

which accords many merits, if he is devoid of Tripuṇḍra as well, his life becomes futile.

83. Thus I have briefly told you the greatness of Tripuṇḍra. This is a secret to be safely guarded by you from all living beings.

84. O leading sages, in the different parts of the body as the forehead etc. three lines constitute the Tripuṇḍra.

85. The Tripuṇḍra on the forehead extends from the middle of the eyebrows to the tips of the brows on either side.

86. With the middle and the ring fingers a line drawn in the opposite direction is called Tripuṇḍra.

87. With the three middle fingers, take the ashes and apply the Tripuṇḍra on the forehead. It would give worldly pleasures and salvation.

88. For each of the three lines there are nine deities everywhere in the body. I shall mention them. Listen attentively.

89-90. The nine deities of the first line are :—The syllable “A”, Gārhapatya fire (sacrificial fire), Earth, Dharma, the attribute Rajas, Ṛgveda, Kriyāśakti (the power to do), Prātaḥsavana (morning rituals) and Mahādeva. O foremost among sages, this shall be carefully understood by those who are initiated in the cult of Śiva.

91-92. The nine deities of the second line are :—The syllable “U”, Dakṣiṇā fire (sacrificial fire), the principle of Ether, Attribute Sattva, Yajurveda, Mādhyandina Savana (midday rituals), Icchāśakti (the will-power), the Antarātman (the immanent soul) and Maheśvara. O foremost among sages, this must be carefully understood by those who are initiated in the cult of Śiva.

93-94. The nine deities of the third line are :—The syllable “M”, Āhavanīya (sacrificial) fire, the supreme soul, the attribute Tamas, heaven, Jñāna Śakti, Sāmaveda, the third Savana (evening rituals) and Śiva. O foremost among sages, this must be carefully understood by those initiated in the cult of Śiva.

95. Thus making obeisance to the deities of the different parts with devotion, one shall apply the Tripuṇḍra. One will become pure and derive worldly pleasures and salvation.