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મી-વેદવૃત્તાય નમઃ

મીમલા-મુદ્-મહુર-રુગવદ્-પરમ્પરાગત-મુલાભાષ-મવલ્લ-
પીં મી-કાણી-કામકેદિ-પીં
અગસ્તુ-મી-મહુરગાદ-શ્રામિ-મીમં-મંમુનમા

મીમળીય-પણ્ડ-મદઃ વેદ-પદ્મ-મામ્-પરિપાલન-મદા મ

॥ વિશ્વાવમ્-મિંદુ-રુદ્પદ-પ્રલિમા - મન્દુગુલ્મા ॥

રાઠ-માપ-ગમુમા 7-મેષ્ઠુમા-2025 ચમુમયાડા પરમા

વેદ-પદ્મ-મામ્-પરિપાલન-મદા

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ଗୁରୁ-ମନ୍ତ୍ରା: (ଚାରତ୍ର ମନ୍ତ୍ର) କାନ୍ଦୁକ୍ଷୁ | ମେଘଭାଗ 07 – 08

ମୁକ୍ତ:	21:57	ସୁରଭୁଧାନମା (ମନ୍ତ୍ରା), ଉଦ୍ଧୂରା (ମନ୍ତ୍ରା), ଐଷ:
ନିର୍ମାଳନମା	23:01	
ମପ୍ରମା	23:42	
ଉଦ୍ଧୂରନମା	00:23 (ସପରାତ୍ରେ)	ଘନମା (ମନ୍ତ୍ରା)
ମେଘ:	01:26 (ସପରାତ୍ରେ)	ମେଘ-ଧାନମା (ମନ୍ତ୍ରା)

ଗୁରୁ-ପ୍ରମାଣମା – ପ୍ରମାଣ

ପିନ୍ଧିତାନି ନବଞ୍ଜଳି				
ପ୍ରବ-ପ୍ରେଷ୍ଟପଞ୍ଚ*, ମତ୍ତବିଧା, ଓଡ଼ିଶ-ପ୍ରେଷ୍ଟପଞ୍ଚ, ପ୍ରବନ୍ଧୁ, ବିମାପା (ପ୍ରାଣିନ-ବ୍ରହ୍ମ-ଗାଳିତ-ଘୃଣା ଓଭାନି ସପି – ମତ୍ତବିଧା, ସ୍ବିଷ୍ଟ, ସ୍ବପ୍ନ, ସ୍ବାତ୍ମୀ)				
ପିନ୍ଧିତା: ଗମୟ:				
ସଞ୍ଜିକମା	କୁନ୍ଧୁ*	ଭୀନ:	କଞ୍ଜ:	ବୃଷ୍ଟିକ:
ମପ୍ରମା	ଭିଷ୍ମନମା	ଭିନ୍ନ:	ଉଳା	ଭକ୍ତ:

(* = ଗୁରୁକାଳିକମା)

(ମାତ୍ରି-ମ୍ଳେକା:)

ଋଷି ଗମୀନି ମୁରୁ-ଘନମା – ମେଘ, ବୃଧୁ, କନ୍ଦୁ, ପ୍ରଜ୍ଞା

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Kannada: Dr Ramprasad, Hindi: Kum Vanchitha Bharanidharan

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 Phalgunā Purnima evening (2026 March 03).

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- The next Surya Grahana is two years away on Plavanga year Kataka Ashadha Amavasya (2027 August 02).

⇒ पृथेगः

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.

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- 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 anushtanam.

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.

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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 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.

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- 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.
- 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 anushthanam. 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.

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- 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 anushthanas such as aupasanam or shrauta anushthanas 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.

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- 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.
- 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.

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- 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 anushthana is mandatory for occurrence of grahana, one should do even if there is no krishna paksha.
- 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 anushthana, traditional times are to be taken.

॥गुरु-सुरभुभान-मङ्कलः॥

सुमभनभा। सुक्ताभरणं + मातृषो। प्रालम्बाभः।

उदेव लग्नं भूमिने उदेव उरगलं मन्मलं उदेव।
विष्टुगलं देवगलं उदेव लक्ष्मीपतेरक्षिपुगं भूराभि॥

मपविः पविः वा मन्वावभूगतेऽपि वा।
यः भूरेद्वृषीकां म गृह्णतृपुरः सुमिः॥

भानमं वापिकं पापं कम्पु मभुपान्तिउभा।
मीरभः भूगल्लैव वृषेरुति न मंसयः॥
मीरभ गभ गभा

तिषिविभूभुषा वारे नरुं विभूरेव म।
वेगस्तु करं देव भवं विभूभयं एगता॥
मीररे गेविनु गेविनु गेविनु।

वेद-पद्म-साम्-परिपालन-मरु

भभेपाङ्ग-भभभु-प्रिउ-व-स्रग मीपरभेस्र-पीउरुभा,

मी-रुगवउः विभेः नगरवल्भु मपिउय मपरिभिउय मरु हिवभाल्भु भरुएलेभभु
भपु परिभुभा मनेककेरिद्वल्भुभा एकउमे पृषिवी-मपा-उले-वाय-मुकाम-
मरुङ्गर-भरुए-मवृङ्गेः मवरलेः मवउे मभिना भरुतिद्वल्भु-करल्भु-भपु एउरुम-रुवन-
मउउे रु-भल्भु एभु-भल्भु-माक-माल्लि-कुम-कैष्ठ-पृष्ठापृ-मपु-स्त्रीप-भपु एभु-स्त्रीप
रारउ-किभुध-रुगि-उलावउ-रभुक-किरभुय-रु-रु-कैठुभालापृ-नव-वल्भु-भपु
रारउ-वल्भु उन्-पृ-उभ-गरुभि-नग-भैभु-गरुव-पारल्भु-रारउपृ-नव-पल्भु-भपु
रारउ-पल्भु भुमेरु-निध-कैभकुए-किभाएल-भालुवउ-पारियाउक-गरुभाएन-
कैलाम-विभुएल-मनेकपृष्ठमैलानं भपु एल्भुकरु-एभुकरु-विभुकरु-
वीलरु-वैठारु-वैठारु-मनेकपृष्ठरु-भपु कद्रुभै रामेउकेरुयैः
भपु रारीरु-वभुन-नद्र-द्वि-भलपकरि-गैउभी-कृष्ण-उरु-
कवैट-मनेकपृष्ठनदी-विगएउ उन्-पृ-यभपृ-मवत्रिकापृ-रुभिनापृ-
मवैपृपृ-स्रगका-भषगपृ-भायापृ-कामीपृ-कालीपृ-मनेकपृष्ठपृ-
विगएउ -

भकल-एगउ-भुः पराउद्वय-एविनः रुद्रः द्वितीय-परत्त पञ्चम-मवृष्टि
पृषमे वल्भु पृषमे भामे पृषमे पल्भु पृषमे एवमे मद्रि द्वितीये यामे उतीये भुङ्गे भवभुव-
भारैपिध-उरुभ-उभम-रैवउ-पारुध-पृष्ठ भपु मउउे भपुमे वैवभुउ-भवउरु
मभ्रविमउिउमे कलियुगे पृषमे पाले मभिना वउभावे वृवकारिका पृष्ठवापीनं
भुङ्गः मंवङ्गरु भपु

विभ्रवभु-नाभ-मंवङ्गरु एविभवे वल्भु-एउे भिनु-रुद्र-भामे मुक्त -
पल्भु(३३:३३)/कृष्ण -पल्भु पौलभाभुं(३३:३३)/पृषभायं मुरु-उिधे रानु वामरयुक्रायं
प्रवपेष्ठपृष्ठ-नवउयुक्रायं एउि-वैगयुक्रायं वव-करु (३३:३३; गालव-करु)-
युक्रायभा एवं-गुल्भु-विमेष-विमिष्टायभा मभुं पौलभाभुं(३३:३३)/पृषभायं
मुरुउिधे -

मनाए-मविष्ट-वामनया पवउभावे मभिना भरुति मभारएके विमिष्टः
कद्रुगउिः विमिष्टभु येनिधु पुनःपुनः मनेकण एनिष्ट केनापि पृष्ठकद्रु-विमेष
उरुनीउन-भानुध-मिष्ट-विमेष पृष्ठवउः भभ -

एभ्रभुभाउ एभ्रपृष्ठि एउउ-वल्भु-पटुं गले केभारे येवने भपुमे वयमि
वात्तके ए एगउ-भपु-भपु-मवभुभु भने-वाका-कायापृ-द्विकरु-एभ्रया कद्रुनिध-
हनेनिध-वृपारैः मभ्रविउनाभा उरु एभ्रनि एभ्ररु ए हनहन-कउानं

वै-एभ्र-माभु-परिपालन-भरा

મહાપાતકાનાં મહાપાતક-મનુમરુદ્ધાનીનાં મમપાતકાનાં ઉપપાતકાનાં મલિની-
કરનાં ગરુડન-મુદ્ધન-ઉપલીવનનીનાં મપાડીકરનાં અડિંમકરનાં
વિહિતકમુદ્ધાગ-નિહિતમમારનાંનીનાં હનતઃ મહુડા કુડાનાં મહનતઃ મમહુડા
કુડાનાં મવેધાં પાપાનાં મદુઃ મપતેદનાં -

મહાગાંપટ્ટાદિ-મમમુ-વૈદિક-દેવતા-મવિષે (____-નમુઃ પુત્રે / દલિલ / પશ્ચિમે /
ઉત્તરે ડીરે / ____-પુત્ર-ડીરે) યન્નુ-ગુલ્લ-પુત્ર-કાલે ગુલ્લ-મુરમુધાનાં મહં કરિષ્ઠે
(મપ ઉપમુદુ)

ગક્ષ ગક્ષેતિ ચે રૂયાદૈનનાનાં મડૈરપિ
મુદૈ મવપાપેતુ વિપ્પલેકં મ ગમ્હિતિ॥

ગક્ષ ય ચમુતે યૈવ ગેદાવરિ મરમુદિ
નમ્દે મિત્ર કાવેરિ અલૈમ્મિના મવિષિં કુશ

મહિકુર મહાકાચ કલ્પુરુદ્ધાનાંપમા
ઠૈરવાચ નમમુદુમા મનુહં દાડુમા મદ્મિ॥

(પેલ્લ-મરુઃ/માન-મરુઃ)

(માદ્ધા વમું દદ્ધા કુલાદારવડા પુત્રુનાનાં ય કુદ્ધા મુદ્ધમુદ્ધાનાં કુદ્ધા)

॥ઉદ્ધ-મહુલ્લ॥

મપવિરુઃ પવિરે વા + પુત્રુડિષે

(પ્રાણીનાવીડી) ગેદુનાનાં + પુત્રુડિષે

યન્નુ-ગુલ્લ-પુત્ર-કાલે વજ્રદ્ધ-પિરુનાં ઉદ્ધિમુ ડિલ-ઉદ્ધ કરિષ્ઠે

વેદ-પદ્મ-મામુ-પરિપાલન-મહા

☎ 9884655618

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✉ vdspsabha@gmail.com

🌐 vdspsabha.org

॥ગુરુ-પરિકારઃ॥

પીઠિતાનિ નક્ષત્રાણિ

પુષ્વ-પૈષ્ઠપદ્મ*, મત્રિધક્ષ, ઉદુર-પૈષ્ઠપદ્મ, પુનઃપુષ્વ, વિમાળા

(પ્રાચીન-ચાક્ર-ગણિત-સૂત્ર ઉપાનિષદિ - મત્રિધક્ષ, મૃતિ, મુદ્ર, મ્હાત્રી)

પીઠિતાઃ રામયઃ

મૃતિકા	કુમ્ભ*	મીનઃ	કલકઃ	વૃશ્ચિકઃ
મૃતુભા	મિથુનભા	મિનઃ	તુલા	મકરઃ

(* = ગુરુકાલિકા)

ઉત્પન્નૈર્દશગણે રજઃ પ્રાપ્તૈર્વાયુ-કુરેર-મત્રઃ।

મહાન્મુદૈ ભમ રામિ-મંત્રે પદ્મગં મમયતુ મત્રે॥

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-મૈત્રીભા॥

ચૈભૈ વસ્તુર્દેવઃ મુદિટ્ટાનં પરુદ્મઃ।

મરુમ્નયનઃ મત્રઃ ગુરુપીઠં વૃષ્ટેતુ॥૦॥

ભાપં યઃ મત્રદેવાનં મપ્રાક્ષિરમિત્તદૃષ્ટિઃ।

પદ્મમુદૈ પરમેશ્વરભા મયિઃ પીઠં વૃષ્ટેતુ॥૩॥

યઃ કમ્ભાલી લૈકાનં યમે મરિધવાનઃ।

પદ્મમુદૈ પરમેશ્વરં ગુરુપીઠં વૃષ્ટેતુ॥૩॥

વેદ-પદ્મ-મામૃ-પરિપાલન-મત્ર

રહેગલ્લપિપઃ માહાડા પ્લયાનલમત્રિરુઃ
 ઉગ્ઃ કરાલે નિગાંતિઃ ગુરુપીઠં વૃપેરુડુ॥૬॥

નાગપામળે દેવઃ મહા મકરવારુનઃ
 વરુલે અલલેકેમે ગુરુપીઠં વૃપેરુડુ॥૭॥

યઃ પાલ્લુપે લેકાનં વાયુઃ કુપ્લુમગપિયઃ
 યન્મુદેપરાગેઠું ગુરુપીઠં વૃપેરુડુ॥૮॥

થેમૈ નિપિપતિરુવઃ પદ્મુલળે વરઃ
 યન્મુદેપરાગેઠું કલ્પં મે વૃપેરુડુ॥૯॥

થેમૈ મુલળે રુદ્ઃ મહુરે વૃધવારુનઃ
 યન્મુદેપરાગેઠું દેધં નામચરુ મુડામા॥૧૦॥



॥પાન-મહુલ્લઃ॥

મમેપાટ્ટ + પીટું ____ ગેરેમુવમૃ / ગેરેમુવાયાઃ ____ નરુરુ ____ રામે રુડમૃ /
 રુડાયાઃ ____-મદ્મલ્લ/-નામ્/-નામ્: યન્મુગુલ્લ-કાલિક-રામિ-નરુરુદ્મિ-મુપિત્તયા
 મમુવિત્તમૃ મવવિપ્પમૃ મનિષ્ઠમૃ પરિભારાઠું યષામકિ કિરિષ્ઠાનં કરિષ્ઠે

કિરિષ્ઠગદ્મ-ગદ્મું કૈમરીં વિરુવમેઃ

મનરુ-પ્રુષ્ઠ-દ્વલદ્મા મરુઃ મારિં પ્રયમ્લ મે॥

____ ગેરેમુવમૃ / ગેરેમુવાયાઃ ____ નરુરુ ____ રામે રુડમૃ / રુડાયાઃ ____-મદ્મલ્લ/-
 નામ્/-નામ્: યન્મુગુલ્લ-કાલિક-રામિ-નરુરુદ્મિ-મુપિત્તયા મમુવિત્તમૃ મવવિપ્પમૃ
 મનિષ્ઠમૃ પરિભારાઠું ડં કિરિષ્ઠ મદ્મલ્લકં મરુમુલં રુદ્મલ્લય — રુદ્મમા / મનમા
 ઉદ્મિષ્ઠાય / યમૈકમૈપિદ્મા — મરુ મમુદ્મ ન મમ॥

॥મેલ-પાન-મહુલ્લઃ॥

મમેપાટ્ટ-મમમુ-પ્રિત-રુવ-સ્વા મીપરમેસ્વર-પીટું યન્મુગુલ્લ-મેલ-પાનં કરિષ્ઠે



વેદ-પદ્મ-મામ્-પરિપાલન-મહુ