

After waking, a devotee should cleanse his body and its orifices by employing water and earth (or soap), by brushing the teeth, and by submerging himself in water.

When the parts of the body below the navel and the forearms become contaminated by wine or the first six bodily impurities, one should purify them by scrubbing the affected area with earth (or soap) and water.

If the upper body is contaminated, one should purify the whole body with earth (or soap) and water and then bathe fully.

A person should bathe to purify himself after sex, a bad dream, shaving, vomiting, purging, or after touching a dead body, a woman in her menstrual cycle, a chandala, or a dead animal or its fat or bones.

A woman purifies herself during her menstrual cycle by bathing on the fourth day. A woman possessing a bad mind is purified by her menstrual flow.

If a woman's menstrual period lasts more than three days, it is better if the woman refrain from touching the Deity or anything related to the Deity worship until her period is actually over. The reason for this prohibition is that, at the very least, menstrual contamination is like having passed stool without bathing afterward. In a letter Srila Prabhupda writes that for the worship of a Deity to continue uninterrupted it may be allowed, as an exception, for women to touch the Deity during their menstrual period, but that "it is better if they don't." This allowance should be understood to refer to a rare exception, or to worship of household Deities. Temple managers should encourage male devotees to engage in the temple Deity worship, minimizing difficult situations that may arise due to women devotees' periods of contamination.

One should perform achaman after coughing or sneezing, after sleeping, eating, drinking, bathing, dressing, spitting, or walking on a road, after urinating or passing stool, and after talking to chandalas and mlecchas.

One should also perform achaman before eating, studying Sastra, or performing any religious activity.

The man of knowledge purifies himself of sin by endurance, by charity, by japa, and by austerity. A brahmana is purified by accepting sannyasa. A devotee purifies himself of an uncontrolled mind by the decision to follow the path of truth. He purifies himself of body consciousness by knowledge and austerity, and he purifies his ability to discriminate by receiving spiritual education.