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ଜୟ ଜୟ ଶଙ୍କର



ଶ୍ରୀ-ବେଦବ୍ୟାସାୟ ନମଃ

ଶ୍ରୀମଦ୍-ଆଦ୍ୟ-ଶଙ୍କର-ଭଗବତ୍ପାଦ-ପରମ୍ପରାଗତ-
ମୂଳାମ୍ବାୟ-ସର୍ବଜ୍ଞ-ପୀଠଂ ଶ୍ରୀ-କାଞ୍ଚୀ-କାମକୋଟି-ପୀଠଂ
ଜଗନ୍ନାଥ-ଶ୍ରୀ-ଶଙ୍କରାଚାର୍ଯ୍ୟ-ସ୍ୱାମି-ଶ୍ରୀମଠ-ସଂସ୍ଥାନମ୍

ଶ୍ରୀମଠୀୟ-ପଞ୍ଚାଙ୍ଗ-ସଦୃଶ ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା ଚ

॥ ବିଶ୍ୱାବସୁ-କୁମ୍ଭ-ପାଲ୍ଲବ-ପୂର୍ଣ୍ଣିମା - ଚନ୍ଦ୍ର-ଗ୍ରହଣମ୍ ॥

ରାହୁ-ପୁଷ୍କ-("କେତୁ"-)ଗ୍ରସ୍ତମ୍ 3-ମାର୍ଚ୍ଚ-2026

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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ଗ୍ରହଣ-ସମୟାଃ କାର୍ଯ୍ୟକ୍ରମଣ୍ଡୁ | ମାର୍ଚ୍ଚ ୩

ସ୍ପର୍ଶ	21:57	ଆରମ୍ଭ-ସ୍ନାନମ୍ (ସଙ୍କଳ୍ପ), ତର୍ପଣମ୍ (ସଙ୍କଳ୍ପ), ଜପଃ
ନିମୀଳନମ୍	16:34*	
ମଧ୍ୟମ୍	17:03*	
ଉନ୍ନୀଳନମ୍	17:33*	ଦାନମ୍ (ସଙ୍କଳ୍ପ)
ମୋକ୍ଷ	18:47	ମୋକ୍ଷ-ସ୍ନାନମ୍ (ସଙ୍କଳ୍ପ)

ନିମୀଳନମ୍ = ଗ୍ରହଣ-ପୂର୍ଣ୍ଣତା-ଆରମ୍ଭ, ଉନ୍ନୀଳନମ୍ = ଗ୍ରହଣ-ପୂର୍ଣ୍ଣତା-ସମାପ୍ତି

ଗ୍ରହଣ-ପ୍ରମାଣମ୍ - ପୂର୍ଣ୍ଣମ୍

ପୀଠିତାନି ନକ୍ଷତ୍ରାଣି				
ପୂର୍ବ-ପ୍ରୋକ୍ଷପଦା*, ଶତଭିଷକ୍, ଉତ୍ତର-ପ୍ରୋକ୍ଷପଦା, ପୁନର୍ବସୁ, ବିଶାଖା (ପ୍ରାଚୀନ-ବାକ୍ୟ-ଗଣିତ-ଦୃଷ୍ଟ୍ୟା ଲମାନି ଅପି - ଶତଭିଷକ୍, ଶ୍ରବିଷ୍ଟା, ଆର୍ଦ୍ରା, ସ୍ବାତୀ)				
ପୀଠିତାଃ ରାଶୟଃ				
ଅଧିକମ୍	କୁମ୍ଭଃ*	ମୀନଃ	କଟକଃ	ବୃଶ୍ଚିକଃ
ମଧ୍ୟମମ୍	ମିଥୁନମ୍	ସିଂହଃ	ତୁଲା	ମକରଃ

(* = ଗ୍ରହଣକାଳିକମ୍)

(ଶାନ୍ତି-ଶ୍ଳୋକାଃ)

ଏଷାଂ ରାଶୀନାଂ ଶୁଭ-ଫଳମ୍ - ମେଷଃ, ବୃଷଭଃ, କନ୍ୟା, ଧନୁଃ|

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 (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).

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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 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 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.

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- 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 moksha 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.

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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 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.

॥ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନ-ସଙ୍କଳ୍ପ॥

ଆମେନମ୍ | ଶୁକ୍ଳାମ୍ବରଧରଂ + ଶାନ୍ତଯେ | ପ୍ରାଣାୟାମଃ |

॥ ସ୍ଵଚ୍ଛକାଳ-ଗ୍ରହଣେ ଲଘୁ-ସଙ୍କଳ୍ପଃ ॥

ମମୋପାତ୍ତ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ଵାରା ଶ୍ରୀପରମେଶ୍ଵର-ପ୍ରୀତ୍ୟର୍ଥଂ ଭାରତ-ବର୍ଷେ
ଭରତ-ଖଣ୍ଡେ (____-ନଦ୍ୟାଃ ____ ତୀରେ / ____-ପୁଣ୍ୟ-ତୀର୍ଥେ)

ବିଶ୍ଵାବସୁ-ନାମ-ସଂବତ୍ସରେ ଉତ୍ତରାୟଣେ ଶିଶିର-ରତୌ କୁମ୍ଭ-ଫାଲ୍ଗୁନ-ମାସେ
କୃଷ୍ଣ-ପକ୍ଷେ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ ଭୌମବାସରଯୁକ୍ତାୟାଂ

ପୂର୍ବଫାଲ୍ଗୁନୀ-ନକ୍ଷତ୍ରଯୁକ୍ତାୟାଂ ଧୃତି-ଯୋଗଯୁକ୍ତାୟାଂ ବାଲବ-କରଣଯୁକ୍ତାୟାମ୍
ଏବଂ-ଗୁଣ-ବିଶେଷଣ-ବିଶିଷ୍ଟାୟାମ୍ ଅସ୍ୟାଂ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ -

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ଚନ୍ଦ୍ର-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଳେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନମ୍ ଅହଂ କରିଷ୍ୟାମ୍
 || ଦୀର୍ଘକାଳ-ଗ୍ରହଣେ ମହା-ସଙ୍କଳ୍ପଃ ||

ତଦେବ ଲଗ୍ନଂ ସୁଦିନଂ ତଦେବ ତାରାବଳଂ ଚନ୍ଦ୍ରବଳଂ ତଦେବ
 ବିଦ୍ୟାବଳଂ ଦୈବବଳଂ ତଦେବ ଲକ୍ଷ୍ମୀପତେରଞ୍ଜୟିତୁମ୍ ସୁରାମି||

ଅପବିତ୍ରଃ ପବିତ୍ରୋ ବା ସର୍ବାବସ୍ଥାଗତୋଽପି ବା
 ଯଃ ସ୍ନରେପୁଣ୍ଡରୀକାକ୍ଷଂ ସ ବାହ୍ୟାଭ୍ୟନ୍ତରଃ ଶୁଚିଃ||

ମାନସଂ ବାଚିକଂ ପାପଂ କର୍ମଣା ସମୁପାର୍ଜିତମ୍
 ଶ୍ରୀରାମଃ ସ୍ନରେଣେନୈବ ବ୍ୟପୋହତି ନ ସଂଶୟଃ||
 ଶ୍ରୀରାମ ରାମ ରାମ|

ତିଥିବିଷ୍ଣୁସ୍ତଥା ବାରୋ ନକ୍ଷତ୍ରଂ ବିଷ୍ଣୁରେବ ଚ
 ଯୋଗଶ୍ଚ କରଣଂ ଚୈବ ସର୍ବଂ ବିଷ୍ଣୁମୟଂ ଜଗତ୍||
 ଶ୍ରୀହରେ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ|

ମମୋପାତ୍ତ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟର୍ଥମ୍,
 ଶ୍ରୀ-ଭଗବତଃ ବିଷ୍ଣୋଃ ନାରାୟଣସ୍ୟ ଅଚିନ୍ତ୍ୟୟା ଅପରିମିତୟା ଶକ୍ତ୍ୟା
 ଭ୍ରମମାଣସ୍ୟ ମହାଜଲୌଘସ୍ୟ ମଧ୍ୟେ ପରିଭ୍ରମତାମ୍ ଅନେକକୋଟିବ୍ରହ୍ମାଣ୍ଡାନାମ୍
 ଏକତମେ ପୃଥିବୀ-ଅପ୍-ତେଜୋ-ବାୟୁ-ଆକାଶ-ଅହଙ୍କାର-ମହଦ୍-ଅବ୍ୟକ୍ତେଃ
 ଆବରଣୈଃ ଆବୃତେ ଅସ୍ମିନ୍ ମହତି ବ୍ରହ୍ମାଣ୍ଡ-କରଣ୍ଡ-ମଧ୍ୟେ ଚତୁର୍ଦ୍ଦଶ-ଭୁବନ-
 ଅନ୍ତର୍ଗତେ ଭୂ-ମଣ୍ଡଳେ ଜମ୍ବୁ-ଦ୍ୱୀପ-ଶାଳ-ଶାଳ୍ଲୀ-କୁଶ-କ୍ରୌଞ୍ଚ-ପୁଷ୍କରାଶ୍ୟ-ସପ୍ତ-
 ଦ୍ୱୀପ-ମଧ୍ୟେ ଜମ୍ବୁ-ଦ୍ୱୀପେ ଭାରତ-କିମ୍ବରୁଷ-ହରି-ଇଲାବୃତ-ରମ୍ୟକ-ହିରଣ୍ମୟ-
 କୁରୁ-ଭଦ୍ରାଶ୍ଚ-କେତୁମାଳାଶ୍ୟ-ନବ-ବର୍ଷ-ମଧ୍ୟେ ଭାରତ-ବର୍ଷେ ଇନ୍ଦ୍ର-ଚେରୁ-ତାମ୍ର-
 ଗଭସ୍ତ୍ର-ନାଗ-ସୌମ୍ୟ-ଗନ୍ଧର୍ବ-ଚାରଣ-ଭରତାଶ୍ୟ-ନବ-ଖଣ୍ଡ-ମଧ୍ୟେ ଭରତ-ଖଣ୍ଡେ
 ସୁମେରୁ-ନିଷଦ-ହେମକୂଟ-ହିମାଚଳ-ମାଲ୍ୟବତ୍-ପାରିଯାତ୍ରକ-ଗନ୍ଧମାଦନ-କୈଲାସ-
 ବିନ୍ଦ୍ୟାଚଳାଦି-ଅନେକପୁଣ୍ୟଶୈଳାନାଂ ମଧ୍ୟେ ଦଣ୍ଡକାରଣ୍ୟ-ଚମ୍ପକାରଣ୍ୟ-
 ବିନ୍ଦ୍ୟାରଣ୍ୟ-ବୀକ୍ଷାରଣ୍ୟ-ଶ୍ୱେତାରଣ୍ୟ-ବେଦାରଣ୍ୟାଦି-ଅନେକପୁଣ୍ୟାରଣ୍ୟାନାଂ ମଧ୍ୟେ

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କର୍ମଭୂମି ରାମସେତୁକେଦାରଯୋଃ ମଧ୍ୟେ ଭାଗୀରଥୀ-ଯମୁନା-ନର୍ମଦା-ତ୍ରିବେଣୀ-
ମଲାପହାରିଣୀ-ଗୌତମୀ-କୃଷ୍ଣବେଣୀ-ତୁଙ୍ଗଭଦ୍ରା-କାବେରୀ-ଅନେକପୁଣ୍ୟନଦୀ-
ବିରାଜିତେ ଇନ୍ଦ୍ରପ୍ରସ୍ଥ-ଯମପ୍ରସ୍ଥ-ଅବନ୍ତିକାପୁରୀ-ହସ୍ତିନାପୁରୀ-ଅଯୋଧ୍ୟାପୁରୀ-ଦ୍ୱାରକା-
ମଥୁରାପୁରୀ-ମାୟାପୁରୀ-କାଶୀପୁରୀ-କାଞ୍ଚୀପୁରୀ-ଅନେକପୁଣ୍ୟପୁରୀ-ବିରାଜିତେ

ସକଳ-ଜଗତ୍-ସ୍ରଷ୍ଟୁଃ ପରାର୍ଥଦ୍ୱୟ-ଜୀବିନଃ ବ୍ରହ୍ମଣଃ ଦ୍ୱିତୀୟ-ପରାର୍ଥେ ପଞ୍ଚାଶଦ୍-
ଅକ୍ଷାଦୌ ପ୍ରଥମେ ବର୍ଷେ ପ୍ରଥମେ ମାସେ ପ୍ରଥମେ ପକ୍ଷେ ପ୍ରଥମେ ଦିବସେ
ଅହି ଦ୍ୱିତୀୟେ ଯାମେ ତୃତୀୟେ ମୁହୂର୍ତ୍ତେ ସ୍ୱାୟମ୍ଭୁବ-ସ୍ୱାରୋଚିଷ-ଉତ୍ତମ-ତାମସ-
ରୈବତ-ଚାକ୍ଷୁଷାଶ୍ୟଷ୍ଠାଷ୍ଟୁ ମନୁଷ୍ଠ ଅତୀତେଷୁ ସପ୍ତମେ ବୈବସ୍ୱତ-ମନୁହରେ
ଅଷ୍ଟାବିଂଶତିତମେ କଳିଯୁଗେ ପ୍ରଥମେ ପାଦେ ଅସ୍ମିନ୍ ବର୍ତ୍ତମାନେ ବ୍ୟାବହାରିକାଣାଂ
ପ୍ରଭବାଦୀନାଂ ଷଷ୍ଠ୍ୟାଃ ସଂବତ୍ସରାଣାଂ ମଧ୍ୟେ

ବିଶ୍ୱାବସୁ-ନାମ-ସଂବତ୍ସରେ ଉତ୍ତରାୟଣେ ଶିଶିର-ରତୌ କୁମ୍ଭ-ଫାଲ୍ଗୁନ-ମାସେ
କୃଷ୍ଣ-ପକ୍ଷେ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ ଭୌମବାସରଯୁକ୍ତାୟାଂ ପୂର୍ବଫାଲ୍ଗୁନୀ-ନକ୍ଷତ୍ର-
ଯୁକ୍ତାୟାଂ ଧୃତି-ଯୋଗଯୁକ୍ତାୟାଂ ବାଲବ-କରଣଯୁକ୍ତାୟାମ୍ ଏବଂ-ଗୁଣ-ବିଶେଷଣ-
ବିଶିଷ୍ଟାୟାମ୍ ଅସ୍ୟାଂ ପ୍ରଥମାୟାଂ ଶୁଭତିଥୌ -

ଅନାଦି-ଅବିଦ୍ୟା-ବାସନୟା ପ୍ରବର୍ତ୍ତମାନେ ଅସ୍ମିନ୍ ମହତି ସଂସାରଚକ୍ରେ
ବିଚିତ୍ରାଭିଃ କର୍ମଗତିଭିଃ ବିଚିତ୍ରାସୁ ଯୋନିଷୁ ପୁନଃପୁନଃ ଅନେକଥା ଜନିତ୍ୱା କେନାପି
ପୁଣ୍ୟକର୍ମ-ବିଶେଷେଣ ଇଦାନୀନ୍ତୁନ-ମାନୁଷ-ଦ୍ୱିଜଜନ୍ମ-ବିଶେଷଂ ପ୍ରାପ୍ତବତଃ ମମ -

ଜନ୍ମାଭ୍ୟାସାତ୍ ଜନ୍ମପ୍ରଭୃତି ଏତତ୍-କ୍ଷଣ-ପର୍ଯ୍ୟନ୍ତଂ ବାଲ୍ୟେ କୌମାରେ ଯୌବନେ
ମଧ୍ୟମେ ବୟସି ବାର୍ଧକ୍ୟେ ଚ ଜାଗୃତ୍-ସ୍ୱପ୍ନ-ସୁଷୁପ୍ତି-ଅବସ୍ଥାସୁ ମନୋ-ବାକ୍-କାୟାଶ୍ୟ-
ତ୍ରିକରଣଚେଷ୍ଟୟା କର୍ମେନ୍ଦ୍ରିୟ-ଜ୍ଞାନେନ୍ଦ୍ରିୟ-ବ୍ୟାପାରୈଃ ସମାବିତାନାମ୍ ଇହ ଜନ୍ମନି
ଜନ୍ମାନୁରେ ଚ ଜ୍ଞାନାଜ୍ଞାନ-କୃତାନାଂ ମହାପାତକାନାଂ ମହାପାତକ-ଅନୁମନ୍ତୃତ୍ୱାଦୀନାଂ
ସମପାତକାନାମ୍ ଉପପାତକାନାଂ ମଲିନୀକରଣାନାଂ ଗର୍ହ୍ୟଧନ-ଆଦାନ-
ଉପଜୀବନାଦୀନାମ୍ ଅପାତ୍ରୀକରଣାନାଂ ଜାତିଭ୍ରଂଶକରାଣାଂ ବିହିତକର୍ମତ୍ୟାଗ-
ନିହିତସମାଚରଣାଦୀନାଂ ଜ୍ଞାନତଃ ସକୃତ୍ କୃତାନାମ୍ ଅଜ୍ଞାନତଃ ଅସକୃତ୍ କୃତାନାଂ
ସର୍ବେଷାଂ ପାପାନାଂ ସଦ୍ୟଃ ଅପନୋଦନାର୍ଥଂ -

ମହାଗଣପତ୍ୟାଦି-ସମସ୍ତ-ବୈଦିକ-ଦେବତା-ସନ୍ନିଧୌ (____-ନଦ୍ୟାଃ ପୂର୍ବେ /
ଦକ୍ଷିଣେ / ପଶ୍ଚିମେ / ଉତ୍ତରେ ତୀରେ / ____-ପୁଣ୍ୟ-ତୀର୍ଥେ) ଚନ୍ଦ୍ର-ଗ୍ରହଣ-ପୁଣ୍ୟ-

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କାଳେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନମ୍ ଅହଂ କରିଷ୍ୟେ। (ଅପ ଉପସ୍ମୃତ୍ୟା)।

ଗଙ୍ଗା ଗଙ୍ଗୋତି ଯୋ ବୃନ୍ଦାଦେଫାଜନାନାଂ ଶତୈରପି।
ମୁତ୍ୟତେ ସର୍ବପାପେଭ୍ୟୋ ବିଷ୍ଣୁଲୋକଂ ସ ଗଚ୍ଛତି॥

ଗଙ୍ଗେ ଚ ଯମୁନେ ଚୈବ ଗୋଦାବରି ସରସ୍ୱତି।
ନର୍ମଦେ ସିନ୍ଧୁ କାବେରି ଜଲେଃସ୍ମିନ୍ ସନ୍ନିଧିଂ କୁରୁ॥

ଅତିକୂର ମହାକାୟ କଳ୍ପାନ୍ତଦହନୋପମ।
ଭୈରବାୟ ନମସ୍କୃତ୍ୟମ୍ ଅନୁଜ୍ଞାଂ ଦାତୁମ୍ ଅର୍ହସି॥

(ପ୍ରୋକ୍ଷଣ-ମନ୍ତ୍ରାଃ/ସ୍ନାନ-ମନ୍ତ୍ରାଃ)

(ସ୍ନାତ୍ୱା ବସ୍ତ୍ରଂ ଧୃତ୍ୱା କୁଲାଚାରବତ୍ ପୁଣ୍ଡ୍ରଧାରଣଂ ଚ କୃତ୍ୱା ଆଚମ୍ୟ ଜପଂ କୁର୍ଯାତ୍।)

||ତର୍ପଣ-ସଙ୍କଳ୍ପଃ||

ଅପବିତ୍ରଃ ପବିତ୍ରୋ ବା + ପୁଣ୍ୟତିଥୌ

(ପ୍ରାଚୀନାବୀତୀ) ଗୋତ୍ରାଣାମ୍ + ପୁଣ୍ୟତିଥୌ

ଚନ୍ଦ୍ର-ଗ୍ରହଣ-ପୁଣ୍ୟ-କାଳେ ବର୍ଗଦ୍ୱୟ-ପିତୃନ୍ ଉଦ୍ଦିଶ୍ୟ ତିଳ-ତର୍ପଣଂ କରିଷ୍ୟେ।

||ଗ୍ରହଣ-ପରିହାରଃ||

ପୀଠିତାନି ନକ୍ଷତ୍ରାଣି

ପୂର୍ବ-ପ୍ରୋକ୍ଷପଦା*, ଶତଭିଷକ୍, ଉତ୍ତର-ପ୍ରୋକ୍ଷପଦା, ପୁନର୍ବସୁଃ, ବିଶାଖା

(ପ୍ରାଚୀନ-ବାକ୍ୟ-ଗଣିତ-ଦୃଷ୍ଟ୍ୟା ଇମାନି ଅପି - ଶତଭିଷକ୍, ଶ୍ରବିଷ୍ଟା, ଆର୍ଦ୍ରା, ସ୍ୱାତୀ)

ପୀଠିତାଃ ରାଶୟଃ

ଅଧିକମ୍	କୁମ୍ଭଃ*	ମୀନଃ	କଟକଃ	ବୃଶ୍ଚିକଃ
ମଧ୍ୟମମ୍	ମିଥୁନମ୍	ସିଂହଃ	ତୁଳା	ମକରଃ

(* = ଗ୍ରହଣକାଳିକମ୍)

ଇନ୍ଦ୍ରୋଽନଲୋ ଦଣ୍ଡଧରଶ୍ଚ ରକ୍ଷଃ ପ୍ରାଚେତସୋ ବାୟୁ-କୁବେର-ଶର୍ବାଃ।
ମଙ୍ଗଳ-ରକ୍ଷେ ମମ ରାଶି-ସଂସ୍ଥେ ଚନ୍ଦ୍ରୋପରାଗଂ ଶମୟନ୍ତୁ ସର୍ବେ॥

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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.

॥ପରିହାର-ସ୍ତୋତ୍ରମ୍॥

ଯୋଃସୌ ବଜ୍ରଧରୋ ଦେବଃ ଆଦିତ୍ୟାନାଂ ପ୍ରଭୁର୍ମୃତଃ।
ସହସ୍ରନୟନଃ ଶକ୍ରଃ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୧॥

ମୁଖଂ ଯଃ ସର୍ବଦେବାନାଂ ସପ୍ତାର୍ଚ୍ଚିତଦ୍ବ୍ୟତିଃ।
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଭାମ୍ ଅଗ୍ନିଃ ପୀତାଂ ବ୍ୟପୋହତୁ॥୨॥

ଯଃ କର୍ମସାକ୍ଷୀ ଲୋକାନାଂ ଯମୋ ମହିଷବାହନଃ।
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଭାମ୍ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୩॥

ରକ୍ଷୋଗଣାଧିପଃ ସାକ୍ଷାତ୍ ପ୍ରଲୟାନଳସନ୍ନିଭଃ।
ଭଗ୍ନଃ କରାଲୋ ନିର୍ଭତିଃ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୪॥

ନାଗପାଶଧରୋ ଦେବଃ ସଦା ମକରବାହନଃ।
ବରୁଣୋ ଜଲଲୋକେଣୋ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୫॥

ଯଃ ପ୍ରାଣରୂପୋ ଲୋକାନାଂ ବାୟୁଃ କୃଷ୍ଣମୃଗପ୍ରିୟଃ।
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଭାମ୍ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ॥୬॥

ଯୋଃସୌ ନିଧୁପତିର୍ଦେବଃ ଖଡ୍ଗଶୂଳଧରୋ ବରଃ।
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଭାମ୍ କଳୁଷଂ ମେ ବ୍ୟପୋହତୁ॥୭॥

ଯୋଃସୌ ଶୂଳଧରୋ ରୁଦ୍ରଃ ଶଙ୍କରୋ ବୃଷବାହନଃ।
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଭାମ୍ ଦୋଷଂ ନାଶୟତୁ ଦ୍ରୁତମ୍॥୮॥



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||ଦାନ-ସଙ୍କଳ୍ପ||

ମମୋପାତ୍ତ + ପ୍ରୀତ୍ୟର୍ଥଂ _____ ଗୋତ୍ରୋଭବସ୍ୟ / ଗୋତ୍ରୋଭବାୟାଃ _____ ନକ୍ଷତ୍ରେ
 _____ ରାଶୌ ଜାତସ୍ୟ / ଜାତାୟାଃ _____ -ଶର୍ମଣଃ/-ନାମ୍ନଃ/-ନାମ୍ନାଃ ଚନ୍ଦ୍ର-
 ଗ୍ରହଣ-କାଳିକ-ରାଶି-ନକ୍ଷତ୍ରାଦି-ସୂଚିତତୟା ସମାବିତସ୍ୟ ସର୍ବବିଧସ୍ୟ ଅନିଷ୍ଟସ୍ୟ
 ପରିହାରାର୍ଥଂ ଯଥାଶକ୍ତି ହିରଣ୍ୟଦାନଂ କରିଷ୍ୟେ।

ହିରଣ୍ୟଗର୍ଭ-ଗର୍ଭସ୍ଥଂ ହେମବୀଜଂ ବିଭାବସୋଃ।
 ଅନନ୍ତ-ପୁଣ୍ୟ-ଫଳଦମ୍ ଅତଃ ଶାନ୍ତିଂ ପ୍ରୟତ୍ତ ମେ॥

_____ ଗୋତ୍ରୋଭବସ୍ୟ / ଗୋତ୍ରୋଭବାୟାଃ _____ ନକ୍ଷତ୍ରେ _____ ରାଶୌ ଜାତସ୍ୟ
 / ଜାତାୟାଃ _____ -ଶର୍ମଣଃ/-ନାମ୍ନଃ/-ନାମ୍ନାଃ ଚନ୍ଦ୍ର-ଗ୍ରହଣ-କାଳିକ-ରାଶି-ନକ୍ଷତ୍ରାଦି-
 ସୂଚିତତୟା ସମାବିତସ୍ୟ ସର୍ବବିଧସ୍ୟ ଅନିଷ୍ଟସ୍ୟ ପରିହାରାର୍ଥମ୍ ଇଦଂ ହିରଣ୍ୟଂ
 ସଦକ୍ଷିଣାକଂ ସତାମୂଳଂ ବ୍ରାହ୍ମଣାୟ – ତୁଭ୍ୟମ୍ / ମନସା ଉଦ୍ଘିଷ୍ଟାୟ / ଯସ୍ମୈ କସ୍ମୈ
 ଚିଦ୍ – ଅହଂ ସମ୍ପ୍ରଦଦେ ନ ମମ॥

||ମୋକ୍ଷ-ସ୍ନାନ-ସଙ୍କଳ୍ପ||

ମମୋପାତ୍ତ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟର୍ଥଂ ଚନ୍ଦ୍ର-ଗ୍ରହଣ-
 ମୋକ୍ଷ-ସ୍ନାନଂ କରିଷ୍ୟେ।



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