-उडे तुला-सुस्रवण-भामे कृष्ण -  
 पले ण्डुमुं मुरुडिघे उन्नुवामरयक्रयां रुमु-नरुडयक्रयां वैण्डि-वेगयक्रयां  
 मकुनि-करयक्रयाभा एवं-गुल्ल-विमेषल्ल-विमिह्रयाभा मभुं ण्डुमुं मुरुडिघे  
 यमण्डराणपीडुं सुस्रवण-कृष्ण-ण्डुमी पुष्टकाले यमउदल्ल करिधे।

०. यमं उद्‌यामि। यमं उद्‌यामि। यमं उद्‌यामि॥  
 ३. ण्णराणं उद्‌यामि। ण्णराणं उद्‌यामि। ण्णराणं उद्‌यामि॥  
 ३. भुट्ठं उद्‌यामि। भुट्ठं उद्‌यामि। भुट्ठं उद्‌यामि॥  
 ८. मग्गुकं उद्‌यामि। मग्गुकं उद्‌यामि। मग्गुकं उद्‌यामि॥  
 ५. वैवधुत्तं उद्‌यामि। वैवधुत्तं उद्‌यामि। वैवधुत्तं उद्‌यामि॥  
 ७. कालं उद्‌यामि। कालं उद्‌यामि। कालं उद्‌यामि॥  
 १. मव्वहुत्तयं उद्‌यामि। मव्वहुत्तयं उद्‌यामि। मव्वहुत्तयं उद्‌यामि॥  
 ३. छिन्धुरं उद्‌यामि। छिन्धुरं उद्‌यामि। छिन्धुरं उद्‌यामि॥  
 ७. ण्णं उद्‌यामि। ण्णं उद्‌यामि। ण्णं उद्‌यामि॥  
 ००. नीलं उद्‌यामि। नीलं उद्‌यामि। नीलं उद्‌यामि॥  
 ००. परमेष्ठिनं उद्‌यामि। परमेष्ठिनं उद्‌यामि। परमेष्ठिनं उद्‌यामि॥  
 ०३. वुक्केत्तं उद्‌यामि। वुक्केत्तं उद्‌यामि। वुक्केत्तं उद्‌यामि॥  
 ०३. मिट्ठं उद्‌यामि। मिट्ठं उद्‌यामि। मिट्ठं उद्‌यामि॥  
 ०८. मिट्ठुपुं उद्‌यामि। मिट्ठुपुं उद्‌यामि। मिट्ठुपुं उद्‌यामि॥



After this, japam of the following namas ten times must be done.

॥५:—

## वेद-उद्ग-सामु-परिपालन-मठ

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बभे निरुता पिउण्णराणे वैवधुते ण्णपरसु कालः।  
पुताणिपे ण्णुताउभागी कुताउः (एउण्ण ण्णमकुल्लपत्ति)॥

After that, offer namaskara—

नमस्कारः—

नीलपवउमङ्कमे रुक्केपमभुवः।  
काले ण्णपरे ण्णे वैवधुते नभेसु उ॥



After this, madhyahnिकासनानाम, madhyahnिकाम, and other anushtanamams should be done.

