

Sankrānti Doṣa Pacification

The following is a translation and commentary of one of the oldest astrological texts in Vedic Astrology called Bṛhat Paraśara Horā Śāstra. The sage Paraśara describes the results of births on Sankrānti as well as the ritual for a remedy.

संक्रान्तिजन्मशान्त्यध्यायः

saṅkrānti janma śāntiyadhyaḥya || 90 (92)||
Shānti Pūja for birth in Sankrānti Chapter

Commentary: Sankrānti is when the Sun changes sign and has not yet reached greater than one degree, therefore making the Sun's position between zero and one degree. This is also called the solar ingress. The day the Sun enters another sign there will be Sankrānti Doṣa for the entire day. In a natal chart, the Vāra lord's houses will be destroyed by the Sankrānti Doṣa (the houses lorded by the lord of the day are destroyed). Those areas of life, planets and arudhas placed there will not fructify until remedial measures are performed. Paraśara says it will bring poverty (*daridra*) and suffering (*duḥkha*) to the individual.

घोराध्वांक्षीमहोदर्यो मन्दा मन्दाकिनी तथा ।

मिश्रा च राक्षसी सूर्यसंक्रान्तिः सूर्यवासरत् ॥ १ ॥

ghorādhvāṅkṣīmahodaryo mandā mandākinī tathā |
miśrā ca rākṣasī sūryasaṅkrāntiḥ sūryavāsarat || 1||

There are 7 types of Sankrānti Doṣa depending on the day it occurs, each having its own name. Names of Sankranti:

Sunday	Ghora	Horrible
Monday	Dhvāṅkṣi	Beggar, Caw of crows, cry of birds
Tuesday	Mahodari	Big bellied- name of a demon, edema, swollen
Wednesday	Manda	Drunk, intoxicated, exhilarated
Thursday	Mandakini	Simple, foolish
Friday	Mishra	Mixed, diverse
Saturday	Rākṣasi	Demoness

संक्रान्तौ च नरो जातो भवेद् दारिद्र्य दुःखभाक् ।

शान्त्या सुखमवाप्नोति ततः शान्तिविधि ब्रुवे ॥ २ ॥

saṅkrāntau ca naro jāto bhaved dāridrya duḥkhabhāk ।

śāntyā sukhamavāpnoti tataḥ śāntividhi bruve ॥ 2॥

The native born on Sankranti will face poverty (*dāridra*) and suffering (*duḥkha*).
Now I explain the formula for the Shānti (pacification) that will bring happiness.

नवग्रहमखं कुर्यात् तस्य दोषोपशान्तये ।

गृहस्य पूर्वादिग्भागे गोमयेनोपलिप्य च ॥ ३ ॥

navagrahamakhaṁ kuryāt tasya doṣopaśāntaye ।

gṛhasya pūrvadigbhāge gomayenopalipya ca ॥ 3॥

For the shānti of this doṣa navagraha (nine planet) worship (homa) is performed.
An auspicious place in the eastern side of the home
is cleansed and smeared with cow dung.

Commentary: The first part of the ritual is the preparation. One cleans an area on the eastern side of the home. The smearing of cow dung was the traditional method of making a clean floor to sit on. The cow dung was mixed with water, spread out and dried so it created a fresh surface that could be swept. In the modern world this is not the most common practice, so instead one should clean an area with water if it is a fixed surface (cement, wood, etc). If the pūja is done on the earth, one should spread out straw mats or something similar to create a clean surface. The entire area should be cleaned; the ground raked, paved areas swept and washed with water, shrubbery trimmed, and all clutter removed. The area should feel fresh and be free of inauspicious items.

The first part of the pūja will be the



worship of the nine planets done according to tradition. Depending on the origin of the pūjari this will have slight variables according to local traditions, acquisition of implements, etc. This will be the first part of the actual shānti ritual, and there is a space set up for this.

स्वलंकृतप्रदेशे तु ब्रीहिराशिं प्रकल्पयेत् ।

पञ्चद्रोणमितं धान्यैस्तदर्धं तण्डुलैस्तथा ॥ ४ ॥

तदर्धं च तिलैः कुर्याद्राशिं च द्विजसत्तम ।

पृथक् त्रितयराशौ तु लिखेदष्टदलं बुधैः ॥ ५ ॥

*svalaṅkṛtapradeśe tu brīhirāśim prakalpayet ।
pañcadroṇamitaṁ dhānyaistadardhaṁ taṇḍulaistathā ॥ 4॥
tadardhaṁ ca tilaiḥ kuryādrāśim ca dvijasattama ।
pṛthak tritayarāśau tu likhedaṣṭadalaṁ budhaiḥ ॥ 5॥*

Make the place well decorated, and arrange a space for three piles,
Establish [heaps of] 5 droṇas of grain, half that of white rice,
and half that of sesame seeds, oh wise one,
seperately on each of the three piles draw an eight pedalled lotus.



Commentary: The place of the pūja should be well decorated. In the days of the cow dung floor, the ground was drawn on with elaborate designs and flowers are hung in garlands.

Three piles are made of grain. The text says 5 droṇas which is an ancient measurement: 20 droṇa is equal to one kumbha which is about 3 gallons. Three gallons is 48 cups divided by 20 is 1.5 cups (or about ½ a liter). So one droṇa is about 1.5 cups, and five is approximately 7 cups. This is a rather large amount, often pūjaris will use the smallest amount possible, but be sure to utilize a good portion. The first pile is grain (*dhānya*). In the center of that put white rice (*taṇḍula*) of half the size of the first circle. In the center of that put another pile of sesame seeds (*tila*) half the size of the previous- so it will be smaller and smaller concentric circles. Then using colored powders make a yantra of the eight petaled lotus.



पुण्याहं वाचयित्वा तु आचार्यं वृणुयात् पुरा ।

धर्मज्ञं मन्त्रतत्त्वज्ञं शान्तिकर्मणि कोविदम् ॥ ६ ॥

punyaḥam vācayitvā tu ācāryam vṛṇuyāt purā ।

dharmajñam mantratattvajñam śāntikarmaṇi kovidam ॥ 6॥

Reciting the auspicious day, begin by selecting a skilled āchārya who understands dharma and knows the essence of mantras to perform the ritual.

Commentary: The first thing is to chose a proper priest. One who lives a dharmic life and understands the essence of rituals and can give the mantras the power to propitiate your karma. After this is decided pick the proper mūhurta (time period) to perform the pūja. In general, the ritual can be done on Sunday or on the vāra (day of the week) the person was born. The moon should be waxing and no other negative combinations should be present, a good time of the day should be picked so that there are no malefics in the ascendant, etc.

At the time of the pūja, read outloud the pañchaṅga (five aspects of time) of the day- this is an invocation for the auspicious energy of the time, therefore invoke this by saying, on the auspious [Sunday], on this auspiousious [Aśvini], on this auspicious tithi, etc.

राशिषु स्थापयेत् कुम्भानव्रणान् सुमनोहरान् ।

तीर्थोदकेन सम्पूर्य समृदौषधपल्लवम् ॥ ७ ॥

rāśiṣu sthāpayet kumbhānavraṇān sumanoharān ।

tīrthodakena sampūrya samṛdauṣadhapallavam ॥ 7॥

Place a beautiful pot (kumbha or kalaśa) that is free of defects on the piles,

Fill the kalaśa with water from a sacred place and

then add medicinal herbs for growth and prosperity (samṛdha).

Commentary: Purchase 3 good quality kumbha (kalaśa) and make sure they are free of dents and other defects. Then during the set up for the pūja place them on the piles of grain that have been made. Water from a sacred place is poured into the pots, tap water is not recommended. For those living in America, water from places like Mt. Shasta is very powerful. Sometimes pūjaris will use normal water and add a small amount of water from the Ganges. Then special ayurvedic medicines are added to the water. If a person is taking special herbs for a medical

condition these can sometimes be added as well. If a person wears astrological jewelry they may add this into the water. The deities will be invoked into these kumbha and therefore it will purify and charge the jewelry to carry the energy of the ritual. The jewelry is taken back when the ritual is completed.

पंचगव्यं क्षिपेत्तत्र वस्त्रयुग्मेन वेष्टयेत् ।

कुम्भोपरि न्यसेत् पात्रं सूक्ष्मवस्त्रेण वेष्टितम् ॥ ८ ॥

pañcagavyam kṣipettatra vastrayugmena veṣṭayet ।

kumbhopari nyaset pātraṁ sūkṣmavastreṇa veṣṭitam ॥ 8॥

Pañcagavya is added, then the kumbha is dressed in garments,
Make offerings to the base of the kumbha and offer it thin clothe.

Commentary: Pañcagavya is added to the water; this is a formula for the blessing of the cow. Tilak is put on the kumbha, and it is given both small cloth and ful clothes- dhoti and top. These are layed on a coconut on the top of the kumbha. And it is decorated with flowers.



प्रतिमां स्थापयेत् तत्र साधिप्रत्यधिदैवताम् ।
अधिदैवं भवेत् सूर्यश्चन्द्रः प्रत्यधिदैवतम् ॥ ९ ॥
चन्द्रादित्याकृती पार्श्वे मध्ये संक्रान्तिमर्चयेत् ।
प्रतिमां पूजने पूर्व वस्त्रयुग्मं निवेदयेत् ॥ १० ॥

*pratimāṁ sthāpayet tatra sādhipratyadhidaivatām ।
adhidaivaṁ bhavet sūryaścandraḥ pratyadhidaivatam ॥ 9॥
candrādityākṛtī pārśve madhye saṅkrāntimarcayet ।
pratimāṁ pūjane pūrovaṁ vastrayugmaṁ nivedayet ॥ 10॥*

Establish an image (*pratimā*) of the adhidevata and
pratyadhidevata of the Sun and the Moon respectively.

The Sun and Moon on the sides with the Sankrānti devata in the middle,
First do the pūja and cothing offering to the images.

Commentary: The deities are invoked into the kumbhas; the Sun (Agni) and the Moon (Apas) and Śiva. Sun is on right side of the Sankrānti devata and Moon on the left side. Some use the Sankrānti devata as the lord of the day the person was born on- if they were born on a Wednesday then Mercury (or Viṣṇu). Others use Śiva as the as the Sankānti devata- since he is the one who is angry and the cause of affliction. The Sun is Śiva and sankrānti shows the native has the anger of Śiva on their head, and this is called the anger of Śiva's third eye. When Śiva opens his third eye, everything gets burned up, and this is what the native experiences in certain areas of their life (related to the houses of the vāra lord of the day of sankrānti). These three kumbhas represent the three eyes: Sun- right eye, Moon- left eye, and Śiva- third eye. The pūja aims to bring these into balance and harmony.



ततो व्याहृतिपूर्वेण तत्तन्मन्त्रेण पूजयेत् ।

त्रैयम्बकेण मन्त्रेण प्रधानप्रतिभां पूजयेत् ॥ ११ ॥

tato vyāhṛtipūroṇa tattanmantreṇa pūjayet |

traiyambakeṇa mantreṇa pradhānapratibhāṃ pūjayet || 11||

Then perform the regular mantras of worship.

The main image is worshipped with the Mrityunjaya mantra.

Commentary: The Mrityunjaya mantra from the Ṛg Veda (7.59.12) is used for the Sankrānti devata. The native will often perform two malas of Mrityanjaya mantra a day for forty days before the pūja (one mala in the morning and one in the night). This means they have completed 8,000 mantras at the time of the ritual and insures the blessing of the devata.

The mantra and dhyāna is given here, notice the similarity of the dhyāna to the actual set up of the pūja.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृतोर्मुक्षीय मामृतात् ॥

tryāmbakam yajāmahe sugandhiṃ puṣṭivardhanam |
urvārukamīva bandhanānrmṛtormukṣīya māmṛtāt ||

Tryambaka, we sing your praise, you who permeates all like the sweet smell of flowers, I am bound down by deadly and overpowering diseases, please grant me some nectar so that so I may be free.

Meditation (dhyāna)

हस्ताम्भोजयुगस्थकुम्भयुगलादुद्धृत्य तोयं शिरः

सिञ्चन्तं करयोर्युगेन दधतं स्वाङ्के सकुम्भौ करौ ।

अक्षस्त्रङ्मृगहस्तमम्बुजगतं मूर्धस्थचन्द्रस्त्रवत्

पीयूषार्द्रतनुं भजे सगिरिजं त्र्यक्षं मृत्जुङ्जयम् ॥

hastāmbhojayugasthakumbhayugalādudghṛtya toyam śiraḥ
siñcantam karayoryugena dadhatam svāṅke sakumbhau karau |
akṣastramṛgahastamambujagatam mūrdhasthacandrastravat

pīyūṣārdratanum bhaje sagirijam tryakṣam mṛtyuñjayam||

We meditate on the eight armed, three eyed (Sun, Moon & Agni as the right, left and third eye respectively) Lord Mṛtyunjaya. He sits cross legged on a lotus (padmāsana). He holds two Kumbha (water vessels) with two lower arms and uses two upper arms to sprinkle water on His own head. Two other lower arms hold the auspicious Kalaśa (pot containing water from five rivers etc) on the center of the legs. The remaining two hands are with Rudrakṣa and Mriga mudra (yogic postures). The amṛta (nectar) dripping from the crescent moon on His head has made His whole body wet. The daughter of the mountain king (Himalaya) sits next to Him¹.

उत्सूर्य इति मन्त्रेण सूर्यपूजां समाचरेत् ।

आप्यायस्वेति मन्त्रेण चन्द्रपूजां समाचरेत् ॥ १२ ॥

utsūrya iti mantreṇa sūryapūjām samācaret |

āpyāyasveti mantreṇa candrapūjām samācaret || 12||

“Utsurya” mantra is used for the Sun worship and
“Āpyayasveti” mantra is used for the Moon worship.

Commentary: Both the Sun and Moon need to be worshipped. Mantras for them should be offered into the havan. If possible they should be done 108 times each but divisibles of that are also allowed (108, 54, 27).

उपचारैः षोडशभिर्यद्वा पञ्चोपचारकैः ।

मृत्युंजयन मन्त्रेण प्रधानप्रतिमां स्पृशन् ॥ १३ ॥

upacāraiḥ ṣoḍaśabhiryadvā pañcopacārakaiḥ |

mṛtyuñjayana mantreṇa pradhānapratimām sparśan || 13||

Worship is done with either the five or sixteen aspects of pūja,
The native must touch the main image while doing the Mṛtyuñjaya mantra.

Commentary: The actual worship can be done with all sixteen aspects or only five. The important note indicated here is that the native needs to be touching the image of the Sankrānti devata while they are offering the Mṛtyuñjaya mantras.

¹ Translation by Sanjay Rath

अष्टोत्तरसहस्रं चाऽप्यष्टोत्तरशतं जपेत् ।

अथाऽष्टाविंशतिं वापि जपेन्मन्त्रं स्वशक्तितः ॥ १४ ॥

*aṣṭottarasahasraṁ cā'pyaṣṭottaraśataṁ jayet |
athā'ṣṭāvimsatiṁ vāpi japeṇmantraṁ svasaktitaḥ || 14||*

Japa should be done either 1008 or 108 times.
Or 28 times according to the power of the native.

Commentary: While touching the image the native offers 1008 or 108 mantras into the havan fire. The amount is based on the natives strength (śakti). If the native has done a forty day Mṛtyuñjaya sadhana then a minimum of one mala must be offered into the fire.

कुम्भेभ्यः पश्चिमे देशे स्थण्डिलेऽग्निं प्रकल्पयेत् ।

स्वगृहोक्तविधानेन कारयेत् संस्कृतानलम् ॥ १५ ॥

*kumbhebhyaḥ paścime deśe sthaṇḍile'gnim prakalpayet |
svagr̥hyoktavidhānena kārayet saṁskṛtānalam || 15||*

The havan fire is on the western side of the kumbhas,
perform the havan procedures according to your traditional learning.

त्रयम्बकेन मन्त्रेण समिदाज्यचरून् हुनेत् ।

अष्टोत्तरसहस्रं वा अष्टोत्तरशतं यथा ॥ १६ ॥

*trayambakena mantreṇa samidājyacarūn hunet |
aṣṭottarasahasraṁ vā aṣṭottaraśataṁ yathā || 16||*

Offer ghee and caru to the fire with the Mṛtyuñjaya mantra 1008, 108 or 28 times.

Commentary: Caru is rice, barely and pulse, boiled in milk and butter to be offered to the ancestors. In most cases you will have to make this yourself if you want to offer it as indicated. This is the cooked food offering, and a gneral cooked grain can be offered.

अष्टविंशतिमेवापि कुर्याद् होमं स्वशक्तिः ।

मृत्युंजयेन मन्त्रेण तिलहोमश्च कारयेत् ॥ १७ ॥

*aṣṭavimśatimevāpi kuryād homaṁ svaśaktiḥ ।
mṛtyuñjajena mantreṇa tilahomaśca kārayet ॥ 17॥*

Then make the same offering (1008, 108, or 28 times) with sesame seeds.



ततः स्विष्टकृतं हुत्वाभिषेकं च कारयेत् ।

ब्रह्मणान् भोजयेत् पश्चादेवं शान्तिमवाप्नुयात् ॥ १८ ॥

tataḥ sviṣṭakṛtaṁ hutvāabhiṣekaṁ ca kārayet ।

brahmaṇān bhojayet paścādevaṁ śāntimavāpnuyāt ॥ 18॥

Then perform the appropriate rite to Agni, and perform abhiṣeka,
Feed Brahmins and you will get peace from the Sankrānti devata.

Commentary: After the offerings are made, the standard procedures are followed to pay respects to Agni for offering the mantras to the deities. The pūjari will perform the procedures to finish the ritual. When it is complete, all the water from the kumbha is poured over the native. This consists of three ritual baths

(*abhiṣeka*) done by the priest. The native is advised of this beforehand and has a second set of clothing to change into afterwards. Any jewelry can be taken out at this time, and worn. Then an offering of clothing (a dhoti) is given to the priest with the amount of money determined before the ritual. The priest will take this and offer his personal blessing. Other people present can sprinkle rice on your head and give you their blessings as well.

At this point all the items used should be cleaned up and disposed of. Traditionally they are thrown into the ocean or a moving body of water; the ashes, pots, rice, leaves, and anything extra. This can be done by the native or their partner.

The final part of the pūja is bhojana or feeding. This is done after all major pūjas. This is still done in western traditions where there is a wedding reception of even funeral receptions. The native should have a meal prepared for all who are present. In general, at least five Brahmins (or spiritual people) should be well fed. The gods are manifesting through these people and accepting your offerings. Other times the amount of feeding relates to a percentage of the mantra and in this case larger meals are arranged.



Paraśara leaves room for the priest to perform the majority of the pūja as he likes, but there are a few certain indications he makes clear that need to be done. This summary will focus on what you need to do and what you need to insure the priest does, the rest is as the priest wishes. If the priest cannot accommodate you, then talk to some others until you find one who is open to following the scriptural advice given by the Vedic Maharṣhis.

Important points Summary:

- Locate a proper priest who can perform the pūja
- Choose auspicious time, on a Sunday or on the janma vāra
- Clean the eastern side of your home and prepare for the pūja
- Decorate the area
- Create a navagraha yantra
- Make three piles and 8 petaled lotus to install three kumbhas
- Water from a sacred place, medicinal herbs
- Navagraha pūja
- Special worship of the Sun and Moon
- Mṛtyuñjaya japa touching the image of Śiva (or Sankrānti devata)
- Mṛtyuñjaya offering [1] japa, [2]ghee, [3]caru, and [4]sesame seeds
- Abhiṣeka after the ritual is done
- Bhojana



If the pūjā has been successful you should feel cleansed on the inside. There should be good omens after finishing the ritual. And either that day or within one week some good news should come related to the significations of the houses lorded by the sankrānti planet. This will indicate the pūja was successful.