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અથ અથ મહ્ન



મી-વેદવૃત્તાય નમઃ

મીમન્સા-મુદ્-મહ્ન-રુગવદ્-પરમ્પરાગત-મુલાધાય-મવલ્લ-  
પીંખા

મી-કાશ્મી-કામકેદિ-પીંખા  
અગ્નિ-મી-મહ્ન-પાદ-ધામિ-મીમં-મંમુનમા

મીમંસા-પદ્મ-મદઃ વેદ-પદ્મ-મામુ-પરિપાલન-મદા મ

॥ વિશ્વાવમુ-મિંદુ-રુદ્-પુલ્કિમા - મદ્-ગુલ્કમા ॥

ગુલ્ક-માપ-ગુમુમા 7-મેષ્ઠમા-2025 મમુમયાતી પરમા

મુક્તિ:	21:57	મુરમુમાનમા (મહ્ન), અદ્મા (મહ્ન), અપ:
નિમીલનમા	23:01	
મપુમા	23:42	
અદ્મીલનમા	00:23 (મપરગર)	દાનમા (મહ્ન)
મેલ:	01:26 (મપરગર)	મેલ-માનમા (મહ્ન)

ગુલ્ક-પુમાલ્કમા - પુલ્કમા

ગણિતનિ નરુદ્લિ — પુલ્ક-પેષ્ઠપદ્, મતરિકા, અદ્મ-પેષ્ઠપદ્, પુલ્કમા, વિમાપા  
ગણિતઃ રમયઃ — મણિકમા - કુમ્, મીનઃ, કદકઃ, વલ્લિકઃ મપુમા - મિષ્ણમા,  
મિંદુ, અલ્, મકરઃ (\* = ગુલ્કકાલિકમા)

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(માત્રિ-ભેકઃ)

પદ્મ રમીનં મુરુ-લભા - મેધઃ, વૃધઃ, કનુ, પુનઃ

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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 the last yāma (about 3 PM).
- Due to this, the shraddha to be done that for purnima tithi should also be completed before then.
- No food is to be taken that night.
- For those like children/elders who are not able to stay without food throughout the night, it is practical to take alpa aharam like gruel (Sam. yavagu, Dakshina Bharat: kanji/ganji) as early as possible in the night.
- Even that is to be avoided in the yama before grahana (after about 9 PM).
- 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

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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 three years on Kilaka year Mithuna Ashadha Purnima, night of 2028 July 6 ~ 7.
- The next Surya Grahana is two years away on Plavanga year Kataka Ashadha Amavasya, 2027 August 2.

## General notes for all grahanas

Jyautisha details

- A lunar eclipse happens because of the earth's shadow falling on the moon. So the start and end times 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 the eclipse.
- 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.

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- 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.

### 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.
- This prohibition is not for babies drinking mother's milk.
- 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.

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### 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 that were kept separately.

### Grahaṇa 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 'śuddhi' for the duration of the eclipse. Menstruating women too need to bathe with a separately secured water.

### Grahaṇa 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 Grahaṇam, if it occurs on the same day as Amavasya Shraddha/Tarpana, there are two opinions:
- Many texts say that the Grahaṇa Shraddha is performed the same way as Amavasya Shraddha ie women ancestors are propitiated together with

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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.
- 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

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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 sun-light 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.
- 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 punya kalam is only after the rise of sun or moon. In the case of grasta astamanam, the punya kalam 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 મુક્તમુરણં + મારુચો પુલ્લચામઃ  
 ઉદિવ લગ્ન મુદિનં ઉદિવ ડાગલં યત્નુલં ઉદિવ  
 વિમ્લુલં દિવલં ઉદિવ લક્ષ્મીપતેરદ્વિયગં મુરમ્ભિ॥

મપવિઙ્ઃ પવિઙ્ઃ વા મવાવમુગડેપિ વા  
 ચઃ મુરેદ્વિગીકાલં મ ગ્રહાદુરઃ મુગિઃ॥

માનમં વાગિકં પાપં કમ્લ મમુપાલિતમા  
 મીરામઃ મુરલ્લૈવ વૃષેરુતિ ન મંમયઃ॥

મીરામ રામ રામ  
 વેદ-પદ્મ-મામુ-પરિપાલન-મહુ

તિથિવિપ્રમુષા વારે નરૂં વિપ્રુરેવ યા  
 ચેગમ્ કરં યૈવ મથં વિપ્રુમથં અગડા॥  
 મીરુરે ગેવિનુગેવિનુગેવિનુ

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

મી-રુગવડ: વિપ્રે: નારાયણમ્ મપિરુયા મપરિમિતયા મકુ દિયમાણમ્ મકાણલેખમ્  
 મપૈ પરિરુમડામા મનેકકેદિરુદ્ધાજ્જનામા જકડમે પુષિલી-મપા-ડે-વાયુ-મકામ-  
 મરુદ્ધર-મરુદ્ધા-મરુદ્ધૈ: મરુદ્ધૈ: મરુડે મમિના મરુડિરુદ્ધાજ્જ-કરજ્જ-મપૈ યડુડમ-રુવન-  
 મરુજ્જડે રુ-મજ્જલે અમ્મ-પ્રજ્જ-માક-માલ્લિ-કુમ-કૈ-પુષ્પાપૃ-મપુ-મ્મીપ-મપૈ અમ્મ-મ્મીપે  
 રારડ-કિમ્મુપ-રુરિ-ડલાવડ-રમુક-કિરખય-કુરુ-રુદ્ધ-કેડુમાલાપૃ-નવ-વદ્ધ-મપૈ  
 રારડ-વદ્ધે ડનુ-પૈર-ડામ્-ગરુમિ-નાગ-મૈ-મૈ-ગરુવ-પારજ્જ-રુડાપૃ-નવ-પજ્જ-મપૈ  
 રારડ-પજ્જે મુમેરુ-નિધ-કેમકુ-કિમાળ-માલુવડા-પારિયાડક-ગરુમાડન-  
 કેલામ-વિરુમાળા-મનેકપુષ્પમૈલાનં મપૈ ડજ્જ-કારજ્જ-પમ્મ-કારજ્જ-વિરુમાળ-  
 વીજારજ્જ-વૈડારજ્જ-વૈડારજ્જ-મનેકપુષ્પજ્જ-મપૈ કમ્મરુમે રામમેડુકેડારથે:  
 મપૈ રાગીરથી-ચમુના-નમ્મ-ડિવેલી-મલાપરારિલી-ગેડમી-કુપ્પુવેલી-ડુજ્જરુદ્ધ-  
 કાવેડા-મનેકપુષ્પનમ્મી-વિરારિડે ડનુ-પમ્મ-ચમપમ્મ-મવરિકાપુરી-રુમિનાપુરી-  
 મથેપુપુરી-સ્વારકા-મથરાપુરી-માયાપુરી-કામીપુરી-કાજ્જીપુટા-મનેકપુષ્પપુરી-  
 વિરારિડે -

મકલ-અગડા-મ્મુ: પરાત્તદ્વય-સીવિન: રુદ્ધાજ્જ: સ્વિડીય-પરાત્તે પજ્જામડા-મરુડે  
 પ્ષમે વદ્ધે પ્ષમે મામે પ્ષમે પજ્જે પ્ષમે ડિવમે મફિ સ્વિડીયે યામે ડુડીયે મુરુડે મ્માયમુવ-  
 મ્મારેપિધ-ડુડમ-ડામમ-જૈવડ-પારુધાપૈધુ ધદ્ધ મરુધુ મડીડેધુ મપુમે વૈવમ્મડ-મરુડુરે  
 મ્મ્માવિમડિડમે કલિયુગે પ્ષમે પાડે મમિના વરુમાને વૈવરારિકાજ્જ પુરુવાડીનં  
 ધદ્ધા: મંવદ્ધાજ્જ મપૈ

વિશ્વાવમ્-નામ-મંવદ્ધરે ડલિલ્લયને વદ્ધ-ડડે મિંરુ-રુદ્ધપડ-મામે મુક્ક -  
 પજ્જે(૩૩:૩૩)/કુપ્પુ -પજ્જે પૈલ્લમામ્(૩૩:૩૩)/પ્ષમાયાં મુરુ-ડિધે રાજુ વામરયજ્જાયાં  
 પ્ષપ્ષેપ્ષપડા-નરુડયજ્જાયાં પુડિ-ચેગયજ્જાયાં ઠવ-કરજ્જ (૩૩:૩૩; ઠાલવ-કરજ્જ)-  
 યજ્જાયામા જવં-ગુલ્લ-વિમેધ-વિમિહાયામા મમ્મ પૈલ્લમામ્(૩૩:૩૩)/પ્ષમાયાં  
 મુરુડિધે -

મનાડિ-મવિપ્પ-વામનયા પ્ષવરુમાને મમિના મરુડિ મંમારપક્કે વિપિરુદ્ધિ:  
 કમ્મગડિરુ: વિપિરુમ્મ યેનિધુ પુન:પુન: મનેકળ અનિદ્ધા કેનાપિ પુષ્પકમ્મ-વિમેધ-  
 ડડાનીરુન-માનુધ-ધિરુઅન્ન-વિમેધ પાપુવડ: મમ -

વેડ-પમ્મ-મામ્-પરિપાલન-મરુ

અન્નકૃમાડા અન્નપ્રકૃતિ ાડડા-જા-પદુરું જાલૈ કૈમારૈ યૈવતૈ મપૃમે વથમિ  
વાત્તકૈ ા અગુડા-મુપ-મુપુપિ-મવમુમુ મતૈ-વાકા-કાયાપૃ-રિકરૃપૈપૃયા કન્નૈન્નિય-  
જ્ઞૈન્નિય-વૃપારૈઃ મમુવિડાનામા ડર અન્નિ અન્નરુરૈ ા જ્ઞનાજ્ઞન-કુડાનં  
મરુપાડકાનં મરુપાડક-મરુમરુજ્ઞાપીનં મમપાડકાનામા ઉપપાડકાનં મલિની-  
કરૃનં ગરુપન-મુજ્ઞન-ઉપણીવનાપીનામા મપાડીકરૃનં અડિરુમકરૃનં  
વિપિડકમુટગ-નિન્નિડમમાપરૃપીનં જ્ઞનડઃ મકુડા કુડાનામા મજ્ઞનડઃ મમકુડા  
કુડાનં મવૈધં પાપાનં મપૃઃ મપૈવૈવૈનં -

મરુગૃપટુપિ-મમમુ-વૈવિક-વૈવડા-મવિપૈ (\_\_\_\_-નપૃઃ પૃવૈ/વૈવિક/પણિમે/ઉડુરૈ  
ડીરૈ / \_\_\_\_-પૃષ્ઠ-ડીરૈ) ાન્નુ-ગૃલૃ-પૃષ્ઠ-કાલૈ ગૃલૃ-મુરમુમાનામા મરું કરિપૃૈ (મપ  
ઉપમુપૃૈ)

ગજ્ઞ ગજ્ઞિડિ યૈ વૃથાવૈવૈનાનં મડૈરપિ  
મપૃડૈ મવપાપૈરૈ વિપૃલૈકં મ ગમ્હિડિ॥

ગજ્ઞ ા યમૃતૈ યૈવ ગૈવૈવૈરિ મરમુડિ  
નમ્હિ મિરુ કાવૈરિ અલૈમિના મવિપિં કુજ્ઞ

મડિરુ મરુકાથ કલ્પરુવૈવૈપમા  
ઠૈરવાથ નમમુકૃમા મરુજ્ઞ ાડુમા મરુમિ॥

(પૈવૃ-મરુઃ/માના-મરુઃ)

(માજ્ઞ વમું પજ્ઞ કુલ્પાપરવડા પૃષ્ઠાપરૃ ા કુજ્ઞ મુપમુઅપૈ કુટડા)

## ॥ઉડુ-મહુલ્પ॥

મપવિરુઃ પવિરૈ વા + પૃષ્ઠિપૈ

(પાપીનાવીડી) ગૈરૃમા + પૃષ્ઠિપૈ

ાન્નુ-ગૃલૃ-પૃષ્ઠ-કાલૈ વજ્ઞથ-પિરુના ઉપ્પિમૃ ડિલ-ઉડુ કરિપૃૈ

વૈવ-પમ્હ-મામુ-પરિપાલન-મરુ

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## ॥गुरु-परिकारः॥

गण्डितानि नक्षत्राणि — पुष्य-प्रेष्ठपक्ष\*, मउरिधका, उद्वर-प्रेष्ठपक्ष, पुनवधुः, विमाणा।  
गण्डितः रामयः — मणिकभा - कुम्भ\*, भीनः, कएकः, वृश्चिकः। भपृभभा - भिषुनभा,  
भिरुः, उला, भकरः। (\* = गुरुकालिकभा)

उन्नेनले ऽङ्गपरसु ररुः पुण्डितमे वायु-कुम्भ-मन्त्रः।  
भङ्गन्तुएव भम रामि-भंम्भे ऽङ्गपरगं मभयतु भवे॥

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.

## ॥परिकार-भेडभा॥

वेङ्गो वरुणो देवः मुष्टिद्वयं पुरुषः।  
भरुभनयनः मरुः गुरुपीठं वृषेरु॥०॥

भापं यः भवदेवानं भपुष्टिरभिउष्टिः।  
अनुमुदे परागेङ्गं मणिः पीठं वृषेरु॥३॥

यः कम्भभावी लेकानं यमे भरिधवारुनः।  
अनुमुदे परागेङ्गं गुरुपीठं वृषेरु॥३॥

रवेगण्डितः भावता प्लवचनलभत्रिः।  
उगुः करले निगा एतिः गुरुपीठं वृषेरु॥५॥

नागधामणो देवः मरु भकरवारुनः।  
वरुण एललेकमे गुरुपीठं वृषेरु॥५॥

यः पुष्करुपे लेकानं वायुः कृष्णभगपिः।  
अनुमुदे परागेङ्गं गुरुपीठं वृषेरु॥७॥

वेङ्ग-पद्म-साम्भ-परिपालन-भरु



થે,મે નિપિપટિરૂવઃ પદ્મુલપરે વરઃ।  
પદ્મુદેપરગેરૂં કલ્પં મે વૃષેરુડુ॥૧॥

થે,મે મુલપરે રુદ્ધઃ મહુરે વૃધવારુનઃ।  
પદ્મુદેપરગેરૂં દેધં નામવરુ રૂડમા॥૩॥



## ॥પાન-મહુલ્પઃ॥

મમેપાડુ + પીટુરૂં \_\_\_\_ ગેરેરુવમૃ / ગેરેરુવાયાઃ \_\_\_\_ નરૂરૂં \_\_\_\_ રામે રુડમૃ /  
રુડાયાઃ \_\_\_\_-મદ્મલ્લઃ/-નાથઃ/-નાથુઃ પદ્મ-ગુરુલ્લ-કાલિક-રામિ-નરૂરુદ્ધિ-મુપિડુડયા  
મમુવિડમૃ મવવિપમૃ મનિષ્ઠમૃ પરિભારૂં વષામકિ કિરિષ્ટપાનં કરિષ્ઠે।

કિરિષ્ટગરુ-ગરુમું કૈમરીં વિરુવમેઃ।

મનરુ-પૃષ્ટ-દ્વલદ્મા મરુઃ મારિં પ્વમ્લ મે॥

\_\_\_\_ ગેરેરુવમૃ / ગેરેરુવાયાઃ \_\_\_\_ નરૂરૂં \_\_\_\_ રામે રુડમૃ / રુડાયાઃ \_\_\_\_-મદ્મલ્લઃ/-  
નાથઃ/-નાથુઃ પદ્મ-ગુરુલ્લ-કાલિક-રામિ-નરૂરુદ્ધિ-મુપિડુડયા મમુવિડમૃ મવવિપમૃ  
મનિષ્ઠમૃ પરિભારૂંમા ડંદં કિરિષ્ટં મદ્મલ્લકં મરુમુલં રુદ્ધલ્લય - રુદ્ધમા / મનમા  
ઉદ્મિષ્ઠાય / યમૈકમૈપિદ્મા - મરું મમુદ્દં ન મમા॥

## ॥મેલ-પાન-મહુલ્પઃ॥

મમેપાડુ-મમમુ-પરિડ-રુવ-સ્વરા મીપરમેસ્વર-પીટુરૂં પદ્મ-ગુરુલ્લ-મેલ-પાનં કરિષ્ઠે।



વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

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