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ଜୟ ଜୟ ଶଙ୍କର



ଶ୍ରୀ-ବେଦବ୍ୟାସାୟ ନମଃ

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

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

॥ ବିଶ୍ୱାସସ୍ତୁ-ସିଂହ-ଭାଦ୍ରପଦ-ପୂର୍ଣ୍ଣିମା - ଚନ୍ଦ୍ର-ଗ୍ରହଣମ୍ ॥

ରାହୁ-ମୁଖ-ଗ୍ରସ୍ତମ୍ 7-ସେପ୍ଟେମ୍ବର-2025 ଅସ୍ତମୟାତ୍ ପରମ୍ ॥

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

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ଗ୍ରହଣ-ସମୟାଃ (ଭାରତେ ସର୍ବତ୍ର) କାର୍ଯକ୍ରମଣ୍ଡ | ସେପ୍ଟେମ୍ବର 07 – 08

ସୂର୍ଯ୍ୟ	21:57	ଆରମ୍ଭ-ସ୍ନାନମ୍ (ସଙ୍କଳ୍ପଃ), ତର୍ପଣମ୍ (ସଙ୍କଳ୍ପଃ), ଜପଃ
ନିମାଳନମ୍	23:01	
ମଧ୍ୟମ୍	23:42	
ଉନ୍ନୀଳନମ୍	00:23 (ଅପରରାତ୍ରେ)	ଦାନମ୍ (ସଙ୍କଳ୍ପଃ)
ମୋକ୍ଷଃ	01:26 (ଅପରରାତ୍ରେ)	ମୋକ୍ଷ-ସ୍ନାନମ୍ (ସଙ୍କଳ୍ପଃ)

ଗ୍ରହଣ-ପ୍ରମାଣମ୍ – ପୂର୍ଣ୍ଣମ୍

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

(* = ଗ୍ରହଣକାଳିକମ୍)

(ଶାନ୍ତି-ଶ୍ଳୋକାଃ)

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

Contributors

Guidance: Brahmarshri Sundararama Vajapeyi; **Compilation:** Brahmarshri Shriramana Sharma; **Typesetting:** Prof Karthik Raman; **Technical assistance:** Smt Vidya Jayaraman; **Reference assistance:** Chi Nidhishvara Shrauti

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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 (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).

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- 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.

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- 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.

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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 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 '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 their husbands and not separately. In such case, only Grahana Shraddha is to be performed.

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- 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.
- Annual shraddham that is to be performed on the day of grahana may need to be performed on the next day.

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.
- 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.

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- 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.

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- 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 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.

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- 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| ଶୁକ୍ଳାମ୍ବରଧରଂ + ଶାନ୍ତୟେ| ପ୍ରାଣାୟାମଃ|

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

ଅପବିତ୍ରଃ ପବିତ୍ରୋ ବା ସର୍ବାବସ୍ଥାଗତୋଽପି ବା|
ଯଃ ସ୍ମରେତ୍ସୁଗ୍ରହଣକାକ୍ଷଂ ସ ବାହ୍ୟାଭ୍ୟନ୍ତରଃ ଶୁଚିଃ॥

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

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

ଶ୍ରୀହରେ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ ଗୋବିନ୍ଦ|

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

ମମୋପାତ୍ତ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ୱାରା ଶ୍ରୀପରମେଶ୍ୱର-ପ୍ରୀତ୍ୟର୍ଥମ୍,

ଶ୍ରୀ-ଭଗବତଃ ବିଷ୍ଣୋଃ ନାରାୟଣସ୍ୟ ଅଚିନ୍ତ୍ୟାୟା ଅପରିମିତୟା ଶକ୍ତ୍ୟା
 ତ୍ରିୟମାଶସ୍ୟ ମହାଜଲୌଘସ୍ୟ ମଧ୍ୟେ ପରିଭ୍ରମତାମ୍ ଅନେକକୋଟିବ୍ରହ୍ମାଣ୍ଡାନାମ୍
 ଏକତମେ ପୃଥ୍ବୀ-ଅପ୍-ତେଜୋ-ବାୟୁ-ଆକାଶ-ଅହଙ୍କାର-ମହଦ୍-ଅବ୍ୟକ୍ତେଃ
 ଆବରଣେଃ ଆବୃତେ ଅସ୍ମିନ୍ ମହତି ବ୍ରହ୍ମାଣ୍ଡ-କରଣ୍ଡ-ମଧ୍ୟେ ଚତୁର୍ଦ୍ଦଶ-ଭୁବନ-
 ଅନ୍ତର୍ଗତେ ଭୂ-ମଣ୍ଡଳେ ଜମ୍ବୁ-ଦ୍ୱୀପ-ଶାଳ-ଶାଲ୍ଲୀ-କୁଶ-କ୍ରୌଞ୍ଚ-ପୁଷ୍କରାଶ୍ୟ-ସପ୍ତ-
 ଦ୍ୱୀପ-ମଧ୍ୟେ ଜମ୍ବୁ-ଦ୍ୱୀପେ ଭାରତ-କିମ୍ବରୁଷ-ହରି-ଇଲାବୃତ-ରମ୍ୟକ-ହିରଣ୍ମୟ-
 କୁରୁ-ଭଦ୍ରାଶ୍ୱ-କେତୁମାଳାଶ୍ୟ-ନବ-ବର୍ଷ-ମଧ୍ୟେ ଭାରତ-ବର୍ଷେ ଇନ୍ଦ୍ର-ଚେରୁ-ତାମ୍ର-
 ଗଭସ୍ତ୍ର-ନାଗ-ସୌମ୍ୟ-ଗନ୍ଧର୍ବ-ଚାରଣ-ଭରତାଶ୍ୟ-ନବ-ଖଣ୍ଡ-ମଧ୍ୟେ ଭରତ-ଖଣ୍ଡେ
 ସୁମେରୁ-ନିଷଦ-ହେମକୁଟ-ହିମାଚଳ-ମାଲ୍ୟବତ୍-ପାରିଯାତ୍ରକ-ଗନ୍ଧମାଦନ-କୈଲାସ-
 ବିନ୍ଧ୍ୟାଚଳାଦି-ଅନେକପୁଣ୍ୟଶୈଳାନାଂ ମଧ୍ୟେ ଦଣ୍ଡକାରଣ୍ୟ-ଚମ୍ପକାରଣ୍ୟ-
 ବିନ୍ଧ୍ୟାରଣ୍ୟ-ବୀକ୍ଷାରଣ୍ୟ-ଶ୍ୱେତାରଣ୍ୟ-ବେଦାରଣ୍ୟାଦି-ଅନେକପୁଣ୍ୟାରଣ୍ୟାନାଂ ମଧ୍ୟେ
 କର୍ମଭୂମି ରାମସେତୁକେଦାରଯୋଃ ମଧ୍ୟେ ଭାଗୀରଥୀ-ଯମୁନା-ନର୍ମଦା-ତ୍ରିବେଣୀ-
 ମଲ୍ଲପହାରିଣୀ-ଗୌତମୀ-କୃଷ୍ଣବେଣୀ-ତୁଙ୍ଗଭଦ୍ରା-କାବେରୀଦି-ଅନେକପୁଣ୍ୟନଦୀ-
 ବିରାଜିତେ ଇନ୍ଦ୍ରପ୍ରସ୍ଥ-ଯମପ୍ରସ୍ଥ-ଅବନ୍ତିକାପୁରୀ-ହସ୍ତିନାପୁରୀ-ଅଯୋଧ୍ୟାପୁରୀ-ଦ୍ୱାରକା-
 ମଥୁରାପୁରୀ-ମାୟାପୁରୀ-କାଶୀପୁରୀ-କାଞ୍ଚୀପୁରୀଦି-ଅନେକପୁଣ୍ୟପୁରୀ-ବିରାଜିତେ

ସକଳ-ଜଗତ୍-ସ୍ରଷ୍ଟୁ ପରାର୍ଥଦ୍ୱୟ-ଜୀବିନଃ ବ୍ରହ୍ମଣଃ ଦ୍ୱିତୀୟ-ପରାର୍ଥେ ପଞ୍ଚାଶଦ୍-
 ଅକ୍ଷାଂସୌ ପ୍ରଥମେ ବର୍ଷେ ପ୍ରଥମେ ମାସେ ପ୍ରଥମେ ପକ୍ଷେ ପ୍ରଥମେ ଦିବସେ
 ଅହିନ୍ଦ୍ର ଦ୍ୱିତୀୟେ ଯାମେ ତୃତୀୟେ ମୁହୂର୍ତ୍ତେ ସ୍ୱାୟମ୍ଭୁବ-ସ୍ୱାରୋଚିଷ-ଉତ୍ତମ-ତାମସ-
 ରୈବତ-ଚାକ୍ଷୁଷାଶ୍ୟେଷୁ ଷଷ୍ଠ ମନୁଷୁ ଅତୀତେଷୁ ସପ୍ତମେ ବୈବସ୍ୱତ-ମନୁନ୍ତରେ
 ଅଷ୍ଟାବିଂଶତିତମେ କଳିଯୁଗେ ପ୍ରଥମେ ପାଦେ ଅସ୍ମିନ୍ ବର୍ତ୍ତମାନେ ବ୍ୟାବହାରିକାଣାଂ
 ପ୍ରଭବାଦୀନାଂ ଷଷ୍ଠ୍ୟାଃ ସଂବତ୍ସରାଣାଂ ମଧ୍ୟେ

ବିଶ୍ୱାବସୁ-ନାମ-ସଂବତ୍ସରେ ଦକ୍ଷିଣାୟନେ ବର୍ଷ-ରତୌ ସିଂହ-ଭାଦ୍ରପଦ-ମାସେ
 ଶୁକ୍ଳ-ପକ୍ଷେ(୨୩:୩୮)/କୃଷ୍ଣ-ପକ୍ଷେ ପୌର୍ଣ୍ଣମାସ୍ୟାଂ(୨୩:୩୮)/ପ୍ରଥମାୟାଂ ଶୁଭ-ତିଥିଂ
 ଭାନୁବାସରଯୁକ୍ତାୟାଂ ପୂର୍ବପ୍ରୋଷ୍ଠପଦା-ନକ୍ଷତ୍ରଯୁକ୍ତାୟାଂ ଧୃତି-ଯୋଗଯୁକ୍ତାୟାଂ ବବ-
 କରଣ (୨୩:୩୮; ବାଲବ-କରଣ)ଯୁକ୍ତାୟାମ୍ ଏବଂ-ଗୁଣ-ବିଶେଷଣ-ବିଶିଷ୍ଟାୟାମ୍
 ଅସ୍ୟାଂ ପୌର୍ଣ୍ଣମାସ୍ୟାଂ(୨୩:୩୮)/ପ୍ରଥମାୟାଂ ଶୁଭତିଥିଂ -

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ଅନାଦି-ଅବିଦ୍ୟା-ବାସନୟା ପ୍ରବର୍ତ୍ତମାନେ ଅସ୍ଥିନ୍ ମହତି ସଂସାରଚକ୍ରେ
ବିଚିତ୍ରାଭିଃ କର୍ମଗତିଭିଃ ବିଚିତ୍ରାସୁ ଯୋନିଷୁ ପୁନଃପୁନଃ ଅନେକଥା ଜନିତ୍ବା କେନାପି
ପୁଣ୍ୟକର୍ମ-ବିଶେଷେଣ ଇଦାନୀନ୍ତୁନ-ମାନୁଷ-ଦ୍ଵିଜଜନ୍ମ-ବିଶେଷଂ ପ୍ରାପ୍ତବତଃ ମମ -

ଜନ୍ମାଭ୍ୟାସାତ୍ ଜନ୍ମପ୍ରଭୃତି ଏତଦ୍-କ୍ଷଣ-ପର୍ଯ୍ୟନ୍ତଂ ବାଲ୍ୟେ କୌମାରେ ଯୌବନେ
ମଧ୍ୟମେ ବୟସି ବାର୍ଧକେ ଚ ଜାଗୃତ୍-ସ୍ୱପ୍ନ-ସୁଷୁପ୍ତି-ଅବସ୍ଥାସୁ ମନୋ-ବାକ୍-କାୟାଶ୍ୟ-
ତ୍ରିକରଣଚେଷ୍ଟୟା କର୍ମେନ୍ଦ୍ରିୟ-ଜ୍ଞାନେନ୍ଦ୍ରିୟ-ବ୍ୟାପାରୈଃ ସମ୍ଭବିତାନାମ୍ ଇହ ଜନ୍ମନି
ଜନ୍ମାନୁରେ ଚ ଜ୍ଞାନାଜ୍ଞାନ-କୃତାନାଂ ମହାପାତକାନାଂ ମହାପାତକ-ଅନୁମନ୍ତୃତ୍ୱାଦୀନାଂ
ସମପାତକାନାମ୍ ଉପପାତକାନାଂ ମଲିନୀକରଣାନାଂ ଗର୍ହ୍ୟଧନ-ଆଦାନ-
ଉପଜୀବନାଦୀନାମ୍ ଅପାତ୍ରୀକରଣାନାଂ ଜାତିଭ୍ରଂଶକରାଣାଂ ବିହିତକର୍ମତ୍ୟାଗ-
ନିନ୍ଦିତସମାଚରଣାଦୀନାଂ 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-
କାଳେ ଗ୍ରହଣ-ଆରମ୍ଭ-ସ୍ନାନମ୍ ଅହଂ କରିଷ୍ୟାମି (ଅପ ଉପସ୍ମୃଶ୍ୟାମି)

ଗଙ୍ଗା ଗଙ୍ଗୋତି ଯୋ ବ୍ରୂୟାଦ୍ୟୋଜନାନାଂ ଶତୈରପି |
ମୁଚ୍ୟତେ ସର୍ବପାପେଭ୍ୟା ବିଷ୍ଣୁଲୋକଂ ସ ଗଚ୍ଛତି ||

ଗଙ୍ଗେ ଚ ଯମୁନେ ଚୈବ ଗୋଦାବରି ସରସ୍ୱତି |
ନର୍ମଦେ ସିନ୍ଧୁ କାବେରି ଜଲେଽସ୍ଥିନ୍ ସନ୍ନିଧୂଂ କୁରୁ ||

ଅତିକୂର ମହାକାୟ କଳ୍ପାନ୍ତଦହନୋପମ |
ଭୈରବାୟ ନମସ୍କୃତ୍ୟାମ୍ 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 ଉଦ୍ଘୃଣ୍ୟ ତିଲ-ତର୍ପଣଂ କରିଷ୍ୟାମି |

ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା

||ଗ୍ରହଣ-ପରିହାର||

ପୀଠିତାନି ନକ୍ଷତ୍ରାଣି

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

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

ପୀଠିତାଃ ରାଶୟଃ

ଅଧିକମ୍	କୁମ୍ଭଃ*	ମୀନଃ	କଟକଃ	ତୃଷ୍ଟିକଃ
ମଧ୍ୟମମ୍	ମିଥୁନମ୍	ସିଂହଃ	ତୁଳା	ମକରଃ

(* = ଗ୍ରହଣକାଳିକମ୍)

ଇନ୍ଦ୍ରୋଽନଲୋ ଦଶୁଧରଶ୍ଚ ରକ୍ଷଃ ପ୍ରାଚେତସୋ ବାୟୁ-କୁବେର-ଶର୍ବାଃ|
ମଞ୍ଜୁନ୍ତ-ରକ୍ଷେ ମମ ରାଶି-ସଂସ୍ଥେ ଚନ୍ଦ୍ରୋପରାଗଂ ଶମୟନ୍ତୁ 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 dakṣiṇa.

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

||ପରିହାର-ସ୍ତୋତ୍ରମ୍||

ଯୋଽୟୌ ବଜ୍ରଧରୋ ଦେବଃ ଆଦିତ୍ୟାନାଂ ପ୍ରଭୁର୍ମତଃ|
ସହସ୍ରନୟନଃ ଶକ୍ରଃ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ||୧||

ମୁଖଂ ଯଃ ସର୍ବଦେବାନାଂ ସପ୍ତାର୍ଚ୍ଚିତଦ୍ୟୁତିଃ|
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଧାମ୍ ଅଗ୍ନିଃ ପୀତାଂ ବ୍ୟପୋହତୁ||୨||

ଯଃ କର୍ମସାକ୍ଷୀ ଲୋକାନାଂ ଯମୋ ମହିଷବାହନଃ|
ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟୋପରାଗୋଦ୍ଧାମ୍ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ||୩||

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ରକ୍ଷୋଗଣାଧିପତି ସାକ୍ଷାତ୍ ପ୍ରଲୟାନଳସନ୍ନିଭଃ |
 ଉଗ୍ରଃ କରାଲୋ ନିର୍ଋତିଃ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ ||୪||
 ନାଗପାଶଧରୋ ଦେବଃ ସଦା ମକରବାହନଃ |
 ବରୁଣୋ ଜଲଲୋକେଶୋ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ ||୫||
 ଯଃ ପ୍ରାଣରୂପୋ ଲୋକାନାଂ ବାୟୁଃ କୃଷ୍ଣମୃଗପ୍ରିୟଃ |
 ହେସୁର୍ଯ୍ୟୋପରାଗୋହ୍ତାଂ ଗ୍ରହପୀତାଂ ବ୍ୟପୋହତୁ ||୬||
 ଯୋଃସୌ ନିଧୂପତିର୍ଦେବଃ ଖଡ୍ଗଶୂଲଧରୋ ବରଃ |
 ହେସୁର୍ଯ୍ୟୋପରାଗୋହ୍ତାଂ କଲୁଷଂ ମେ ବ୍ୟପୋହତୁ ||୭||
 ଯୋଃସୌ ଶୂଲଧରୋ ରୁଦ୍ରଃ ଶଙ୍କରୋ ବୃଷବାହନଃ |
 ହେସୁର୍ଯ୍ୟୋପରାଗୋହ୍ତାଂ ଦୋଷଂ ନାଶୟତୁ ଦ୍ରୁତମ୍ ||୮||



||ଦାନ-ସଙ୍କଳ୍ପଃ||

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

ହିରଣ୍ୟଗର୍ଭ-ଗର୍ଭସ୍ଥଂ ହେମବୀଜଂ ବିଭାବସୋଃ |
 ଅନନ୍ତ-ପୁଣ୍ୟ-ଫଳଦମ୍ ଅତଃ ଶାନ୍ତିଂ ପ୍ରୟତ୍ନ ମେ ||

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

||ମୋକ୍ଷ-ସ୍ନାନ-ସଙ୍କଳ୍ପଃ||

ମମୋପାତ୍ତ-ସମସ୍ତ-ଦୁରିତ-କ୍ଷୟ-ଦ୍ଵାରା ଶ୍ରୀପରମେଶ୍ଵର-ପ୍ରୀତ୍ୟର୍ଥଂ ହେ-ଗ୍ରହଣ-
 ମୋକ୍ଷ-ସ୍ନାନଂ କରିଷ୍ୟେ |



ବେଦ-ଧର୍ମ-ଶାସ୍ତ୍ର-ପରିପାଳନ-ସଭା