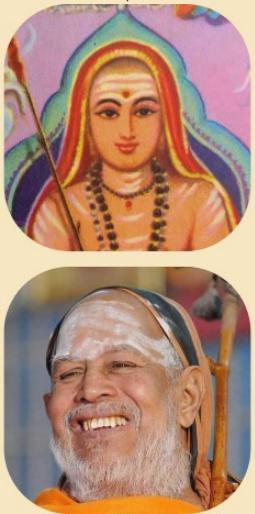


ଦ୍ୟା ଦ୍ୟା ମନ୍ଦ୍ରା



ଶ୍ରୀ ଶ୍ରୀ ମନ୍ଦ୍ରା

ତି

ଶ୍ରୀ-ଵେଂକୁମାର ନମ:

ଶ୍ରୀଭାର-ମୁଦ୍ର-ମନ୍ଦ୍ରା-ଚଗବଦ୍ଧ-ପରଭୂରାଗତ-ଭୁଲାଭ୍ରାଯ-ମତ୍ରଳ୍-
ପୀଠ ଶ୍ରୀ-କାଙ୍କୀ-କାମକେଣ-ପୀଠ
ଶ୍ରୀଗଜୁର-ଶ୍ରୀ-ମନ୍ଦ୍ରାମାଟ-ଭ୍ରାମି-ଶ୍ରୀଭୋ-ମନ୍ଦ୍ରାନଭା

ଶ୍ରୀଭାରିଷ-ପଞ୍ଚାଙ୍ଗ-ମର୍ଦ୍ଦ ବେଂକୁ-ଏନ୍ଦ୍ର-ମାମୁ-ପରିପାଲନ-ମନ୍ଦ୍ରା ମ

॥ ବିଶ୍ୱାବମ୍ଭ-କୁଭୁଦାଙ୍ଗନ-ପୁଲିଭା - ମନ୍ଦ୍ର-ଗ୍ରହଣଭା॥

ରାତ୍ର-ପୁଷ୍ଟ-("କେତୁ"-)ଗ୍ରହଣ । 3-ମାର୍ଚ୍ଚ-2026।

ବେଂକୁ-ଏନ୍ଦ୍ର-ମାମୁ-ପରିପାଲନ-ମନ୍ଦ୍ରା

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गृही-मध्याः कार्द्रकुभ्यः | भाज्ञा ३

गृही-मृगः (चतुर्तिम् वृत्तिम्)

15:20 (पुलिभा-उष्णे)

गृही-भेषः

18:47 (पुष्पभा-उष्णे)

प्रौद्यः 17:13 पूर्वि *

मुरभुधानभा (मङ्गल्द),
उद्धभा (मङ्गल्द),
सूपः

उच्चीलनभा 17:33

प्रौद्यः रुद्रः शैत्र, प्रानभा
(मङ्गल्द)

भेषः 18:47

भेष-धानभा (मङ्गल्द)

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

पीठित्तानि नवद्वाली

पूर्व-दक्षुनी*, भृगा, उड्र्य-दक्षुनी, पुर्वाधारा, मपुर्वानी

पीठित्तः रामयः

शिक्षिकभा	मिंदः*	कर्त्ता	भक्तः	वृधुः
भृगुभा	षत्रुः	कुमुकः	भृगः	कृष्णः

(* = गृही-कालिकभा)

(मानु-स्त्रैकाः)

अधं रामीनं सुर-दलभा - तुला, वृश्चिकः, भीनः, भिषजभा।

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 (Akhand) 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 anushthana

- 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 anushthana.

ବେଂ-ଏକ୍-ମାନ୍ୟ-ପରିପାଳନ-ମନ୍ଦିର

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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).

⇒ ପ୍ରେସ୍:

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.

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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 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.
- 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.

ବୈଦ୍ଯ-ପାଦ୍ମ-ମାଧୁ-ପରିପାଳନ-ମନ୍ଦିର

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Beginning of anushtana

- Before the start of the eclipse, make sure to keep ready the change of garments, the āsanas 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 anushthanas 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

ଵିଦ୍ୟ-ଏକ୍ଷ-ମାଧୁ-ପରିପାଳନ-ମନ୍ତ୍ର

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 Grahan or after end of Purnima tithi during a Chandra Grahan. This seems to be because Krishna Paksha is connected with the pitru-s. However it will not be possible in the case of Surya Grahan 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.

वैद-एक-मामु-परिपालन-मठ

- 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 anushthanas such as aupasanam or shrauta anushthanas 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 anushthanas 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.

॥ਗ੍ਰਹਣ-ਸੁਰਭੂਮਾਨ-ਮਫਲਪੁ॥

ਸੁਧਾਮਨਭਾ। ਸੁਕ੍ਰਾਭੂਰਣਾਂ + ਸਾਤੁਵੋ ਪ੍ਰਾਣੀਆਮਾ।

॥ ਖਲ੍ਕਾਲ-ਗ੍ਰਹਣ ਲਖ-ਮਫਲਪੁ॥

ਮਖੈਪਾਤ੍ਰ-ਮਮਮੁ-ਦਰਿਤ-ਬਧ-ਸ਼ਵਾ ਸੀਪਰਮੇਸ਼ਰ-ਪੀਟ੍ਰੁਂ ਚਾਰਤ-ਵੱਦੇ ਚਾਰਤ-ਪਾਂ (—-ਨਮ੍ਰਾ-
— ਤੀਰੋ / —-ਪ੍ਰਤ੍ਰੁ-ਤੀਰੁ)

ਵਿਸ਼ਵਾਵਮੁ - ਨਾਮ-ਮੰਵਦੜੋ ਤੁਝਾਥਲ੍ਲੋ ਸਿਸਿਰ-ਟੌਂ ਕੁਮ੍ਭ-ਦਾਕ੍ਖੁਨ-ਮਾਮੋ ਕੁਝ੍ਲੋ - ਪਕੈ
ਪ੍ਰਘਮਾਵਾਂ ਸੁਚਤਿਥੇ ਠੈਭਰਾਮਰਧੁਕਾਵਾਂ ਪ੍ਰਵਦਕ੍ਖੁਨੀ-ਨਕ੍ਤਵਧੁਕਾਵਾਂ ਏਤਿ-ਧੈਗਧੁਕਾਵਾਂ
ਗਾਲਵ-ਕਰਾਣੀਧੁਕਾਵਾਭਾ ਏਵਾਂ-ਗੁਣੀ-ਵਿਸੇਖਾਣੀ-ਵਿਸਿਖਾਵਾਭਾ ਮਮ੍ਭੁਂ ਪ੍ਰਘਮਾਵਾਂ ਸੁਚਤਿਥੇ -
ਧਾਨ੍ਦ-ਗ੍ਰਹਣ-ਪ੍ਰਤ੍ਰੁ-ਕਾਲੋ ਗ੍ਰਹਣ-ਸੁਰਭੂਮਾਨਭਾ ਯਹੁਂ ਕਰਿਧੈ

॥ ਮੀਡਕਾਲ-ਗ੍ਰਹਣ ਭਨਾ-ਮਫਲਪੁ॥

ਤੁਟੈਵ ਲਾਂਧੁ ਮੁਟਿਨੇ ਤੁਟੈਵ ਤਾਰਾਰਲੰ ਧਾਨ੍ਦੁਰਲੰ ਤੁਟੈਵ।
ਵਿਦ੍ਵਾਰਲੰ ਟੈਵਰਲੰ ਤੁਟੈਵ ਲਕ੍ਨੀਪਉਰਾਛਿਧੁਗੁਂ ਮੁਹਾਮਿ॥

ਸਪਵਿਤ੍ਰੁ: ਪਵਿਤ੍ਰੇ ਵਾ ਮਵਾਵਮ੍ਭਾਗਤ੍ਰੇਪਿ ਵਾ।
ਧੇ ਮ੍ਹੁਰ੍ਦ੍ਰੁਜ੍ਜੀਕਾਕੁ ਮਗਾਣਾਕੁਤੁਰ: ਸੁਮਿ॥॥

ਮਾਨਮੰ ਵਾਹਿਕੁ ਪਾਪੁ ਕਮ੍ਭੁਣੁ ਮਮਪਾਲਿਤੁਮਾ।
ਸੀਗਾਮੁ ਮ੍ਹੁਰਾਲ੍ਲੈਵ ਰੂਪੈਫਤਿ ਨ ਮੰਸਯਾ॥
ਸੀਗਾਮ ਰਾਮ ਰਾਮ।

ਤਿਥਿਵਿਖੂਮੁਧਾ ਵਾਰੈ ਨਕ੍ਤਿ ਵਿਖੂਰੋਵ ਧ।
ਧੈਗਚੁ ਕਰਾਣੁ ਟੀਵ ਮਵੁ ਵਿਖੂਮਧੁ ਣਗਤਾ॥
ਸੀਨ੍ਹੋ ਗੋਵਿਨ੍ਹੁ ਗੋਵਿਨ੍ਹੁ ਗੋਵਿਨ੍ਹੁ।

ਮਖੈਪਾਤ੍ਰ-ਮਮਮੁ-ਦਰਿਤ-ਬਧ-ਸ਼ਵਾ ਸੀਪਰਮੇਸ਼ਰ-ਪੀਟ੍ਰੁਭਾ,

ਸੀ-ਚਗਵਤੁ: ਵਿਖੈ: ਨਾਗਾਵਾਣੁ ਮਹਿਨ੍ਹੁਵਾ ਯਪਰਿਮਿਤੁਵਾ ਮਕ੍ਤਾ ਛਿਥਮਾਣੁਮੁ ਮਨਾਣਲੋਖਮੁ
ਮਹ੍ਹੈ ਪਰਿਤੁਮਤਾਭਾ ਯਨੈਕਕੈਇਵਨਾਣੁਨਾਭਾ ਏਕਤਮੇ ਪੁਥਿਵੀ-ਯਪਾ-ਤੇਣੈ-ਵਾਧੁ-ਮੁਕਾਮ-
ਮਫਲਕ-ਮਨਦਾ-ਮਰੁਕੁਂ: ਮੁਵਾਤੇ ਮਿਨ੍ਹੁਨਾ ਮਨਤਿਵਨਾਣੁ-ਕਰਾਣੁ-ਮਹ੍ਹੈ ਮਾਨ੍ਦੁਰ-ਕੁਵਨ-
ਮਤੁਜਤੈ ਚੁ-ਮਾਲ੍ਲੇ ਣਮ੍ਭੁ-ਪਲ੍ਲ-ਮਾਕ-ਮਾਲ੍ਲੁਲਿ-ਕੁਸ-ਕੌਝੁ-ਪੁਝਾਅਪੁ-ਮਪੁ-ਸੀਪ-ਮਹ੍ਹੈ ਣਮ੍ਭੁ-ਸੀਪ
ਚਾਰਤ-ਕਿਮੁਖ-ਨਰਿ-ਤਲਾਵੁਤ-ਰਮੁਕ-ਕਿਰਭੁਧ-ਕੁਚ-ਚਮਾਸ਼-ਕੈਤੁਮਾਲਾਅਪੁ-ਨਰ-ਵਦੁ-ਮਹ੍ਹੈ
ਚਾਰਤ-ਵੱਦੇ ਤਨ੍ਹੁ-ਹੋਨ-ਤਾਮੁ-ਗਰਮੁ-ਨਾਗ-ਮੈਂਮੁ-ਗਰੁਵ-ਧਾਰਾਣੁ-ਚਰਤਾਅਪੁ-ਨਰ-ਪਾਂ-ਮਹ੍ਹੈ

ਵੈਦ-ਏਨ੍ਹੁ-ਸਾਮੁ-ਪਰਿਪਾਲਨ-ਮਨ

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ਚਾਤ-ਪਲ੍ਲੇ ਮੁਮੋਹ-ਨਿਖਲ-ਕੈਮਕੂਦ-ਫਿਭਾਸਲ-ਭਾਲੂਵਤਾ-ਪਾਰਿਯਾਤਕ-ਗੁਰਮਾਨ-
ਕੌਲਾਮ-ਵਿਤ੍ਤੁ ਧਲਾ ਟਿ-ਯੋਕਪੁਣ੍ਹਸੈਲਾਨਾਂ ਮਹੈ ਰੜ੍ਹਕਾਰਘੁ-ਸਭੁਕਾਰਘੁ-ਵਿਤ੍ਤੁਰਘੁ-
ਵੀਣਾਰਘੁ-ਸੈਤਾਰਘੁ-ਵੇਦਾਰਘੁ'ਟਿ-ਯੋਕਪੁਣ੍ਹਰਘੁ'ਨਾਂ ਮਹੈ ਕੁਝੁਮੈ ਰਾਮਮੇਤੁਕੋਟਾਰਥੈ:
ਮਹੈ ਚਾਗੀਰਥੀ-ਧਮੁਨ-ਨਾਮ-ਤਿਵੇਣੀ-ਮਲਾਪਨਾਰਿਣੀ-ਗੋਤਮੀ-ਕੁਝੁਰੇਣੀ-ਤੁਝਾਤਮ-
ਕਾਰੋਟਾਮਿ-ਯੋਕਪੁਣ੍ਹਨਾਮੀ-ਵਿਗਲਿਤੇ ਭਜ੍ਞੁਪ੍ਰ-ਧਮਪ੍ਰ-ਧਰਤੁਕਾਪ੍ਰਗੀ-ਨਮਿਨਾਪ੍ਰਗੀ-
ਧਰੈਣ੍ਹਾਪ੍ਰਗੀ-ਸ਼ਵਰਕਾ-ਭਖਰਾਪ੍ਰਗੀ-ਬਾਧਾਪ੍ਰਗੀ-ਕਾਸੀਪ੍ਰਗੀ-ਕਾਛੀਪ੍ਰਟਾਮਿ-ਯੋਕਪੁਣ੍ਹਪ੍ਰਗੀ-
ਵਿਗਲਿਤੇ -

ਮਕਲ-ਏਗਤ-ਮੁਝੁ ਪਾਚਦੁਧ-ਏਵਿਨ: ਰੁਫ੍ਰੁੰ: ਦਿਤੀਥ-ਪਾਚ੍ਚੇ ਪਛਾਸਟਾ-ਮਗੁ-ਟੇ
ਪ੍ਰਥਮੇ ਰਦ੍ਦੇ ਪ੍ਰਥਮੇ ਭਾਸੇ ਪ੍ਰਥਮੇ ਪਕੈ ਪ੍ਰਥਮੇ ਟਿਵਰਮੇ ਯਕਿ ਦਿਤੀਥੇ ਬਾਬੇ ਤੁਤੀਥੇ ਮੁਫ਼ਤੇ ਧਾਬਮੁਰ-
ਮਾਰੇਖਿਖ-ਤੁਝੁ-ਤਾਮਮ-ਕੋਵਤ-ਮਾਝਖਾਪੈਖੁ ਖੜ੍ਹ ਭਨੁਖੁ ਧਤੀਉਖੁ ਮਪੁਮੇ ਕੋਵਖਤ-ਮਵਤੁਰੋ
ਮਝਾਵਿਸਤਿਤੁਰੋ ਕਲਿਥੁਗੁ ਪ੍ਰਥਮੇ ਪਾਟੇ ਯਮਿਨਾ ਵਹੁਆਨੇ ਵ੍ਰਾਵਨਾਰਿਕਾਨੰ ਪ੍ਰਵਾਸੀਨਾਂ
ਖੜ੍ਹਾ: ਮੰਵੜ੍ਹਾਨੰ ਮਹੈ

ਵਿਸ਼ਵਾਵਮੁ-ਨਾਮ-ਮੰਵੜ੍ਹਰੋ ਤੁਝਾਥਲੇ ਸਿਸਿਰ-ਟਾਉ ਕੁਮੁ-ਦਾਕੁਨ-ਭਾਬੇ ਕੁਝੁ-ਪਕੈ
ਪ੍ਰਥਮਾਥਾਂ ਸੁਚਤਿਥੈ ਫੈਮਰਾਮਰਧਕੁਅਥਾਂ ਪ੍ਰਵਦਕੁਨੀ-ਨਕਤਿਥਕੁਅਥਾਂ ਏਤਿ-ਧੈਗਧਕੁਅਥਾਂ
ਗਲਵ-ਕਰਾਵਾਥਾਭਾ ਏਵ-ਗੁਵਾਵਾ-ਵਿਸੇਖਾਵਾ-ਵਿਸਿਖਾਵਾਭਾ ਮਮੁਂ ਪ੍ਰਥਮਾਥਾਂ ਸੁਚਤਿਥੈ -

ਯਨਾਮਿ-ਯਵਿਸ਼੍ਟੁ-ਵਾਮਨਧਾ ਪ੍ਰਵਹੁਆਨੇ ਯਮਿਨਾ ਮਨਤਿ ਮੰਮਾਰਮਾਕੈ ਵਿਹਿਤੁਛਿ:
ਕੁਝਗਤਿਛਿ: ਵਿਹਿਤੁਮੁ ਧੈਨਿਖੁ ਪੁਨ:ਪੁਨ: ਯੋਕਣਾ ਏਨਿਵਾ ਕੋਨਾਪਿ ਪੁਣ੍ਹਕੁਝ-ਵਿਸੇਖਾਵਾ
ਤਾਨੀਤੁਨ-ਭਾਨੁਖ-ਸ਼ਿਣਣੁਖ-ਵਿਸੇਖਾਵਾਪ੍ਰਾਪੁਵਤ: ਮਮ -

ਏਨੁਝਾਭਾਤਾ ਏਨੁਪ੍ਰਤਿ ਏਤਤਾ-ਕਾਵਾ-ਪਦੁਤੁ ਗੱਲ੍ਹੈ ਕੋਭਾਰੈ ਧੈਵਨੈ ਮਹੈਮੇ ਵਧਮਿ
ਵਾਚਕੇ ਯ ਏਗਤ-ਖਪੁ-ਮਖਪ੍ਰਿ-ਧਰਮ੍ਭਾਮੁ ਮਹੈ-ਰਾਕਾ-ਕਾਧਾਪ੍ਰ-ਟਿਕਰਾਵਾਹੁਧਾ ਕੁਝੁਨ੍ਹਿਧ-
ਛਨ੍ਹਿਨ੍ਹਿਧ-ਵੁਪਾਕੈ: ਮਭੁਵਿਤਾਨਾਭਾ ਤਕ ਏਨੁਨਿ ਏਨੁਤੁਰੋ ਯ ਝਨਾਲੁਨ-ਕੁਤਾਨਾਂ
ਮਨਾਪਾਤਕਾਨਾਂ ਮਨਾਪਾਤਕ-ਯਨੁਮਨੁਤੁਨੀਨਾਂ ਮਨਪਾਤਕਾਨਾਭਾ ਤੁਪਾਤਕਾਨਾਂ ਮਲਿਨੀ-
ਕਰਾਵਾਨਾਂ ਗੁਣੁ-ਮੁਦਾਨ-ਤੁਪਣੀਵਨਾਨੀਨਾਭਾ ਯਪਾਨੀਕਰਾਵਾਨਾਂ ਏਤਿਨੁਸਕਗਾਨੰ
ਵਿਕਿਤਕੁਝਟਾਗ-ਨਿਨ੍ਹਿਤਮਾਹਾਰਾਵਾਨੀਨਾਂ ਛਨਤ: ਮਹੁਤਾ ਕੁਤਾਨਾਭਾ ਯਛਨਤ: ਯਮਕੁਤਾ
ਕੁਤਾਨਾਂ ਮਵੈਖਾਂ ਪਾਪਾਨਾਂ ਮਦੁ: ਯਪਨੈਮਨਾਂ -

ਮਨਾਗਾਵਾਪ੍ਰਤਾਮਿ-ਮਭੁ-ਵੱਡਿਕ-ਟਾਵਤਾ-ਮਤਿਹੈ (—-ਨਮ੍ਹਾ: ਪੁਵੈ / ਰਾਹਿਲੀ / ਪਾਨ੍ਹਿਮੇ /
ਤੁਝੁ ਤੀਰੈ / —-ਪੁਣ੍ਹ-ਤੀਰੈ) ਏਨ੍ਹ-ਗਹਾਵਾ-ਪੁਣ੍ਹ-ਕਾਲੈ ਗ੍ਰਹਾਵਾ-ਮੁਰਮੁਖਾਨਾਭਾ ਯਨੁ ਕਰਿਧੈ।
(ਮਪ ਤੁਪਮ੍ਹਸੁ)

ਗੁਝੁ ਗੁਝੁਤਿ ਧੈ ਗੁਧਾਦ੍ਵੈਣਨਾਨਾਂ ਸਤੈਰਪਿ।
ਮੁਘੁਤੇ ਮਰਪਾਪੈਕੈ ਵਿਖੁਲੈਕੈ ਮ ਗਸ੍ਤੁਤਿ॥

ਵੇਦ-ਏਨੁ-ਮਾਮੁ-ਪਰਿਪਾਲਨ-ਮਜ਼

ਗੜ੍ਹੈ ਧ ਬੁਨੈ ਟੌਰ ਗੈਮਾਰਿ ਮਰਖਤਿ।
ਨਮੂਟੈ ਮਿਤ੍ਰ ਕਾਰੋਰਿ ਲੱਲੋ, ਮਿਨਾ ਮਤਿਹਿੰ ਕੁਗ॥

ਸਤਿਕੁਰ ਭਨਾਕਾਵ ਕਲਦੁਹਦਨੈਪਮਾ।
ਤੈਰਵਾਧ ਨ ਭਮੁਹੁਮਾ ਮਜੁਛ ਪਾਤੁਮਾ ਮਦਮਿ॥

(ਪੈਕੁੰ-ਮਤ੍ਰਾਃ/ਮਾਨ-ਮਤ੍ਰਾਃ)

(ਮਾਤਾ ਵਮ੍ਹੁ ਏਤਾ ਕੁਲਾਮਾਰਵਤਾ ਪ੍ਰਭੁਣਾਰਲੁੰ ਧ ਕੁਝ ਸੁਹਮੂਣਪੁੰ ਕੁਦਾਤਾ।)

॥੩੪੦-ਮਫਲਦੁੰ॥

ਸਪਿਤੁ: ਪਿਤੈ ਵਾ + ਪ੍ਰਭੁਤਿਥੈ

(ਪਾਸੀਨਾਰੀਤੀ) ਗੈਤੁੰਭਾ + ਪ੍ਰਭੁਤਿਥੈ

ਮਨ੍ਦ-ਗੁਹਾ-ਪ੍ਰਭੁ-ਕਾਲੈ ਵਜ਼ਦੁਧ-ਪਿਤੁ: ਤਸ਼ਮੂਤਿਲ-ਤਾਲੁੰ ਕਰਿਥੈ।

॥੪੫੦-ਪਰਿਫਾਰਾ॥

ਪੀਠਿਤਾਨਿ ਨਕਤਾਲੀ

ਪੁਰ-ਦਕੂਰੀ*, ਮਖਾ, ਤੁਤੁਰ-ਦਕੂਰੀ, ਪੁਰਾਖਾਡਾ, ਮਪਚਰਾਣੀ

ਪੀਠਿਤਾ: ਰਾਸਥ:

ਸਹਿਕਮਾ	ਮਿਨਦਾ:	ਕਨ੍ਤੁ	ਮਕਰ:	ਵੁਖੁ:
ਮਹੁਮਭਾ	ਏਜਾ:	ਕੁਖੁ	ਮੇਖ:	ਕਫਾ:

(* = ਗੁਹਾ-ਕਾਲਿਕਮਾ)

ਤੈਨੂੰ ਨਲੈ ਰਾਖੁਣਸ਼ੁ ਰਥ: ਪ੍ਰਾਹੋਤਮੇ ਰਾਬੁ-ਕੁਰੋਤ-ਸਰਾਨ:।
ਮਫਲਦੁੰਟਕੈ ਭਮ ਰਾਸਿ-ਮੰਸੂ ਰਾਨੈਪਾਗੁ ਸਮਧਨੁ ਮਵੈ॥

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 dakṣiṇā.

Repeat the following eight verses below as many times as possible.

ਵੈਦ-ਏਤੁ-ਸਾਮੂ-ਪਰਿਪਾਲਨ-ਮਤ

॥ਪਰਿਫਾਰ-ਮੈਤ੍ਰਭਾ॥

ਧੈਰਮੈਂ ਵਣ੍ਣਹੈ ਟੋਰੇ: ਮੁਦਿਗੁਨਾਂ ਪੜ੍ਹੇਤੁ:।
 ਮਨਮੁਨਥਨ: ਸਕ੍ਤਿ: ਗੁਰਪੀਤੁ: ਵ੃ਪੈਨਤੁ॥੦॥

ਮਾਂ ਬਾਂ ਬਾਂ ਮਚੈਵਾਨਾਂ ਮਖਾਜ਼ਿਗਮਿਤਮੁਤਿ:।
 ਮਨੂਮੁਟੈਪਾਗੈਤ੍ਰੁਬਾ ਯਹਿ: ਪੀਤੁ: ਵ੃ਪੈਨਤੁ॥੩॥

ਬਾਂ ਕੁਮਾਣੀ ਲੈਕਾਨਾਂ ਬਖੇ ਮਲਿਖਵਾਹਨ:।
 ਮਨੂਮੁਟੈਪਾਗੈਤ੍ਰੁ: ਗੁਰਪੀਤੁ: ਵ੃ਪੈਨਤੁ॥੫॥

ਰਕੈਗਾਂਧਿਪ: ਮਾਕਾਤ੍ਰ ਪ੍ਰਲਾਘਾਨਲਮਤਿਚਿ:।
 ਤਾਂ ਕਹਾਂ ਨਿਗਾਤਿ: ਗੁਰਪੀਤੁ: ਵ੃ਪੈਨਤੁ॥੮॥

ਨਾਗਪਾਸਹੈ ਟੋਰੇ: ਮਹਾ ਮਕਰਵਾਹਨ:।
 ਵਹਲੈ ਖਲਲੈਕੈਮੈ ਗੁਰਪੀਤੁ: ਵ੃ਪੈਨਤੁ॥੫॥

ਬਾਂ ਪਾਂਨੁਪੈਲੈਕਾਨਾਂ ਰਾਬੁ: ਕੁਝਮਗਪਿਧਿ:।
 ਮਨੂਮੁਟੈਪਾਗੈਤ੍ਰੁ: ਗੁਰਪੀਤੁ: ਵ੃ਪੈਨਤੁ॥੬॥

ਧੈਰਮੈਂ ਨਿਧਿਪਤਿਤ੍ਰੋਰੇ: ਪਕਸ਼ਸੂਲਹੈ ਵਰਾ:।
 ਮਨੂਮੁਟੈਪਾਗੈਤ੍ਰੁ: ਕਲੁਖੈ ਮੈ ਵ੃ਪੈਨਤੁ॥੭॥

ਧੈਰਮੈਂ ਸੂਲਹੈ ਰਾਹੁ: ਸਫ਼ਰੈ ਵੁਖਵਾਹਨ:।
 ਮਨੂਮੁਟੈਪਾਗੈਤ੍ਰੁ: ਟੈਖੈ ਨਾਸਥਤੁ ਮੌਤਭਾ॥੯॥



॥ਦਾਨ-ਮਫ਼ਲਾਂ॥

ਮਖੈਪਾਤ੍ਰ + ਪੀਟ੍ਰੁ: — ਗੈਇਸ਼ੁਰਮੂ / ਗੈਇਸ਼ੁਰਾਧਾ: — ਨਕਤੈ — ਰਾਮੈ ਰਤਮੂ /
 ਰਤਾਧਾ: —-ਸਮ੍ਰਾਂ:—/—ਨਾਭੁ:—/—ਨਾਭੂ: ਮਨੂ-ਗੁਨ੍ਹ-ਕਾਲਿਕ-ਗਸਿ-ਨਕਤਾ-ਮੁਹਿਤਤਥ
 ਮਭੁਵਿਤਮੂ ਮਚਵਿਣਮੂ ਮਨਿਖਮੂ ਪਰਿਫਾਰਾਨੁ ਧਥਾਮਕੁ ਦਿਰਗੁ-ਦਾਨ ਕਰਿਖੈ।

ਦਿਰਗੁ-ਗੁ-ਗੁਮੂ ਕੇਮਗੀਖੈ ਵਿਛਾਰਮੈ:।
 ਮਨਤੁ-ਪਣੁ-ਢਲਾਭਾ ਯਤੁ: ਸਾਤਿੁ ਪਿਧਸੂ ਮੈ॥

— ਗੈਇਸ਼ੁਰਮੂ / ਗੈਇਸ਼ੁਰਾਧਾ: — ਨਕਤੈ — ਰਾਮੈ ਰਤਮੂ / ਰਤਾਧਾ: —-ਸਮ੍ਰਾਂ:—/—
 ਨਾਭੁ:—/—ਨਾਭੂ: ਮਨੂ-ਗੁਨ੍ਹ-ਕਾਲਿਕ-ਗਸਿ-ਨਕਤਾ-ਮੁਹਿਤਤਥ ਮਭੁਵਿਤਮੂ ਮਚਵਿਣਮੂ
 ਮਨਿਖਮੂ ਪਰਿਫਾਰਾਨੁ ਭਾਉ ਜੰਦ ਦਿਰਗੁ-ਮਚਕਿਲਾਂਕ ਮਤਾਮੂਲੁ ਰਾਨ੍ਹਾਂਧ — ਤੁਫੁਭਾ / ਮਨਮਾ
 ਤਮ੍ਰਿਖਾਧ / ਬੱਖੈਕੱਖੈਗੁ-ਮਚਕਿਲਾਂਕ ਮਭੁਮੁਟੈ ਨ ਭਮਾ॥

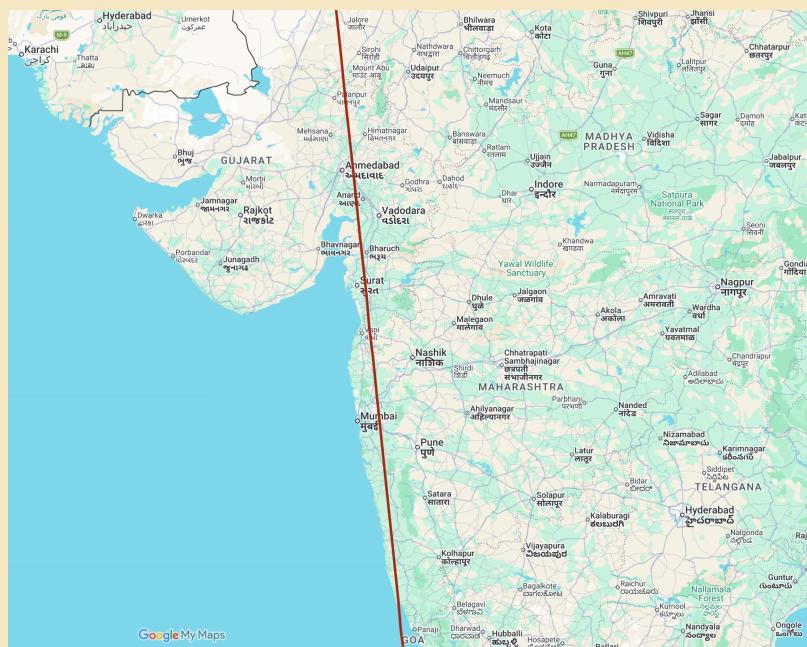
ਵੈਦ-ਏਨ੍ਹ-ਸਾਮ੍ਰ-ਪਰਿਪਾਲਨ-ਮਨ

॥ਮੈਣ-ਮਾਨ-ਮਫ਼ਲਪ੍ਰਿ॥

ਮਮੈਪਾਤੁ-ਮਮਮੁ-ਦਰਿਤ-ਕਥ-ਸ਼ਵਰ ਸੀਪਾਮੇਸ਼ਰ-ਪੀਟੁੰ ਪਾਨ੍ਹ-ਗਦੂ-ਮੈਣ-ਮਾਨ ਕਰਿਖੈ



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.

ਵੰਡ-ਏਨ੍ਹ-ਮਾਮੁ-ਪਰਿਪਾਲਨ-ਮੁ

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