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મી-વેદવૃત્તાય નમઃ

મીમલ્લ-મુદ્-મહુર-રુગવદ્-પરમ્પરાગત-મુલાધાય-મવલ્લ-  
પીં મી-કાણી-કામકેદિ-પીં  
અગ્નિ-મી-મહુર-પાદ-ધામિ-મીમ-મંમુનમા

મીમીય-પણ્ણ-મદઃ વેદ-પદ્મ-મામ્-પરિપાલન-મદા ય

॥ વિશ્વાવમુ-મિંદુ-રુદ્પદ-પુલ્લિમા - યદ્ગુલ્લમા ॥

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

ગુલ્લ-મમયાઃ (રુગતે મવડ) કાદ કુમ્મ

|           |                |   |
|-----------|----------------|---|
| મુજ્ઞઃ    | 21:57          | મુરમુમાનમા (મહુલ્લ),<br>અદ્લમા (મહુલ્લ),<br>અપઃ |
| નિમીલનમા  | 23:01          |   |
| મપુમા     | 23:42          |   |
| ઉદ્મીલનમા | 00:23 (મપરગડે) | દાનમા (મહુલ્લ)                                  |
| મેલ્લઃ    | 01:26 (મપરગડે) | મેલ્લ-માનમા (મહુલ્લ)                            |

વેદ-પદ્મ-મામ્-પરિપાલન-મદા

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## गुरु-प्रभाभा - प्रभा

| पीठितानि नक्षत्राणि   |          |        |      |          |
|---|----------|--------|------|----------|
| प्रव-प्रेष्ठपद*, मउरिधका, उडुर-प्रेष्ठपद, पुनवभुः, विमापा<br>(प्राणीन-वाकृ-गलिउ-मृष्टा डभानि मपि - मउरिधका, मविष्टा, मृष्ट, धाडी) |          |        |      |          |
| पीठितः रामयः  |          |        |      |          |
| मणिकभा  | कुम्भ*   | भीनः   | करकः | वृश्चिकः |
| भपृभभा  | मिष्वनभा | मिंरुः | तुला | भकरः     |

(\* = गुरुका लिकभा)

(मात्रि-प्लेकाः)

रधं रमीनं मुरु-लभा - मेधः, वृधरुः, कर्तु, पत्रः।

## 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).

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- 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:

## 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.

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- 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.

### 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.

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- 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 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 com-

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plete 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 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.
- Annual shraddham that is to be performed on the day of grahana may need to be performed on the next day.

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## 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 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.

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- 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.
- 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

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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-મહુલ્લઃ॥

મુખમનમા મુક્તમુખાનં + માતૃચો પુત્રાચામઃ

ઉદય લગ્ન મુખિનં ઉદય ડાગલં યત્નુલં ઉદય  
વિમુલં દેવલં ઉદય લક્ષ્મીપતેરશ્વિયં મુખામિ॥

મપવિરુઃ પવિરુ વા મવાવમુગટેપિ વા  
યઃ મુરુદ્વૃગીકાલં મ ગાઠાકુરુરઃ મુખિઃ॥

માનમં વાપિકં પાપં કમ્ભ મમુખાલ્લિતમા  
મીરામઃ મુરલ્લૈવ વૃષેરુતિ ન મંમયઃ॥  
મીરામ રામ રામ

તિથિવિપ્રમુષા વારે નરું વિપ્રુરેવ યા  
યેગમ્ભ કરુતૈવ મવં વિપ્રુમયં અગડા॥  
મીરુરે ગેવિનુ ગેવિનુ ગેવિનુ

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

મી-રુગવડઃ વિપ્રે નારાયણમૃ મપિતૃયા મપરિમિતયા મકૃત્ત્રિયમાણમૃ મરુણલેખમૃ  
મપૃ પરિરુમડામા મનેકકેદિરુદ્ધાજનામા જકડમે પુષિવી-મપા-ડેણે-વાયુ-મકામ-  
મરુદ્ધર-મરુદ્ધા-મરુદ્ધેઃ મરુદ્ધેઃ મરુદ્ધે મમિના મરુદ્ધિરુદ્ધાજ-કરુદ્ધ-મપૃ યતુરુમ-રુવન-  
મરુદ્ધે રુ-મરુદ્ધે અમુ-પ્રલ-માક-માલ્લિ-કુમ-કૈષ્ઠ-પુષ્કાપૃ-મપૃ-મ્મીપ-મપૃ અમુ-મ્મીપ  
રારડ-કિમુરુધ-રુરિ-ડલાવડ-રમુક-કિરુદ્ધ-કુરુ-રુદ્ધ-કેડુમાલાપૃ-નવ-વદ્ધ-મપૃ  
રારડ-વદ્ધે ડનુ-પૈરુ-ડામુ-ગરુમિ-નાગ-મૈમુ-ગરુદ્ધ-પારુ-રુડાપૃ-નવ-પલ્લ-મપૃ  
રારડ-પલ્લે મુમેરુ-નિધન-કેમકુરુ-કિમાપલ-માલુવડા-પારિયાડક-ગરુમાન-  
કૈલામ-વિજુપલાલિ-મનેકપુષ્પમૈલાનં મપૃ રુદ્ધકારુ-પમુકારુ-વિજુરુ-  
વીજારુ-વેડારુ-વેડારુ-મનેકપુષ્પરુ-મપૃ કમ્ભુમે રામમેડુકેડારુઃ

વેડ-પમ્ભ-મામુ-પરિપાલન-મરુ

भट्टे छागीरषी-यभुन-नम्प-दिवेणी-भलापकारिणी-गोउभी-कृष्णवैणी-उङ्गकम्प-  
कावैट्टमि-मनेकपुष्टनमी-विराष्टिउं उन्पुम्प-यभपुम्प-मवत्रिकापुगी-रुभित्तपुगी-  
मवेष्टापुगी-म्वरका-भवुरपुगी-भायापुगी-कामीपुगी-कास्तीपुट्टमि-मनेकपुष्टपुगी-  
विराष्टिउं -

मकल-एगडा-मुः परात्तद्वय-एवीनः रुक्मः द्वितीय-परात्त पञ्चमम्प-मवट्टे  
पुषमे वट्टे पुषमे भामे पुषमे पळ पुषमे णिवमे मङ्गि द्वितीये यामे उतीये भुरुरे भवभुव-  
भारैणिय-उडुम-उभम-रैवउ-गारुधाष्टिपु पम्प भवपु मतीउपु मपुमे वैवधुउ-भवत्रुरे  
मङ्गविमडिउमे कलियुगे पुषमे पाट्टे मभिना वतुभावे वृवकारिकाळं पुववाप्पीनं  
धम्पः मंवङ्गराळं भट्टे

विम्वारम्प-नाम-मंवङ्गरं ण्विळवने वट्ट-एउं भिरु-छाप्प-भामे मुक्क -  
पळ(३३:३३)/कृष्ण-पळ पौळभाभूं(३३:३३)/पुषभायं मुरु-डिचे छात्र वामरवृत्तायं  
पुवपेष्टपम्प-नळउवृत्तायं एडि-वैगवृत्तायं गव-कर (३३:३३; गालव-कर)-  
वृत्तायभा एवं-गु-विमेष-विमिष्टायभा मभूं पौळभाभूं(३३:३३)/पुषभायं  
मुरुडिचे -

मनादि-मविष्ट-वामनया पुवतुभावे मभिना भरुडि मभारणक्के विमिष्टुकिः  
कम्पगडिकिः विमिष्टुम्प येनिपु पुनःपुनः मनेकण एनिष्टा केनापि पुष्टकम्प-विमेष-  
उट्टनीतुन-भानुध-द्विएएन्पुविमेष पापुवउः भम -

एन्पुम्पभाडा एन्पुम्पुडि एउडा-ब-पट्टं गल्ले केभारे येवने भट्टमे वयमि  
वात्तके ण एगडा-धुप-मुधुपि-मवभुम्प भवे-वाका-कायापु-डिकर-पेष्टया कम्पेन्पु-  
ह्वेन्पु-वृपारैः मभुविडानाभा उरु एन्पुनि एन्पुत्रुरे ण ह्वनह्वन-कुडनं  
भलापाउकानं भलापाउक-मनुभरुङ्गाप्पीनं मभपाउकानाभा उपपाउकानं भलिनी-  
कराळं गम्पुणन-मुट्टन-उपणीवनप्पीनभा मपाडीकराळं एडिह्मकराळं  
विडिउकम्पुट्टग-निन्पुउमभाणर-प्पीनं ह्वनउः मकुडा कुडानाभा मह्वनउः ममकुडा  
कुडनं मवेधं पापानं मट्टः मपनेट्टनं -

भलाग-पट्टमि-मभमु-वैमिक-ट्टवडा-मविष्टे (\_\_\_\_-नट्टः पुव / ण्विळ / पञ्चिमे /  
उडुरे डीरे / \_\_\_\_-पुष्ट-डीरे) एन्-गु-पुष्ट-काले गु-मुरभुभानभा मळं करिष्टु  
(मप उपमपुम्प)

गङ्ग गङ्गेडि ये वृथाट्टेएननं मडैरपि।  
भट्टे मवपापेष्टे विपुलैकं म गम्पुडि॥

वेड-एन्पु-माभु-परिपालन-भरा

(भाइ वभुं एइ कुलागारवअ पुङ्गुणरं म रुइ ममभृएपं कुटाअ।)

मन्त्र-गुरु-पुष्ट-काले वज्रसूत्र-पिडना उद्दिष्ट उल्ल-उद्दिष्ट करिष्ये।

|         |          |        |       |          |
|---------|----------|--------|-------|----------|
| मणिकभा  | कुम्भ*   | भीनः   | कएकः  | वृश्चिकः |
| भट्टभभा | मिष्वनभा | मिंरुः | उल्ला | भकरः     |



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.

## ॥परिकर-भेडभा॥

धेभे वण्णरे देवः मुट्टिनां पुरुडुः।  
भरुभनयनः मरुः गुरुपीठां वृपेरुडु॥०॥

भापं यः भवदेवानं भयुत्तिरभिउट्टिः।  
पनुमुटे परागेडुं भा मयिः पीठां वृपेरुडु॥३॥

यः कडुभाणी लेकानं यमे भविष्यारुनः।  
पनुमुटे परागेडुं गुरुपीठां वृपेरुडु॥३॥

रवेगल्लपिपः भावडा प्लयानलमविरुः।  
उगुः करले निगा टडिः गुरुपीठां वृपेरुडु॥६॥

नगधामणरे देवः मरु भकरवारुनः।  
वरुले एललेकेमे गुरुपीठां वृपेरुडु॥५॥

यः पाल्लुपे लेकानं वायुः कडुभगपिषः।  
पनुमुटे परागेडुं गुरुपीठां वृपेरुडु॥४॥

धेभे निपिपडिरेवः पङ्कमुलणरे वरः।  
पनुमुटे परागेडुं कलुधं मे वृपेरुडु॥१॥

धेभे मुलणरे रुद्रः मङ्करे वधवारुनः।  
पनुमुटे परागेडुं देधं नमयतु डुडुभा॥३॥



वेद-पद्म-साम्-परिपालन-मठ

## ॥एन-मङ्गल॥

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

किरण्ण-गुरु-गुरुं कम्भीए विण्णवभेः।

मननु-पुण्ण-ल्लभ्भा मउः मात्ति प्यम्भ मे॥

\_\_\_\_\_ गेइम्बुवम् / गेइम्बुवायाः \_\_\_\_\_ नब्बु \_\_\_\_\_ रामे एउम् / एउयाः \_\_\_\_\_-मम्/:-  
नाभु:-नाभुः एनु-गुरु-कालिक-रामि-नब्बु-मुण्डित्तया मभुविउम् मवविणम्  
मनिम्बु परिणारुंभा उं किरण्णं मन्नि-कं मउभुलं वुद्ध-य — उहुभा / मनभा  
उम्बि-य / यम्भै-कम्भै-गिण्ण — मउं मभुण्णं न भभा॥

## ॥भेव-भान-मङ्गल॥

भभेपाङ्गु-मभु-म्रित्त-वय-म्वर मीपरमेव-पीटुं एनु-गुरु-भेव-भानं करिण्णु

