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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 ય

॥ વિશ્વાવમુ-મિંદુ-રુદ્પદ-પ્રલિખા - યદુગુલ્લમા ॥

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

વેદ-પદ્મ-મામુ-પરિપાલન-મદા

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गुरु-मभयः (छात्रे भवतु) कादम्बम् | मेहभगा 07 – 08

भुजः	21:57	गुरु भानभा (मङ्गलः), उदयभा (मङ्गलः), एषः
निभीलनभा	23:01	
भपृभा	23:42	
उद्गीलनभा	00:23 (मपरगु)	एषभा (मङ्गलः)
मेहः	01:26 (मपरगु)	मेह-भानभा (मङ्गलः)

निभीलनभा = गुरु-पुरुष-गुरु, उद्गीलनभा = गुरु-पुरुष-भानभा

गुरु-पुमान्भा – पुरुषा

पीठितानि नवशक्ति				
पुत्र-पुष्टपद*, मउरिधका, उदर-पुष्टपद, पुनवभुः, विमाणा (पुष्टीन-वक्तृ-गलित-मुष्टा डभानि मपि – मउरिधका, मविष्ट, मुष्ट, वृष्टी)				
पीठितः रामयः				
मणिकभा	कुम्भ*	भीनः	करकः	वृष्टिकः
भपृभा	मिष्टनभा	मिष्टः	उला	भकरः

(\* = गुरुकालिकभा)

(मन्त्रि-श्लोकः)

एषां रमीनं मुरु-लभा – मेहः, वृष्टः, कर्तु, एतः

## Contributors

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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:

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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.

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## Bhojana niyamas

- For four yāmams ( $\approx 12$  hours) before the solar eclipse food should not be eaten. It is three yāmas ( $\approx 9$  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 ( $\approx 7$  years old), elderly ( $\approx 70$  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 ( $\approx 3$  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 grahaṇa 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.

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- 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.

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- 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-મહુલ્લ ॥

મુખમનમા મુક્તમુખાન + માતૃચો પુણ્યવામઃ  
 ઉદય લગ્ન મુખિનં ઉદય ડાહ્યલં યજ્ઞલં ઉદય  
 વિષ્ણુલં દેવલં ઉદય લક્ષ્મીપતેરશ્વિયગં મુખામિ॥  
 મપવિરુઃ પવિરુ વા મવાવમુગટેપિ વા  
 ચઃ મુરેદુર્ગરીકાલં મ ગ્રહાકુતુરઃ મુખિઃ॥  
 માનમં વાપિકં પાપં કમ્ભ મમુખાસ્તિતમા  
 મીરામઃ મુરલ્લૈવ વૃષેરુટિ ન મંમયઃ॥  
 મીરામ રામ રામા  
 ટિષિત્રિપુમુષા વારે નરું વિપુરેવ યા  
 ચેગસુ કરલ્લ યૈવ મથં વિપુમથં અગડા॥  
 મીરુરે ગેવિનુ ગેવિનુ ગેવિનુ

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

મી-રુગવડઃ વિષ્ણુ નારાયણમુ મુખિતૃયા મપરિમિતયા મકૃત્ત્રિયમાલમુ મહાઅલેખમુ  
 મપૃ પરિમુખમા મનેકકેટિરુક્ષાલ્પમા રકતમે પુષિવી-મપા-ઉદય-વાયુ-મુકામ-  
 મરુદ્ધર-મરુદ્ધા-મવૃક્ષેઃ મવરલ્લેઃ મવૃતે મમિના મરુટિરુક્ષાલ્પ-કરલ્પ-મપૃ યડુમ-રુવન-  
 મરુજતે રુ-મલ્લે અમુ-પ્રલ-માક-માલ્મલિ-કુમ-કૈષ્ઠ-પુષ્કાપૃ-મપુ-મ્વીપ-મપૃ અમુ-મ્વીપ  
 વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

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ઉઢરે ડીરે / \_\_\_\_-પૃષ્ઠ-ડીરે) ડનુ-ગુલ્-પૃષ્ઠ-કાલે ગુલ્-મુરમુખાનમા મરું કરિષુ  
(મપ ઉપમુસુ)

ગક્ક ગક્કેડિ થે રૂથાદૈનનાનં મડૈરપિ  
મુમુડે મવપાપેરુ વિપૂલેકં મ ગમ્મડિ॥

ગક્ક ડ થમુને ડૈવ ગેમ્વરિ મરમુડિ  
નમ્મડે મિરુ કાવેરિ અલેમ્મિના મવિપિં કુશ્

મુડિરુ મરુકાથ કલ્પુરુડરુનેપમા  
રૈરવાથ નમમુરુમા મુરુલ્લં ડાડુમા મરુમિ॥

(પૈલ્-મરુઃ/માન-મરુઃ)

(મારુ વમું પદ્મા કુલ્પામરવડા પુષ્પામરુ ડ કુરુ મુમમુઅપં કુરુડા)

## ॥ઉડ્-મહુલ્॥

મપવિરુ: પવિરે વા + પૃષ્ઠ-ડિથે

(પ્રામીનવીડી) ગેરુમા + પૃષ્ઠ-ડિથે

ડનુ-ગુલ્-પૃષ્ઠ-કાલે વજમ્મથ-પિરુના ઉમ્મિમુ ડિલ-ઉડ્ કરિષુ

## ॥ગુલ્-પરિરુઃ॥

પીરિડાનિ નરુડ્

પુવ-પૈષ્ઠપદ્મ\*, મડરિધકા, ઉઢર-પૈષ્ઠપદ્મ, પુનવમુઃ, વિમાપા

(પ્રામીન-વાકુ-ગલ્પિડ-રુદ્ધા ઉમાનિ મપિ - મડરિધકા, મ્વિઠ, મુરુ, મ્વાડી)

પીરિડા: રામથ:

મપિકમા	કુમ્મ*	મીન:	કાક:	વ સ્થિક:
મપુમા	મિથુનમા	મિરુ:	ડુલા	મકર:

(\* = ગુલ્કાલિકમા)

ઉરુનલે ડ્વપરમ્મ રુઃ પ્રામીડમે વાથુ-કુરુર-મવાઃ

મહુલ્લુડે મમ રામિ-મંમુ ડાપેપરાગં મમથરુ મરુ

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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 ગુરુપીઠં વૃપેરુડુ॥૦॥

માપં યઃ મવદેવાનં મપુત્તિરમિત્તુટિઃ  
પન્નુમદે પરાગેઙ્ગ મા મયિઃ પીઠં વૃપેરુડુ॥૩॥

યઃ કમ્મમાલી લૈકાનં યમે મરિધવાનઃ  
પન્નુમદે પરાગેઙ્ગ ગુરુપીઠં વૃપેરુડુ॥૩॥

રહેગલ્લપિપઃ માલ્લા પ્લયાનલમત્તિરુઃ  
ઉગ્ઃ કરલૈ નિર્ગાદિઃ ગુરુપીઠં વૃપેરુડુ॥૪॥

નાગપામપરૈ દેવઃ મદ્દ મકરવાનઃ  
વરુલ્લે અલલૈકેમે ગુરુપીઠં વૃપેરુડુ॥૫॥

યઃ પ્લુરુપે લૈકાનં વાયુઃ કુપ્લુમગપ્પિયઃ  
પન્નુમદે પરાગેઙ્ગ ગુરુપીઠં વૃપેરુડુ॥૬॥

ચૈભૌ નિપિપતિરુવઃ પદ્મમુલપરૈ વરઃ  
પન્નુમદે પરાગેઙ્ગ કલ્પં મે વૃપેરુડુ॥૭॥

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



વેદ-પદ્મ-મામ્-પરિપાલન-મહુર

## ॥एन-मङ्गल॥

भभेपाङ्गु + पीटुं \_\_\_\_\_ गेइम्बुवम् / गेइम्बुवायाः \_\_\_\_\_ नब्बु \_\_\_\_\_ रामे एउम् /  
एउयाः \_\_\_\_\_-मम्/:-नाभु:-नाभुः एउ-गुल-कालिक-रामि-नब्बु-मुण्डित्तया  
मभुविउम् मवविणम् मनिम्बु परिणारुं यषामक्ति किरण्णं करिण्णु

किरण्ण-गम्-गम्बुं केभगीए विण्णवभेः।

मनरु-पुण्ण-ल्लभा मउः मात्ति प्यम्बु मे॥

\_\_\_\_\_ गेइम्बुवम् / गेइम्बुवायाः \_\_\_\_\_ नब्बु \_\_\_\_\_ रामे एउम् / एउयाः \_\_\_\_\_-मम्/:-  
नाभु:-नाभुः एउ-गुल-कालिक-रामि-नब्बु-मुण्डित्तया मभुविउम् मवविणम्  
मनिम्बु परिणारुभा उं किरण्णं मन्निक्कं मउभुलं वुल्लय — उहुभा / मनभा  
उम्बुल्लय / यम्बे कम्बे पिण्ण — मउं मभुल्लं न भभा॥

## ॥भेव-भान-मङ्गल॥

भभेपाङ्गु-मभु-मुरित्त-वय-म्वर मीपरमेव-पीटुं एउ-गुल-भेव-भानं करिण्णु

