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મી-વેદવૃત્તાય નમઃ

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

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

॥ વિશ્વાવમુ-કુમુદાલુન-પ્રભિમા - મન્નુગુલ્મા ॥

ગુરુ-પુષ્ક-("કેરુ")-ગુમુમા 3-માસ-2026

વેદ-પદ્મ-મામુ-પરિપાલન-મદા

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ଶୂଳ-ମଧ୍ୟ: କାଟୁକ୍ଷୁ | ଭାଗ ୩

ମୁକ୍ତ:	21:57	ଶୂଳ-ମଧ୍ୟ (ମନ୍ତ୍ର), ଉଦ୍‌ଗିତ (ମନ୍ତ୍ର), ଏସ:
ନିର୍ମାଣନା	16:34*	
ମପ୍ରଭା	17:03*	
ଉଦ୍‌ଗିତନା	17:33*	ଫଳନା (ମନ୍ତ୍ର)
ଭେଦ:	18:47	ଭେଦ-ମଧ୍ୟ (ମନ୍ତ୍ର)

ନିର୍ମାଣନା =

ଶୂଳ-ପ୍ରକୃତ-ଶୂଳ, ଉଦ୍‌ଗିତନା = ଶୂଳ-ପ୍ରକୃତ-ମଧ୍ୟ:

ଶୂଳ-ପ୍ରକୃତ - ପ୍ରକୃତ

ପିନ୍ଧିତା ନିବିଷ୍ଟ				
ପ୍ରବ-ପ୍ରେଷ୍ଟପଦ*, ମତ୍ତିଧକା, ଉଦ୍‌ଗିତ-ପ୍ରେଷ୍ଟପଦ, ପ୍ରବନ୍ଧ, ବିମାପା (ପ୍ରାଣିନ-ବାକ୍ୟ-ଗାଳିତ-ଋଷି ଓଭାନି ସପି - ମତ୍ତିଧକା, ମ୍ବିଷ୍ଟ, ଶୂଳ, ଶ୍ରୀ)				
ପିନ୍ଧିତା: ଶମୟ:				
ଶୂଳିକା	ଶୂଳ*	ଭୀନ:	କଟକ:	ବୃକ୍ଷିକ:
ମପ୍ରଭା	ଭିଷ୍ଟନା	ଭିନ୍ନ:	ତୁଳା	ଭକ୍ତ:

(* = ଶୂଳ-କାଳିକା)

(ମାତ୍ରି-ଶ୍ଳୋକ:)

ଅଧିକ ଶମୀନ ମୁକ୍ତ-ଫଳନା - ଭେଦ, ବୃକ୍ଷ, କଟୁ, ପ୍ରବ:

Contributors

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ବିଦ୍-ପ୍ରମ-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 (≈ 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 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.

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- 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 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-મહુલ ॥

મુખમનમા મુક્તમુખાન + માતૃચો પુણ્યમાન

॥ મુલકાલ-ગુરુ લખ-મહુલ ॥

મમેપાકુ-મમમુ-મરિત-ભય-મ્મર મીપરમેમ્મર-પીટુરુ રાગત-વદ્દે રાગત-પલ્લે (____-નમ્મર
____ ડીરે / ____-પુલ્લ-ડીરે)

વિમ્મરમુ-નામ-મંવદ્દરે ઉટુગવલ્લે મિમિર-પડે કુમ્મ-લક્ષ્મી-મામે કુપ્પુ-પલ્લે
પુષ્પમાયાં મુરુડિષે હેમ્મરમરમુકુયાં પ્રવલ્લુની-નલ્લુકુયાં પુડિ-વેગમુકુયાં
મલલ-કરુ-મુકુયામા પલ્લ-ગુ-વિમેષ-વિમિષ-મામા મમ્મ પુષ્પમાયાં મુરુડિષે -

પન્ન-ગુ-પુલ્લ-કાલે ગુ-મુરમુખાનમા મરુ કરિષ્ઠે

॥ મીલકાલ-ગુરુ મરુ-મહુલ ॥

વેલ્લ-પન્ન-મામ્મ-પરિપાલન-મરુ

ઉદેવ લગું મુદિનં ઉદેવ ડાગલં ડાનુલં ઉદેવ
વિદુલં દેવલં ઉદેવ લક્ષ્મીપતેરશ્ચિયં મુગમિ॥

મપવિરુઃ પવિરુઃ વા મવાવમુગડેપિ વા
યઃ મુરેદુર્ગરીકાલં મ મહાકુરુરઃ મુગિઃ॥

માનમં વાગિકં પાપં કમ્ભ મમપાલિતમા
મીરામઃ મુરલ્લેવ વૃપેરુતિ ન મંમયઃ॥
મીરામ રામ રામા

તિથિવિદુમુષા વારે નરું વિદુરેવ ડા
ચેગમ્ભ કર્મ યૈવ મવં વિદુમયં અગડા॥
મીરુરે ગેવિનુ ગેવિનુ ગેવિનુ

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

મી-રુગવડઃ વિદુઃ નારાયણમુ મપિરુયા મપરિમિતયા મકુરુ દિવમાણમુ મહાઅલેખમુ
મપૈ પરિરુમડામા મનેકકેદિરુદ્ધાજ્જનામા જકડમે પુષિવી-મપા-ડેણે-વાયુ-મકામ-
મરુદ્ધર-મરુદ્ધા-મરુદ્ધૈઃ મરુદ્ધલૈઃ મરુડે મમિના મરુડિ રુદ્ધાજ્જ-કરજ્જ-મપૈ ડાનુમ-રુવન-
મરુજડે રુ-મજ્જલે અમુજ્જલ-માક-માલ્લિ-કુમ-કૈષ્ણ-પુષ્કાપૃ-મપુ-સ્વીપ-મપૈ અમુ-સ્વીપે
રારડ-કિમુરુધ-રુરિ-ડલાવડ-રમુક-કિરજ્જય-કુરુ-રુદ્ધ-કૈડુમાલાપૃ-નવ-વદ્ધ-મપૈ
રારડ-વદ્ધે ડનુ-યૈરુ-ડામુ-ગરુમિ-નાગ-મૈમુ-ગરુવ-ડાર્જ-રુડાપૃ-નવ-પજ્જ-મપૈ
રારડ-પજ્જે મુમેરુ-નિધદ-કેમકુદ-કિમાલ-માલુવડા-પારિચાડક-ગરુમાલ-ન-
કૈલામ-વિજુમાલાલિ-મનેકપુષ્પમૈલાનં મપૈ ડજ્જકારજ્જ-ડમુકારજ્જ-વિજુરજ્જ-
વીજારજ્જ-વૈડારજ્જ-વૈડારજ્જલિ-મનેકપુષ્પરજ્જનં મપૈ કમ્ભુમે રામમેડુકેડારથેઃ
મપૈ રાગીરથી-ચમુના-નમ્મદ-ડિવેલી-મલાપરારિલી-ગેડમી-કુપ્પલેલી-ડુક્કરુદ્ધ-
કાવેદાલિ-મનેકપુષ્પનમી-વિરાલિડે ડનુ-પુમ્મ-ચમપુમ્મ-મવરિકાપુરી-રુમિનાપુરી-
મવેપુપુરી-સ્વારકા-મણ્ણપુરી-માયાપુરી-કામીપુરી-કાક્ષીપુટાલિ-મનેકપુષ્પપુરી-
વિરાલિડે -

મકલ-અગડા-મુદ્ધુઃ પરાત્તદ્વય-લીવિનઃ રુદ્ધલ્લઃ દ્વિડીય-પરાત્તે પજ્જામદા-મરુદ્ધે
પ્ષમે વદ્ધે પ્ષમે મામે પ્ષમે પલ્લે પ્ષમે દિવમે મદ્ધિ દ્વિડીયે યામે ડુડીયે મુરુરુ મ્વાયમુવ-
મ્વારેપિધ-ડડુમ-ડામમ-રૈવડ-ડારુધાપૈધુ ધદ્ધુ મરુધુ મડીડેધુ મપુમે વૈવમ્મડ-મવરુરે
મહાવિમડિડમે કલિયુગે પ્ષમે પાદે મમિના વરુમાને વૃવરારિકાલ્લ પુરુવાલીનં
ધદ્ધુઃ મંવદ્ધુગલ્લ મપૈ

વેદ-પદ્મ-મામુ-પરિપાલન-મહા

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॥ગુરુ-પરિકારઃ॥

પીઠિતાનિ નક્ષત્રાણિ

પુષ્વ-પૈષ્ઠપદ્મ*, મત્રિધક્ષા, ઉદુર-પૈષ્ઠપદ્મ, પુનઃપુનઃ, વિમાળા

(પ્રાચીન-વાક્ય-ગણિત-સૂત્રા ડાહ્યાનિ ચપિ - મત્રિધક્ષા, મૃતિષ્ઠા, મુદ્, મ્વાડી)

પીઠિતાઃ રામયઃ

મૃતિકા	કુમ્ભ*	મીનઃ	કલકઃ	વૃક્ષિકઃ
મૃતુભા	મિષ્ટનભા	મિંદુઃ	તુલા	મકરઃ

(* = ગુરુકાલિકા)

ઉત્પન્નતે દેવપરમ્ણુ રથઃ પ્રાપ્તમે વાયુ-કુરુ-મવાઃ।

મહાન્નદેભ મમ રામિ-મંમુ દેવપરાંગ મમયતુ મવે॥

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॥

ચૈભૌ વસ્તુર્દેવઃ મુદિટ્ટાનં પરુદ્મઃ।

મરુમ્નયનઃ મક્ઃ ગુરુપીઠં વૃષેરુઃ॥૦॥

માપં યઃ મત્રિધક્ષાનં મપ્રાક્ષિરમિત્તદ્વિઃ।

દન્મુદેપરાંગેદ્મમા મયિઃ પીઠં વૃષેરુઃ॥૩॥

યઃ કમ્ભાલી લૈકાનં યમે મરિધવાનઃ।

દન્મુદેપરાંગેદ્મ ગુરુપીઠં વૃષેરુઃ॥૩॥

વેદ-પદ્મ-મામૃ-પરિપાલન-મરુ

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-મુપિત્તયા
 મમુવિત્તમૃ મવવિપ્પમૃ મનિષ્ઠમૃ પરિભારાઠું યષામકિ કિરિષ્ટાનં કરિષ્ઠે

કિરિષ્ટાગદુ-ગદુમું કૈમરીં વિરુવમેઃ

મનરુ-પ્રુષ્ટ-દ્વલદ્વમા મરુઃ માત્રિં પ્રયમ્લ મે॥

____ ગેરેમુવમૃ / ગેરેમુવાયાઃ ____ નરુરુ ____ રામે રુડમૃ / રુડાયાઃ ____-મદ્મલ્લઃ/-
 નામઃ/-નામૃઃ યન્મુગુલ્લ-કાલિક-રામિ-નરુરુદ્મિ-મુપિત્તયા મમુવિત્તમૃ મવવિપ્પમૃ
 મનિષ્ઠમૃ પરિભારાઠું ડં કિરિષ્ટ મદ્મલ્લકં મરુમુલં રુદ્મલ્લય — રુદ્મમા / મનમા
 ઉદ્મિષ્ટાચ / યમૈકમૈપિદ્મા — મરુ મમુદ્મ ન મમા

॥મેલ-પાન-મહુલ્લઃ॥

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



વેદ-પદ્મ-મામૃ-પરિપાલન-મહુ