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મી-વેદવૃત્તાય નમઃ

મીમલ્લ-મુદ્-મહુર-રુગવદ્-પરમ્પરાગત-મુલાધાય-મવલ્લ-
પીં મી-કાણી-કામકેરિ-પીં
અગસ્તુ-મી-મહુરગાદ-ધામિ-મીમં-મંમુનમા

મીમળીય-પણ્ડ-મલ્લ: વેદ-પદ્મ-મામ્-પરિપાલન-મહા ય

॥ વિશ્વાવમ્-કુમુદાલુન-પ્રલિખા - યન્નુગુલ્મા ॥

રાઠ-પુષ્ક-("કેરુ")-ગમુમા 3-માર્ગ-2026

વેદ-પદ્મ-મામ્-પરિપાલન-મહા

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ગુરુ-મમયઃ કાદુભુક્ષ | માર્ગ ૩

ગુરુ-મુક્ષ: (ઠારકામ્પ મનુરુ મુક્ષ:) 15:20 (પ્રભિમા-ડિષે)

ગુરુ-મેઠ: 18:47 (પ્રમા-ડિષે)

પરુદય: 17:13 પ્રુડિ *	મુરમુખાનમા (મહુલુ), અદુલમા (મહુલુ), અપ:
અમીલનમા 17:33	પરુદય: અડ: ઠેડા, ઘનમા (મહુલુ)
મેઠ: 18:47	મેઠ-મુખાનમા (મહુલુ)

* = See grahana timings for various places in Prachina Bharat.

પીઠિડાનિ નવડુલિ				
પ્રવ-ઢલુની*, મખા, અડુર-ઢલુની, પ્રવાધામ્પ, મપરુલ્લી				
પીઠિડા: રમય:				
મણિકમા	મિંરુ:*	કનુ	મકર:	વધરુ:
મપુમમા	પનુ:	કુમ્પ	મેધ:	કકુર:

(* = ગુરુકાલિકમા)

(માત્રિ-મેકા:)

અધા રમીનં મુરુ-ઢલમા - ડુલા, વસિક, મીન, મિષુનમા।

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.

ବୈଦ୍-ଋଷ୍ଟ୍ର-ମାତୃ-ପରିପାଳନ-ମଠ

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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).

⇒ 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.

वेद-उद्गम-परिपालन-मठ

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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 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. 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 'śuddhi' 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

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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 shraddham.
- 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.

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- 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.
- 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.
- 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 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.

॥ગુરુ-મુરમુખાન-મહ્ન॥

મુખમનમા। મુક્તમુખાન + માત્રુચો પાત્રાયામઃ।

॥ મુલકાલ-ગુરુ લખ-મહ્ન ॥

મમેપાદુ-મમમુ-મરિત-લય-મ્મર મીપરમેમ્મર-પીટુરુ રારત-વદ્દે રારત-પદ્દે (____-નદ્દે:
____ ડીરે / ____-પદ્દે-ડીરે)

વિમ્મવમુ-નામ-મંવદ્દેર ઉડુગવલ્લે મિમિર-પડે કુમુ-લક્ષ્મી-નામે કુમુ-પદ્દે
પ્રમાયાં મુરિતિષે હેમવામરવક્રુયાં પ્રવલ્લુની-નરુવક્રુયાં પુરિ-વેગવક્રુયાં
મલવ-કરુવક્રુયામા પવં-ગુરુ-વિમેધ-વિમિષ્ટાયામા મમુ પ્રમાયાં મુરિતિષે -
પદ્દે-ગુરુ-પદ્દે-કાલે ગુરુ-મુરમુખાનમા મરુ કરિષ્ઠે

॥ મીરુકાલ-ગુરુ ભરુ-મહ્ન ॥

ઉદ્દેવ લગ્ન મુરિતિ ઉદ્દેવ ડારમલં પદ્દે-મલં ઉદ્દેવ
વિમ્મુલં દેવમલં ઉદ્દેવ લક્ષ્મીપડેરિષ્ઠિયગં મુરમિ॥

મપવિરુ: પવિરુ વા મવાવમુગડેપિ વા
ય: મુરુદ્દે-ગીકાલં મ મહ્ન મુરુર: મુરિ:॥

માનમં વાપિકં પાપં કમ્મ મમુપાલિતમા।
મીરમ: મુરુલ્લેવ વૃપેરુરિ ન મંમય:॥
મીરમ રામ રામા

ડિધિવિપુમુષા વારે નરુડે વિપુરેવ પા
વેગમ્મ કરુ પૈવ મવં વિપુમયં અગડા॥
મીરુરે ગેવિનુ ગેવિનુ ગેવિનુ

મમેપાદુ-મમમુ-મરિત-લય-મ્મર મીપરમેમ્મર-પીટુરુમા,

મી-રુગવડ: વિપ્પે નારાવલ્લુ મપિરુયા મપરિમિતયા મક્રુ દિવમાલ્લુ મરુઅલેખમુ
મપૈ પરિમ્મટામા મનેકકેરિદ્દાલ્લુનામા પકડમે પુષિવી-મપા-ડેરે-વાયુ-મકામ-
મરુદ્દર-મરુદ્દા-મરુદ્દે: મરુદ્દે: મરુડે મમિના મરુડિદ્દાલ્લુ-કરુ-મપૈ પડુરુમ-રુવન-
મરુજડે રુ-મપ્પલે અમુપ્પલ-માક-માલ્લુ-કુમ-કેરુ-પુષ્પાપૃ-મપુ-મ્મીપ-મપૈ અમુ-મ્મીપે
રારત-કિમુરુધ-રારિ-ડલાવડ-રમુક-કિરુધ-કુરુ-રુદ્દે-કેરુમાલાપૃ-નવ-વદ્દે-મપૈ
રારત-વદ્દે ડુરુ-પૈરુ-ડામુ-ગરુમિ-નાગ-મૈમુ-ગરુવ-પારુ-રુડાપૃ-નવ-પદ્દે-મપૈ

વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

હરડ-પલ્લે મુમેરુ-નિધન-કેમકુલ-કિમાળલ-માલુવડા-પારિચાક-ગરૂમાલન-
કૈલામ-વિજુળાલિ-મનેકપુષ્પમૈલાનં મપુે દલ્કારણ-મમ્કારણ-વિજુરણ-
વીજરણ-વૈડારણ-વૈડારણ-મનેકપુષ્પરણનં મપુે કમ્મુમે રામમેડુકેડારથેઃ
મપુે રાગીરથી-ચમુના-નમ્મલ-રિવેલી-મલાપકારિલી-ગેડમી-કુપ્પુવેલી-ડુક્કરુલ-
કાવેટલિ-મનેકપુષ્પનમી-વિરાણિડે ઉન્નપ્પુ-ચમપ્પુ-મવરિકાપુરી-કમિનાપુરી-
મથેપ્પાપુરી-મ્મરકા-મમ્મરપુરી-માયાપુરી-કામીપુરી-કાક્કીપુટલિ-મનેકપુષ્પપુરી-
વિરાણિડે -

મકલ-અગડા-મ્મુઃ પરાત્તમ્મય-લીવિનઃ રુક્મ્મઃ સ્વિડીચ-પરાત્તે પક્કામલ્લ-મ્મુલ્લે
પ્ષમે વદ્ધે પ્ષમે મામે પ્ષમે પલ્લે પ્ષમે દિવમે મફિ સ્વિડીચે યામે ડુડીચે મુરુરુે મ્મયમુવ-
મ્મરેપિધ-ઉડુમ-ડામમ-રૈવડ-પાક્કાપ્પેધુ પદ્મ મન્નુ મ્મડીડેધુ મપુમે વૈવમ્મડ-મ્મરુરે
મ્મ્મવિમડિડમે કલિયુગે પ્ષમે પાલે મ્મિના વરુમાને વૈવલ્લારિકાલ્લ પ્ષવાલીનં
પદ્મઃ મંવદ્ધમાલ્લ મપુે

વિમ્મવમ્મ-નામ-મંવદ્ધરે ઉડુરાયલ્લ મિમિર-પડે કુમ્મ-દાક્કુન-મામે કુપ્પુ-પલ્લે
પ્ષમાયાં મુરુડિધે હેમવામરયુક્કાયાં પ્ષવદ્ધુની-નલ્લુયુક્કાયાં પુડિ-ચેગયુક્કાયાં
ગલવ-કરલ્લયુક્કાયામા પલ્લે-ગુલ્લ-વિમેધલ્લ-વિમિહ્મયામા મ્મ્મં પ્ષમાયાં મુરુડિધે -

મનાલિ-મવિમ્મ-વામનયા પ્ષવરુમાને મ્મિના મરુડિ મંમારપ્પે વિપિડ્ઠિઃ
કમ્મગડિઠિઃ વિપિડ્ઠમ્મ યેનિધુ પુનઃપુનઃ મનેકળ અનિદ્ધા કેનાપિ પુષ્પકમ્મ-વિમેધલ્લ
ડાનીરુન-માન્નુ-ધ્વિલ્લ-વિમેધ પ્ષવડઃ મમ -

અન્નકુમાડા અન્નપુરુડિ પડડા-લ્લ-પલ્લુે ગલ્લે કેમારે ચેવને મપુમે વચમિ
વાત્તકે ા અગડા-મ્મુ-મ્મુધિ-મ્મમ્મુ મને-વાકા-કાયાપુ-રિકરલ્લ-પ્ષયા કમ્મન્નિય-
હ્મન્નિય-વૈપારેઃ મમ્મુવિડાનામા ડલ્લ અન્નિ અન્નરુરે ા હ્મનાહ્મન-કુડાનં
મ્મપાડકાનાં મ્મપાડક-મ્મમ્મરુદ્ધાલીનાં મમપાડકાનામા ઉપપાડકાનાં મલિની-
કરલ્લનાં ગરુળન-મુલ્લન-ઉપલીવનાલીનામા મ્મપાડીકરલ્લનાં અડિહ્મકરલ્લ
વિલિડકમ્મટ્ટાગ-નિન્નિડમમારલ્લનીનાં હ્મનડઃ મ્મકુડા કુડાનામા મ્મહ્મનડઃ મ્મમ્મકુડા
કુડાનાં મ્મવેધાં પાપાનાં મ્મ્મુઃ મ્મપેલ્લનાં -

મ્મગલ્લપટ્ટલિ-મમ્મુ-વૈલ્લિક-લેવડા-મવિપે (____-નામ્મુઃ પુલ્લે / દલિલ્લ / પક્કિમે /
ઉડુરે ડીરે / ____-પુષ્પ-ડીરે) ાન્ન-ગુલ્લ-પુષ્પ-કાલે ગુલ્લ-મુરમ્મુનામા મ્મ્મ કારિધે
(મપ ઉપમ્મુ)

ગક્ક ગક્કેડિ ચે રુયાલ્લેનાનાં મડૈરપિ
મ્મુડે મ્મવપાપેરુ વિપ્પુલેકં મ ગમ્મુડિ

વેલ્લ-પ્મ-મામ્મુ-પરિપાલન-મ્મ

(भाङ्ग वभुं एङ्ग कुलागारवडा पुङ्गणारं म रुङ्ग ममभृत्पं कुट्टा।)

मन्त्र-गुरु-पुष्ट-काले वज्रसूय-पिडना उद्दिमृ डिल-उद्दिमृ करिषु।

ਪੀਠਿਤਾ: ਰਾਮਧ:

मणिकभा	पिंरुः*	कनृ	भकरः	वृधरुः
भट्टभभा	णवः	कुभृ	मेधः	कक्रुएः

भस्मन्मृत् भम रसि-भंभु गन्धैः परागं सभयन्तु भवैः॥

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 daksina.

वेद-उद्ग-सामु-परिपालन-मठ

॥પરિહાર-મેરુમા॥

ઘે,મે વણ્ણરે દેવઃ મુદ્ધિટ્ટાનં પુરુદ્ધઃ
 મરુમ્મનચનઃ મરુઃ ગુરુપીઠં વૃષેરુદ્ધઃ॥૭॥
 મુપં યઃ મરુદેવાનં મપુત્તિરમિત્તુદ્ધિઃ
 ઇન્દુમદેપરગેરુમા મયિઃ પીઠં વૃષેરુદ્ધઃ॥૮॥
 યઃ કમ્મમાલી લેકાનં યમે મરુધવાનનઃ
 ઇન્દુમદેપરગેરુમા ગુરુપીઠં વૃષેરુદ્ધઃ॥૯॥
 રહેગલ્લપિપઃ મારુટ્ટા પ્લયાનલમત્તિરુઃ
 ઉગ્ઃ કરાલે નિગાદિઃ ગુરુપીઠં વૃષેરુદ્ધઃ॥૧૦॥
 નાગપામણે દેવઃ મરુ મરુધવાનનઃ
 વરુલ્લે અલલેકેમે ગુરુપીઠં વૃષેરુદ્ધઃ॥૧૧॥
 યઃ પુલ્લુરુપે લેકાનં વાયુઃ કુપ્પુમ્મગપ્પિયઃ
 ઇન્દુમદેપરગેરુમા ગુરુપીઠં વૃષેરુદ્ધઃ॥૧૨॥
 ઘે,મે નિપિપતિરુવઃ પક્કમુલણે વરઃ
 ઇન્દુમદેપરગેરુમા કલ્પં મે વૃષેરુદ્ધઃ॥૧૩॥
 ઘે,મે મુલણે રુદ્ધઃ મરુરે વૃધવાનનઃ
 ઇન્દુમદેપરગેરુમા દેધં નામચરુદ્ધમા॥૧૪॥



॥પ્રાન-મહુલ્લ॥

મમેપાટ્ટ + પીટ્ટું _____ ગેરેરુવમ્ / ગેરેરુવાયાઃ _____ નરુદ્ધે _____ રામે રુટ્ટમ્ /
 રુટ્ટાયાઃ _____ -મરુલ્લ/-નામ/-નામુઃ ઇન્દુગુલ્લ-કાલિક-રામિ-નરુદ્ધાદિ-મુપિત્તુટ્ટા
 મમુવિટ્ટમ્ મરુવિણમ્ મનિષ્ઠમ્ પરિહારાટ્ટમ્ યથામત્તિ કિરુદ્ધાદિ નં કરિષ્ઠે

કિરુદ્ધાદિ-ગરુ-ગરુમ્ કમ્મીલ્લં વિરુદ્ધાદિઃ

મનરુ-પુટ્ટ-દ્વલદ્ધા મરુઃ મારિં પ્યમ્મ મે

_____ ગેરેરુવમ્ / ગેરેરુવાયાઃ _____ નરુદ્ધે _____ રામે રુટ્ટમ્ / રુટ્ટાયાઃ _____ -મરુલ્લ/-
 નામ/-નામુઃ ઇન્દુગુલ્લ-કાલિક-રામિ-નરુદ્ધાદિ-મુપિત્તુટ્ટા મમુવિટ્ટમ્ મરુવિણમ્
 મનિષ્ઠમ્ પરિહારાટ્ટમા ઓં કિરુદ્ધાદિ મરુલ્લકં મરુમ્મલં રુદ્ધાદિ — રુદ્ધમા / મનમા
 ઉદ્ધિષ્ઠાદિ / યમ્મૈ કમ્મૈ પિપ્પા — મરુ મમુદ્ધે ન મમા

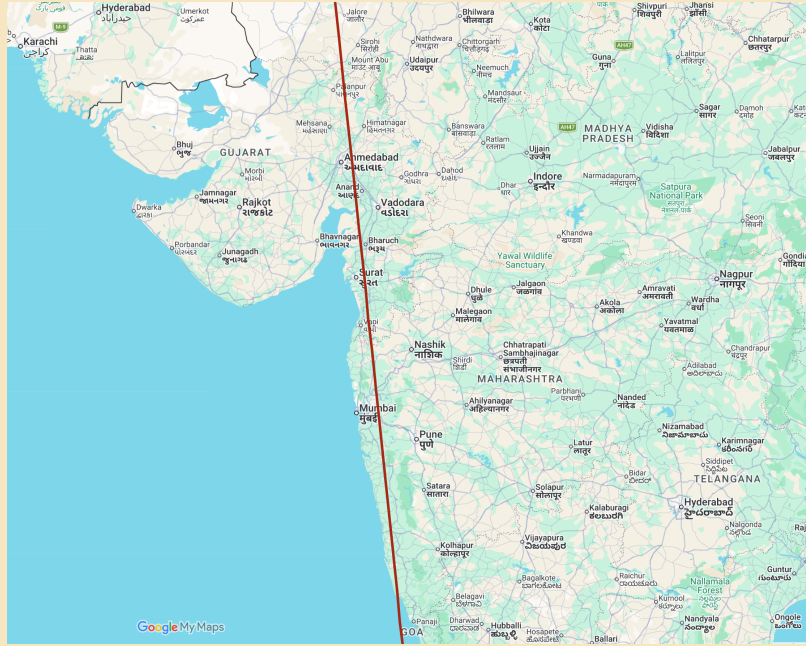
વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

॥ભેઠ-ખાન-મહલ્લ॥

મહેપાટ્ટ-મમમુ-પરિત-લચ-મ્મર મીપરમેમ્મર-પીટું યત્ન-ગુલ્મ-ભેઠ-ખાનં કરિષ્ઠી



Grahana timings for various places in Prachina Bharat



Map above ([click here](#)) shows the locations where the grahana is visible and not. The grahana is visible in places to the East (right) of the line. It is not visible in places to the West (left) of the line.

You can zoom into the map to identify if the grahana is visible at other places of interest not in the list below. The timings for 450+ places of Prachina Bharat are given in the table below. For places where the eclipse is not visible (e.g. Mumbai) only the moonrise is given.

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