

and those of Prajāpatīs and finally reach Brahmā's region where he will sport with a hundred virgins.

71. He will enjoy different kinds of pleasures there for the full period of the span of life of Brahmā. He will then enjoy the pleasures in the Viṣṇuloka till hundred Brahmās die.

72. Thereafter he will attain Śivaloka and enjoy everlasting bliss there. Finally he will attain Śivasāyujya. No suspicion need be entertained in this matter.

73. After going through the essence of all Upaniṣads again and again, this is what has been arrived at that the Tripuṇḍra is conducive to great excellence.

74. A brahmin who censures the ash is no longer a brahmin but of another low caste. He will undergo the tortures of terrible hell for the period of the span of life of the four-faced Brahmā.

75. A man who wears the Tripuṇḍra while performing Śrāddha, Yajña, Japa, Homa, Vaiśvadeva and the worship of the deities is a purified soul and he conquers even death.

76. When impurities are evacuated, a bath with water shall be performed; a bath with the ash is always purificatory; a bath with mantras removes sin and if a bath with knowledge is taken, the greatest goal will be reached.

77. A man who takes the bath of ashes derives that benefit which all holy centres accord. He gets the merit thereof.

78. Bath with the ash is a holy centre where Gaṅgā Snāna is possible every day. Śiva is represented by the ash which directly sanctifies the three worlds.

79. Infructuous is the knowledge, meditation, gift and japa if these are performed by a Brāhmaṇa without wearing Tripuṇḍraka.

80. A forest-dweller, virgins and men without initiation shall apply the ash pasted in water upto the midday and thereafter without water.

81. He who wears Tripuṇḍra like this regularly with a pure controlled mind must be considered a true devotee of Śiva. He derives worldly pleasures and salvation.

82. If a person does not wear a bead of Rudrākṣa