

કર કર મહુર

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અથ અથ મહુર



મી-વેદવૃત્તમાય નમઃ

મીમલ્લ-મુદ્-મહુર-રુગવદ્-પરમ્પરાગત-મુલામાય-મવલ્લ-  
પીં મી-કાણી-કામકેદિ-પીં  
અગસ્તુર-મી-મહુરગાદ-શ્રામિ-મીમં-મંમુનમા

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

॥ વિશ્વાવમુ-મિંદુ-રુદ્પદ-પ્રલિમા - યદુગુલ્મા ॥

રાઠ-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:

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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.
- There is a practice of performing the grahana shraddham within Krishna Paksha i.e. before end of Amavasya tithi during a Surya Grahana or after end of Purnima tithi during a Chandra Grahana. This seems to be because Krishna Paksha is connected with the pitru-s. However it will not be possible in the case of Surya Grahana which starts in one's place after Amavasya ends (see "Jyautisha details" section before). It may also not be possible in case of eclipse happening during rise or set such that it is not (sufficiently) visible within Krishna Paksha. So it should be performed as possible within the time available.
- Annual shraddham that is to be performed on the day of grahana may need to be performed on the next day. Details would be in panchanga-s or our "Specific Instructions" section given earlier.

#### 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.

ବୈଦି-ପଦ୍ମ-ମାଧୁ-ପରିପାଳନ-ମନ୍ତ୍ର

- 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.
- 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 moksha 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.
- 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 punyaakalam is only after the rise of sun or moon. In the case of grasta astamanam, the punyaakalam is only until the set of sun or moon. Generally, the punya kalam is when the grahana can be visible.

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- 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.
- 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॥


મુમનમ્ભા મુક્તમુખાનં + મારુચો પુલ્લઃ  
 ઉદય લગ્ન મુખિનં ઉદય ડાગલં યજ્ઞલં ઉદય  
 વિષ્ટલં દેવલં ઉદય લક્ષ્મીપતેરશ્વિયગં મુરમ્ભિ॥

મપવિઃ પવિઃ વા મવાવમુગડેપિ વા  
 ચઃ મુરેદ્વૃગીકાલં મ ગ્રહાદુરઃ મુખિઃ॥

માનમં વાપિકં પાપં કમ્ભ મમુખાલ્લિતમા  
 મીરમ્ભઃ મુરલ્લૈવ વૃષેરુતિ ન મંમયઃ॥

મીરમ્ભ રામ રામ  
 વેદ-પદ્મ-મામુ-પરિપાલન-મહુ

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## ॥ગુરુ-પરિકારઃ॥

પીઠિતાનિ નક્ષત્રાણિ

પુષ્-પૈષ્ઠપદ્મ\*, મત્રિધક્ષ, ઉદુર-પૈષ્ઠપદ્મ, પુનઃપુષ્, વિમાળા

(પ્રાચીન-ચાક્ર-ગણિત-સૂત્રા ડહાનિ યપિ - મત્રિધક્ષ, મૃતિષ્ઠ, મુદુ, મ્હાત્રી)

પીઠિતાઃ રામયઃ

મૃતિકા	કુમ્ભ*	મીનઃ	કલકઃ	વૃશ્ચિકઃ
મૃતુભા	મિથુનભા	મિનઃ	તુલા	મકરઃ

(\* = ગુરુકાલિકા)

ઉત્પન્નતે રાશિપરમ્ રહઃ પ્રાપ્તમે વાયુ-કુર-મત્રઃ।

મહાન્નદર્શ મમ રામિ-મંત્રુ યત્પ્રાગં 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-મૈત્રુભા॥

ચૈભૌ વસ્તુરે દેવઃ મુદિટ્ટાનં પરુદ્મઃ।

મરુમ્નયનઃ મત્રઃ ગુરુપીઠં વૃષેરુઃ॥૦॥

માપં યઃ મત્રદેવાનં મપ્રાક્ષિરમિત્તદૃઢિઃ।

પ્રાપ્તુદે પરમેશ્વરભા મયિઃ પીઠં વૃષેરુઃ॥૧॥

યઃ કમ્ભાલી લેકાનં યમે મરિધવાનઃ।

પ્રાપ્તુદે પરમેશ્વરં ગુરુપીઠં વૃષેરુઃ॥૨॥

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 \_\_\_\_-મદ્મલ્લઃ/-નામઃ/-નામૃઃ યન્મુગુલ્લ-કાલિક-રામિ-નરુરુદ્મિ-મુપિતુડયા  
 મમુવિતમૃ મવવિળમૃ મનિષ્ઠમૃ પરિભારાઠું ઘષામકિ કિરુદ્મિપાનં કરિષ્ઠે

કિરુદ્મિગદ્મ-ગદ્મું કૈમરીં વિરુવમેઃ

મનરુ-પુદ્મ-દ્મલદ્મમા મરુઃ માત્રિં પ્યમ્મ મે॥

\_\_\_\_ ગેરેમુવમૃ / ગેરેમુવાયાઃ \_\_\_\_ નરુરુ \_\_\_\_ રામે રુડમૃ / રુડાયાઃ \_\_\_\_-મદ્મલ્લઃ/-  
 નામઃ/-નામૃઃ યન્મુગુલ્લ-કાલિક-રામિ-નરુરુદ્મિ-મુપિતુડયા મમુવિતમૃ મવવિળમૃ  
 મનિષ્ઠમૃ પરિભારાઠુંમા ડંદ કિરુદ્મિ મદ્મિલ્લકં મરુમુલં રુદ્મલ્લય — રુદ્મમા / મનમા  
 ઉદ્મિલ્લય / યમૈકમૈપિદ્મા — મરુ મમુદ્મિ ન મમ॥

## ॥મેલ-પાન-મહુલ્લઃ॥

મમેપાટ્ટ-મમમુ-દ્મરિત-રુવ-દ્મરા મીપરમેદ્મર-પીટું યન્મુગુલ્લ-મેલ-પાનં કરિષ્ઠે



વેદ-પદ્મ-મામૃ-પરિપાલન-મહુ