

become liberated gradually. I shall tell you the process in some other cases. Please listen attentively.

122-123. Brahmin women must take instruction from a preceptor and perform the Japa with Namaḥ at the end. They shall repeat the five-syllabled mantra five hundred thousand times for their longevity. That is the rule. Again they must repeat it five hundred thousand times to wipe off womanhood. Becoming a man first, the liberation will be acquired gradually.

124. A Kṣatriya must repeat the mantra five hundred thousand times to remove Kṣatratva. A further repetition of five hundred thousand times enables him to become a brahmin.

125. After the mantrasiddhi he shall gradually become liberated. A Vaiśya dispels the Vaiśyatva by five hundred thousand japas.

126. Then he becomes a mantra-Kṣatriya by repeating it five hundred thousand times. He then dispels the Kṣatratva by five hundred thousand japas.

127-129. He then becomes a mantrabrahmin by repeating the mantra five hundred thousand times. A Śūdra, repeating the mantra with Namaḥ at the end, for two million five hundred thousand times becomes a mantra-brahmin and so pure enough for liberation. If one is sick, whether man or woman, of brahmin caste or otherwise, one must repeat it always with Namaḥ in the beginning or at the end. As for the women, the preceptor shall instruct them in proper order.

130. At the end of every five hundred thousand Japas, the aspirant shall perform Mahābhiṣeka and Naivedya. He shall worship devotees of Śiva for gratifying Śiva.

131. Śiva becomes delighted at the worship of the devotee. There is no difference between Śiva and the devotee of Śiva. He is Śiva Himself.

132. The mantra is of the nature of Śiva. By holding the mantra the physical body of the devotee becomes identified with Śiva.

133-134. Devotees of Śiva know all the rites, nay all the Vedic rites. The more an aspirant repeats the mantra of Śiva, the greater is the presence of Śiva in his body. For