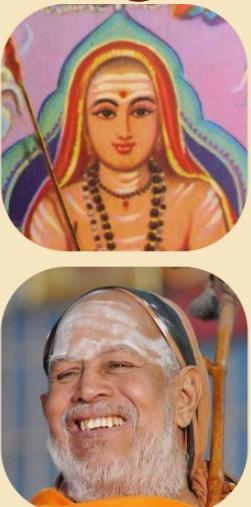


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ଶ୍ରୀ-ବେଦବ୍ୟୋପାଦ ନମ୍ୟ

ଶ୍ରୀମଦ୍-ଆଦ୍ୟ-ଶଙ୍କର-ଉଗବସ୍ତାଦ-ପରମଣାଗଟ-
ମୂଳାମ୍ନାୟ-ସର୍ବଜ୍ଞ-ପୀଠୀ ଶ୍ରୀ-କାଞ୍ଚୀ-କାମକୋଟି-ପୀଠୀ
ଉଗଦ୍ଵୁରୁ-ଶ୍ରୀ-ଶଙ୍କରାଚାର୍ଯ୍ୟ-ସ୍ନାମି-ଶ୍ରୀମଠ-ସଂସ୍କାନମ୍

ଶ୍ରୀମଠୀଯ-ପଞ୍ଚାଙ୍ଗ-ସଦ୍ୟ ବୈଦ୍-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଲନ-ସଭା ୮

॥ ବିଶ୍ୱାବସ୍ଥ-କୁମ-ଫାଲୁନ-ପୂର୍ଣ୍ଣମା - ଛ୍ରେ-ଗ୍ରହଣମା ॥

ରାତ୍ରି-ପୁଷ୍ଟି-(“କେତୁ”)-ଗ୍ରହଣମା | ୩-ମାର୍ଚ୍-2026|

ବୈଦ୍-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଲନ-ସଭା

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ଗ୍ରହଣ-ସମୟାପ କାର୍ଯ୍ୟକ୍ରମଣ୍ଠ | ମାର୍ଚ୍ଚ ୩

ଗ୍ରହଣ-ସ୍ଥର୍ଣ୍ଣ (ଭାରତାର୍ଥ ଅନ୍ୟତ୍ର ଦୃଶ୍ୟ)	15:20	(ପୂର୍ଣ୍ଣମା-ଟିଥୋ)
ଗ୍ରହଣ-ମୋଷ୍ଟ	18:47	(ପ୍ରଥମା-ଟିଥୋ)

ଚନ୍ଦ୍ରଦୟେ 17:13 ପ୍ରଭୁତି *	ଆରମ୍ଭ-ସ୍ଥାନମ୍ବ ପର୍ଵତମ୍ବ ଜପା	(ସଙ୍କ୍ଳପ), (ସଙ୍କ୍ଳପ), (ସଙ୍କ୍ଳପ)
ଉତ୍ତରାଲନମ୍ବ	17:33	ଚନ୍ଦ୍ରଦୟେ ଜାତୀ ଚତ୍ର, ଦାନମ୍ବ (ସଙ୍କ୍ଳପ)
ମୋଷ୍ଟ	18:47	ମୋଷ୍ଟ-ସ୍ଥାନମ୍ବ (ସଙ୍କ୍ଳପ)

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

ପୀତିତାନି ନଷ୍ଟତ୍ରାଣି

ପୂର୍ବ-ଫଳ୍ଗୁନୀୟ, ମଘା, ଉତ୍ତର-ଫଳ୍ଗୁନୀୟ, ପୂର୍ବାଷାଢା, ଅପଭରଣୀ

ପୀତିତାପ ରାଶିଯେ

ଅଧୂକମ୍ବ	ସିଂହାୟ*	କନ୍ୟା	ମକରା	ବୃଷତ୍ତା
ମଧ୍ୟମମ୍ବ	ଧନୁୟ	କୁମାୟ	ମୋଷ୍ଟ	କର୍କଟା

(* = ଗ୍ରହଣକାଲିକମ୍ବ)

(ଶାନ୍ତି-ଶ୍ଵାକାପ)

ଏଷାଂ ରାଶିନାଂ ଶୁଭ-ଫଳମ୍ବ - ଦୁଲା, ବୃଣ୍ଣିକା, ମାନ୍ୟ, ମିଥୁନମ୍ବ।

Contributors

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Translations – English: Brahmashri Dr T Vasudevan, Telugu: Brahmashri Thanjavur Venkatesan, Malayalam: Vidvan Vasudevan Nambudiri, Kannada: Dr Ramprasad, Hindi: Kum Vanchitha Bharanidharan

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.

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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).

⇒ ପ୍ରସାଦୀ

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.

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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

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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 Grahanam or after end of Purnima tithi during a Chandra Grahanam. This seems to be because Krishna Paksha is connected with the pitru-s. However it will not be possible in the case of Surya Grahanam 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 grahanam 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 grahanam occurs during sandhya kala, sandhyavandanam is to be definitely observed even during the grahanam. Arghya is to be given before rise or set of sun and japam is then to be done.

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- 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.

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- 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.

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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.

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ଆମନମ୍ | ଶୁକ୍ଳାମୃତଧରଂ + ଶାନ୍ତଯୋ | ପ୍ରାଣାୟାମଃ |

|| ସ୍ଵର୍ଗକାଳ-ଗ୍ରହଣ ଲଘୁ-ସଙ୍କଳ୍ପ ||

ମମୋପାତ୍ର-ସମସ୍ତ-ଦୁର୍ଚ୍ଛି-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟେର୍ଥଂ ଭାରତ-ବର୍ଷେ

ଉରତ-ଖଣ୍ଡ (_____ -ନଦ୍ୟାଈ _____ ତାର / _____ -ପୁଣ୍ୟ-ତୀର୍ଥେ)

ବିଶ୍ୱାବସ୍ତୁ-ନାମ-ସଂବନ୍ଧରେ ଉତ୍ତରାୟଶେ ଶିଶିର-ରଣ୍ଟୌ କୁମ୍-ଫାଲୁନ-ମାୟେ

କୃଷ୍ଣ-ପକ୍ଷେ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ ଭୌମବାସରଯୁକ୍ତାୟାଂ

ପୂର୍ବଫଳୁନୀ-ନକ୍ଷତ୍ରଯୁକ୍ତାୟାଂ ଧୃତି-ଯୋଗଯୁକ୍ତାୟାଂ ବାଲବ-କରଣଯୁକ୍ତାୟାମ୍

ଏବଂ-ଗୁଣ-ବିଶେଷଣ-ବିଶ୍ୱାବ୍ୟାମ୍ ଅସ୍ୟାଂ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ -

ଦ୍ରୋ-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଲେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନମ୍ ଅହଂ କରିଷେୟ |

|| ଦୀର୍ଘକାଳ-ଗ୍ରହଣ ମହା-ସଙ୍କଳ୍ପ ||

ତଦେବ ଲଗ୍ନଂ ସୁଦିନଂ ତଦେବ ତାରାବଳଂ ଚନ୍ଦ୍ରବଳଂ ତଦେବ |
ବିଦ୍ୟାବଳଂ ଦେବବଳଂ ତଦେବ ଲକ୍ଷ୍ମୀପତ୍ରେର୍ଦ୍ଧୀୟଗଂ ସ୍କରାମି ||

ଅପବିତ୍ରୀଣ ପବିତ୍ରୋ ବା ସର୍ବାବସ୍ଥାଗତୋପି ବା |
ଯଃ ସ୍ତ୍ରୀରେପୁଣ୍ୟରୀକାଷଂ ସ ବାହ୍ୟାଭ୍ୟନ୍ତରୀଣ ଶୁଚିଃ ||

ମାନସଂ ବାଚିକଂ ପାପଂ କର୍ମଣା ସମୁପାର୍ଜିତମ୍ |
ଶ୍ରୀରାମଃ ସ୍ତ୍ରୀରଣେନେବ ବ୍ୟପୋହିତ ନ ସଂଶୟଃ ||
ଶ୍ରୀରାମ ରାମ ରାମ |

ତିଥୁର୍ବିଷ୍ଣୁସ୍ଥା ବାରୋ ନକ୍ଷତ୍ରଂ ବିଷ୍ଣୁରେବ ଚ |
ଯୋଗଶୁ କରଣଂ ଚେବ ସର୍ବଂ ବିଷ୍ଣୁମନ୍ଦଂ ଜଗଦ୍ ||
ଶ୍ରୀହରେ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ |

ମମୋପାତ୍ର-ସମସ୍ତ-ଦୁର୍ଚ୍ଛି-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟେର୍ଥମ୍,

ଶ୍ରୀ-ଉଗବତୀ ବିଷ୍ଣୋଃ ନାରାୟଣସ୍ୟ ଅନ୍ତର୍ନ୍ୟୟା ଅପରିମିତ୍ୟା ଶକ୍ତ୍ୟା
ତ୍ର୍ଯମାଣସ୍ୟ ମହାଜଳୌପ୍ୟସ୍ୟ ମଧ୍ୟେ ପରିଭ୍ରମତାମ୍ ଅନେକକୋଟିବ୍ରହ୍ମାଣ୍ୟାନାମ୍
ଏକତମେ ପୃଥିବୀ-ଅପ-ତେଜୋ-ବାୟୁ-ଆକାଶ-ଅହଙ୍କାର-ମହଦ୍-ଅବ୍ୟକ୍ତୀତି

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

ଆବରଣୌଠ ଆବୃତେ ଅସ୍ତିନ ମହାତି ବ୍ରଦ୍ଧାଶ୍ଚ-କରଣ୍ଟ-ମଧେ ଚତୁର୍ଦ୍ଦଶ-ଭୁବନ-
ଅନ୍ତର୍ଗତେ ଭୂ-ମଣ୍ଡଳେ ଜମ୍ବୁ-ମୁଖ-ଶାକ-ଶାଲ୍ଲି-କୁଣ୍ଡ-କ୍ଲୋଷ୍-ପୁଷ୍ପରାଖ୍ୟ-ସପୁ-
ଦ୍ଵୀପ-ମଧେ ଜମ୍ବୁ-ଦ୍ଵୀପେ ଭାରତ-କିମ୍ବୁରୁଷ-ହରି-ଇଲାବୃତ-ରମ୍ୟକ-ହିରଣ୍ୟ-
କୁରୁ-ଉଦ୍ରାଶ୍ଚ-କେତୁମାଲାଖ୍ୟ-ନର-ବର୍ଷ-ମଧେ ଭାରତ-ବର୍ଷେ ଇନ୍ଦ୍ର-ଚେରୁ-ତାମ୍ର-
ଗଭସ୍ତି-ନାଗ-ସୌମ୍ୟ-ଗନ୍ଧର୍ବ-ଚାରଣ-ଭରତାଖ୍ୟ-ନର-ଖଣ୍ଡ-ମଧେ ଭରତ-ଖଣ୍ଡେ
ସୁମେରୁ-ନିଷଦ୍ଧ-ହେମକୃତ-ହିମାଚଳ-ମାଲ୍ୟବତ୍-ପାରିଯାତ୍ରକ-ଗନ୍ଧମାଦନ-କେଲାସ-
ବିଷ୍ୟାଚଲାଦି-ଅନେକପୁଣ୍ୟଶୈଳାନାଂ ମଧେ ଦଶୁକାରଣ୍ୟ-ଚମ୍ପକାରଣ୍ୟ-
ବିଷ୍ୟାରଣ୍ୟ-ବୀକ୍ଷାରଣ୍ୟ-ଶ୍ରେଷ୍ଠାରଣ୍ୟ-ବେଦାରଣ୍ୟାଦି-ଅନେକପୁଣ୍ୟାରଣ୍ୟାନାଂ ମଧେ
କର୍ମଭୂମୀ ରାମପେତୁକେଦାରଯୋଗ ମଧେ ଭାଗୀରଥୀ-ସମୁନା-ନର୍ମଦା-ତ୍ରିଶେଣୀ-
ମଲାପହାରିଣୀ-ଗୌମେୟ-କୃଷ୍ଣବେଣୀ-ତୁଳଙ୍ଗଉଦ୍ରା-କାର୍ବୋର୍ଦ୍ଦି-ଅନେକପୁଣ୍ୟନଦୀ-
ବିରାଜିତେ ଇନ୍ଦ୍ରପ୍ରସ୍ତୁ-ସମପ୍ରସ୍ତୁ-ଅବନ୍ତିକାପୁରୀ-ହସ୍ତିନାପୁରୀ-ଆୟୋଧ୍ୟାପୁରୀ-ଦ୍ଵାରକା-
ମଥୁରାପୁରୀ-ମାୟାପୁରୀ-କାଞ୍ଚୀପୁରୀ-କାଞ୍ଚୀପୁର୍ବାଦି-ଅନେକପୁଣ୍ୟପୁରୀ-ବିରାଜିତେ

ସକଳ-ଜଗତ୍-ସ୍ରଷ୍ଟୁଃ ପରାର୍ଧଦ୍ଵୟ-ଜୀବିନୀଃ ବ୍ରଦ୍ଧାଶ୍ଚ ଦ୍ଵିତୀୟ-ପରାର୍ଧେ ପଞ୍ଚାଶଦ୍-
ଅବାଦୀ ପ୍ରଥମେ ବର୍ଷେ ପ୍ରଥମେ ମାସେ ପ୍ରଥମେ ପକ୍ଷେ ପ୍ରଥମେ ଦିବ୍ସେ
ଅନ୍ତି ଦ୍ଵିତୀୟେ ଯାମେ ତୃତୀୟେ ମୁହଁଟେ ସ୍ଵାୟମୁବ-ସ୍ଵାରୋଚିଷ-ଉତ୍ତମ-ତାମସ-
ରୈବତ-ଚାଷ୍ଟାଖ୍ୟେଷୁ ଷଟ୍ଟ ମନୁଷୁ ଅତୀତେଷୁ ସପ୍ତମେ ଶୈଷସ୍ତ-ମନ୍ଦିରରେ
ଅଷ୍ଟାବିଂଶତିମେ କଲିଯୁଗେ ପ୍ରଥମେ ପାଦେ ଅସ୍ତିନ ବର୍ତ୍ତମାନେ ବ୍ୟାବହାରିକାଣାଂ
ପ୍ରଭବାଦୀନାଂ ଷଷ୍ଠୀୟାପ ସଂବସ୍ତରାଣାଂ ମଧେ

ବିଶ୍ୱାବସ୍ଥୁ-ନାମ-ସଂବସ୍ତରେ ଉତ୍ତରାୟଣେ ଶିଶିର-ରଟୋ କୁମ-ଫାଲୁନ-ମାସେ
କୃଷ୍ଣ-ପକ୍ଷେ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ ଭୌମବାସରଯୁକ୍ତାୟାଂ ପୂର୍ବଫଳୁନୀ-ନଷ୍ଟତ୍ର-
ଯୁକ୍ତାୟାଂ ଧୃତି-ଯୋଗଯୁକ୍ତାୟାଂ ବାଲବ-କରଣଯୁକ୍ତାୟାମ୍ ଏବଂ-ଗୁଣ-ବିଶେଷଣ-
ବିଶ୍ୱାବ୍ୟାମ୍ ଅସ୍ୟାଂ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ -

ଅନାଦି-ଅବିଦ୍ୟା-ବାସନ୍ୟା ପ୍ରବର୍ତ୍ତମାନେ ଅସ୍ତିନ ମହାତି ସଂପାରଚକ୍ରୀ
ବିଟ୍ରୋଭିତ୍ରୀଃ କର୍ମଗତିଭିତ୍ରୀ ବିଟ୍ରୋସୁ ଯୋନିଷୁ ପୁନୀପୁନୀଃ ଅନେକଧା ଜନିତ୍ରା କେନାପି
ପୁଣ୍ୟକର୍ମ-ବିଶେଷଣ ଇଦାନୀନ୍ତର-ମାନୁଷ-ଦ୍ଵିଜଜନ୍ମ-ବିଶେଷଂ ପ୍ରାପ୍ତୁବତ୍ରୀ ମମ -

ଜନ୍ମାଭ୍ୟାସାତ୍ ଜନ୍ମପ୍ରଭୃତି ଏତତ୍-କଷଣ-ପର୍ଯ୍ୟନ୍ତଂ ବାଲେୟ କୌମାରେ ଯୌବନେ
ମଧ୍ୟମେ ବୟସି ବାର୍ଧକେ ତ ଜାଗୃତ୍-ସ୍ଵପ୍ନ-ସୁଷ୍ପୁତ୍ର-ଅବସ୍ଥାସୁ ମନୋ-ବାକ୍-କାୟାଖ୍ୟ-

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

ତ୍ରିକରଣଚେଷ୍ଟ୍ୟା କର୍ମନ୍ତିଯ-ଜ୍ଞାନେନ୍ତିଯ-ବ୍ୟାପାରେଁ୫ ସମାବିତାନାମ୍ ଇହ ଜନ୍ମନି ଜନ୍ମାନ୍ତରେ ଚ ଜ୍ଞାନାଜ୍ଞାନ-କୃତାନାଂ ମୀହାପାତକାନାଂ ମହାପାତକ-ଆନୁମନ୍ତ୍ରାଦୀନାଂ ସମପାତକାନାମ୍ ଉପପାତକାନାଂ ମଲିନୀକରଣାନାଂ ଗର୍ହ୍ୟଧନ-ଆଦାନ-ଉପଜୀବନାଦୀନାମ୍ ଅପାତ୍ରୀକରଣାନାଂ ଜାତିଭ୍ରଂଶକରାଣାଂ ବିହିତକର୍ମତ୍ୟୋଗ-ନିନ୍ଦିତସେମାଚରଣାଦୀନାଂ ଜ୍ଞାନଟେ ସକୃତ୍ କୃତାନାମ୍ ଅଜ୍ଞାନଟେ ଅସକୃତ୍ କୃତାନାଂ ସର୍ବେଷାଂ ପାପାନାଂ ସଦ୍ୟୈ ଅପନୋଦନାର୍ଥଂ -

ମହାଗଣପତ୍ୟାଦି-ସମସ୍ତ-ବୈଦିକ-ଦେବତା-ସନ୍ତିଥୌ (—-ନଦ୍ୟୀଏ ପୂର୍ବ / ଦକ୍ଷିଣୀ / ପଶ୍ଚିମୀ / ଉତ୍ତରରେ ତୀରେ / —-ପୁଣ୍ୟ-ତୀର୍ଥୀ) ଦ୍ଵେ-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଳେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ଥାନମ୍ ଅହ୍ନଂ କରିଷେୟ | (ଅପ ଉପସ୍ଥିତ୍ୟା)

ଗଙ୍ଗା ଗଙ୍ଗେତି ଯୋ ବୁଯାଦେୟାଜନାନାଂ ଶଟେରପି
ମୁଣ୍ଡେତେ ସର୍ବପାପେତ୍ରେୟା ବିଷ୍ଣୁଲୋକଂ ସ ଗଛୁଟି ||

ଗଙ୍ଗେ ଚ ଯମୁନେ ଟେବ ଗୋଦାବରି ସରସ୍ତି
ନର୍ମଦେ ସିନ୍ଧୁ କାବେରି ଜଳେଷ୍ଟିନ୍ ସନ୍ତିଧିଂ କୁରୁ ||

ଅଟିକୁର ମହାକାୟ କଞ୍ଚାନ୍ତୁଦେହନୋପମା
ତୈରବାୟ ନମସ୍କାର୍ୟମ୍ ଅନୁଜ୍ଞାଂ ଦାତୁମ୍ ଅର୍ହସି ||

(ପ୍ରୋକ୍ଷଣ-ମନ୍ତ୍ରୀଏ/ସ୍ଥାନ-ମନ୍ତ୍ରୀଏ)

(ସ୍ଥାନ୍ତା ବସ୍ତ୍ରେ ଧୃତା କୁଳାଟୋରବ୍ରତ୍ ପୁଣ୍ୟଧାରଣଂ ଚ କୃତ୍ରା ଆମେୟ ଜପଂ କୁର୍ଯ୍ୟାତ୍)

||ତର୍ପଣ-ସଙ୍କଳ୍ପୀ||

ଅପବିତ୍ରୀଏ ପବିତ୍ରୋ ବା + ପୁଣ୍ୟତିଥୌ

(ପ୍ରାଚୀନାବୀତୀ) ଗୋତ୍ରାଶାମ୍ + ପୁଣ୍ୟତିଥୌ

ଦ୍ଵେ-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଳେ ବର୍ତ୍ତନ୍ତ୍ୟ-ପିତୃନ୍ ଉଦ୍‌ଦିଶ୍ୟ ତିଲ-ତର୍ପଣଂ କରିଷେୟ |

||ଗ୍ରହଣ-ପରିହାରୀ||

ପୀତିତାନି ନଷ୍ଟତ୍ରାଣି

ପୂର୍ବ-ଫଳୁନୀ*, ମଘା, ଉତ୍ତର-ଫଳୁନୀ, ପୂର୍ବାଷାଢା, ଅପଭରଣୀ
ପୀତିତାଇ ରାଶିଯୀ

ଅଧୂକମ୍	ସିଂହୀ*	କନ୍ୟା	ମକରୀ	ବୃଷତୀ
ମଧ୍ୟମମ୍	ଧନୁ	କୁମୀ	ମେଷ	କର୍ତ୍ତା

(* = ଗ୍ରହଣକାଲିକମ୍)

ଇଦ୍ରୋଧନଲୋ ଦଶୁଧରଣ୍ଟ ରକ୍ଷଣୀ ପ୍ରାଚେତେଯୋ ବାୟୁ-କୁଦେର-ଶର୍ଵାଇ|
ମଞ୍ଜୁନ୍ତି-ରକ୍ଷେ ମମ ରାଶି-ସଂସ୍କ୍ରେ ଚନ୍ଦ୍ରାପରାଗାଂ ଶମୟନ୍ତ୍ର ସର୍ବେ||

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-ସ୍ଥାନମ୍||

ଯୋଧ୍ୟୌ ବଜ୍ରଧରୋ ଦେବୀ ଆଦିତ୍ୟାନାଂ ପ୍ରଭୁମୁଖେ|
ସହସ୍ରନୟନୀ ଶକ୍ତି ଗ୍ରହପୀତାଂ ବ୍ୟପୋହ୍ରତ୍ବୁ||୧||

ମୁଖଂ ଯଃ ସର୍ବଦେବାନାଂ ସପ୍ରାଚିରମିତ୍ର୍ୟୁତିଃ|
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋତ୍ତ୍ରାମ୍ ଅଗ୍ନିଃ ପୀତାଂ ବ୍ୟପୋହ୍ରତ୍ବୁ||୨||

ଯଃ କର୍ମସାକ୍ଷୀ ଲୋକାନାଂ ଯମୋ ମହିଷବାହନୀ|
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋତ୍ତ୍ରାଂ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହ୍ରତ୍ବୁ||୩||

ରକ୍ଷୋଗଣାଧୂପଃ ସାକ୍ଷାତ୍ ପ୍ରଲୟାନଳସନ୍ତିଭଃ|
ଉଗ୍ରଃ କରାଲୋ ନିର୍ବତ୍ତିଃ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହ୍ରତ୍ବୁ||୪||

ରେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

ନାଗପାଶଧରୋ ଦେବେ ସଦା ମକରବାହନୀତି
ବୁଶୋ ଜଲଲୋକେଶୋ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୫॥

ସ୍ଵାପୁଣ୍ୟରୁପୋ ଲୋକାନାଂ ବାୟୁଃ କୃଷ୍ଣମୃଗପ୍ରିୟଃ
ଦ୍ରେସ୍ଵୀର୍ଯ୍ୟାପରାଗୋତ୍ତାଂ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୬॥

ଯୋହସୌ ନିଧୂପଟିର୍ଦେବେ ଖଞ୍ଚଶୂଳଧରୋ ବରେ
ଦ୍ରେସ୍ଵୀର୍ଯ୍ୟାପରାଗୋତ୍ତାଂ କଲୁଷଂ ମେ ବ୍ୟପୋହତୁ॥୭॥

ଯୋହସୌ ଶୂଳଧରୋ ରୁଦ୍ରେ ଶଙ୍କରୋ ବୃଷବାହନୀତି
ଦ୍ରେସ୍ଵୀର୍ଯ୍ୟାପରାଗୋତ୍ତାଂ ଦୋଷଂ ନାଶ୍ୟତୁ ଦୁଷ୍ମି॥୮॥



॥ଦାନ-ସଙ୍କଳ୍ପୀ ॥

ମମୋପାଉ + ପ୍ରୀତ୍ୟଥଂ _____ ଗୋତ୍ରୋଭବସ୍ୟ / ଗୋତ୍ରୋଭବାୟାଃ _____ ନକ୍ଷତ୍ରେ
_____ ରାଶୀ ଜାତସ୍ୟ / ଜାତୋୟାଃ _____ -ଶର୍ମଣୀଃ/-ନାମ୍ନାଃ/-ନାମ୍ନ୍ୟାଃ ଦ୍ରେ-
ଗ୍ରହଣ-କାଲିକ-ରାଶି-ନକ୍ଷତ୍ରାଦି-ସୂଚିତଯୋ ସମାବିଷ୍ଟସ୍ୟ ସର୍ବବିଧସ୍ୟ ଅନିଷ୍ଟସ୍ୟ
ପରିହାରାର୍ଥଂ ଯଥାଶକ୍ତି ହିରଣ୍ୟଦାନଂ କରିଷେୟ ।

ହିରଣ୍ୟଗର୍ଭ-ଗର୍ଭସ୍ତୁଂ ହେମବୀଙ୍କଂ ବିଭାବସ୍ୟୋଽ ।
ଅନନ୍ତ-ପୁଣ୍ୟ-ଫଳଦମ୍ ଅତେ ଶାନ୍ତିଂ ପ୍ରୟଜ୍ଞ ମେ ॥

ଗୋତ୍ରୋଭବସ୍ୟ / ଗୋତ୍ରୋଭବାୟାଃ _____ ନକ୍ଷତ୍ରେ _____ ରାଶୀ ଜାତସ୍ୟ
/ ଜାତୋୟାଃ _____ -ଶର୍ମଣୀଃ/-ନାମ୍ନାଃ/-ନାମ୍ନ୍ୟାଃ ଦ୍ରେ-ଗ୍ରହଣ-କାଲିକ-ରାଶି-ନକ୍ଷତ୍ରାଦି-
ସୂଚିତଯୋ ସମାବିଷ୍ଟସ୍ୟ ସର୍ବବିଧସ୍ୟ ଅନିଷ୍ଟସ୍ୟ ପରିହାରାର୍ଥମ୍ ଇଦଂ ହିରଣ୍ୟଂ
ସଦକୁଣ୍ଠାକଂ ସତାମୂଳଂ ବ୍ରାହ୍ମଣାୟ – ତୁଭ୍ୟମ୍ / ମନସା ଉଦ୍ଧିଷ୍ଟାୟ / ଯଦ୍ଵୀ କର୍ମୀ
ଦିଦି – ଅହ୍ରଂ ସମ୍ପଦଦେ ନ ମମ ॥

॥ମୋଷ-ସ୍ନାନ-ସଙ୍କଳ୍ପୀ ॥

ମମୋପାଉ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟଥଂ ଦ୍ରେ-ଗ୍ରହଣ-
ମୋଷ-ସ୍ନାନଂ କରିଷେୟ ।



ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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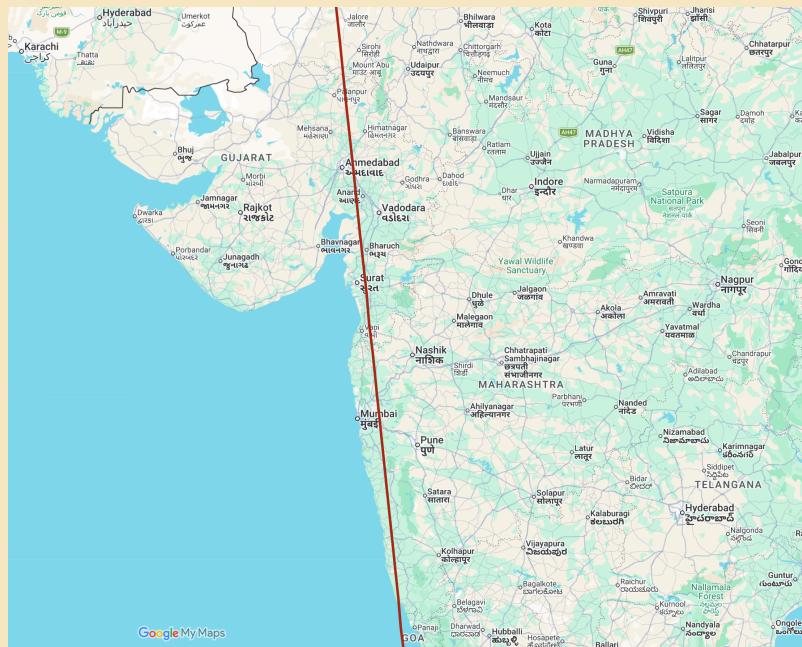
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Grahanam timing for various places in Prachina Bharat



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.

ଦେବ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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