

દર દર મફત

બે

સ્વા સ્વા મફત



શ્રી-વૈઠબૃંભાય નમઃ

શ્રીભર્તા-મુદ્દુ-મફત-ચગવદ્ધ-પરભૂરાગડ-ભુલાભાય-મવણ-
પીં શ્રી-કાઙ્ઘી-કાભકોઈ-પીં
એગજ્ઝુન-શ્રી-મફતરામાટ-ખાભિ-શ્રીભ૦-મંમૂનભા

શ્રીભરીય-પદ્માઙ્ગ-મદઃ વૈઠ-એન્દ્ર-માધુ-પરિપાલન-મજા મ

॥ વિસ્તારમુ-કુભુદાલ્યુન-પુલ્લિભા - એન્દ્ર-ગ્રહણભા॥
ગાફ-પષ્ઠ-(“કેરુ”)-ગમુભા। 3-માર્ચ-2026।

વૈઠ-એન્દ્ર-માધુ-પરિપાલન-મજા

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ଗୁରୁ-ମଧ୍ୟାହ୍ନ କାର୍ଯ୍ୟକ୍ରମୀ | ଭାଗ ୩

ମୁହଁ:	21:57	ଶୁରୁ-ପ୍ରାଚିମା (ମନ୍ଦିର), ତୃତୀୟା (ମନ୍ଦିର), ଶ୍ଵେତ
ନିମ୍ନଲିଙ୍ଗମା	16:34*	
ଭୟମା	17:03*	ପ୍ରାଚିମା (ମନ୍ଦିର)
ଉଚ୍ଚଲିଙ୍ଗମା	17:33*	
ମେଷ:	18:47	ମେଷ-ପ୍ରାଚିମା (ମନ୍ଦିର)

ଗୁରୁ-ପ୍ରକଟା-ଶୁରୁ, ଉଚ୍ଚଲିଙ୍ଗମା = ଗୁରୁ-ପ୍ରକଟା-ମଧ୍ୟାହ୍ନ:

ଗୁରୁ-ପ୍ରମାଣମା - ପ୍ରକଟା

ପୀଠିତାନ୍ତି ନବତାଳୀ

ପ୍ରତ୍ୟେକ-ପ୍ରକଟା*, ମତିଧକା, ଉତ୍ସା-ପ୍ରକଟା, ପ୍ରତ୍ୟେକ-ପ୍ରକଟା, ବିମାପା

(ପ୍ରାଚୀନ-ବାକୁ-ଗାଣ୍ଡି-ମୁଦ୍ରା ଜ୍ଞାନ ଯପି - ମତିଧକା, ମିଥ୍ର, ମୁଦ୍ର, ଧାରୀ)

ପୀଠିତା: ରାମ୍ୟ:

ଶିଖମା	କୁମୁଦ*	ଭୀଜ:	କଣ୍ଠ:	ବୃଦ୍ଧିକ:
ଭୟମା	ମିଥ୍ରମା	ମିଥ୍ର:	ତୁଳା	ଭକର:

(* = ଗୁରୁ-କାଲିକମା)

(ମାତ୍ର-ମୈକା:)

ଏଥାଂ ରାମୀନାଂ ମୁଦ୍ର-ଦଳମା - ମେଖ, ବୃଦ୍ଧିକ, କର୍ତ୍ତା, ଏତୁ:

Contributors

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ବୈଦ୍ୟ-ପ୍ରକଟା-ମଧ୍ୟାହ୍ନ-ପରିପାଳନ-ମୁଦ୍ରା

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.

Upcoming grahanas visible in Bharat

- The next Chandra Grahana is after six months on Vishvavasu year Kumbha Phalguni Purnima evening (2026 March 03).
- The next Surya Grahana is two years away on Plavanga year Kataka Ashadha Amavasya (2027 August 02).

⇒ ପ୍ରେସ୍:

ବେଳ-ଏକ୍ଷମାଖୁ-ପରିପାଲନ-ମୟା

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.
- 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.

ବେଦ-ଏକ୍ଷମାଧୁ-ପରିପାଳନ-ମନ୍ତ୍ର

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.

Beginning of anushthana

- 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 anushthana. Put on garments

ବେଦ-ପ୍ରକ୍ରମାଧ୍ୟ-ପରିପାଳନ-ମୂଲ୍ୟ

that were kept separately.

Grahana Ashaucha

- Do not touch anything other than what is needed for the anushthanās 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 / tarpanām 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 shradh-dham.
- There is a practice of performing the grahana shraddham within Krishna Paksha i.e. before end of Amavasya tithi during a Surya Grahana or after end of Purnima tithi during a Chandra Grahana. This seems to be because Krishna Paksha is connected with the pitru-s. However it will not be possible in the case of Surya Grahana 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.
- 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.

ବୈଦ୍ୟ-ପଞ୍ଚମାମ୍ବୁ-ପରିପାଳନ-ମନ୍ତ୍ର

- 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.

ବିଦ୍ୟା-ପଞ୍ଜୀଯା-ମୁଦ୍ରା-ପରିପାଳନ-ମୁଦ୍ରା

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Grahana shanti/pariharam

- The people born in the rashis/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 rashis, 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 rashis: 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 rashis/nakshatras receiving ashubha phala will have problems due to the effect of previous karma. Therefore, they should follow the anushthanans 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.

ବୈଦ୍ୟ-ପଞ୍ଜୁମାମ୍ବୁ-ପରିପାଳନ-ମନ୍ତ୍ର

- 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.

॥गृह्ण-मुरभुभान-मङ्गलं॥

मुमभनभा। मुक्त्वाभुरण्ठं + मातुर्या पूर्णयाभाः।

॥ ध्लकाल-गृह्णलभु-मङ्गलं॥

भभेपात्र-मभभु-द्वित्त-ब्य-स्वरा मीपरभेस्वर-पीट्टुं छात्र-वद्वे छात्र-पत्ते (____-नम्बः
____ तीर्ते / ____-पृष्ठ-तीर्ते)

विस्तावभु-नाभ-मंवद्वे उद्गायल्ले मिमिर-टटे कुभु-दाक्षुन-भामे कृष्ण-पद्म
पृष्ठभायं मुठुटिष्ठे हेभवाभरयुक्तायं प्रवद्वक्तुनी-नक्तियुक्तायं एउि-वैगयुक्तायं
गालव-कर्ण्युक्तायाभा एवं-गुण्य-विमेध्य-विमिह्यायाभा भभुं पृष्ठभायं मुठुटिष्ठे -
एन्द्र-गृह्ण-पृष्ठ-काले गृह्ण-मुरभुभानभा यदं करिष्ये

॥ दीद्वकाल-गृह्णलभु-मङ्गलं॥

वैद्व-एन्द्र-माभु-परिपालन-मङ्ग

ઉત્તેવ લગ્ન મુદ્રિં ઉત્તેવ તારારલં રાચૂરલં ઉત્તેવ
વિમૃશલં ટૈવરલં ઉત્તેવ લક્ષ્મીપટેરસ્થિયં ખૂરામિ॥

યપવિદુઃ પવિદૈ વા મદ્રાવભૂગંડુપિ વા
યઃ ખૂરોદ્ધ્રીગીકાં મ ગાણાશૂરઃ મુદ્રિઃ॥

ભાનમં વાયિકં પાંપ કદ્માં મભપાલ્લિઉભા।
મીરામઃ ખૂરાલ્લિએ રૂપેનિ ન મંમયઃ॥
મીરામ રામ રામા

ટિઘિવિખુમુષા વારે નબું વિખુરોવ યા
ચૈગસ્ત કરંં રૈવ મર્વ વિખુમયં શ્લગઽ॥
મીરદો ગેવિનું ગેવિનું ગેવિનું।

મખેપાઢુ-મભમુ-દ્વરિઢ-બય-સ્વારા મીપરભેસ્વર-પીઠુભા,

મી-ચગવતુઃ વિષ્ણેઃ નારાયણુઃ મુશિંતૃયા યપરિમિતુયા મનૃ હિયભાણુઃ મૃ ભજાણલેખમૃ
મહૃ પરિશુભતુભા મનેકકેટિરદ્વાજુનાભા એકત્રમે પુષિવી-મપા-ઉસૈ-રાય-મુકામ-
યદ્ધા-ભદ્રમા-યવુકુઃ શુવરાલ્લિઃ મુવું શુભિના ભજતિરદ્વાજુઃ-કરજુઃ-મહૃ યાદુરુમ-શુવર-
યતુજતુ શુ-મનુલે સ્ફુરુ-સ્ફુર-માક-માલ્લિ-કુમ-રોછ-પુષાપૃષ-મપુ-સ્વીપ-મહૃ સ્ફુરુ-સ્વીપ
ચારતુઃ-કિભુષખ-દરિ-ઝલાવું-રભૂક-દિરભ્રય-કુશ-ચદ્રસ્વ-કેદુભાલાપૃષ-નવ-વદ્ધ-મહૃ
ચારતુઃ-વદ્ધુઃ ઉન્ન-દેશ-ઉભુ-ગઠભુ-નાગ-મોભુ-ગરુવ-યારણુઃ-ચારતાપૃષ-નવ-પદ્ધ-મહૃ
ચારતુઃ-પદ્ધુઃ મુખેન-નિખદ-દેભકુણ-દિભાયાન-ભાલૃવતા-પારિયાંક-ગરુભાદન-
કૈલામ-વિજૃાયાનાં-મનેકપુષુંસૈલાંનં મહૃ રદ્ધાકારપૃષ-યાભુકારપૃષ-વિજૃારપૃષ-
વીજારપૃષ-સ્વીતારપૃષ-વોદ્ધારપૃષ-મનેકપુષુંસૈલાંનં મહૃ કદ્મશુભે રામેદુકેદારયૈઃ
મહૃ ચાગીરધી-યભના-નદ્રમા-દિવેણી-ભલાપજરિણી-ગેંદુભી-કુશુરેણી-દુફ્ફચદ-
કાવેદુટિ-મનેકપુષુંનદી-વિરાણિઉ ઉન્ન-પ્રમુઃ-યવતુકાપુરી-દમિનાપુરી-
યષેણુપુરી-સ્વારકા-મષુરાપુરી-ભાયાપુરી-કામીપુરી-કાણીપુરી-પુરી-
વિરાણિઉ -

મકલ-શ્લગઽ-મદ્ધુઃ પરાચદ્વય-શ્વીવિનઃ રદ્ધાણઃ દ્વિતીય-પરાંજુ પદ્માસમા-મદ્રાંદે
પ્રથમે વદ્ધુઃ પ્રથમે ભારે પ્રથમે પદ્મે પ્રથમે મદ્રિ દ્વિતીયે યારે દુરીયે મહૃદુઃ ધાયમુર-
ધારેયિખ-ઉદુભ-તાભમ-રૈવતુઃ-યાદ્ધાપૃષુ ખદ્ધ ભદ્રખ શરીરું મપુમે વૈવભુત-મવુરુરે
યદ્ધાવિસતિઉમે કલિયુગે પ્રથમે પારું શુભિના વરુભારે વૃવદ્રારિકાંં પુરવારીનં
ખદ્ધા: મંવદ્ધરાંં મહૃ

વૈદ-એન્ન-માધુ-પરિપાલન-મદ્રા

ਵਿਸ਼ਵਾਬੁ-ਨਾਮ-ਮੰਵਦ੍ਵਾਰੇ ਤੁਝਾਧਾਰੇ ਸਿਸਿਰ-ਟਾਂਡੈ ਕੁਮੁ-ਦਾਕੁਨ-ਭਾਮੇ ਕੁਝੁ-ਪਕੈ
ਪ੍ਰਥਮਾਧਾਂ ਸੁਚਤਿਥੈ ਟੈਂਮਰਾਮਰਧਕੁਧਾਂ ਪ੍ਰਵਦਕੁਨੀ-ਨਕਤਿਧਕੁਧਾਂ ਏਤਿ-ਧੈਗਧਕੁਧਾਂ
ਗਲਵ-ਕਰਾਂਧਕੁਧਾਂ ਭਾਏਂ-ਗੁਣਾਂ-ਵਿਸੋਧਾਂ-ਵਿਸਿਧਾਂਧਾਂ ਮੁਹੂਂ ਪ੍ਰਥਮਾਧਾਂ ਸੁਚਤਿਥੈ -

ਯਨਾਮਿ-ਯਵਿਸ਼੍ਵਾ-ਵਾਮਨਧਾ ਪ੍ਰਵਤੁਭਾਨੇ ਯਭਿੰਨਾ ਭਨਤਿ ਮੰਮਾਰਾਨ੍ਕੇ ਵਿਧਿਤਾਨਿ:
ਕੁਝਗਤਿਥਿ: ਵਿਧਿਤਾਮੁ ਧੈਨਿਧੁ ਪੁਨਃਪੁਨਃ ਯਤੇਕਣਾ ਖਨਿਤਾ ਕੋਨਾਪਿ ਪ੍ਰਤਿਕੁਝ-ਵਿਸੋਧੁ
ਤੰਤਰੀਤੁਨ-ਭਾਜੁਖ-ਫਿਲਾਨੁ-ਵਿਸੋਧੁ ਪਾਪੁਵਤ: ਭਮ -

ਖੜ੍ਹਦੂਮਾਤਾ ਖੜ੍ਹਪੁਛਤਿ ਏਤਾ-ਕਾਂ-ਪਦੁਂਦੁ ਗਲੈ ਕੌਭਾਰੇ ਧੈਰਨੇ ਮਧੂਮੇ ਰਥਮਿ
ਵਾਚਕੇ ਯ ਰਾਗਤਾ-ਬੁਧੁ-ਮਖਪੁ-ਧਰਮੂਮੁ ਭਨੈ-ਵਾਕਾ-ਕਾਧਾਪ੍ਰ-ਤਿਕਰਾਂਧਾ ਕੁਝੈਨ੍ਨੀ-ਧ-
ਛਨੈਨ੍ਨੀ-ਧ-ਕੁਝੈ: ਮਭੂਵਿਤਾਨਾਭਾ ਤੇ ਖੜ੍ਹਨੀ ਖੜ੍ਹਤੁਰੋ ਯ ਛਨਾਛਨ-ਕੁਤਾਨਾਂ
ਭਨਾਪਾਤਕਾਨਾਂ ਭਨਾਪਾਤਕ-ਮਜ਼ਬੁਦੁਧੀਨਾਂ ਮਭਪਾਤਕਾਨਾਭਾ ਤੁਪਾਤਕਾਨਾਂ ਭਲਿਨੀ-
ਕਾਨਾਂਨਾਂ ਗੜੂਣਨ-ਸੁਟਾਨ-ਤੁਪਣੀਵਨਾਨੀਨਾਭਾ ਯਪਾਨੀਕਾਨਾਨਾਂ ਰਤਿਹੁਸਕਾਨਾਂ
ਵਿਕਿਤਕੁਝਟਾਗ-ਨਿਨ੍ਨੁਤਮਭਾਸਾਰਾਨੀਨਾਭਾ ਛਨਤ: ਮਹੂਤਾ ਕੁਤਾਨਾਭਾ ਯਛਨਤ: ਮਮਕੁਤਾ
ਕੁਤਾਨਾਂ ਮਵੈਖਾਂ ਪਾਪਾਨਾਂ ਮਦੂ: ਯਪਨੈਟਕਾਨੁ -

ਭਨਾਗਾਂਪਟੁਮਿ-ਮਮਮੁ-ਵੈਸਿਕ-ਟੈਵਤਾ-ਮਤਿਹੈ (—-ਨਮ੍ਰਾ: ਪੁਵੈ / ਰਾਹਿਲੈ / ਪਸ਼੍ਚਿਮੈ /
ਤੁਝੋ ਤੀਰੈ / —-ਪ੍ਰਤਿ-ਤੀਰੈ) ਧਨ੍ਨ-ਗੁਣਾਂ-ਪ੍ਰਤਿ-ਕਾਲੈ ਗੁਣਾਂ-ਸੁਰਮੁਭਾਨਭਾ ਯਨੈ ਕਰਿਧੈ
(ਯਪ ਤੁਪਮੂਸੁ)

ਗੜ੍ਹ ਗੜ੍ਹਤਿ ਧੈ ਰੂਧਾਦੈਖਨਾਨਾਂ ਸਤੈਰਪਿ।
ਮੁਘੂਤੇ ਮਰਪਾਪੈਹੈ ਵਿਖੂਲੈਕੁ ਮ ਗਸੂਤਿ॥

ਗੜ੍ਹ ਯ ਧਮੈ ਹੈਰ ਗੈਤਾਵਰਿ ਮਰਮੁਤਿ।
ਨਮ੍ਰਾ ਮਿਨ੍ਨ ਕਾਵਰਿ ਲੱਲੈ ਪਿੰਨਾ ਮਤਿਹਿ ਕੁਗ॥

ਧਤਿਕੂਰ ਭਨਾਕਾਧ ਕਲਦੁਤਦੈਪਮਾ।
ਤੈਰਵਾਧ ਨਮੁਹੂਰਾ ਮਜ਼ਾਂ ਮਾਤੁਰਾ ਯਕੁਮਿ॥

(ਪ੍ਰੇਕਾਂ-ਮਜ਼ਾ: / ਖਾਨ-ਮਜ਼ਾ:)

(ਮਾਤਾ ਵਮ੍ਮੇ ਏਤਾ ਕੁਲਾਮਾਰਵਤਾ ਪ੍ਰਤਿਧਾਰਾਂ ਯ ਕੁਝ ਸੁਸਮੁਣਪੁਕਾਤਾ)

॥੩੮-ਮਝਲਦੁ॥

ਧਪਵਿਤੁ: ਪਵਿਤੈ ਵਾ + ਪ੍ਰਤਿਥੈ

(ਪਾਧੀਨਾਵੀਤੀ) ਗੈਤਾਨਾਂਮਾ + ਪ੍ਰਤਿਥੈ

ਧਨ੍ਨ-ਗੁਣਾਂ-ਪ੍ਰਤਿ-ਕਾਲੈ ਵਜਮੁਧ-ਪਿਤਾ ਤਮ੍ਮੂਤਿਲ-ਤੁਲਾਂ ਕਰਿਧੈ
ਰੋਟ-ਏਤੁਮਾਮੁ-ਪਰਿਪਾਲਨ-ਮਜ਼ਾ

॥ਗ੍ਰਹੀ-ਪਰਿਵਾਰਾ॥

ਪੀਠਿਤਾਨਿ ਨਕਤਾਲਿ

ਪੁਰਾ-ਪੈਖੂਪਮਾ*, ਮਤਿਖਕਾ, ਤੁਝ-ਪੈਖੂਪਮਾ, ਪੁਰਬਮਃ, ਵਿਸਾਧਾ

(ਪ੍ਰਮੀਨ-ਰਾਤ੍ਰੀ-ਗਲੀਓ-ਦੁ਷ਾ ਜਾਨਿ ਯਹਿ - ਮਤਿਖਕਾ, ਸ਼ਿਖ਼, ਸੂਰ੍ਯ, ਭਾਈ)

ਪੀਠਿਤਾ: ਰਾਸਥ:

ਸਹਿਕਭਾ	ਕੁਮੁ*	ਮੀਨ:	ਕਾਕ:	ਕੁਸ਼ਿਕ:
ਭਣੁਮਭਾ	ਮਿਥੁਨਭਾ	ਮਿੰਦ:	ਤੁਲਾ	ਮਕਰ:

(* = ਗ੍ਰਹੀ-ਕਾਲਿ-ਕਭਾ)

ਤੈਂਨੂੰ ਨਿਲੈ ਧ੍ਰਿਅਨਸ਼ ਰਾਹੁ: ਪ੍ਰਾਹੋਤਮੇ ਰਾਘੁ-ਕੁਰੋਗ-ਸਰਾਹਿ:
 ਮਛੁਨੂੰ ਚੱਟੈ ਭਮ ਰਾਸਿ-ਮੰਸ੍ਰੂ ਧ੍ਰਿੰਗਾਂ ਸਮਧਨੁ ਮਚੈ॥

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.

॥ਪਰਿਵਾਰ-ਮੈਤ੍ਰੀਭਾ॥

ਧੈਰਮੈ ਵਾਲੈ ਟੈਵਾ: ਸੁਦਿਆਨਾਂ ਪੁਨੁੰਤਾਃ।
 ਮਨਮਨਿਧਨ: ਸਕ੍ਰ: ਗ੍ਰਹਪੀਨਾਂ ਰੂਪੈਨਤੁ॥੦॥

ਮੁਧਾਂ ਬਾਹੁ: ਮਵੈਵਾਨਾਂ ਮਧੁਤਿਗਮਿਤਮੂਤਿ:।
 ਧਨੂੰਮੁਟੈਪਾਗੈਤ੍ਰੁਭਾ ਯਹਿ: ਪੀਨਾਂ ਰੂਪੈਨਤੁ॥੩॥

ਬਾਹੁ: ਕਨੂੰਮਾਣੀ ਲੈਕਾਨਾਂ ਬਹੇ ਭਿਖਵਾਹਨ:।
 ਧਨੂੰਮੁਟੈਪਾਗੈਤ੍ਰੁਨਾਂ ਗ੍ਰਹਪੀਨਾਂ ਰੂਪੈਨਤੁ॥੫॥

ਰੋਟ-ਏਨ੍ਡ-ਸਾਮ੍ਰਾ-ਪਰਿਪਾਲਨ-ਮਨ

ਰਵੈਗਣਾਹਿਪ: ਮਾਕਾਤ ਪ੍ਰਲਾਘਾਨਲਮਤਿਚਹਿ:
ਉਗ: ਕਗਲੈ ਨਿਗਟਿ: ਗੁਧੀਨੁਂ ਵੁਪੈਨਤੁ॥੫॥

ਨਾਗਪਾਸਹੌ ਟੋਵ: ਮਦਾ ਭਕਰਵਾਨਨਾ:
ਵਨੁੰ ਏਲਲੋਕੈਮੈ ਗੁਧੀਨੁਂ ਵੁਪੈਨਤੁ॥੬॥

ਥ: ਪ੍ਰਾਨੁਪੈਲੈਕਾਨਾਂ ਰਾਥ: ਕੁਝੁਮਗਪਿਥਾ:
ਹਨੁਮਦੈਪਗੈਨੁਂ ਗੁਧੀਨੁਂ ਵੁਪੈਨਤੁ॥੭॥

ਥੈਮੈਨਿਧਿਤਿਊਰ: ਪਾਫਸੁਲਹੌ ਵਰਾ:
ਹਨੁਮਦੈਪਗੈਨੁਂ ਕਲਖੈ ਮੈ ਵੁਪੈਨਤੁ॥੮॥

ਥੈਮੈਨੁਲਹੌ ਰਾਹ: ਸਫੌਰੈ ਵੁਖਰਾਨਨਾ:
ਹਨੁਮਦੈਪਗੈਨੁਂ ਟੇਖੈ ਨਾਮਵਤੁ ਦੂਬਾ॥੯॥



॥ਮਾਨ-ਮਫਲਾਂ॥

ਮਮੈਪਾਤੁ + ਪੀਤੁਂ _____ ਗੈਇਸ਼ਵਮੁ / ਗੈਇਸ਼ਵਾਧਾ: _____ ਨਕਤੁ _____ ਰਾਮੈ ਰਤਮੁ /
ਰਤਾਧਾ: _____-ਸਮ੍ਰਾਹਿ:-ਨਾਭਿ:-ਨਾਭ੍ਰਾ: ਹਨੁ-ਗੁਧਾ-ਕਾਲਿਕ-ਰਾਸਿ-ਨਕਤਾ-ਮੁਹਿਤਤਾ
ਮਭੁਵਿਤਮੁ ਮਵਵਿਣਮੁ ਮਨਿਖਮੁ ਪਰਿਕਾਰਾਨੁ ਧਥਾਮਕਿ ਤਿਰਣ-ਮਾਨ ਕਰਿਓ

ਤਿਰਣ-ਗਜੁ-ਗਜੁਮੁ ਕੇਮਗੀਣੈ ਵਿਛਾਰਮੈ:
ਮਨਤੁ-ਪਣਾ-ਛਲਮਾ ਯਤ: ਮਾਨਿੁ ਪਧਸੂ ਮੈ॥

_____ ਗੈਇਸ਼ਵਮੁ / ਗੈਇਸ਼ਵਾਧਾ: _____ ਨਕਤੁ _____ ਰਾਮੈ ਰਤਮੁ / ਰਤਾਧਾ: _____-ਸਮ੍ਰਾਹਿਃ/-
ਨਾਭਿ:-ਨਾਭ੍ਰਾ: ਹਨੁ-ਗੁਧਾ-ਕਾਲਿਕ-ਰਾਸਿ-ਨਕਤਾ-ਮੁਹਿਤਤਾ ਮਭੁਵਿਤਮੁ ਮਵਵਿਣਮੁ
ਮਨਿਖਮੁ ਪਰਿਕਾਰਾਨੁ ਭਾਵੁਂ ਤਿਰਣ ਮਦਕਿਣਾਂ ਕੁ ਮਤਾਭੁਲੁ ਰਾਨੁ-ਧਥਾ - ਤੁਫੁਮਾ / ਮਨਮਾ
ਤਮ੍ਰਿਖਾਧ / ਧਮ੍ਰੈਕਧਮ੍ਰੈਮਾ - ਧਰੁ ਮਨੁ-ਮਨੁ ਨ ਮਮ॥

॥ਮੈਨ-ਮਾਨ-ਮਫਲਾਂ॥

ਮਮੈਪਾਤੁ-ਮਮਮੁ-ਦਰਿਤ-ਕਥ-ਸਾਰ ਸੀਪਰਮੇਸ਼ਰ-ਪੀਤੁਂ ਹਨੁ-ਗੁਧਾ-ਮੈਨ-ਮਾਨ ਕਰਿਓ



ਰੋਟ-ਹੜ-ਮਾਮੁ-ਪਰਿਪਾਲਨ-ਮਨ