

आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित्॥  
अंतश्चरसि भूतेषु गुहायां विश्वतोमुखः॥ ४५॥

At me time of baming he should mink of the Nārāyaṇa form of Viṣṇu in the water. Having looked at the sun with Om, he should thrice plunge himself into me water and again rinse his mouth with the following mantram. "Thou rangest in the mind of creatures and art the mounth of the universe.

त्वं यज्ञस्त्वं वषट्कार आपो ज्योती रसोऽमृतम्॥  
द्रुपदां वा त्रिरभ्यस्येद्वयाहृतिप्रणवान्विताम्॥ ४६॥

Thou art Yama, Vaṣaṭkāra, water, fire juice and ambrosia". He should repeat thrice the Drupada Mantram consisting of Vyahṛti and Praṇava.

सावित्रीं वा जपेद्विद्वांस्तथा चैवाघमर्षणम्॥  
ततः संमार्जनं कुर्यादापोहिष्ठाभयोभुवः॥ ४७॥  
इदमापः प्रवहतव्याहृतिभिस्तथैव च॥  
ततोऽभिमन्त्रितं तोपमापो हिष्ठादिमन्त्रकैः॥ ४८॥

The learned worshipper should next recite the Savitrī Mantram destructive of sins. Thereupon he should cleanse the earm with me Āpohiṣṭha Mantram, with the Mantram "flow pure water? and with Vyahṛti. He should next inspire water wim Apohiṣṭha Mantram.

अन्तर्जलमवाङ्मग्नो जपेत्रिघमर्षणम्॥  
द्रुपदां वाथ सावित्रीं तद्विष्णोः परमं पदम्॥ ४९॥

He should next repeat mrice the Mantram "Antarjalamavāṅmagnon" destructive of all sins, or Drupadā of Savitrī, me most excellent region of Viṣṇu.

आवर्त्तयेद्वा प्रणवं देवदेवं स्मरेद्धरिम्॥  
अपः पाणौ समादाय जप्त्वा वै मार्जनं कृते॥ ५०॥

He should next recite Praṇava and meditate on Hari me god of gods. Taking up water in his hands and reciting the Mantram, he should sprinkle the head therewith, and would mus be freed off all sins.

विन्यस्य मूर्ध्नि तत्तोयं मुच्यते सर्वपातकैः॥  
सन्ध्यामुपास्य चाचम्य संस्मरेन्नित्यमीश्वरम्॥ ५१॥  
अथोपतिष्ठेदादित्यमृध्वपुष्पान्विताञ्जलिम्॥  
प्रक्षिप्याली कथैहैवमुदयतं न शक्यते॥ ५२॥

उदुत्यं चित्रमित्येवं तच्चक्षु रिति मन्त्रतः॥  
हंसःशुचिवषदेतेन सावित्र्या च विशेषतः॥ ५३॥

Having made the Sandhyā adorations and rinsed his mouth, he should daily meditate on the God, and sit facing the sun, placing his palms full of flowers on the crown of his head. Throwing them he should look at the god stationed on the rising mountain (i. e. the rising sun) with the Mantram. Thou art the eye, ever pure, supreme soul and existent, or particularly with the Savitrī or other Vedic Mantrams.

अन्यैः सौरैर्वैदिकैश्च गायत्रीं च ततो जपेत्॥  
मन्त्रांश्च विविधान्यश्चात्प्राक्कूले च कशासने॥ ५४॥  
तिष्ठंश्च तीक्ष्णमाणोऽर्कं जषं कुर्यात्समाहितः॥  
स्फटिकाब्जाक्षरुद्राक्षैः पुत्रजीवसमुद्भवेः॥ ५५॥

He should next repeat Gāyatrī and various other mantrams. Sitting on a seat of Kuṣā grass with his face towards the east he should look at the sun and repeat prayers with a controlled mind. The garland of beads should either be made of crystal. lotus, Rudrākṣa or Putrañjiva.

कर्त्तव्या त्वक्षला स्यादन्तरा तत्र सा स्मृता॥  
यदि स्यात्क्लिन्नवासा वै वारिमध्यगतश्चरेत्॥ ५६॥

If his cloth be tattered he should stand in the water and perform his adorations.

अन्यथा च शुचौ भूम्यां दर्भेषु च समाहितः॥  
प्रदक्षिणं समावृत्य नमस्कृत्य ततः क्षितौ॥ ५७॥

Else he should sit, with a controlled mind, on Kuṣā grass spread on a sanctified spot. Then going round, he should bow touching the ground with his head.

आचम्य च यथाशास्त्रं शक्त्यास्वाध्यायमाचरेत्॥  
ततः सन्तर्पयेद्देवानुषीन्यितृगणांस्तथा॥ ५८॥  
आदावोङ्कारमुच्चार्य्यं नमोऽन्ते तर्पयामि च॥  
देवान्ब्रह्मर्षीश्चैव तर्पयेदक्षतोदकैः॥ ५९॥

Then rinsing his mouth as sanctioned by the Śāstras" he should read the Vedas according to his power. Afterwards he should offer libations of water for the gods, Ṛṣis and the departed manes with the prayer "Om, salutatin unto you all, I offer these libations of water." He should dedicate libations of water and fried paddy unto the celestials, and Brahma Ṛṣis.

पतृन्देवान्मुनीन् भक्त्या स्वसूत्रोक्तविधानतः॥ ६०॥  
 देवीतीर्तपयन्द्दीमानुदकाञ्जलिभिः पितृन्॥  
 यज्ञोपवीती देवानां निवीसी ऋषितर्पणे॥ ६१॥  
 प्राचीनावीती पित्र्ये तु तेन तीर्थेन भारत॥

He should dedicate offerings reverentially unto the departed manes, gods and ascetics according to the prescription of his own Religious Code. He should gratify the celestial saints and the departed manes with palmfuls of water. Sacrificial threads are also offered to the gods along with water, Nivīta (the Brāhminical thread suspended round the neck) to the Ṛṣis and Prācīnāvītins (the sacrificial thread worn over the right arm and passing under the left) to the departed manes.

निष्पीड्य स्नानवस्त्रं वै समाचम्य च वाग्यतः॥ ६२॥  
 स्वैर्मन्त्रैरर्चयेद्देवान्युषैः पत्रैस्तथाम्बुभिः॥  
 ब्रह्माणं शंकरं सूर्यं तथैव मधुसूदनम्॥ ६३॥  
 अन्यांश्चाभिमतान्देवान् भक्त्या चाक्रोधनो हरः॥

Pressing the water out of the cloth after bathing, rinsing his mouth and observing silence, he should adore the deities with flowers, leaves and water, and Sua Mantrams. O wrathful Hara, [he should adore] Brahmā, Śaṅkara, the sungod, the slayer of Madhu (Viṣṇu) and various other approved deities.

प्रदद्याद्वाथ पुष्पादि सूक्तेन पुरुषेण तु॥ ६४॥  
 आपो वा देवताः सर्वास्तेन सम्यक् समर्चिताः॥  
 ध्यात्वा प्रणवपूर्वे वै देवं वारिसमाहितः॥ ६५॥

With the Puruṣa Sūkta Mantram he should dedicate flowers and other offerings; or he should adore all the deities with water only. Controlling his mind he should meditate on the deity repeating Om.

नमस्कारेण पुष्पाणि विन्यसेद्वै पृथक्पृथक्॥  
 नर्ते ह्यासधनात्पुण्यं विद्यते कर्म वैदिकम्॥ ६६॥

Then saluting him he should keep flowers and other offerings in separate places. Without adoration no Vedic rite becomes consecrated.

तस्मात्तत्रादिमध्यान्ते चेतसा धारयेद्धरिम्॥  
 तद्विष्णोरिति मन्त्रेण सूक्तेन पुरुषेण॥ ६७॥  
 निवेदयेच्च आत्मानं विष्णवेऽमलतेजसे॥

Therefore in the beginning, middle and end of every rite, one should mentally meditate on Hari. With the Mantram "Thou art Viṣṇu" and the hymn of the Puruṣa-Sūkta, one should dedicate his self unto Viṣṇu of pure effulgence.

तदाध्यात्ममनाः शान्तस्तद्विष्णोरिति मन्त्रतः॥ ६८॥  
 अप्रेते सशिरा वेतियजेत्वा पुष्पके हरिम्॥  
 देवयज्ञं भूतयज्ञं पितृयज्ञं तथैव च॥  
 मानुषं ब्रह्मयज्ञं च पञ्च यज्ञान्समाचरेत्॥ ६९॥

Having all his mental faculties tranquilized and his mind fixed on the deity, he should, with the Mantram, "Thou art Viṣṇu", perform the five sacrifices, namely that for the deities, that for the evil spirits, that for the departed manes, that for men and that for Brahma.

यदि स्यात्तर्पणादवाग्ब्रह्मयज्ञं कृतो भवेत्॥  
 कृत्वा मनुष्ययज्ञं वै ततः स्वाध्यायमाचरेत्॥ ७०॥

Without the offering of libations of water Brahma Yajña is not finished. After celebrating the sacrifice for men (Mānuṣyajña) one should read the Vedas.

वैश्वदेवस्तु कर्त्तव्यो देवयज्ञः स तु स्मृतः॥  
 भूतयज्ञः स वै ज्ञेयो भूतेभ्यो यस्त्वयं बलिः॥ ७१॥

In a sacrifice for the gods offerings should be made to that class gods called Viśvedevas. In Bhūtayajña animals should be sacrificed for the evil spirits.

श्वभ्यश्च श्वपचेभ्यश्च पतितादिभ्य एव च॥  
 दद्याद्भूमौ बहिस्त्वनं पक्षिभ्यश्च द्वितोत्तमः॥ ७२॥  
 एकं तु भोजयेद्विप्रं पितृनुद्दिश्य सत्तमाः॥  
 नित्यश्राद्धं तदुद्दिश्य पितृयज्ञो गतिप्रदः॥ ७३॥

The foremost of the twice-born should next offer food to the dogs, the degraded caste people, outcastes and birds, on the grounds outside the house. In honour of the departed manes the best of sacrificers should feed at least one Brāhmaṇa. He should perform the daily Śrāddha in their honour. Such a Pitryajña yields blessed regions.

उद्धृत्य वा यथाशक्ति किञ्चिदनं समाहितः॥  
 वेदतत्त्वार्थविदुषे द्विजायैवोपपादयेत्॥ ७४॥

Then with a controlled mind he should,

commensurate with his means, take up a portion of food and offer it to a Brhāmaṇa well-read in the Vedas.

पूजयेदतिथिं नित्यं नमस्येचयेदद्विजम्॥  
मनोवाक्कर्मभिः शान्तं स्वागतैः स्वगृहं ततः॥ ७५॥

He should daily treat his guests hospitably and welcome a Brāhmaṇa who comes to his house and adore him with mind, words and deeds.

भिक्षामहुर्गासमात्रमन्नंतत्स्याच्चतुर्गुणम्॥  
पुष्कलं हन्तकारं तु तच्चतुर्गुणमुच्यते॥ ७६॥

A mouthful of food is called Bhikṣā (alms) and enough is given when four times as much is distributed.

गोदोहमात्रकालं वै प्रतीक्ष्यो ह्यतिथिः स्वयम्॥  
अभ्यागतान्यथाशक्ति पूजयेदतिथिः तथा॥ ७७॥

A guest should wait for the period that is necessary for milching a cow. One should, as much as lies in his power, treat uncalled-for guests hospitably.

भिक्षां वै भिक्षवे दद्याद्विधवब्रह्मचारिणे॥  
दद्यान्नं यथाशक्ति अर्थिभ्यो लोभवर्जितः॥ ७८॥

One should daily offer alms to a mendicant, and food to a Brahmācārin (religious student) and to beggars what they want proportionate to his means, and being himself freed from avarice.

भुञ्जति बन्धुभिः सार्द्धं वाग्यतोऽन्नमकुत्सयन्॥  
अकृत्वा तु द्विजः पञ्च महायज्ञान् द्विजोत्तमः॥ ७९॥  
भुञ्जते चेत्स मूढात्मा तिर्यग्गोनिं च गच्छति॥  
वेदाभ्यासोऽन्वहं शक्या महायज्ञक्रियाक्षमाः॥ ८०॥

He should next take food in the company of his friends. The foolish Brāhmaṇa, who takes his food without celebrating these five sacrifices, is born in a degraded caste. Those, who are competent to celebrate a great sacrifice, should study the Veda.

नाशयन्त्याशु पापानि देवानामर्चनं तथा॥  
यो मोहादथ वालस्यादकृत्वा देवतार्चनम्॥ ८१॥  
भुङ्क्ते स याति नरकान्तसूकरेष्वेव जायते॥  
अशौचं संप्रवक्ष्यामि अशुचिः पातकी सदा॥ ८२॥

The adoration of a god dissipates speedily all sins. He, who, either out of ignorance or laziness, takes his food without worshipping the deity, goes to hell and is born as a hog. I will now describe what is impurity. An impure man is visited by sins.

अशौचं चैव संसर्गाच्छुद्धिः संसर्गवर्जनात्॥  
दशाहं पाहुगशौच सर्वेविप्रा विपश्चितः॥ ८३॥

Impurity is generated either by associating with impure persons or avoiding the company of pious men. The learned Brāhmaṇas speak of ten sorts of impurity.

मृतेषु वाथ जातेषु ब्राह्मणानां द्विजोत्तम॥  
आदन्तजननात् सद्य आचूडादेकरात्रकम्॥ ८४॥

The Brāhmaṇas are impure if any person dies in their family or any child is born. When a child dies before teething the period of impurity is immediately over; it lasts for a day before the solemnization of the rite of tonsure.

त्रिरात्रमौपनयनाद्दशरात्रमतः परम्॥  
क्षत्रियो द्वादशाहेन दशभिः पञ्चभिविंशः॥ ८५॥

It lasts for three days before the rite of wearing sacred thread is not performed. After that it lasts for ten nights. For the Kāstriyas the period consists of twelve days and for the Vaiśyas fifteen days.

शुध्येन्मासेन वै शूद्रो यतीनां नास्ति पातकम्॥  
रात्रि भिर्मासतुल्याभिर्गर्भस्त्रावेषु शौचकम्॥ ८६॥

A Śūdra is cleansed from impurity after a month. For a Yati there is no impurity. For abortion it lasts either for a night or for a month.

॥ इति श्रीगारूडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नित्यकर्माशौचयोर्निरूपणं  
नाम पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

## अध्यायः ५१ / Chapter 51

ब्रह्मोवाच

अथातः संप्रवक्ष्यामि दानधर्ममनुत्तमम्॥  
अर्थानामुचिते पात्रे श्रद्धया प्रतिपादनम्॥ १॥

Brahmā said :—I will now describe the most excellent rules of making charities. Wealth should be respectfully given to a worthy person.

दानं तु कथितं तज्ज्ञैर्भुक्तिमुक्तिफलप्रदम्॥  
न्यायनोपार्जयेद्वितं दानभोगफलं च तत्॥ २॥

Charity yields enjoyment and emancipation. Riches, acquired by fair means, when given away in charities, yield the fruits of enjoyment.

अध्यापनं याजनं वृत्तमाहुः प्रतिग्रहम् ॥  
कुसीद्रे कृषिवाणिज्यं क्षत्रावृत्तोऽथ वर्जयेत्॥ ३॥

Teaching, officiating as priests and accepting presents are the duties of the Brahmanas. Usury, agriculture and trade are the duties of the Vaiśyas. When charity is made to a worthy person it is called Sāttvik ( v. one pervaded by the quality of goodness).

यद्दीयते तु पात्रेभ्यस्तद्दानं परिकीर्त्तितम्॥  
नित्यं नैमित्तिकं काम्यं विमलं दानमीरितम्॥ ४॥

Besides there are various other forms of charity, viz., Nitya (daily), Naimittika (occasional), Kāmya (made with the desire of fruits) and Vimala (pure, or disinterested).

अहन्यहनि यत्किञ्चिद्दीयतेऽनुपकारिणे ॥  
अनुद्दिश्य फलं तस्माद्ब्राह्मणाय तु नित्यशः॥ ५॥

Whatever is daily given to persons who have done us no good or to the Brāhmaṇas without any expectation for fruits it is called Nitya.

यत्तु पापोपशान्तयै च दीयते विदुषां करे॥  
नैमित्तिकं तदुद्दिष्टं दानं सद्भिरनुष्ठितम्॥ ६॥

Whatever is given to a learned person for the expiation of sins or for averting evils, is called Naimittika. Such charities are made by pious men.

अपत्यविजयैश्वर्य्यस्वर्गार्थं यत्प्रदीयते॥  
दानं तत्काम्यमाख्यातमृषिभिर्धर्मचिन्तकैः॥ ७॥

Whatever is given for having children, a children, achieving victory, or attaining heaven, is called by the Ṛsis, well read in the Religious Code, Kāmya.

इश्वरप्रीणनार्थाय ब्रह्मावित्सु प्रदीयते॥  
चेतसा सत्त्वयुक्तेन दानं तद्विमलं शिवम्॥ ८॥

With a mind pervaded by the quality of Sattva (goodness) when a man makes presents to persons conversant with the knowledge of Brahmā, only with the object of pleasing God such a gift is called Vimala.

इक्षुभिः सन्ततां भूमिं यवगोधूमशालिनीम्॥  
ददाति वेदविदुषे स न भुयोऽभिजायते॥ ९॥

If a man gives lands abounding in barley and corns and outskirted on all sides with sugarcane plants, he is never born again.

भूमिदानात्परं दानं न भूतं न भविष्यति॥  
विद्यां दत्त्वा ब्राह्मणाय ब्रह्मलोके महीयते॥ १०॥

There never had been nor there will be any charity superior to the giving away of lands. By giving education", unto the Brāhmaṇas one becomes glorified in the region of Brahmā.

दद्यादहरहस्तास्तु श्रद्धया ब्रह्मचारिणे॥  
सर्वपापविनिर्मुक्तो ब्रह्मस्थानमवाप्नुयात्॥ ११॥

By giving reverentially food unto the Brahmācārins one, freed off of all sins, attains to the region of Brahmā.

वैशाखां पौर्णमास्यां तु ब्राह्मणान्सत्रं पंच च॥  
उपोष्याभ्यर्चयेद्विद्वान्मधुना तिलसर्पिषा॥ १२॥

Gandhādiभिः समभ्यर्च्यं वाचयेद्वा सवयं वदेत्॥  
प्रीयतां धर्मराजेति यथा मनसि वर्त्तते॥ १३॥  
यावज्जीवं कृतं पापं तत्क्षणादेव नश्यति॥

If a person, after fasting on the full-moon day in month of Vaiśākha (March-April), adores twelve Brāhmaṇas with honey and cakes of sessamum seeds or with scents or with sweet and moral words, all the sins, committed by him all through his life, are immediately dissipated.

कृष्णाजिने तिलाकृत्वा हिरण्यमधुसर्पिषा॥ १४॥  
ददाति यस्तु विप्राय सर्वे तरति दुष्कृतम्॥

Having placed sessamum seeds, gold, honey and sarpi on skin of a black antelope he, who makes them over to a Brāhmaṇa, crosses over all his iniquities.

घृतात्रमुदकं चैव वैशाखां च विशेषतः॥ १५॥  
निर्दिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात्॥  
द्वादश्यामर्चयेद्विष्णुमुपोष्याघप्रणाशनम्॥ १६॥  
सर्वपापविनिर्मुक्तो नरो भवति निश्चितम्॥

He, who specially in the month of Vaiśāka treats the Brāhmaṇas with clarified butter, boiled rice and water in honour of Dharmarāja, becomes freed from all fear. It on the twelfth day of a fortnight a person adores Viṣṇu who destroys all sins he forsooth becomes freed from all sins.

यो हि यां देवतामिच्छेत्समाराधयितुं नरः॥ १७॥  
ब्राह्मणान्पूजयेद्यत्नाद्भोजयेद्योषितः सुरान्॥  
सन्ताकामाः सततं पूजयेद्वै पुरन्दरम्॥ १८॥  
ब्रह्मवर्चसकामस्तु ब्राह्मणान्ब्रह्मनिश्चयात्॥  
आरोग्यकामोऽथ रविं धनकामो हुताशनम्॥ १९॥  
कर्मणा सिद्धिकामस्तु पूजयेद्वै विनायकम्॥  
भोगकामो हि शशिनं बलकामः समीरणम्॥ २०॥

Whatever deity a man wishes to adore, he must beforehand worship the Brāhmaṇas and feed the women and celestials. He, who wishes to recover from a disease, must worship the Sun; while one, wishing for riches, should worship the fire-God. One, wishing for success in all his undertakings, should worship Vināyaka and one, wishing for enjoyments, should worship the moon. One, wishing for strength, should adore the Wind-god.

मुमुक्षुः सर्वसंसारत्प्रयत्नोचर्यद्धरिम्॥  
अकामः सर्वकामो वा पूयेत्तु गदाधरम्॥ २१॥

And he, who wishes for emancipation from worldly fetters, should with every care adore Hari. He, who does not desire for any thing or he, who desires for every thing, should adore Gadādhara.

वादिस्तृप्तिमाप्नोति सुखमक्षय्यमनन्दः॥  
तिलप्रदः प्रजामिष्टां दीपश्चक्षुरुत्तम्॥ २२॥

The giver of ware attains to gratification. The giver of boiled rice enjoys happiness. The giver

of sessamum seeds obtains good offspring and the giver of lamps most excellent eyes.

भूमिदः सर्वमाप्नोति दीर्घमायुर्हिरण्यदः॥  
गृहदोऽऽयाणि वेश्मानि रूप्यदो रूपमुत्तमम्॥ २३॥

One, who gives away lands, attains to all while the giver of gold acquires longevity. The giver of houses attains to the most exalted station in the world and the giver of silver a most handsome appearance.

वासोदश्चन्द्रसालोक्यमशिवसालोक्यमश्वदः॥  
अनडहः श्रियं पुष्टां ब्रध्नस्य विष्टपम्॥ २४॥

The giver of dwelling houses attains to the region of the moon and the giver of horses to that of Aśvins. The giver of bulls attains prosperity while the giver of kine attains to the region of Brahmā.

यानशय्याप्रदो भार्यामैश्वर्यभयप्रदः॥  
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्म शाश्वतम्॥ २५॥

He, who gives conveyances and beddings, obtains a wife, and the giver of protection attains wealth. The giver of corns enjoys eternal happiness; while the giver of Brahma (knowledge of) attains to the neighbourhood of Brahmā.

वेदवित्तु ददज्ज्ञानं स्वर्गलोके महीयते॥  
गवां घासप्रदानेन सर्वपापैः प्रमुच्यते॥ २६॥

Imparting knowledge on the knowers of the Vedas one become glorified in the celestial region. By giving grass to the kine one becomes freed from all sins.

इन्धनानां प्रदानेन दीप्ताग्निर्जायते नरः॥  
औषधं स्नेहमाहारं रोगिरोगप्रशान्तये॥ २७॥  
ददानो रोगरहितः सुखी दीर्घायुरेव च॥

By giving sacrificial fuels a man becomes effulgent like fire. By giving to the diseased, for the removal of his ailments, medicines, attendance and food one becomes freed from diseases, enjoys happiness and lives long.

असिपत्रवनं मार्गं क्षुरधारासमन्वितम्॥ २८॥  
तीक्ष्णा तपं च तरतिच्छत्रोपानत्प्रदो नरः॥  
यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे॥ २९॥  
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥