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મી-વેદવૃત્તાચ નમઃ

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

મી-કાણી-કામકેદિ-પીંભા
અગસ્તુ-મી-મહુરપાદ-ધામિ-મીમં-મંમુનમા

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મીમંથીય-પણ્ડિત-મદઃ વેદ-પદ્મ-મામુ-પરિપાલન-મદા પ

॥ વિશ્વાવધુ-મિંદુ-રાદ્પદ-પુલિમા - પદ્મગુલ્મમા ॥

રાદ્-માપ-ગુમા 7-મેષ્ઠુગા-2025 મમુમથા પમા

| | | |
|-----------|---------------|--|
| મુજ: | 21:57 | મુરમુધાનમા (મહુલ્), ઉદ્મા (મહુલ્), અપ: |
| તિમીલનમા | 23:01 | |
| મપુમા | 23:42 | |
| ઉદ્મીલનમા | 00:23 (મપરગર) | દાનમા (મહુલ્) |
| મેઠ: | 01:26 (મપરગર) | મેઠ-માનમા (મહુલ્) |

ગુલ્મ-પુમાલ્મા - પુલ્મા

વેદ-પદ્મ-મામુ-પરિપાલન-મદા

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ପୀଠିତାମି ନବଞ୍ଜଳି

ପୁଷ୍କ-ପ୍ରେଷ୍ଟପୟଂ*, ମତଞ୍ଜିକା, ଓଡ଼ିଶ-ପ୍ରେଷ୍ଟପୟଂ, ପୁନଞ୍ଜୟଂ, ବିମାୟାମ

(ପ୍ରାଣୀନ-ବାହୁ-ଗାଳିତ-ଘୃହ ଓଭାମି ଶପି - ମତଞ୍ଜିକା, ମୁଦିତା, ମୁଦୁ, ଶ୍ରୀତୀ)

ପୀଠିତା: ଗମୟ:

| | | | | |
|--------|---------|--------|-------|----------|
| ଶପିକଭା | କୁଭୁ* | ଭୀନ: | କଞ୍ଜ: | ବୁଞ୍ଜିକ: |
| ଭପୁଭା | ଭିଷ୍ମଭା | ଭିଞ୍ଜ: | ଭୁଳା | ଭକଞ୍ଜ: |

(* = ଗୁରୁକାଳିକଭା)

(ମାତ୍ରି-ଶ୍ଳୋକା:)

ଫଳା ଗମିନୀ ମୁଦୁ-ଘୃହଭା - ଗୋପ, ବୁଞ୍ଜିକ, କଞ୍ଜ, ପଞ୍ଜା

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).

ବେଢ଼-ପଞ୍ଜ-ମାତ୍ରି-ପରିଧାଳନ-ମନ୍ତ୍ର

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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).

⇒ पृथेगः

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

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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 મુરુદુર્ગીકાલં મ ગાઠાકુરુરઃ 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-દ્વરિત-લય-સ્વારા મીપરમેશ્વર-પીટુમા,

મી-રુગવડઃ વિપ્રે નારાયણમુ મપિતૃયા મપરિમિતયા મકૃત્ત્રિયમાણમુ મરુણલેખમુ
મપૃ પરિરુમડામા મનેકકેદિરુદ્ધાજનામા જકડમે પુષિવી-મપા-ડેણે-વાયુ-મકામ-
મરુદ્ધર-મરુદ્ધા-મરુદ્ધેઃ મરુદ્ધલેઃ મરુદ્ધે મમિના મરુદ્ધિરુદ્ધાજ-કરુદ્ધ-મપૃ યતુરુમ-રુવન-
મરુદ્ધે રુ-મરુદ્ધલે અમુ-પ્રલ-માક-માલ્લિ-કુમ-કૈષ્ઠ-પુષ્કાપૃ-મપૃ-મ્મીપ-મપૃ અમુ-મ્મીપ
રારડ-કિમુરુધ-રુરિ-ડલાવડ-રમુક-કિરુદ્ધય-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-વૈડારુ-વૈડારુ-મનેકપુષ્પરુ-મપૃ કમ્ભુમે રામમેડુકેડારથેઃ

વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

મપૃૈ ઠાગીરઘી-ચમુના-નમ્મ-રિવેલી-મલાપકારિલી-ગેડમી-કુપ્પુવેલી-ડુક્કરુપ્પ-
કાવેટ્ટામિ-મનેકપુષ્ટનમ્મી-વિરાણિઉં ડન્નુપ્પુ-ચમપ્પુ-મવત્તિકાપુરી-રુમિત્તપુરી-
મથેપ્પાપુરી-મ્મરકા-મ્મરપુરી-માયાપુરી-કામીપુરી-કાણ્ણીપુટ્ટામિ-મનેકપુષ્ટપુરી-
વિરાણિઉં -

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

વિશ્વાવમ્મ-નામ-મંવદ્ધરે ટ્ઠિલ્લયત્તે વદ્ધ-ઉડ્ડે મિન્ન-ઠાપ્પા-મામે મુક્ક -
પલ્લે(૩૩:૩૩)/કુપ્પુ -પલ્લે પૈલ્લમામ્મું(૩૩:૩૩)/પ્ષમાયાં મુરુ-ડિલ્લે ઠાન્ન વામરચ્ચુચાં
પુવ્વપેધુપપ્પા-નલ્લચ્ચુચાં ણુટિ-ચેગચ્ચુચાં ઠવ-કરલ્લ (૩૩:૩૩; ઠાલવ-કરલ્લ)-
ચ્ચુચામા ઈવં-ગુલ્લ-વિમેધલ્લ-વિમિહ્માયામા મ્મમ્મું પૈલ્લમામ્મું(૩૩:૩૩)/પ્ષમાયાં
મુરુડિલ્લે -

મ્મનામિ-મ્મવિમ્મ-વામનયા પ્વરુમાત્તે મ્મિન્ના મ્મરુટિ મંમારપ્પકે વિમિટ્ઠરુઠિ:
કમ્મગટિરુઠિ: વિમિટ્ઠમ્મુ ચેનિધુ પુન:પુન: મ્મનેકણ અનિદ્ધા કેનાપિ પુષ્ટકમ્મ-વિમેધલ્લ
ડાનીરુન-માન્નુધ-સ્વિલ્લ-વિમેધ પ્પાપ્પવડ: મમ -

અન્નકુમાડા અન્નપ્પરુટિ ઈડડા-લ્લ-પદ્ધત્તે ઠાલ્લે કૈમારે ચૈવત્તે મપ્પમે વચમિ
વાત્તકે ઠ અગડા-મ્મુ-મ્મુધિ-મ્મવમ્મુ મ્મને-વાકા-કાયાપ્પ-રિકરલ્લ-પ્પેહ્યા કમ્મેન્નિય-
હ્મનેન્નિય-વૃપારૈ: મમ્મુવિટ્ઠનામા ડલ્લ અન્નિ અન્નરુરે ઠ હ્મનાહ્મન-કુડાનં
મ્મપાટકાનં મ્મપાટક-મ્મમ્મરુદ્ધાલીનં મમ્મપાટકાનામા ઉપપાટકાનં મલિની-
કરલ્લનં ગમ્મુન-મ્મુન-ઉપલીવનાલીનામા મ્મપાટ્ઠીકરલ્લનં અટિહ્મકરલ્લ
વિલિટ્ઠકમ્મટ્ઠાગ-નિન્નિડમમારલ્લલીનં હ્મનડ: મ્મકુડા કુડાનામા મ્મહ્મનડ: મમ્મકુડા
કુડાનં મ્મવેધાં પાપાનં મ્મમ્મુ: મ્મપેન્નનારુ -

મ્મગલ્લપટ્ટામિ-મમ્મુ-વૈલ્લિક-લ્લેવડા-મ્મવિપે (____-નમ્મુ: પુવ્વે/ટ્ઠિલ્લ/પક્કિમે/ઉડ્ડરે
ડીરે / ____-પુષ્ટ-ડીરે) ઠન્નુ-ગુલ્લ-પુષ્ટ-કાલે ગુલ્લ-મ્મુરમ્મુનામા મ્મરું કરિપ્પે (મ્મપ
ઉપમ્મુમ્મુ)

ગક્ક ગક્કેટિ ચે રૂયાદેલ્લનાનં મ્મરેપિ
મ્મપૃટે મ્મવપાપેરુ વિપ્પુલેકં મ ગમ્મુટિ॥

વેલ્લ-પ્પમ્મ-મામ્મુ-પરિપાલન-મ્મરુ

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 पुरुड्डः।
भरुमनयनः मरुः गुरुपीठं वृपेरुड्डः॥०॥

भापं यः भवदेवानं भयुत्तिरभिउट्टिः।
उत्तुमुटे परागेड्डं मयिः पीठं वृपेरुड्डः॥३॥

यः कम्भानी लेकानं यमे भविषवारुनः।
उत्तुमुटे परागेड्डं गुरुपीठं वृपेरुड्डः॥३॥

रुद्धेगणपिपः भावडा प्लयानलमविरुः।
उगुः करले निग ट्टिः गुरुपीठं वृपेरुड्डः॥६॥

नगधामणरे देवः मरु भकरवारुनः।
वरुले एललेकेमे गुरुपीठं वृपेरुड्डः॥५॥

यः पाल्लुपे लेकानं वायुः रुद्धमगपिषः।
उत्तुमुटे परागेड्डं गुरुपीठं वृपेरुड्डः॥४॥

धेभे निणपट्टिरेवः पङ्कमुलणरे वरः।
उत्तुमुटे परागेड्डं कलुधं मे वृपेरुड्डः॥१॥

धेभे मुलणरे रुद्धः मङ्करे वधवारुनः।
उत्तुमुटे परागेड्डं देधं नमयतु ड्डभा॥३॥



वेद-उद्ग-साम्-परिपालन-मठ

॥एन-मङ्गल॥

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

किरण्ण-गुरु-गुरुं कभगीं विणवभेः।

मनरु-पुण-ललभा मउः मातिं प्यम्भ मे॥

_____ गेइम्बुवम् / गेइम्बुवायाः _____ नबुइ _____ रामे एउम् / एउयाः _____-मङ्गलः/-
नाभः/-नाभुः एउ-गुरु-कालिक-रामि-नबुइ-मुण्डितउया मभुविउम् मवविणम्
मनिहम् परिणारुभा उं किरण्णं मङ्गलिकं मउभुलं गुरु-य — उहुभा / मनभा
उम्भुय / यम्भैकम्भैगिण — मउं मभुण्णं न भभा॥

॥भेव-भान-मङ्गल॥

भभेपाङ्गु-मभु-मुरिउ-वय-मगर मीपरमेमर-पीटुं एउ-गुरु-भेव-भानं करिषु



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