

ହର ହର ଶଙ୍କର

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ଜୟ ଜୟ ଶଙ୍କର



ଶ୍ରୀ-ବେଦବ୍ୟାସାୟ ନମ୍ୟ

ଶ୍ରୀମଦ୍-ଆଦ୍ୟ-ଶଙ୍କର-ଉଗବ୍ସ୍ତାଦ-ପରମ୍ପରାଗଟ-
ମୂଳାମ୍ନାୟ-ସର୍ବଜ୍ଞ-ପୀଠୀ ଶ୍ରୀ-କାଞ୍ଚୀ-କାମକୋଟି-ପୀଠୀ
ଉଗଦ୍ଵୁରୁ-ଶ୍ରୀ-ଶଙ୍କରାଚାର୍ଯ୍ୟ-ସ୍ଵାମି-ଶ୍ରୀମଠ-ସଂସ୍କାନମ୍

ଶ୍ରୀମଠୀ-ପଞ୍ଚାଙ୍ଗ-ସଦ୍ୟ ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଲନ-ସଭା ୮

॥ ବିଶ୍ୱାବସ୍ଥୀ-କୁମାର-ପାତ୍ରନ-ପୂର୍ଣ୍ଣମା - ଷ୍ଟ୍ରେ-ଗ୍ରହଣମ୍॥

ରାତ୍ରି-ପୁଞ୍ଜ-("କେତ୍ର"-)ଗ୍ରସ୍ତମା ୩-ମାର୍ଚ୍-2026|

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଲନ-ସଭା

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ଗ୍ରହଣ-ସମୟାପ କାର୍ଯ୍ୟକ୍ରମଣ୍ଠ | ମାର୍ଚ୍‌ ୩

ସୁର୍ଯ୍ୟ	21:57	ଆରମ୍-ସ୍ନାନମ୍ (ସଙ୍କଳ୍ପ), ପେଶମ୍ (ସଙ୍କଳ୍ପ), ଜପ
ନିମୀଲନମ୍	16:34*	
ମଧ୍ୟମ	17:03*	
ଉତ୍ତରୀଲନମ୍	17:33*	ଦାନମ୍ (ସଙ୍କଳ୍ପ)
ମୋଷ୍ଟ	18:47	ମୋଷ୍-ସ୍ନାନମ୍ (ସଙ୍କଳ୍ପ)

ନିମୀଲନମ୍ = ଗ୍ରହଣ-ପୂର୍ଣ୍ଣତା-ଆରମ୍ଭ, ଉତ୍ତରୀଲନମ୍ = ଗ୍ରହଣ-ପୂର୍ଣ୍ଣତା-ସମାପ୍ତି

ଗ୍ରହଣ-ପ୍ରମାଣମ୍ - ପୂର୍ଣ୍ଣମ୍

ପୀତିତାନ୍ତି ନଷ୍ଟତ୍ରାଣି

ପୂର୍ବ-ପ୍ରୋଷ୍ଟପଦା*, ଶତଭିଷକ୍ତ, ଉତ୍ତର-ପ୍ରୋଷ୍ଟପଦା, ପୁନର୍ବସ୍ତୁ, ବିଶାଖା

(ପ୍ରାଚୀନ-ବାକ୍ୟ-ଗଣିତ-ଦୃଷ୍ଟ୍ୟା ଇମାନି ଅପି - ଶତଭିଷକ୍ତ, ଶ୍ରବ୍ଣା, ଆର୍ଦ୍ରା, ସ୍ଵାତ)

ପୀତିତାପ ରାଶିଯାପ

ଅଧୂକମ୍	କୁମ୍ଭ	ମୀନ	କଟକ	ବୃଶ୍ଚିକ
ମଧ୍ୟମ	ମିଥୁନମ୍	ସିଂହ	ତୁଳା	ମକର

(* = ଗ୍ରହଣକାଲିକମ୍)

(ଶାନ୍ତି-ଶ୍ଲୋକାପ)

ଏଷାଂ ରାଶୀନାଂ ଶୁଭ-ଫଳମ୍ - ମୋଷ୍ଟ, ବୃଷତ୍, କନ୍ୟା, ଧନୁ

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.

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).

⇒ ପ୍ରେସ୍‌ୱାର୍ଟ୍

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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.

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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

ଦେବ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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 / tarpanam during the eclipse. It is also done during the lunar eclipse that occurs at night.
- In case of Surya Grahana, 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.

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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- 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.

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

- 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.

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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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.

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- 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.

||ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନ-ସଙ୍କଳ୍ପ||

ଆମେନମ୍ | ଶୁକ୍ଳାମୃତଧରଂ + ଶାନ୍ତଯୋ | ପ୍ରାଣାୟାମଃ |

|| ସ୍ଵରୂପାଲ-ଗ୍ରହଣେ ଲକ୍ଷ୍ମୀ-ସଙ୍କଳ୍ପ ||

ମମୋପାଉ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟେର୍ଥଂ ଭାରତ-ବର୍ଷେ
ଉଚ୍ଚତ-ଖଣ୍ଡ୍ରେ (____-ନଦ୍ୟୀଏ _____ ତୀରେ / _____-ପୁଣ୍ୟ-ତୀରେ)

ବିଶ୍ୱାବସ୍ଥା-ନାମ-ସଂବନ୍ଧରେ ଉତ୍ତରାୟଶେ ଶିଶିର-ରତ୍ନେ କୁମ୍ଭ-ଫାଲୁନ-ମାସେ

କୃଷ୍ଣ-ପକ୍ଷେ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ ଭୌମବାସରଯୁକ୍ତାୟାଂ

ପୂର୍ବଫଲୁନୀ-ନକ୍ଷତ୍ରଯୁକ୍ତାୟାଂ ଧୃତି-ଯୋଗଯୁକ୍ତାୟାଂ ବାଲବ-କରଣ୍ୟୁକ୍ତାୟାମ୍

ଏବଂ-ଗୁଣ-ବିଶେଷଣ-ବିଶ୍ୱାୟାମଃ ଅସ୍ୟାଂ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ -

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

ଦ୍ରେ-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଳେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ଥାନମ୍ ଅହୁ କରିଷେୟ|
|| ଦୀର୍ଘକାଲ-ଗ୍ରହଣେ ମହା-ସଙ୍କଳ୍ପ ॥

ତଦେବ ଲଗ୍ନଂ ସୁଦିନଂ ତଦେବ ତାରାବଳଂ ଚନ୍ଦ୍ରବଳଂ ତଦେବ
ବିଦ୍ୟାବଳଂ ଦୈବବଳଂ ତଦେବ ଲକ୍ଷ୍ମୀପତ୍ରେର୍ଷ୍ଟ୍ରୀୟଗଂ ସ୍କରାମି||

ଅପବିତ୍ରିତ୍ରୀ ପବିତ୍ରୋ ବା ସର୍ବାବସ୍ଥାଗତୋଷି ବା|
ସ୍ଵରେପୁଣ୍ୟରୀକାଷଂ ସ ବାହ୍ୟାଭ୍ୟନ୍ତରୀ ଶୁଣି||

ମାନସଂ ବାଚିକଂ ପାପଂ କର୍ମଣା ସମୁପାର୍ଜିତମ୍|
ଶ୍ରୀରାମଃ ସ୍ଵରଣେନ୍ଦ୍ର ବ୍ୟପୋହଟି ନ ସଂଶୟଃ||
ଶ୍ରୀରାମ ରାମ ରାମ|

ତିଥୁର୍ବିଷ୍ଣୁସ୍ଥା ବାରୋ ନଷ୍ଟତ୍ରଂ ବିଷ୍ଣୁରେବ ଚ|
ଯୋଗଣ୍ଠ କରଣଂ ଚେବ ସର୍ବଂ ବିଷ୍ଣୁମଧ୍ୟ ଜଗତ୍||
ଶ୍ରୀହରେ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ|

ମମୋପାଉ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟେର୍ମ,
ଶ୍ରୀ-ଉଗବତ୍ତୀ ବିଷ୍ଣୋଃ ନାରାୟଣସ୍ୟ ଅଚିନ୍ତ୍ୟ୍ୟା ଅପରିମିତ୍ୟା ଶକ୍ତ୍ୟା
ଭ୍ରିଯମାଣସ୍ୟ ମହାଜଳୌଘସ୍ୟ ମଧ୍ୟେ ପରିଭ୍ରମତାମ୍ ଅନେକକୋଟିବ୍ରହ୍ମାଶ୍ଵାନାମ୍
ଏକତମେ ପୃଥ୍ବୀ-ଅପ-ତେଜୋ-ବାୟୁ-ଆକାଶ-ଅହ୍ରଙ୍କାର-ମହଦ୍-ଆବ୍ୟକ୍ଷେତ୍ରୀ
ଆବରଣୀଃ ଆବୃତେ ଅସ୍ତିନ୍ ମହାତ୍ ବ୍ରହ୍ମାଶ୍ଵ-କରଣ୍ତ-ମଧ୍ୟ ଚତୁର୍ଦ୍ଦଶ-ଭୁବନ-
ଅନ୍ତର୍ଗତେ ଭୂ-ମଣ୍ଡଳେ ଜମ୍ବୁ-ଧୂକ-ଶାକ-ଶାଲ୍ଲି-କୁଣି-କ୍ରୌଞ୍ଚ-ପୁଷ୍ପରାଖ୍ୟ-ସପ୍ତ-
ଦ୍ୱୀପ-ମଧ୍ୟ ଜମ୍ବୁ-ଦ୍ୱୀପେ ଭାରତ-କିମ୍ବୁରୁଷ-ହରି-ଇଲାବୃତ-ରମ୍ୟକ-ହିରଣ୍ୟ-
କୁରୁ-ଭଦ୍ରାଶ୍ଵ-କେତ୍ରମାଲାଖ୍ୟ-ନବ-ବର୍ଷ-ମଧ୍ୟେ ଭାରତ-ବର୍ଷେ ଇନ୍ଦ୍ର-ଚୁରୁ-ତାମ୍-
ଗଭୟୀ-ନାଗ-ସୌମ୍ୟ-ଗନ୍ଧର୍ବ-ଚାରଣ-ଭରତାଖ୍ୟ-ନବ-ଖଣ୍ଡ-ମଧ୍ୟ ଭରତ-ଖଣ୍ଡ
ସୁମେରୁ-ନିଷଦ୍ଧ-ହେମକୃତ-ହିମାଚଳ-ମାଲ୍ୟବ୍ରତ-ପାରିଯାତ୍ରକ-ଗନ୍ଧମାଦନ-କେଲାସ-
ବିନ୍ଦ୍ୟାଚଲାଦି-ଅନେକପୁଣ୍ୟଶୀଳାନାଂ ମଧ୍ୟ ଦଶ୍ମକାରଣ୍ୟ-ଚମ୍ପକାରଣ୍ୟ-
ବିନ୍ଦ୍ୟାରଣ୍ୟ-ବୀକ୍ଷାରଣ୍ୟ-ଶ୍ରୀତାରଣ୍ୟ-ବେଦୋରଣ୍ୟାଦି-ଅନେକପୁଣ୍ୟାରଣ୍ୟାନାଂ ମଧ୍ୟ

କର୍ମଭୂମୀ ରାମସେତୁକେଦାରଯୋଗ ମଧ୍ୟ ଭାଗୀରଥୀ-ୟମୁନା-ନର୍ମଦା-ତ୍ରିବେଣୀ-
ମଲାପହାରିଣୀ-ଗୌତମୀ-କୃଷ୍ଣବେଣୀ-ତୁଳାଭଦ୍ରା-କାର୍ବେର୍ଯ୍ୟାଦି-ଅନେକପୁଣ୍ୟନଦୀ-
ବିରାଜିତେ ଇନ୍ଦ୍ରପ୍ରସ୍ତୁ-ୟମପ୍ରସ୍ତୁ-ଅବନ୍ତିକାପୁରୀ-ହସ୍ତିନାପୁରୀ-ଆୟୋଧାପୁରୀ-ଦ୍ଵାରକା-
ମଥୁରାପୁରୀ-ମାୟାପୁରୀ-କାଞ୍ଚୀପୁରୀ-କାଞ୍ଚୀପୁରୀ-ଅନେକପୁଣ୍ୟପୁରୀ-ବିରାଜିତେ

- ସକଳ-ଜଗତ୍-ସ୍ରଷ୍ଟୁଃ ପରାର୍ଧଦ୍ୱୟ-ଜୀବିନୀଃ ବ୍ରହ୍ମଣଃ ଦ୍ଵିତୀୟ-ପରାର୍ଥେ ପଞ୍ଚାଶଦ୍-
ଅଭାବୀ ପ୍ରଥମେ ବର୍ଷେ ପ୍ରଥମେ ମାୟେ ପ୍ରଥମେ ପକ୍ଷେ ପ୍ରଥମେ ଦିବ୍ୟେ
ଅନ୍ତି ଦ୍ଵିତୀୟେ ଯାମେ ଢ଼ତୀୟେ ମୁହଁର୍ତ୍ତେ ସ୍ଵାୟମୁବ-ସ୍ଵାରୋଚିଷ-ଉତ୍ତମ-ତାମସ-
ରୈବତ-ଚାଷ୍ଟୁଷାଖ୍ୟେଷୁ ଷଟ୍ଟ ମନୁଷୁ ଅତୀତେଷୁ ସପୁମେ ବୈଷ୍ଣତ-ମନୁନ୍ତରେ
ଅଷ୍ଟାବିଂଶତିମେ କଲିଯୁଗେ ପ୍ରଥମେ ପାଦେ ଅସ୍ତିନ୍ ବର୍ତ୍ତମାନେ ବ୍ୟାବହାରିକାଣା^୦
ପ୍ରଭବାଦୀନା^୦ ଷଷ୍ଠୀୟୋଗ ସଂବସ୍ତରାଣା^୦ ମଧ୍ୟ

ବିଶ୍ଵାବସ୍ତୁ-ନାମ-ସଂବସ୍ତରେ ଉତ୍ତରାୟଣେ ଶିଶିର-ରତ୍ନୋ କୁମ୍-ଫାଲୁନ-ମାୟେ
କୃଷ୍ଣ-ପକ୍ଷେ ପ୍ରଥମାୟା^୦ ଶୁଭତିଥୌ ଭୌମବାସରଯୁକ୍ତାୟା^୦ ପୂର୍ବଫଳୁନୀ-ନଷ୍ଟତ୍ର-
ଯୁକ୍ତାୟା^୦ ଧୃତି-ଯୋଗଯୁକ୍ତାୟା^୦ ବାଲବ-କରଣଯୁକ୍ତାୟାମ୍ ଏବଂ-ଗୁଣ-ବିଶେଷଣ-
ବିଶିଷ୍ଟାୟାମ୍ ଅସ୍ୟା^୦ ପ୍ରଥମାୟା^୦ ଶୁଭତିଥୌ -

ଅନାଦି-ଅବିଦ୍ୟା-ବାସନ୍ୟା ପ୍ରବର୍ତ୍ତମାନେ ଅସ୍ତିନ୍ ମହାତ୍ ସଂସାରଚକ୍ରେ
ବିଚିତ୍ରାଭିତ୍ରୀ କର୍ମଗତିଭିତ୍ରୀ ବିଚିତ୍ରାସୁ ଯୋନିଷ୍ଠ ପୁନୀପୁନୀ ଅନେକଧା ଜନିତ୍ରା କେନାପି
ପୁଣ୍ୟକର୍ମ-ବିଶେଷଣ ଇଦାନୀନ୍ତର-ମାନୁଷ-ଦ୍ଵିଜଜନ୍ମ-ବିଶେଷଂ ପ୍ରାପୁର୍ବତ୍ରୀ ମମ -

ଜନ୍ମାଭ୍ୟାସାତ୍ ଜନ୍ମପ୍ରଭୃତି ଏତ୍ତେ-କଣ-ପର୍ଯ୍ୟନ୍ତଂ ବାଲେୟ କୌମାରେ ଯୌବନେ
ମଧ୍ୟମେ ବୟସି ବାର୍ଧକେ ଚ ଜାଗୃତ୍-ସ୍ଵପ୍ନ-ସୁଷ୍ଠୁପ୍ରି-ଅବସ୍ଥାସୁ ମନୋ-ବାକ୍-କାଯାଖ୍ୟ-
ତ୍ରିକରଣଚେଷ୍ଟ୍ୟା କର୍ମେନ୍ଦ୍ରିୟ-ଜ୍ଞାନେନ୍ଦ୍ରିୟ-ବ୍ୟାପାରେେ ସମାବିତାନାମ୍ ଇନ୍ଦ୍ର ଜନ୍ମନି
ଜନ୍ମାନ୍ତରେ ଚ ଜ୍ଞାନାଜ୍ଞାନ-କୃତାନା^୦ ମୀହାପାତକାନା^୦ ମହାପାତକ-ଅନୁମନ୍ତୁତ୍ତାଦୀନା^୦
ସମପାତକାନାମ୍ ଉପପାତକାନା^୦ ମଲିନୀକରଣାନା^୦ ଗର୍ହ୍ୟଧନ-ଆଦାନ-
ଉପଜୀବନାଦୀନାମ୍ ଅପାତ୍ରୀକରଣାନା^୦ ଜାତିଭ୍ରଂଶକରାଣା^୦ ବିହିତକର୍ମତ୍ୟୋଗ-
ନିନ୍ଦିତସେମାଚରଣାଦୀନା^୦ ଜ୍ଞାନତ୍ରୀ ସକୃତ କୃତାନାମ୍ ଅଜ୍ଞାନତ୍ରୀ ଅସକୃତ କୃତାନା^୦
ସର୍ବେଷା^୦ ପାପାନା^୦ ସଦ୍ୟୋଗ ଅପନୋଦନାର୍ଥଂ -

ମହାଗଣପତ୍ୟୋଦି-ସମସ୍ତ-ବୈଦିକ-ଦେବତା-ସନ୍ତିଧୌ (____-ନଦ୍ୟୋଗ ପୂର୍ବେ /
ଦକ୍ଷିଣେ / ପଣ୍ଡିମେ / ଉତ୍ତରେ ତୀରେ / ____-ପୁଣ୍ୟ-ତୀର୍ଥେ) ଚନ୍ଦ୍ର-ଗୃହଣ-ପୁଣ୍ୟ-

ବୈଦ୍ୟ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

କାଳେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନମ୍ ଅହ୍ କରିଷେୟ | (ଅପ ଉପସ୍ଥିତି)

ଗଙ୍ଗା ଗଙ୍ଗେଟି ଯୋ ବୁଯାଦ୍ୟୋଜନାନାଂ ଶଟେରପି|
ମୁଚ୍ୟେତେ ସର୍ବପାପେତ୍ରେୟା ବିଷ୍ଣୁଲୋକଂ ସ ଗଛଟି||

ଗଙ୍ଗା ଚ ଯମୁନେ ଟେବି ଗୋଦାବରି ସରସ୍ଵତି|
ନର୍ମଦେ ସିଂହ କାବେରି ଜଳେଷ୍ଟିନ୍ ସନ୍ନିଧିଂ କୁରୁ||

ଅଟିକୁର ମହାକାୟ କଞ୍ଚାନ୍ତୁଦହନୋପମା|
ଭୈରବାୟ ନମସ୍କୁଭ୍ୟମ୍ ଅନୁଝାଂ ଦାତୁମ୍ ଅର୍ହସି||

(ପ୍ରୋକ୍ଷଣ-ମନ୍ତ୍ରାୟ/ସ୍ନାନ-ମନ୍ତ୍ରାୟ)

(ସ୍ନାନ୍ତା ବସ୍ତ୍ରଂ ଧୃତା କୁଲାଚାରବତ୍ ପୁଣ୍ୟଧାରଣଂ ଚ କୃତା ଆମେୟ ଜପଂ କୁର୍ଯ୍ୟାତ୍)

॥ତର୍ପଣ-ସଙ୍କଳନୀୟ ॥

ଅପବିତ୍ରେୟ ପବିତ୍ରୋ ବା + ପୁଣ୍ୟତିଥୌ

(ପ୍ରାଚୀନାବୀତୀ) ଗୋତ୍ରାଶାମ୍ + ପୁଣ୍ୟତିଥୌ

ଦ୍ରୋ-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଳେ ବର୍ଗଦ୍ୱୟ-ପିତୃନ୍ ଉଦ୍ଦିଶ୍ୟ ତିଲ-ତର୍ପଣଂ କରିଷେୟ |

॥ଗ୍ରହଣ-ପରିହାରୀ ॥

ପୀତିତାନି ନିଷତ୍ରାଣି

ପୂର୍ବ-ପ୍ରୋଷ୍ଠପଦା*, ଶତଭିଷକ୍, ଉତ୍ତର-ପ୍ରୋଷ୍ଠପଦା, ପୁନର୍ବସ୍ତୁ, ବିଶାଖା

(ପ୍ରାଚୀନ-ବାକ୍ୟ-ଗଣିତ-ଦୃଷ୍ଟ୍ୟା ଇମାନି ଅପି - ଶତଭିଷକ୍, ଶ୍ରବିଷ୍ଣା, ଆତ୍ର୍ମା, ସ୍ନାତୀ)

ପୀତିତାୟ ରାଶିଯା

ଅଧୂକମ୍	କୁମ୍ୟ*	ମୀନ୍ୟ	କଟକ୍ୟ	ବୃଣ୍ଡିକ୍ୟ
ମଧ୍ୟମମ୍	ମିଥୁନମ୍	ସିଂହ୍ୟ	ତୁଳା	ମକର୍ୟ

(* = ଗ୍ରହଣକାଲିକମ୍)

ଇଦ୍ରୋଧନଲୋ ଦଶ୍ୟଧରଣ୍ଟ ରକ୍ଷଣୀୟ ପ୍ରାଚେତେସୋ ବାୟ-କୁଦେର-ଶର୍ଵାୟ |
ମଞ୍ଜନ୍ତ୍ର-ରକ୍ଷେ ମମ ରାଶି-ସଂସ୍କ୍ରେ ଚନ୍ଦ୍ରପରାଗଂ ଶମଯନ୍ତ୍ର ସର୍ବେ ||

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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.

॥ପରିହାର-ସ୍ନେହମ୍ଭୁଷଣୀ॥

ଯୋହେଣୀ ବନ୍ଧୁଧରୋ ଦେବତା ଆଦିତ୍ୟାନାଂ ପ୍ରଭୁମର୍ତ୍ତଃ
ସନ୍ତ୍ରେଷ୍ଟନୟନଃ ଶକ୍ତଃ ଗ୍ରହପାତାଂ ବ୍ୟପୋହ୍ରତୁ॥୧॥

ମୁଖଃ ଯତ୍ ସର୍ବଦେଵାନାଂ ସପ୍ତାଚିରମିତ୍ର୍ଯୁତଃ
ଦ୍ରେସୁର୍ଯୋପରାଗୋତ୍ତ୍ଵାମ୍ ଅଗ୍ନିଃ ପାତାଂ ବ୍ୟପୋହ୍ରତୁ॥୨॥

ଯତ୍ କର୍ମସାକ୍ଷୀ ଲୋକାନାଂ ଯମୋ ମହିଷବାହନଃ
ଦ୍ରେସୁର୍ଯୋପରାଗୋତ୍ତ୍ଵାଂ ଗ୍ରହପାତାଂ ବ୍ୟପୋହ୍ରତୁ॥୩॥

ରକ୍ଷୋଗଣାଧୂପଃ ସାକ୍ଷାତ୍ ପ୍ରଲୟାନଳସନ୍ତିତଃ
ଉଗ୍ରଃ କରାଲୋ ନିର୍ବତ୍ତଃ ଗ୍ରହପାତାଂ ବ୍ୟପୋହ୍ରତୁ॥୪॥

ନାଗପାଶଧରୋ ଦେବତା ସଦା ମକରବାହନଃ
ବୁଶୋ ଜଲଲୋକେଶୋ ଗ୍ରହପାତାଂ ବ୍ୟପୋହ୍ରତୁ॥୫॥

ଯତ୍ ପ୍ରାଣରୂପୋ ଲୋକାନାଂ ବାୟୁଃ କୃଷ୍ଣମୃଗପ୍ରିୟଃ
ଦ୍ରେସୁର୍ଯୋପରାଗୋତ୍ତ୍ଵାଂ ଗ୍ରହପାତାଂ ବ୍ୟପୋହ୍ରତୁ॥୬॥

ଯୋହେଣୀ ନିଧୂପତିର୍ଦେବଃ ଖଞ୍ଚିଶୂଳଧରୋ ବରଃ
ଦ୍ରେସୁର୍ଯୋପରାଗୋତ୍ତ୍ଵଂ କଲୁଷଂ ମେ ବ୍ୟପୋହ୍ରତୁ॥୭॥

ଯୋହେଣୀ ଶୂଳଧରୋ ରୁଦ୍ରଃ ଶଙ୍କରୋ ବୃଷବାହନଃ
ଦ୍ରେସୁର୍ଯୋପରାଗୋତ୍ତ୍ଵଂ ଦୋଷଂ ନାଶ୍ୟତୁ ଦ୍ଵୁତମ୍॥୮॥



ବୈଦିକ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

||ଦାନ-ସଙ୍କଳ୍ପୀ||

ମମୋପାଉ + ପ୍ରୀତ୍ୟେର୍ଥଂ ଗୋଡ୍ରୋଭବସ୍ୟ / ଗୋଡ୍ରୋଭବାୟାଇ ନକ୍ଷତ୍ରେ
 _____ରାଣୀ ଜାତସ୍ୟ / ଜାତୋୟାଇ -ଶର୍ମଣୀ/-ନାମ୍ନୀ/-ନାମ୍ନ୍ୟାଇ ଦ୍ଵ୍ୱୀ-
 ଗ୍ରହଣ-କାଲିକ-ରାଶି-ନକ୍ଷତ୍ରାଦି-ସୁଚିତ୍ତୟୋ ସମାବିତସ୍ୟ ସର୍ବବିଧସ୍ୟ ଅନିଷ୍ଟସ୍ୟ
 ପରିହାରାର୍ଥଂ ଯଥାଶକ୍ତି ହିରଣ୍ୟଦାନଂ କରିଷେୟ|

ହିରଣ୍ୟଗର୍ଭ-ଗର୍ଭସ୍ୱାଂ ହେମବୀଙ୍କଂ ବିଭାବସ୍ୟୋଽ|
 ଅନନ୍ତ-ପୁଣ୍ୟ-ଫଳଦମ୍ ଅତେ ଶାନ୍ତିଂ ପ୍ରୟଙ୍ଗ ମେ||

ଗୋଡ୍ରୋଭବସ୍ୟ / ଗୋଡ୍ରୋଭବାୟାଇ ନକ୍ଷତ୍ରେ ରାଣୀ ଜାତସ୍ୟ
 / ଜାତୋୟାଇ -ଶର୍ମଣୀ/-ନାମ୍ନୀ/-ନାମ୍ନ୍ୟାଇ ଦ୍ଵ୍ୱୀ-ଗ୍ରହଣ-କାଲିକ-ରାଶି-ନକ୍ଷତ୍ରାଦି-
 ସୁଚିତ୍ତୟୋ ସମାବିତସ୍ୟ ସର୍ବବିଧସ୍ୟ ଅନିଷ୍ଟସ୍ୟ ପରିହାରାର୍ଥମ୍ ଇଦ୍ ହିରଣ୍ୟଂ
 ସଦକ୍ଷିଣାକଂ ସତାମ୍ବୁଲଂ କ୍ରାନ୍ତିଶାୟ – ତୁଭ୍ୟମ୍ / ମନସା ଉଦ୍ଧିଷ୍ଟାୟ / ଯଷ୍ଟି କଷ୍ଟେ
 ଚିଦ୍ – ଅହଂ ସମ୍ମଦଦେ ନ ମମ||

||ମୋକ୍ଷ-ସ୍ନାନ-ସଙ୍କଳ୍ପୀ||

ମମୋପାଉ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ଵାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟେର୍ଥଂ ଦ୍ଵ୍ୱୀ-ଗ୍ରହଣ-
 ମୋକ୍ଷ-ସ୍ନାନଂ କରିଷେୟ|



ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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