

सर्वे ममाध्वे रक्षां प्रकुर्वन्तु मुदान्विताः।

इत्यावाह्यं सुरान्दद्यादृत्विभ्यो हेमभूषणम्॥५४॥

O Devas, Dānavas, Yakṣas, Gandharvas, Serpents, Rākṣasas, seers, men, Go, Devamātaras, be pleased and come and protect me in the performance of my sacrifice. After thus invoking the Deities, offer the ornaments of gold to the Rtvikas.

कुण्डलानि च हैमानि सूत्राणि कटकानि च।

अङ्गुलीयपवित्राणि वासांसि शयनानि च॥५५॥

द्विगुणं गुरवे दद्याद्भूषणाच्छादनानि च।

जपेयुः शान्तिकाध्यायं जापकाः सर्वतोदिशम्॥५६॥

They should be given carrings, girdle of gold, rings, clean clothes and bedstead and double of these should be given to the Preceptor. All the Brāhmaṇas sitting in the different directions should turn their heads on Śāntikādhyāya.

तत्रोषितास्तु ते सर्वे कृत्वैवमधिवासनम्।

आदावन्ते च मध्ये च कुर्याद्ब्राह्मणवाचनम्॥५७॥

The Brāhmaṇas engaged for the sacrifice who fast, should follow all these things and the devotee should make the Brāhmaṇa vācana (svastivācana) in the beginning, middle and the end.

ततो मङ्गलशब्देन स्नापितो वेदपुङ्गवैः।

त्रिःप्रदक्षिणमावृत्य गृहीतकुसुमाञ्जलिः॥५८॥

शुक्लमाल्याम्बरो भूत्वा तां तुलामभिमन्त्रयेत्।

नमस्ते सर्वदेवानां शक्तिस्त्वं सत्यमास्थिता॥५९॥

साक्षिभूता जगद्धात्रीं निर्मिता विश्वयोनिना।

एकतः सर्वसत्यानि तथाऽनृतशतानि च॥६०॥

धर्माधर्मकृतां मध्ये स्थापितासि जगद्धिते।

त्वं तुले सर्वभूतानां प्रमाणमिह कीर्त्तिता॥६१॥

मां तोलयन्ती संसारादुद्धरस्व नमोऽस्तु ते।

योऽसौ तत्त्वाधिपो देवः पुरुषः पञ्चविंशकः॥६२॥

स एकोऽधिष्ठितो देवि त्वयि तस्मान्नमो नमः।

नमो नमस्ते गोविन्द तुला पुरुषसंज्ञक॥६३॥

त्वं हरे तारयस्वास्मानस्मात्संसारकर्मदातु।

पुण्यकालं समासाद्य कृत्वैवमधिवासनम्॥६४॥

Afterwards the devotee should get himself bathed by the Brāhmaṇas and the Brāhmaṇas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth. He should then invoke the scale and say “you are the strength of all the Devas and rest on truth. I salute you; O Jagaddhātrī! you have been designed by the Lord Brahmā as the witness. You hold yourself between the Truth and the Untruth. You are the life between the virtuous and the vicious. You weigh all. Weigh me then, and carry me across the ocean of the world. I salute you. Only in you is the Lord of the twenty-five elements inherent. I therefore salute you. I salute you, O Govinda! in the form of this scale. O Hari! be gracious enough to see me taken across this ocean of the world.”

पुनः प्रदक्षिणं कृत्वा तुलामारोहयेद्बुधः।

सखड्गचर्मकवचः सर्वाभरणभूषितः॥६५॥

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales.

धर्मराजमथादाय हैमं सूर्येण संयुतम्।

कराभ्यां बद्धमुष्टिभ्यामास्ते पश्यन्हरेर्मुखम्॥६६॥

ततोऽपरे तुलाभागे न्यसेयुर्द्विजपुङ्गवाः।

समादभ्यधिकं यावत्कांचनं चातिनिर्मलम्॥६७॥

पुष्टिकामस्तु कुर्वीत भूमिसंस्थं नरेश्वरः।

क्षणमात्रं ततः स्थित्वा पुनरेवमुदीरयेत्॥६८॥

नमस्ते सर्वभूतानां साक्षिभूते सनातनि।

पितामहेन देवि त्वं निर्मिता परमेष्ठिना॥६९॥

त्वया धृतं जगत्सर्वं सहस्थावरजङ्गमम्।

सर्वभूतात्मभूतस्थे नमस्ते विश्वधारिणे॥७०॥

ततोऽवतीर्य गुरवे पूर्वमर्घं निवेदयेत्।

ऋत्विभ्योऽपरमर्घं तु दद्यादुदकपूर्वकम्॥७१॥

गुरवे ग्रामरत्नानि ऋत्विग्भ्यश्च निवेदयेत्।
प्राप्य तेषामनुज्ञां तु तथान्येभ्योऽपि दापयेत्॥७२॥

Seeing the face of Lord Śrī Hari and taking the golden image of Dharmarāja with that of the Sun by both of his hands. The Brāhmaṇas should then weigh the devotee with excellent gold pieces until the scale kicks the ground. Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words— “O Devī! you are the witness of all, I therefore salute you. You were first created by Brahmā and the whole of the moveable and the immoveable world is held by you. O Viśvadhārīnī! you are the soul of all beings. You are the holder of the universe. I salute you.” After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over the Rtvijas and with their permission should distribute a portion of that wealth among others also.

दीनानाथविशिष्टादीन् पूजयेद्ब्राह्मणैः सह।
न चिरं धारयेद्देहे सुवर्णं प्रोक्षतं बुधः॥७३॥
तिष्ठेद्भ्रयावहं यस्माच्छोकव्याधिकरं नृणाम्।
शीघ्रं परस्वीकरणाच्छ्रेयः प्राप्नोति मानवः॥७४॥

The poor, the helpless, the good, the worthy and the Brāhmaṇas should all be duly honoured. The offerings of the tulādāna, should not be allowed to lie in the house even for some time. One who does so is visited by fear, privation and pestilence. By readily distributing it among others one gets blessings from superiors.

अनेन विधिना यस्तु तुलापुरुषमाचरेत्।
प्रतिलोकाधिपस्थाने प्रतिमन्वन्तरं वसेत्॥७५॥

Those who observe this Mahādāna in such a way reign over a Loka for one manvantara.

विमानेनार्कवर्णेन किङ्किणीजालमालिना।
पूज्यमानोऽप्सरोभिश्च ततो विष्णुपुरं व्रजेत्।

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimāna decorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas.

कल्पकोटिशतं यावत्तस्मिँल्लोके महीयते॥७६॥

कर्मक्षयादिह पुनर्भवि राजराजो

भूपालमौलिमणिरञ्जितपादपीठः।

श्रान्धान्वितो भवति यत्रसहस्रयाजी

दीप्तप्रतापजितसर्वमहीपलोकः॥७७॥

यो दीयमानमपि पश्यति भक्तियुक्तः

कालान्तरे स्मरति वाचयतीह लोके।

यो वा शृणोति पठतीन्द्र समानरूपः

प्राप्नोति धाम स पुरन्दरदेवजुष्टम्॥७८॥

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices. The one who witnesses such an ordinance and thinks of it at the close of his life or repeats it to others, or reads about it or hoars it, goes to heaven adorned by Indra.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्तने तुलापुरुषदानं नाम
चतुः सप्तत्यधिकद्विशततमोऽध्यायः॥ २७४॥
