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મી-વેદવૃત્તાય નમઃ

મીમલ્લ-મુદ્-મહુર-રુગવદ્-પરમ્પરાગત-મુલાધાય-મવલ્લ-
પીં મી-કાણી-કામકેદિ-પીં
અગસ્તુર-મી-મહુરગાદ-ધામિ-મીમં-મંમુનમા

મીમળીય-પણ્ડિત-મદઃ વેદ-પદ્મ-મામુ-પરિપાલન-મદા મ

॥ વિશ્વાવમુ-મિંદુ-રુદ્પદ-પ્રલિખા - મન્દુગુલ્મા ॥

રાકુ-માપ-ગુમ્મા 7-મેષ્ઠુગા-2025 ચમુમયાડા પરમા

વેદ-પદ્મ-મામુ-પરિપાલન-મદા

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ଗୁରୁ-ମନ୍ତ୍ର: (ଚାଟୁ ମନ୍ତ୍ର) କାଟୁ ମନ୍ତ୍ର | ମେଘମା 07 - 08

ମୁକ୍ତ:	21:57	ସୁରଭିଭାଗିନୀ (ମନ୍ତ୍ର), ଉଦ୍‌ଭାଗିନୀ (ମନ୍ତ୍ର), ଏପ:
ନିର୍ଭୀଳନା	23:01	
ମପ୍ରଭା	23:42	
ଉଦ୍‌ଭାଗିନୀ	00:23 (ସପରାଟ୍)	ଫାଗିନୀ (ମନ୍ତ୍ର)
ମେଘ:	01:26 (ସପରାଟ୍)	ମେଘ-ଭାଗିନୀ (ମନ୍ତ୍ର)

ନିର୍ଭୀଳନା = ଗୁରୁ-ପ୍ରଭା-ସୁରଭି, ଉଦ୍‌ଭାଗିନୀ = ଗୁରୁ-ପ୍ରଭା-ଭାଗିନୀ

ଗୁରୁ-ପ୍ରଭାଗିନୀ - ପ୍ରଭା

ପିଠିତାମି ନବିନୀ				
ପ୍ରବ-ପ୍ରେମପଦ*, ମତ୍ତବିକା, ଉଦ୍‌ଗ-ପ୍ରେମପଦ, ପ୍ରବନ୍ଧ, ବିମାପା (ପ୍ରାଣିନ-ବାହୁ-ଗାଳିତ-ଋଷି ଭାଗିନୀ ସପି - ମତ୍ତବିକା, ସ୍ବିଷ୍ଟ, ସ୍ବ, ସ୍ବୀ)				
ପିଠିତା: ଗମୟ:				
ସଞ୍ଜିକା	କୁନ୍ଧ*	ଭୀନ:	କଟକ:	ବୃଷ୍ଟିକ:
ମପ୍ରଭା	ଭିଷ୍ମନା	ଭିନ୍ନ:	ତୁଳା	ଭକ୍ତ:

(* = ଗୁରୁକାଳିକା)

(ମାତ୍ରି-ମ୍ଳେକା)

ଋଷି ଗମିନୀ ମୁକ୍ତ-ଫଳା - ମେଘ, ବୃଷ୍ଟି, କଟୁ, ପ୍ରଭା

Contributors

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ବେଢ଼-ପ୍ରଭା-ମାତ୍ରି-ପରିପାଳନ-ମନ୍ତ୍ର

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Instructions specific for this grahanam

Ahara niyama

- One yāma is one fourth of the day or night (about 3 hours).
- On the previous day, food may be taken before midday (about 12 o'clock). In extreme western parts of (Akhandā) Bharat (Narayana Sarovar, Karachi), food may only be taken upto the first yama of that day (about 09:45).
- Due to this, the shraddha to be done that day for purnima tithi should be done on the next day (of Prathama).
- No food is to be taken that night.
- For those like children/elders who are not able to stay without food, it is practical to take alpa aharam like gruel (yavagu / kanji) as early as possible before sunset.
- Definitely during the grahanam nothing should be eaten.

Correct time for chandra grahana anushtana

- Modern publications may show 20:58 to 02:25 as the span of this eclipse. But that includes the penumbral phase of the eclipse which is not visible to the eye. 21:56 to 01:26 is the correct time of the visible umbral phase of the eclipse suitable for anushtana.

Upcoming grahanas visible in Bharat

- The next Chandra Grahana is after six months on Vishvavasu year Kumbha Phalguna Purnima evening (2026 March 03).
- The next Surya Grahana is two years away on Plavanga year Kataka Ashadha Amavasya (2027 August 02).

⇒ ପୃଷ୍ଠିକା:

ବିଜ୍ଞାନ-ପ୍ରାକୃତିକ-ପରିପାଳନ-ମନ୍ତ୍ର

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General notes for all grahanas

Jyautisha details

- A lunar eclipse happens because of the earth's shadow falling on the moon. So start and end times of Chandra Grahana will not change depending on where we see it from.
- A solar eclipse happens because of the moon's shadow falling on the earth. Due to the movement of this shadow on the surface of the earth, each place will have different start and end times of Surya Grahana.
- The sandhi of amavasya-prathama or purnima-prathama is known as parva.
- Globally, a solar eclipse will start before this parva in amavasya at one place and end after it in prathama at another place. But the matter of individual places is different. A grahana occurring in the morning can end within amavasya before prathama. A grahana occurring in the evening can start in prathama after amavasya.
- However since for a lunar eclipse has only one global start and end time, it will always start before the parva in purnima and end after it in prathama.
- In case of grasta udaya, grahana will start before the rise of sun or moon in our place. But it will obviously be visible only after rise.
- In case of grasta astamana, grahana will end after the set of sun or moon in our place. But it will obviously be visible only until set.
- In the case of a lunar eclipse, the penumbra of the earth (where only a part of the sun is blocked) does not cause a visible darkening of the moon and is hence not considered for anushthanam.

ବିଘ୍ନ-ହର-ମାତୁ-ପରିପାଳନ-ମନ୍ତ୍ର

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Bhojana niyamas

- For four yāmams (≈ 12 hours) before the solar eclipse food should not be eaten. It is three yāmas (≈ 9 hours) for a lunar eclipse.
- Food is not to be taken in the night before surya grasta udaya and day before chandra grasta udaya.
- Food is not to be taken in the night after surya grasta astamana and day after chandra grasta astamana.
- Young children (≈ 7 years old), elderly (≈ 70 years old), and sick people need not observe this. Those who cannot observe this can adopt a light diet like milk, fruit. Even in this case, it is necessary to avoid food for at least 1 yāmam (≈ 3 hours) before.
- Certainly food is not to be taken during the eclipse by anyone.
- None of these restrictions apply to the intake of mother's milk by infants. The age of the child may be taken into consideration.
- Water, food that is apakva (i.e. uncooked food items) - the sampradāya is to protect them with darbha grass. These can be used after eclipse. But food cooked before grahaṇa is not edible after the eclipse.

Beginning of anushtana

- Before the start of the eclipse, make sure to keep ready the change of garments, the āsanās for the anushtana (ritual), and the tirthapātra. Make sure that all those who have to offer tarpana have their own sesame, darbha, tarpana books.
- Once the eclipse has begun, one should bathe with the clothes that were worn. Secure water for the grahana anushtana. Put on garments

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that were kept separately.

Grahana Ashaucha

- Do not touch anything other than what is needed for the anushtanas at the time of eclipse, especially bed / mat / cloth, till the bath is complete after the eclipse. If touched, they have to be washed before reusing them. This niyama (restriction) is called grahaṇa āśaucam.
- Other āśaucas like that of the birth / death do not preclude the ability to do this eclipse-related karma. Such people have 'suddhi' for the duration of the eclipse. Menstruating women too need to bathe with a separately secured water.

Grahana Shraddham

- The ancestors are to be propitiated with shraddham / tarpaṇam during the eclipse. It is also done during the lunar eclipse that occurs at night.
- In case of Surya Grahanam, if it occurs on the same day as Amavasya Shraddha/Tarpana, there are two opinions:
- Many texts say that the Grahana Shraddha is performed the same way as Amavasya Shraddha ie women ancestors are propitiated together with their husbands and not separately. In such case, only Grahana Shraddha is to be performed.
- One tradition holds that the women ancestors are to be propitiated separately in Grahana Shraddha (but not in Amavasya Shraddha). In such case, Grahana Shraddha and Amavasya Shraddha should be done separately.

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- Make the decision as per how you are performing the grahana shrad-dham.
- Annual shraddham that is to be performed on the day of grahana may need to be performed on the next day.

Do-s and don't-s during the punya kala

- Avoid doing wasteful things. This is an ideal time for worship and prayer.
- If the grahana occurs during sandhya kala, sandhyavandanam is to be definitely observed even during the grahana. Arghya is to be given before rise or set of sun and japam is then to be done.
- Mantra japa at the time of eclipses is of great benefit. This is also the best time to get mantra initiation.
- Do not sleep or engage in natural impulses during the eclipse. Therefore, it is better to complete any required toileting beforehand.
- Dana-s performed during grahana punya kala-s accrue immensely more punya. Do as much dana as possible.
- In grahana punya kala, all water is equal to Ganga for snanam and anushtanam. All vedadhyayis are equal to Brahma or Vyasa to accept danam. All danam is equal to bhu danam. All places are equal to Kurukshetram. So wherever we may be, we must certainly do snanam danam japam etc.
- The stotra to ashta dik palakas praying for grahana dosha nivritti is to be read. This stotra is given [later](#).

- In case of very short grahana-s, do whatever is possible: at least arambha snanam with short sankalpam and set aside something for danam. For grahana shraddha/tarpana if at least sankalpa is done within the punya kala, the rest can be completed as soon as possible even if the grahana is over.
- Eclipse should not be observed with naked eyes. You can see with the strength of the light on the garment if desired. Or (if not clear) you can see the reflection - in glass, in water or in a mirror.
- Pregnant women should not be exposed either to the moonlight or sunlight during the respective eclipse. Therefore, they should avoid looking at the sun. It is best to perform the Bhagavannāma japam or stotram etc. at that time in the interest of the pregnancy.
- After the eclipse is over, one should bathe with the garment that is worn. This mokṣa snāna is very important. If not, the impurity will continue till the next eclipse.
- Even in case of grasta astamana, moksha snana is to be done after the time of moksha as known by shastra. Only after that other smarta anushtanas such as aupasanam or shrauta anushtanas such as sayandoham may be done.

Grahana shanti/pariharam

- The people born in the rashi/nakshatra in which grahana occurs may if possible perform shanti in the form of homa next day.
- If grahana occurs in rashis 3, 6, 10, 11 from janma rashi, it will give shubha phala. If it occurs in rashis 2, 5, 7, 9 it will give somewhat ashubha phala. If it occurs in rashis 1, 4, 8, 12 it will give more ashubha phala.

वेद-उद्गम-परिपालन-मठ

- The same when counted from the grahana rashi: rashis 11, 8, 4, 3 will get shubha phala. Rashis 12, 9, 7, 5 will get somewhat ashubha phala. Rashis 1, 10, 6, 2 will get more ashubha phala.
- The nakshatra in which grahana occurs, the preceding and succeeding nakshatras, the 10th (anujanma) and 19th (trijanma) nakshatras also receive ashubha phala.
- That is, those born in the rashi/nakshatras receiving ashubha phala will have problems due to the effect of previous karma. Therefore, they should follow the anushtanas with more zeal and do parihara.
- A simple form of parihara is given **later**.

Punya kala nirnayam

- Even if one cannot see the sun or moon due to clouds etc, the punya kalam is from when the grahana begins until when it ends as determined by jyautisha shastra.
- In the case of grasta udayam, the punyakalam is only after the rise of sun or moon. In the case of grasta astamanam, the punyakalam is only until the set of sun or moon. Generally, the punya kalam is when the grahana can be visible.
- In case of grasta astamana, the sandhya japa which was started already is to be continued upto the time of moksha even after the punya kala is over.
- There is a practice of doing tarpanam in krishna paksha during grahana. But since a solar eclipse can start after amavasya is over as said earlier, and in case of grasta astamana of chandra, this is not always possible. However, since anushtana is mandatory for occurrence of grahana, one should do even if there is no krishna paksha.

वेद-उद्गम-परिपालन-मठ

- If a solar eclipse occurs on a Sunday or a lunar eclipse on a Monday (from Monday sunset till Tuesday sunrise) then it is called a Chudamani grahana and the punya kalam accrues limitless benefit.
- Rise/set timings given here if any are calculated as per our tradition. Here refraction or bending of light by the air near the horizon is not considered since it is unpredictable. Modern publications calculate refraction approximately showing rise times a few minutes earlier and set times a few minutes later. For anushtana, traditional times are to be taken.

॥ગુરુ-મુરમુખાન-મહુલ્લઃ॥

મુખમનમા મુક્તમુખરં + માતૃચો પુણ્યવામઃ
 ઉદય લગ્ન મુદ્ધિનં ઉદય ડાગલં યજ્ઞલં ઉદય
 વિષ્ણુલં દેવલં ઉદય લક્ષ્મીપતેરદ્વિયગં મુખમિ
 મપવિરુઃ પવિરુ વા મવાવમુગડેપિ વા
 ચઃ મુરેદુર્ગરીકાલં મ ગાઠાકુરુરઃ મુખિઃ
 માનમં વાપિકં પાપં કમ્ભ મમુખાસ્તિતમા
 મીરામઃ મુરલ્લૈવ વૃષેરુટિ ન મંમયઃ
 મીરામ રામ રામા
 ટિષિવિપુમુષા વારે નરું વિપુરેવ યા
 ચેગમ્ભ કર્મ યૈવ મથં વિપુમથં અગડા
 મીરુરે ગેવિનુગેવિનુગેવિનુ

મમેપાદુ-મમમુ-પ્રિરિત-લય-સ્વારા મીપરમેશ્વર-પીટુમા,

મી-રુગવડઃ વિષ્ણુ નારાયણમુ મુખિતૃયા મપરિમિતયા મકૃત દ્વિયમાલમુ મહાઅલેખમુ
 મપૃ પરિમિતમા મનેકકેદિરુદ્ધાનમા રકતમે પુષિવી-મપા-ઉદે-વાયુ-મકામ-
 મરુદ્ધર-મરુદ્ધા-મવૃકૈઃ મવરલ્લૈઃ મવૃતે મમિના મરુટિ રુદ્ધા-કરુ-મપૃ યડુમ-રુવન-
 મરુજતે રુ-મલ્લે અમુ-પ્રલ-માક-માલ્મલિ-કુમ-કૈષ્ઠ-પુષ્કાપૃ-મપુ-મ્વીપ-મપૃ અમુ-મ્વીપ
 વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

છારત-કિમ્બુધ-કરિ-ઉલાવૃત-રમુક-કિરખચ-કુર-રુદ્ધ-કેતુમાલાપૃ-નવ-વદ્ધ-મૃ
 છારત-વદ્ધે ઉન્ન-પૈર-કામ-ગરુધિ-નાગ-મૈ-મૈ-ગરુધ-પાર-છારતાપૃ-નવ-પદ્ધ-મૃ
 છારત-પદ્ધે મુમેર-નિધ-કેમકુ-કિમાપલ-માલુવડા-પારિચાક-ગરુમાપલ-
 કેલામ-વિજ્ઞાપલાપિ-મનેકપુષ્પમૈલાનં મૃ દ્વ્યકાર-પદ્ધકાર-વિજ્ઞાપ-
 વીજાર-વૈજાર-વૈજાર-મનેકપુષ્પમૈલાનં મૃ કમ્બુમે રામમેરુકેદારથે
 મૃ છારીરથી-ચમુના-નમ્બ-રિવેલી-મલાપરારિલી-ગેતમી-કુપ્પવેલી-રુદ્ધ-
 કારેદાર-મનેકપુષ્પમૈ-વિગણિતે ઉન્ન-પદ્ધ-ચમપદ્ધ-મવત્રિકાપરી-કમિનાપરી-
 મવેપુપરી-મ્બરકા-મ્બરપરી-માયાપરી-કામીપરી-કામીપુદાપિ-મનેકપુષ્પપરી-
 વિગણિતે -

મકલ-અગડા-મ્બુ પરાત્તદ્ય-લીલિનઃ રુદ્ધઃ સ્વિટીચ-પરાત્તે પદ્ધમદ્ધ-મ્બુદે
 પ્ષમે વદ્ધે પ્ષમે મામે પ્ષમે પદ્ધે પ્ષમે દિવમે મ્બુ સ્વિટીચે યામે રુટીચે મ્બુદે મ્બુચમુવ-
 મ્બુરેપિધ-ઉટુમ-કામ-રૈવડ-પારુધાપૈધુ પદ્ધ મ્બુ મ્બુદે મ્બુ મ્બુમે વૈવમ્બુ-મ્બુરે
 મ્બુવિમતિતમે કલિયુગે પ્ષમે પદ્ધે મ્બુના વરુમાને વૈવરારિકાલં પુરવાલીનં
 મ્બુઃ મંવદ્ધમ્બુ મૃ

વિશ્વાવમ્બુ-નામ-મંવદ્ધે દ્વિલિચને વદ્ધ-પદ્ધે મિંક-રુદ્ધપદ્ધ-મામે મુક્ત -
 પદ્ધ(૩૩:૩૩)/કુપ્પ -પદ્ધ પૈલમામ્બુ(૩૩:૩૩)/પ્ષમાયાં મુર-રિધે છારુ વામરચુકાયાં
 પ્ષપેષ્પપદ્ધ-નવરુચુકાયાં પૃતિ-ચેગચુકાયાં રવ-કર (૩૩:૩૩; રાલવ-કર)-
 ચુકાયામા પદ્ધ-ગુલ-વિમેધ-વિમિધાયામા મ્બુ પૈલમામ્બુ(૩૩:૩૩)/પ્ષમાયાં
 મુરરિધે -

મનાપિ-મવિદ્ધ-વામનયા પ્ષમાને મ્બુના મરુતિ મંમારપદ્ધે વિપિરુતિઃ
 કમ્બુગતિઃ વિપિરુમ્બુ ચેનિધુ પુનઃપુનઃ મનેકણ અનિદ્ધ કેનાપિ પુષ્પકમ્બુ-વિમેધ-
 ઉદ્ધનીરુન-માનુધ-મ્બુઅન્ન-વિમેધ પ્ષમાવડઃ મમ -

અન્નકુમાર અન્નપુરુતિ પડડા-રુ-પદ્ધે રાલુ કેમારે ચેવને મૃમે વચમિ
 વાત્તકે ય અગડા-મ્બુ-મ્બુધિ-મ્બુમામ્બુ મને-વાકા-કાયાપૃ-રિકર-પૈધ્યા કમ્બુનિય-
 હ્વેનિય-વૈપારેઃ મમ્બુવિડાનામા ઉર અન્નિ અન્નરુરે ય હ્વનાહ્વન-કુટાનં
 મ્બુપાટકાનં મ્બુપાટક-મ્બુમ્બુદ્ધાલીનં મમપાટકાનામા ઉપપાટકાનં મલિની-
 કર-ગરુપન-મુદ્ધન-ઉપલીવનાલીનામા મ્બુપાટીકર-રુદ્ધમ્બુકર-
 વિપિરુકમ્બુટુગ-નિનિરુમમાપર-લીનાં હ્વનઃ મ્બુકુટા કુટાનામા મ્બુહ્વનઃ મમ્બુકુટા
 કુટાનં મ્બુધા પાપાનં મ્બુઃ મ્બુપેદનાનું -

મ્બુગ-પદ્ધપિ-મમ્બુ-વૈધિક-દેવડા-મ્બુપે (___-નમ્બુઃ પુરે / દ્વિલિ / પદ્ધિમે /

વેદ-પદ્ધ-મામ્બુ-પરિપાલન-મ્બુ

ઉઝરે ડીરે / ____-પૃષ્ઠ-ડીરે) યજ્ઞ-ગુલ્મ-પૃષ્ઠ-કાલે ગુલ્મ-મુરમુખાનમા મરું કરિષ્ઠે
(મપ ઉપમુસુ)

ગક્ષ ગક્ષેતિ ચે રૂષાદૈનનાનં મઝૈરપિ
મુમૃતે મવપાપેતૃ વિપૂલેકં મ ગમ્હતિ॥

ગક્ષ ય ચમુતે યૈવ ગેદ્ધવરિ મરમુતિ
નમ્મદે મિત્ર કાવેરિ અલેઽમિના મત્રિપિં કુશ્મ

મત્રિકુર મરુકાચ કલ્પતુરુતૈપમા
ઘૈરવાચ નમમુરુમા મરુલ્લં દાતુમા મરુમિ॥

(પૈલ્મ-મરુઃ/માન-મરુઃ)

(માદ્વા વમું પદ્મા કુલ્માપરવડા પુષ્પાગ્ન ય કુદ્વા મુપમુઅપં કુદ્વાડા)

॥ઉદ્મ-મહુલ્પ॥

મપવિરુઃ પવિરે વા + પૃષ્ઠ-ડીરે

(પ્રાણીનાવીડી) ગેદ્ધમા + પૃષ્ઠ-ડીરે

યજ્ઞ-ગુલ્મ-પૃષ્ઠ-કાલે વજ્રમ્વય-પિરુના ઉમ્મિમૃ ડિલ-ઉદ્મ કરિષ્ઠે

॥ગુલ્મ-પરિહારઃ॥

પીઠિતાનિ નલ્લ્પિ

પુત્ર-પૈષ્ઠપદ્મ*, મત્રિકા, ઉઝર-પૈષ્ઠપદ્મ, પુનવમુઃ, વિમાપા

(પ્રાણીના-વાકુ-ગલ્મિ-ઉદ્મ-કુદ્વા ડમાનિ મપિ - મત્રિકા, મવિષ્ઠ, મુદ્, માડી)

પીઠિતાઃ રામયઃ

મપિકમા	કુમ્મ*	મીનઃ	કાલકઃ	વૃષ્ણિકઃ
મપુમા	મિષ્ણમા	મિંરુઃ	ડુલા	મકરઃ

(* = ગુલ્મ-કાલિકમા)

ઉત્તેનલે દ્વિપરમ્મ રલ્લઃ પ્રાપ્તેતમે વાચુ-કુરેર-મવાઃ

મહુલ્પ-દલે મમ રામિ-મંમુ યત્તેપરાગં મમયતુ મવૈ॥

વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

Those born in the previously mentioned rashis/nakshatras should perform parihara. Write the above verse on a card or a palm leaf and chant least a few times before tying it on the forehead.

The grahana is of Chandra. Paddy dhanya pleases Chandra.

Thus when the eclipse is over, perform danam of the above dhanyas with this card / palm leaf and offer it on the same or next day along with tam-būlam and some dakṣiṇa.

Repeat the following eight verses below as many times as possible.

॥પરિકાર-મેરુમા॥

ચૈભૌ વસ્પરૈ દેવઃ મુદિટ્ટાનં પુરુમ્મઃ
મરુમ્નયનઃ મઃ ગુપીસં વૃપેરુઃ॥૦॥

માપં યઃ મવદેવાનં મપુત્તિરમિત્તુઃ
પન્નુમદે પરાગેઙ્ગ મા મયિઃ પીસં વૃપેરુઃ॥૩॥

યઃ કમ્માલી લેકાનં યમે મરિધવાનઃ
પન્નુમદે પરાગેઙ્ગ ગુપીસં વૃપેરુઃ॥૩॥

રહેગલ્લપિયઃ માલ્લા પ્લયાનલમત્તિરુઃ
ઉગ્ઃ કરલે નિર્ગ દિઃ ગુપીસં વૃપેરુઃ॥૪॥

નાગપામરૈ દેવઃ મદ્દ મકરવાનઃ
વરુલ્લે અલલેકેમે ગુપીસં વૃપેરુઃ॥૫॥

યઃ પ્લુરુપે લેકાનં વાયુઃ કુપ્પુમગપ્પિયઃ
પન્નુમદે પરાગેઙ્ગ ગુપીસં વૃપેરુઃ॥૬॥

ચૈભૌ નિપિપતિરુવઃ પક્કમુલપરૈ વરઃ
પન્નુમદે પરાગેઙ્ગ કલ્પં મે વૃપેરુઃ॥૭॥

ચૈભૌ મુલપરૈ રુદ્ઃ મહુરૈ વૃધવાનઃ
પન્નુમદે પરાગેઙ્ગ દેધં નામયતુ દુઝમા॥૮॥



વેદ-પદ્મ-મામ્-પરિપાલન-મહુર

॥एन-मङ्गल॥

भभेपाङ्गु + पीटुं _____ गेइम्बुवम् / गेइम्बुवायाः _____ नब्बु _____ रामे एउम् /
एउयाः _____-मम्/:-नाभु:-नाभुः एनु-गुरु-कालिक-रामि-नब्बु-मुण्डित्तया
मभुविउम् मवविणम् मनिम्बु परिणारुं यषामक्ति किरण्णं करिषु

किरण्ण-गुरु-गुरुं कम्भीए विणवभेः।

मननु-पुण्ण-ल्लभा मउः मात्ति प्यम्भ मे॥

_____ गेइम्बुवम् / गेइम्बुवायाः _____ नब्बु _____ रामे एउम् / एउयाः _____-मम्/:-
नाभु:-नाभुः एनु-गुरु-कालिक-रामि-नब्बु-मुण्डित्तया मभुविउम् मवविणम्
मनिम्बु परिणारुंभा उं किरण्णं मन्दि-कं मउभुलं वृद्ध-य — उहुभा / मनभा
उम्बु-य / यम्भै-कम्भै-गिण्ण — मउं मभु-ए न मभा॥

॥भेव-भान-मङ्गल॥

भभेपाङ्गु-मभु-एरित्त-वय-सगर मीपरमेसर-पीटुं एनु-गुरु-भेव-भानं करिषु



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