

Need to use a proper script for Samskritam

Even though Bhagavan understands all languages, the power of our Bharatiya languages cannot be matched in expressing our cultural values especially when rising to the plane of conversing with Bhagavan. Of them, the Samskrita bhasha is special in that it is pan-Bharatiya. Hence **our scriptures, anushtana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.**

We know that in Samskritam, especially for **anushtanam, sound/pronunciation is important.** Therefore one should **write and read sankalpa shloka-s etc for anushtanam in an appropriate script** which is capable of distinguishing all the sounds of Samskritam.

Now the Latin (English) script was evolved for other languages, and we all know the difficulty of correlating spelling and pronunciation even in English. Further, **more letters are required to write Samskritam** than English as there are more sounds in it. However, since Latin script is widely known, scholars felt it useful to create a **Latin-based transliteration system for Samskritam.**

In such a system, Latin letters which may be casually applied to different sounds need to be **differentiated.** For instance in Rama the first or second “a” may denote a long sound. This is differentiated as Rāma or Ramā. Similarly, other marks called diacritics are used to differentiate sounds as in āā īī ūū ṛṛ ḷḷ ṁṁ ḥḥ ṇṇ ṭṭ ḍḍ ṣṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, ṭ/ṭh, ḍ/ḍh, t/th, d/dh, p/ph, b/bh.

However, a system is useful only if followed correctly. **If diacritics or added h-s are ignored and we do not read with the intended pronunciation, then the transliteration is no longer useful for its intended purpose.** It is very easy to ignore diacritics as they are not in daily use. It would then have altogether been better to use a script which actually has different symbols for the sounds.

Therefore **it is strongly recommended to learn a Bharatiya script** like Devanagari, Grantha, Telugu, Kannada etc **which has clearly different letters to denote the various sounds.** Our documents are published in many such scripts.

However, with a view to help people who are not able to immediately learn such scripts, we are now publishing documents in Latin transliteration as well as per the system called International Alphabet of Sanskrit Transliteration (IAST). For the above reasons, people should use these as a temporary measure till they learn a Bharatiya script.

The Samskrita varnamala in IAST is given below with Devanagari equivalents:

a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ॠ, ṝ ॡ, ḷ ॢ, ḹ ॣ

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ṇa ञ

ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-vedavyāsāya namaḥ

śrīmad-ādyā-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajña-pīṭhaṃ
śrī-kāñcī-kāmakoti-pīṭhaṃ jagadguru-śrī-
śaṅkarācārya-svāmi-śrīmaṭha-saṁsthānam

śrīmaṭhīya-pañcāṅga-sadaḥ
veda-dharma-śāstra-paripālana-sabhā ca

|| viśvāvasu-siṃha-bhādrapada-pūrṇimā –
candra-grahaṇam||

rāhu-mukha-grastam| 7-sepṭambar-2025 astamayāt param|

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grahaṇa-samayāḥ (bhārate sarvatra) kāryakramaśca | septāmbar 07 – 08

sparśaḥ	21:57	ārambha-snānam (saṅkalpaḥ), tarpaṇam (saṅkalpaḥ), japaḥ
nimīlanam	23:01	
madhyam	23:42	
unmīlanam	00:23 (apararātre)	dānam (saṅkalpaḥ)
mokṣaḥ	01:26 (apararātre)	mokṣa-snānam (saṅkalpaḥ)

nimīlanam = grahaṇa-pūrṇatā-ārambhaḥ, unmīlanam = grahaṇa-pūrṇatā-samāptiḥ

grahaṇa-pramāṇam – pūrṇam

pīditāni nakṣatrāṇi				
pūrva-proṣṭhapadā*, śatabhiṣak, uttara-proṣṭhapadā, punarvasuḥ, viśākhā (prācīna-vākya-gaṇita-drṣṭyā imāni api – śatabhiṣak, śraviṣṭhā, ārdrā, svātī)				
pīditāḥ rāśayaḥ				
adhikam	kumbhaḥ*	mīnaḥ	kaṭakaḥ	vṛścikaḥ
madhyamam	mithunam	siṃhaḥ	tulā	makaraḥ

(* = grahaṇakālikam)

(śānti-ślokāḥ)

eṣāṃ rāśīnāṃ śubha-phalam – meṣaḥ, vṛṣabhaḥ, kanyā, dhanuḥ|

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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 (Akhandā) 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 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).

⇒ prayogaḥ

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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 anushtanam.

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 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

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that were kept separately.

Grahana 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 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 'suddhi' 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 shrad-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.

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- In grahana punya kala, all water is equal to Ganga for snanam and anushtanam. 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.
- 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 punya kalam is only after the rise of sun or moon. In the case of grasta astamanam, the punya kalam 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 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 anushtana, traditional times are to be taken.

||grahaṇa-ārambha-snāna-saṅkalpaḥ||

ācamanam| śuklāmbaṛadharaṃ + śāntaye| prāṇāyāmaḥ|

tadeva lagnaṃ sudinaṃ tadeva tārābalaṃ candrabalaṃ tadeva|
vidyābalaṃ daivabalaṃ tadeva lakṣmīpateraṅghriyugaṃ smarāmi||

apavitraḥ pavitro vā sarvāvasthāgato'pi vā|
yaḥ smaretpuṇḍarīkākṣaṃ sa bāhyābhyantaraḥ śuciḥ||

mānaṣaṃ vācikaṃ pāpaṃ karmaṇā samupārjitaṃ|
śrīrāmaḥ smaraṇenaiva vyapohati na saṃśayaḥ||

śrīrāma rāma rāma|

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tithirviṣṇustathā vāro nakṣatram viṣṇureva ca|
yogaśca karaṇam caiva sarvaṁ viṣṇumayaṁ jagat||
śrīhare govinda govinda govinda|

mamopātta-samasta-durita-kṣaya-dvārā śrīparameśvara-prītyartham,
śrī-bhagavataḥ viṣṇoḥ nārāyaṇasya acintyayā aparimitayā śaktyā
bhriyamāṇasya mahājalaughasya madhye paribhramatām **aneka-**
koṭībrahmāṇḍānām **ekatame** pṛthivī-ap-tejo-vāyu-ākāśa-ahaṅkāra-
mahad-avyaktaiḥ āvaraṇaiḥ āvrte asmin mahati brahmāṇḍa-karaṇḍa-
madhye caturdaśa-bhuvana-antargate bhū-maṇḍale jambū-plakṣa-śāka-
śālmali-kuśa-krauñca-puṣkarākhyā-sapta-dvīpa-madhye **jambū-dvīpe**
bhārata-kimpuruṣa-hari-ilāvṛta-ramyaka-hiraṇmaya-kuru-bhadrāśva-
ketumālākhyā-nava-varṣa-madhye **bhārata-varṣe** indra-ceru-tāmra-
gabhasti-nāga-saumya-gandharva-cāraṇa-bharatākhyā-nava-khaṇḍa-
madhye **bharata-khaṇḍe** sumeru-niṣada-hemakūṭa-himācala-mālyavat-
pāriyātraka-gandhamādana-kailāsa-vindhyācalādi-**anekapūṇyāśailānām**
madhye daṇḍakāraṇya-campakāraṇya-vindhyāraṇya-vīkṣāraṇya-
śvetāraṇya-vedāraṇyādi-**anekapūṇyāraṇyānām** **madhye** karmabhūmau
rāmaśetukedārayoḥ **madhye** bhāgīrathī-yamunā-narmadā-trivenī-
malāpahāriṇī-gautamī-kṛṣṇavenī-tuṅgabhadra-kāveryādi-**anekapūṇya-**
nadī-virājite indraprastha-yamaprastha-avantikāpurī-hastināpurī-
ayodhyāpurī-dvārakā-mathurāpurī-māyāpurī-kāśīpurī-kāñcīpurīyādi-
anekapūṇyapurī-virājite –

sakala-jagat-sraṣṭuḥ parārdhadvaya-jīvaṇaḥ **brahmaṇaḥ** **dvitīya-**
parārdhe pañcāśad-abdāḍau prathame varṣe prathame māse prathame
pakṣe prathame divase ahni dvitīye yāme tṛtīye muhūrte svāyambhuva-
svārociṣa-uttama-tāmasa-raivata-cākṣuṣākhyeṣu ṣaṭsu manuṣu atīteṣu
saptame **vaivasvata-manvantare** aṣṭāviṃśatitame kaliyuge prathame pāde
asmin vartamāne vyāvahārikāṇām prabhavādīnām ṣaṣṭyāḥ saṁvatsarāṇām
madhye

viśvāvasu-nāma-saṁvatsare dakṣiṇāyane varṣa-ṛtau siṁha-bhādrapada-

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māse śukla-pakṣe(23:38)/kṛṣṇa-pakṣe paurṇamāsyām(23:38)/prathamāyām
śubha-tithau bhānuvāsarayuktāyām pūrvaproṣṭhapadā-nakṣatrayuktāyām
dhṛti-yogayuktāyām bava-karaṇa (23:38; bālava-karaṇa)yuktāyām evaṃ-
guṇa-viśeṣaṇa-viśiṣṭāyām asyām paurṇamāsyām(23:38)/prathamāyām
śubhatithau –

anādi-avidyā-vāsanayā pravartamāne asmin mahati saṃsāracakre
vicitrābhiḥ karmagatibhiḥ vicitrāsu yoniṣu punaḥpunaḥ anekadhā janitvā
kenāpi puṇyakarma-viśeṣeṇa idānīntana-mānuṣa-dvijajanma-viśeṣaṃ
prāptavataḥ mama –

janmābhyāsāt janmaprabhṛti etat-kṣaṇa-paryantaṃ bālye kaumāre yau-
vane madhyame vayasi vārdhake ca jāgṛt-svapna-suṣupti-avasthāsu mano-
vāk-kāyākhyā-trikaraṇaceṣṭayā karmendriya-jñānendriya-vyāpāraiḥ
sambhāvitānām iha janmani janmāntare ca jñānājñāna-kṛtānām mahāpā-
takānām mahāpātaka-anumantṛtvādīnām samapātakānām upapātakānām
malinīkaraṇānām garhyadhana-ādāna-upajīvanādīnām apātrikaraṇānām
jātibhramśakarāṇām vihitakarmatyāga-ninditasamācaraṇādīnām jñānataḥ
sakṛt kṛtānām ajñānataḥ asakṛt kṛtānām sarveṣāṃ pāpānām sadyaḥ
apanodanārthaṃ –

mahāgaṇapatyādi-samasta-vaidika-devatā-sannidhau (____-nadyāḥ
pūrve / dakṣiṇe / paścime / uttare tīre / ____-puṇya-tīrthe) candra-
grahaṇa-puṇya-kāle grahaṇa-ārambha-snānam ahaṃ kariṣye| (apa
upaspr̥śya|)

gaṅgā gaṅgeti yo brūyādyojanānām śatairapi|
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati||
gaṅge ca yamune caiva godāvari sarasvati|
narmade sindhu kāveri jale'smin sannidhiṃ kuru||
atīkrūra mahākāya kalpāntadahanopama|
bhairavāya namastubhyam anujñāṃ dātum arhasi||

(prokṣaṇa-mantrāḥ/snāna-mantrāḥ)

(śrīvātvā vastraṃ dhṛtvā kulācāravat puṇḍradhāraṇaṃ ca kṛtvā ācamya japam kuryāt|)

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||tarpaṇa-saṅkalpaḥ||

apavitraḥ pavitro vā + puṇyatithau
 (prācīnāvītī) gotrāṇām + puṇyatithau
 candra-grahaṇa-puṇya-kāle vargadvaya-pitṛṇ uddiśya tila-tarpaṇam kar-
 iṣye|

||grahaṇa-parihāraḥ||

pīditāni nakṣatrāṇi

pūrva-proṣṭhapadā*, śatabhiṣak, uttara-proṣṭhapadā, punarvasuḥ, viśākhā

(prācīna-vākya-gaṇita-drṣṭyā imāni api – śatabhiṣak, śraviṣṭhā, ārdrā, svātī)

pīditāḥ rāśayaḥ

adhikam	kumbhaḥ*	mīnaḥ	kaṭakaḥ	vṛścikaḥ
madhyamam	mithunam	siṃhaḥ	tulā	makaraḥ

(* = grahaṇakālikam)

indro'nalo daṇḍadharaśca rakṣaḥ prācetaso vāyu-kubera-śarvāḥ|
 majjanma-rkṣe mama rāśi-saṁsthe candroparāgaṁ śamayantu sarve||

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 dakṣiṇa.

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

||parihāra-stotram||

yo'sau vajradharo devaḥ ādityānāṃ prabhurmataḥ |
sahasranayanah śakraḥ grahapīḍāṃ vyapohatu ||1||

mukhaṃ yaḥ sarvadevānāṃ saptārciramitadyutiḥ |
candrasūryoparāgotthāṃ agniḥ pīḍāṃ vyapohatu ||2||

yaḥ karmasākṣī lokānāṃ yamo mahiṣavāhanah |
candrasūryoparāgotthāṃ grahapīḍāṃ vyapohatu ||3||

rakṣogaṇādhipaḥ sākṣāt pralayānalasannibhaḥ |
ugraḥ karālo nirṛtiḥ grahapīḍāṃ vyapohatu ||4||

nāgapāśadharo devaḥ sadā makaravāhanah |
varuṇo jalalokeśo grahapīḍāṃ vyapohatu ||5||

yaḥ prāṇarūpo lokānāṃ vāyuḥ kṛṣṇamṛgapriyah |
candrasūryoparāgotthāṃ grahapīḍāṃ vyapohatu ||6||

yo'sau nidhipatirdevaḥ khaḍgaśūladharo varah |
candrasūryoparāgotthāṃ kaluṣaṃ me vyapohatu ||7||

yo'sau śūladharo rudraḥ śaṅkaro vṛṣavāhanah |
candrasūryoparāgotthāṃ doṣaṃ nāśayatu drutam ||8||



||dāna-saṅkalpah||

mamopātta + prītyartham ____gotrodbhavasya / gotrodbhavāyāḥ
____nakṣatre ____rāśau jātasya / jātāyāḥ ____śarmaṇah/-nāmnaḥ/-
nāmnyāḥ candra-grahaṇa-kālīka-rāśi-nakṣatrādi-sūcitātayā sambhāvitasya
sarvavidhasya aniṣṭasya parihārārtham yathāśakti hiraṇyadānam kariṣye |

hiraṇyagarbha-garbhaṣṭham hemabījam vibhāvasoḥ |
ananta-puṇya-phaladam ataḥ śāntim prayaccha me ||

____gotrodbhavasya / gotrodbhavāyāḥ ____nakṣatre ____rāśau jātasya
/ jātāyāḥ ____śarmaṇah/-nāmnaḥ/-nāmnyāḥ candra-grahaṇa-kālīka-
rāśi-nakṣatrādi-sūcitātayā sambhāvitasya sarvavidhasya aniṣṭasya

veda-dharma-śāstra-paripālana-sabhā

parihārārtham idaṃ hiraṇyaṃ sadakṣiṇākam satāmbūlam brāhmaṇāya —
tubhyam / manasā uddiṣṭāya / yasmai kasmai cid — ahaṃ sampradade na
mama||

||mokṣa-snāna-saṅkalpaḥ||

mamopātta-samasta-durita-kṣaya-dvārā śrīparameśvara-prītyartham
candra-grahaṇa-mokṣa-snānam kariṣye|

