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મી-વેદવૃત્તાય નમઃ

મીમલ્લ-મુદ્-મહુર-રુગવદ્-પરમ્પરાગત-મુલાધાય-મવલ્લ-
પીંભા

મી-કાણી-કામકેદિ-પીંભા
અગસ્તુ-મી-મહુર-પાદ-ધામિ-મીમં-મંમુનભા

॥

મ્ત્રીમળીય-પદ્માક્ષ-મદઃ વેદ-પદ્મ-મામ્-પરિપાલન-મદા ય

॥ વિશ્વાવધુ-મિંદુ-રાદ્પદ-પુલિભા - યદ્ગુલ્લભા ॥

રાદ્-માપ-ગુમ્ભા 7-મેષ્ઠુગા-2025 મમુમથા પરામા

મુક્ત:	21:57	મુરમુધાનભા (મહુલ્લ), ઝદ્લભા (મહુલ્લ), અપ:
તિમીલનભા	23:01	
મપુભા	23:42	
ઝદ્મીલનભા	00:23 (મપરગદ્)	દાનભા (મહુલ્લ)
મેલ:	01:26 (મપરગદ્)	મેલ-માનભા (મહુલ્લ)

ગુલ્લ-પુમાલ્લભા - પુલ્લભા

વેદ-પદ્મ-મામ્-પરિપાલન-મદા

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पीठितानि नवद्वयम्					
पुत्र-प्रेष्ठपद*, मउरिधका, उडुर-प्रेष्ठपद, पुनवभुः, विमाणा। (प्राणीन-वक्तृ-गलिउ-मृष्टु उभानि अपि - मउरिधका, मविष्टा, मृष्टु, भ्रात्री)					
पीठितः रामयः					
मणिकभा	कुम्भ*	भीनः	कएकः	वृष्टिकः	
भट्टभभा	मिष्टनभा	मिष्टः	उल	भकरः	

(* = गुरुकालिकभा)
(मात्रि-मैकाः)

एषां रमीनं मुरु-दलभा - मेधः, वृधरुः, कटु, एतः।

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).



पुत्रैः

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.

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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 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.
- 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 (≈ 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.

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

ବୈଦ-ପଦ୍ମ-ମାଧୁ-ପରିପାଳନ-ମନ୍ତ୍ର

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 મુરુદુર્ગીકાલં મ ગઠાકુરુરઃ મુખિઃ॥

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

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

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

મી-રુગવડઃ વિપ્રે નારાયણમુ મપિતૃયા મપરિમિતયા મકૃત્તિયમાણમુ મરુણલેખમુ
મપૃ પરિમુખમા મનેકકેદિરુદ્ધાજનામા જકડમે પુષિવી-મપા-ડેલે-વાયુ-મકામ-
મરુદ્ધર-મરુદ્ધા-મરુદ્ધેઃ મરુદ્ધલેઃ મરુદ્ધે મમિના મરુદ્ધિરુદ્ધાજ-કરુદ્ધ-મપૃ યતુરુમ-રુવન-
મરુદ્ધે રુ-મરુદ્ધલે અમુ-પ્રલ-માક-માલુલિ-કુમ-કૈષ્ઠ-પુષ્કાપૃ-મપુ-મ્વીપ-મપૃ અમુ-મ્વીપ
રારડ-કિમુરુધ-રુરિ-ડલાવડ-રમુક-કિરુદ્ધય-કુરુ-રુદ્ધ-કેડુમાલાપૃ-નવ-વદ્ધ-મપૃ
રારડ-વદ્ધે ડનુ-પૈરુ-ડામુ-ગરુમિ-નાગ-મૈમુ-ગરુદ્ધ-પારુ-રુડાપૃ-નવ-પલ-મપૃ
રારડ-પલે મુમેરુ-નિધન-કેમકુદ-કિમાપલ-માલુવડા-પારિયાડક-ગરુમાન-
કૈલામ-વિજુપલાલિ-મનેકપુષ્પમૈલાનં મપૃ રુદ્ધકારુ-પમુકારુ-વિજુરુ-
વીજારુ-વેડારુ-વેડારુ-મનેકપુષ્પરુ-મપૃ કમ્ભુમે રામમેડુકેડારથેઃ

વેડ-પમ્ભ-મામુ-પરિપાલન-મરુ

મપૃૈ ઠાગીરઘી-ચમુના-નમ્મ-રિવેલી-મલાપકારિલી-ગેડમી-કુપ્પુવેલી-ડુક્કરુપ્પ-
કાવેટ્ટામિ-મનેકપુષ્પનમ્મી-વિરાણિડે ડન્નુપ્પુ-ચમપ્પુ-મવત્તિકાપુરી-રુમિત્તપુરી-
મથેપ્પાપુરી-મ્મરકા-મ્મરપુરી-માયાપુરી-કામીપુરી-કાણ્ણીપુટ્ટામિ-મનેકપુષ્પપુરી-
વિરાણિડે -

મકલ-અગડા-મ્મુ: પરાત્તદ્વય-લીલિન: રુક્મ: સ્વિટીચ-પરાત્તે પક્કામપ્પા-મ્મુટ્ટે
પ્ષમે વદ્ધે પ્ષમે મામે પ્ષમે પલ્લે પ્ષમે ટિલમે મ્મફિ સ્વિટીચે ચામે રૂટીચે મ્મુરુરે મ્મુચમુવ-
મ્મરેપિધ-ઉટ્ટમ-ઉમમ-રૈવડ-પાઠ્ઠાપ્પાપ્પેધુ પદ્મ મન્નુ મ્મીડેધુ મપ્પમે વૈવમ્મડ-મ્મવરુરે
મ્મહાવિમટિડમે કલિયુગે પ્ષમે પાદે મ્મિન્ના વરુમાત્તે વૃવલ્લારિકાલ્લ પ્ષવાલીનં
ધક્કુ: મંવદ્ધગાલ્લ મપૃૈ

વિમ્મવામ્મ-નામ-મંવદ્ધરે ટ્ઠિલ્લયત્તે વદ્ધ-પડે મિન્ન-ઠાપ્પાપ્પ-મામે મુક્ક -
પલ્લે(૩૩:૩૩)/કુપ્પુ -પલ્લે પૈલ્લમામ્મું(૩૩:૩૩)/પ્ષમાયાં મુરુ-ડિલ્લે ઠાન્ન વામરવ્વકુચાં
પુવ્વપ્પેધુપપ્પા-નલ્લડ્ડવ્વકુચાં પુટ્ટિ-ચેગવ્વકુચાં ઠવ-કરલ્લ (૩૩:૩૩; ઠાલવ-કરલ્લ)-
વ્વકુચામા ઈવં-ગુલ્લ-વિમેધલ્લ-વિમિહ્માયામા મ્મમ્મું પૈલ્લમામ્મું(૩૩:૩૩)/પ્ષમાયાં
મુરુડિલ્લે -

મ્મનામિ-મ્મવિમ્મ-વામનયા પ્વરુમાત્તે મ્મિન્ના મ્મરુટિ મંમારપ્પકે વિમિટ્ઠરુઠિ:
કમ્મગટિરુઠિ: વિમિટ્ઠમ્મુ ચેનિધુ પુન:પુન: મ્મનેકળા અનિદ્ધા કેનાપિ પુષ્પકમ્મ-વિમેધલ્લ
ડપ્પાનીરુન-માન્નુધ-સ્વિલ્લ-વિમેધ પ્પાપ્પુવડ: મમ -

અન્નકુમાડા અન્નપ્પરુટિ ઈડડા-લ્લ-પડરુ ઠાલ્લે કૈમારે ચૈવત્તે મપ્પમે વચમિ
વાત્તકે ઇ અગડા-મ્મુ-મ્મુધ્ધિ-મ્મવમ્મુ મ્મને-વાકા-કાયાપ્પ-રિકરલ્લ-પ્પેહ્મા કમ્મેન્નિય-
હ્મનેન્નિય-વૃપારૈ: મમ્મુવિટ્ઠનામા ડલ્લ અન્નિ અન્નરુરે ઇ હ્મનાહ્મન-કુટાનં
મ્મળપાટકાનં મ્મળપાટક-મ્મન્નમ્મુદ્ધાલીનં મમ્મપાટકાનામા ઉપપાટકાનં મલિની-
કરલ્લનં ગમ્મુપ્પન-મ્મુપ્પન-ઉપલીવનાલીનામા મ્મપાડીકરલ્લનં અટિહ્મકરલ્લ
વિલિટ્ઠકમ્મુટ્ઠાગ-નિન્નિડમમાપ્પરલ્લલીનં હ્મનડ: મ્મકુટા કુટાનામા મ્મહ્મનડ: મમ્મકુટા
કુટાનં મ્મવેધાં પાપાનં મપ્પુ: મ્મપ્પેલ્લનારુ -

મ્મળગલ્લપટ્ટામિ-મમ્મુ-વૈલ્લિક-લ્લેવડા-મવિપ્પે (____-નામ્મુ: પુવ્વે/ટ્ઠિલ્લ/પક્કિમે/ઉટ્ટરે
ડીરે / ____-પુષ્પ-ડીરુ) ઇન્નુ-ગુલ્લ-પુષ્પ-કાલે ગુલ્લ-મ્મુરમ્મુમાનામા મ્મલ્લં કરિપ્પે (મ્મપ
ઉપમ્મુમ્મુ)

ગક્ક ગક્કેટિ ચે રૂયાપ્પેલ્લનાનં મડૈરપિ
મ્મપ્પુટે મ્મવપાપ્પેરુ વિપ્પુલેકં મ ગમ્મુટિ॥

વેલ્લ-પ્પમ્મ-મામ્મુ-પરિપાલન-મ્મરુ

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

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

पीठितानि नवङ्गलि					
<p>प्रव-प्रेष्ठपद*, मउरिधका, उङ्गर-प्रेष्ठपद, पुनवभुः, विमापण।</p> <p>(प्राणीन-वाक्य-गलिउ-मृष्टु उभानि मपि – मउरिधका, मविष्टा, मृष्टु, धात्री)</p>					
पीठिताः रामयः					
मणिकभा	कुम्भ*	भीनः	करकः	वृत्तिकः	
भट्टभभा	भिषुनभा	मिंरुः	उला	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 मुट्टिणं पुरुडुः।
भरुमनयनः मरुः गुरुपीठं वृपेरुडु॥०॥

भापं यः भवदेवानं भयुत्तिरभिउट्टिः।
उत्तुमुटे परागेडुं भा मयिः पीठं वृपेरुडु॥३॥

यः कम्भानी लेकानं यमे भविष्यरुनः।
उत्तुमुटे परागेडुं गुरुपीठं वृपेरुडु॥३॥

रुबेगल्लपिपः भावडा प्लयानलभविः।
उगुः करले निग ट्टिः गुरुपीठं वृपेरुडु॥६॥

नगपामणरे देवः मरु भकरवारुनः।
वरुले एललेकेमे गुरुपीठं वृपेरुडु॥५॥

यः पाल्लुपे लेकानं वायुः रुडुभगपिः।
उत्तुमुटे परागेडुं गुरुपीठं वृपेरुडु॥४॥

धेभे निपिपट्टिरेवः पङ्गमुलणरे वरः।
उत्तुमुटे परागेडुं कलुधं मे वृपेरुडु॥१॥

धेभे मुलणरे रुडुः मङ्गरे वधवारुनः।
उत्तुमुटे परागेडुं देधं नमयतु डुडुभा॥३॥



वेद-उद्ग-साम्-परिपालन-मठ

॥एन-मङ्गल॥

भभेपाङ्गु + पीटुं _____ गेइम्बुवम् / गेइम्बुवायाः _____ नबुइ _____ रामे एउम् /
एउयाः _____-मङ्गलः/-नाभः/-नाभुः एउ-गुल-कालिक-रामि-नबुइ-मुणितुउया
मभुविउम् मवविणम् मनिहम् परिणारुं यषामक्ति किरण्णं करिण्णु

किरण्ण-गम्-गम्, केभगीए विणवभेः।

मनरु-पुण-ल्लभा मउः मातिं प्यम्भ मे॥

_____ गेइम्बुवम् / गेइम्बुवायाः _____ नबुइ _____ रामे एउम् / एउयाः _____-मङ्गलः/-
नाभः/-नाभुः एउ-गुल-कालिक-रामि-नबुइ-मुणितुउया मभुविउम् मवविणम्
मनिहम् परिणारुभा उं किरण्णं मङ्गलिकं मउभुलं राङ्गय - उहुभा / मनभा
उम्भुय / यम्भै कम्भै गिण्ण - मउं मभुल्लं न भभा॥

॥भेव-भान-मङ्गल॥

भभेपाङ्गु-मभु-म्रित-वय-म्वर मीपरमेवर-पीटुं एउ-गुल-भेव-भानं करिण्णु

