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મી-વેદવૃત્તાય નમઃ

મીમન્સા-મુદ્-મહ્ન-રુગવદ્-પરમ્પરાગત-મુલાધાય-મવલ્લ-
પીંભા

મી-કાશ્મી-કામકેદિ-પીંભા
અગસ્તુ-મી-મહ્નગાદ-ધામિ-મીમં-મંમુનમા

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મીમંસા-પદ્માક્ષ-મદ્: વેદ-અન્ન-મામ્-પરિપાલન-મદ્ મ

॥ વિશ્વાવધુ-મિંદુ-રાદ્પદ-પુલ્કિમા - મન્દુગુલ્મા ॥

રાદ્-માપ-ગુમા 7-મેષ્ઠુગા-2025 મમુમયાડા પરમા

મુક્ષ:	21:57	મુરમુધાનમા (મહ્ન), અદ્મા (મહ્ન), અપ:
તિમીલનમા	23:01	
મપુમા	23:42	
અદ્મીલનમા	00:23 (મપરગદ્)	દ્મા (મહ્ન)
મેક્ષ:	01:26 (મપરગદ્)	મેક્ષ-માનમા (મહ્ન)

ગુલ્મા-પુમાલ્મા - પુલ્કમા

વેદ-અન્ન-મામ્-પરિપાલન-મદ્

☎ 9884655618 ✈ ☎ 8072613857 ✈ ✉ vdspsabha@gmail.com 🌐 vdspsabha.org

- 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).

⇒ पृथैगः

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.

वेद-उद्ग-साम्-परिपालन-मठ

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☎ 8072613857

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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.

ବିଘ୍ନ-ଫଳ-ସାଧୁ-ପରିପାଳନ-ମନ୍ତ୍ର

- 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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☎ 9884655618

☎ 8072613857

✉ vdspsabha@gmail.com

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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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☎ 9884655618

☎ 8072613857

✉ vdspsabha@gmail.com

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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
યેગમ્મ કરુત્તૈવ મવં વિપ્રુમયં અગડા॥
મીરુરે ગેવિનુ ગેવિનુ ગેવિનુ

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

મી-રુગવડઃ વિપ્રે નારાયણમુ મપિતૃયા મપરિમિતયા મકૃત્તિયમાણમુ મરુણલેખમુ
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-માલુલિ-કુમ-કૈષ્ઠ-પુષ્કાપૃ-મપુ-મ્વીપ-મપૃ અમુ-મ્વીપ
રારડ-કિમુરુધ-રુરિ-ડલાવડ-રમુક-કિરુદ્ધ-કુરુ-રુદ્ધ-કેડુમાલાપૃ-નવ-વરુ-મપૃ
રારડ-વરુ ડનુ-પૈરુ-ડામુ-ગરુમિ-નાગ-મૈમુ-ગરુવ-પારુ-રુડાપૃ-નવ-પરુ-મપૃ
રારડ-પરુ મુમેરુ-નિધન-કેમકુરુ-કિમાપલ-માલુવડા-પારિયાડક-ગરુમાન-
કૈલામ-વિજુપલાપિ-મનેકપુષ્પમૈલાનં મપૃ રુદ્ધકારુ-પમુકારુ-વિજુરુ-
વીજારુ-વૈજારુ-વૈજારુ-મનેકપુષ્પરુ-મપૃ કમ્ભુમે રામમેડુકેદારથેઃ

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 પિલ્લમે 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

વિમ્મવામ્મ-નામ-મંવદ્ધરે ય્મિલ્લયત્તે વદ્ધ-પડે મિન્ન-ઠાપ્પાપ્પ-મામે મુક્ક -
પલ્લ(૩૩:૩૩)/કુપ્પુ -પલ્લ પેલ્લમામ્મું(૩૩:૩૩)/પ્ષમાયાં મુરુ-ડિધે ઠાન્ન વામરવ્મુચાં
પ્ષપ્પેધુપપ્પા-નલ્લડ્ડવ્મુચાં પુટ્ટિ-ચેગવ્મુચાં ઠવ-કરલ્લ (૩૩:૩૩; ઠાલવ-કરલ્લ)-
વ્મુચામા ઇવં-ગુલ્લ-વિમેધલ્લ-વિમિહ્મવામા મ્મમ્મું પેલ્લમામ્મું(૩૩:૩૩)/પ્ષમાયાં
મુરુડિધે -

મ્મનામિ-મ્મવિમ્મ-વામનયા પ્ષવરુમાત્તે મ્મિન્ના મ્મરુટિ મંમારપ્પકે વિમિટ્ઠરુઠિ:
કમ્મગટિરુઠિ: વિમિટ્ઠમ્મુ ચેનિધુ પુન:પુન: મ્મનેકળા અનિદ્ધા કેનાપિ પુષ્ટકમ્મ-વિમેધલ્લ
ડપ્પાનીરુન-માન્નુધ-સ્વિલ્લ-વિમેધ પ્ષપ્પવડ: મમ -

અન્નકુમાડા અન્નપ્પરુટિ ઇડડા-લ્લ-પડરુ ઠાલે કેમારે ચેવત્તે મપ્પમે વચમિ
વાત્તકે ઇ અગડા-મ્મુ-મ્મુધિ-મ્મવમ્મુ મ્મને-વાકા-કાયાપ્પ-રિકરલ્લ-પ્પેહ્યા કમ્મેન્નિ-ચ-
હ્મનેન્નિ-ચ-વૃપારૈ: મમ્મુવિટ્ઠનામા ડલ્લ અન્નિ અન્નરુરે ઇ હ્મનાહ્મન-કુડાનં
મ્મળપાટકાનં મ્મળપાટક-મ્મન્નમ્મુદ્ધાલીનં મમ્મળપાટકાનામા ઉપપાટકાનં મલિની-
કરલ્લનં ગમ્મુપ્પન-મ્મુપ્પન-ઉપલીવનાલીનામા મ્મપાડીકરલ્લનં અટિહ્મકરલ્લ
વિલિટ્ઠકમ્મુટ્ઠાગ-નિન્નિડમમાપ્પરલ્લલીનં હ્મનડ: મ્મકુડા કુડાનામા મ્મહ્મનડ: મમ્મકુડા
કુડાનં મ્મવેધાં પાપાનં મપ્પ: મ્મપેનેડનારુ -

મ્મળાગલ્લપટ્ટામિ-મમ્મુ-વૈલ્લિક-પેવડા-મત્તિપે (____-નામ્મ: પ્ષવે/ય્મિલ્લ/પક્ષિમે/ઉડ્ડરે
ડીરે / ____-પ્ષવ-ડીરે) ઇન્નુ-ગુલ્લ-પ્ષવ-કાલે ગુલ્લ-મ્મુરમ્મુમાનામા મ્મલ્લં કરિપ્પે (મ્મપ
ઉપમ્મુમ્મુ)

ગમ્મ ગમ્મેટિ ચે રૂયાપ્પેલ્લનાનં મડેરપિ
મ્મુરુટે મ્મવપાપેરુ વિપ્પુલેકં મ ગમ્મુટિ॥

વેલ્લ-પ્પમ્મ-મામ્મુ-પરિપાલન-મ્મરુ

ગજ્ઞે ય યમુને યૈવ ગેઘ્ઘવરિ મરધ્વડિ
નમ્નિ મિત્રુ કાવેરિ અલેઽમ્મિના મવિરિં કુશ્મ

મરિક્કુર મળાકાય કલ્પત્રુરુનેપમા
ઘેરવાય નમમુરુમા મરુલ્લે ઘાતુમા મરુમિ

(પેરુલ્લ-મરુઃ/ધાન-મરુઃ)

(ધાન વમ્બુ પદ્મ કુલાઘારવડા પુષ્કળાન ય કુશ મુપમુ અપે કુટડા)

॥ઉરુલ્લ-મહુલ્લ॥

મપવિરુઃ પવિરે વા + પુષ્કલિષ્ઠે

(પ્રાણીનવીડી) ગેરુલ્લમા + પુષ્કલિષ્ઠે

મરુ-ગુરુલ્લ-પુષ્ક-કાલે વજ્રધ્વય-પિરુના ઉમ્મિમુ ડિલ-ઉરુલ્લ કરિષ્ઠે

॥ગુરુલ્લ-પરિહારઃ॥

પીઠિટાનિ નરુડ્ઝલિ				
પુત્ર-પેષ્ઠપદ્મ*, મરુરિક્ષકા, ઉરુર-પેષ્ઠપદ્મ, પુનરુમ્બુઃ, વિમાપા				
(પ્રાણીન-વાકુ-ગલિંડ-રુદ્ધા ડમાનિ મપિ - મરુરિક્ષકા, મવિષ્ઠ, મરુ, ધાડી)				
પીઠિટાઃ રામયઃ				
મરુકમા	કુમ્બુ*	મીનઃ	કાલકઃ	વૃશ્ચિકઃ
મરુમા	મિષ્ઠુમા	મિરુઃ	રુલ્લ	મકરઃ

(* = ગુરુલ્લકાલિકમા)

ઉરુરુલ્લે રુદ્ધાપરમ્બુ રુઃ પ્રાણેડમે વાયુ-કુરુર-મવાઃ

મરુરુરુલ્લે મમ રામિ-મંમુ યૈવ પરાગં મમયરુ મરુ

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.

વેદ-પદ્મ-મામુ-પરિપાલન-મરુ

☎ 9884655618

☎ 8072613857

✉ vdspsabha@gmail.com

🌐 vdspsabha.org

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 पुरुडुअः।
भरुमनयनः मरुः गुरुपीणं वृपेरुडु॥०॥

भापं यः भवदेवानं भयुत्तिरभिउट्टिः।
अनुमुटे परागेडुं भा मयिः पीणं वृपेरुडु॥३॥

यः कडुभाणी लेकानं यमे भविषवारुनः।
अनुमुटे परागेडुं गुरुपीणं वृपेरुडु॥३॥

रुबेगल्लपिपः भावडा प्लयानलमव्विः।
उगुः करले निग ट्टिः गुरुपीणं वृपेरुडु॥६॥

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

यः पाल्लुपे लेकानं वायुः रुडुभगपिः।
अनुमुटे परागेडुं गुरुपीणं वृपेरुडु॥४॥

धेभे निपिपट्टिरेवः पङ्कमुलणरे वरः।
अनुमुटे परागेडुं कलुधं मे वृपेरुडु॥१॥

धेभे मुलणरे रुडुः मङ्करे वधवारुनः।
अनुमुटे परागेडुं देधं नमयतु डुडुभा॥३॥



वेद-उद्ग-साम्-परिपालन-मठ

॥एन-मङ्गल॥

भभेपाङ्गु + पीटुं _____ गेइम्बुवम् / गेइम्बुवायाः _____ नब्बु _____ रामे एउम् /
एउयाः _____-मम्/:-नाभः/-नाभुः एउ-गुल-कालिक-रामि-नब्बु-मुण्डित्तया
मभुविउम् मवविणम् मनिम्बु परिणारुं यषामक्ति किरण्णं करिण्णु

किरण्ण-गम्-गम्बुं केमगीए विण्णवभेः।

मनरु-पुण्ण-ल्लभा मउः मात्ति प्यम्बु मे॥

_____ गेइम्बुवम् / गेइम्बुवायाः _____ नब्बु _____ रामे एउम् / एउयाः _____-मम्/:-
नाभः/-नाभुः एउ-गुल-कालिक-रामि-नब्बु-मुण्डित्तया मभुविउम् मवविणम्
मनिम्बु परिणारुंभा उं किरण्णं मन्निम्बुं कं मउभुलं वृद्धम्बु — उहुभा / मनभा
उम्बुम्बु / यम्बु कम्बु गिम्बु — मं मम्बु न मभा॥

॥भेव-भान-मङ्गल॥

भभेपाङ्गु-मभु-म्रित्त-वय-म्वर मीपरमेव-पीटुं एउ-गुल-भेव-भानं करिण्णु

