

mantra<sup>158</sup>. Widows and other women shall do like the Śūdras.

35. A house-holder shall repeat the Pañcabrahma<sup>159</sup> mantra etc. and a Brahmacārin shall repeat the Tryambakamantra<sup>160</sup> at the time.

36. The Vānaprastha shall repeat the Aghora mantra<sup>161</sup> and an ascetic shall observe with the Praṇava alone.

37. A Śivayogin being outside the pale of Varṇa and Āśrama rites because of his conception "I am Śiva" shall wear ashes with the Īśāna mantra.

38. Śiva has ordained that the rite of wearing ashes shall not be eschewed by the people of any caste and outside the bounds of caste by other living beings.

39. A person who has applied ashes on his body actually wears as many liṅgas as there are particles of the ash that remain on his body.

40-41. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, people of mixed castes, women, widows, girls, heretics, a brahmacārin, a householder, a forest-dweller, an ascetic, performer of sacred rites and women who have Tripuṇḍra marks are undoubtedly liberated souls.

42. Just as the fire when touched with or without knowledge burns the body so does the ash worn consciously or unconsciously sanctify the man.

43. No man shall drink or eat even a bit without applying Bhasma or wearing Rudrākṣa. If he eats or drinks, whether he is a householder or Vānaprastha or an ascetic, a man of the four castes or of mixed caste, he becomes a sinner and goes to hell. If a man of the four castes repeats Gāyatrī<sup>162</sup> or if an ascetic repeats the Praṇava he shall be liberated.

44. Those who censure Tripuṇḍra actually censure Śiva. Those who wear it with devotion actually wear Śiva.

45. Fie upon the forehead that is devoid of ash. Fie upon the village that has no Śiva temple. Fie upon that life

158. Namaś śivāya.

159. VS. 29.11.

160. Ibid. 3.60.

161. Ibid. 16.2.

162. Ibid. 16.