

worship the phallic emblem of Śiva. Goddess of the form of Bindu is the mother and Śiva of the form of Nāda is the father.

92. Great bliss is the result of the worship of the parents. The devotee shall worship the phallic emblem for the acquisition of the Great Bliss.

93. That goddess is the mother of the universe and that Śiva is the father of the universe. Sympathy towards the son who renders service naturally increases in the minds of the parents.

94-95. O foremost among sages, ordinary parents bestow hidden treasures to the son who renders special service. Hence a devotee shall worship the phallic emblem in the manner of mother and father for the acquisition of the hidden great bliss. Bharga is Puruṣa (Cosmic man or Being) and Bhargā is Prakṛti (Cosmic Nature).

96. Puruṣa is of hidden latent conception and Prakṛti is of manifest inner conception.

97. Since it is the father who conceives first, the Puruṣa has the primordial conception. The unification of Puruṣa and Prakṛti is the first birth.

98. Its manifestation in the Prakṛti is called the second birth. The creature, dead even as it is born, takes up its birth from the Puruṣa.

99. Certainly the birth is induced by the Māyā as an extraneous source. The word Jīva (the individual soul) means that which gets decayed even from the time of birth.

100. Another meaning of the word Jīva is that which is born enmeshed and entwined. Hence the devotee shall worship the primordial phallic image for unravelling the knots and nooses of the birth.

101-102. The world bhaga means the primordial nature because it increases and flourishes. The Śabdamātrā etc. (the cosmic sound principle i.e. all objects of enjoyment) evolved out of Prakṛti, being enjoyed by the sense organs; the word Bhoga comes to mean that which gives Bhaga. The principal Bhaga is of course the Prakṛti and Bhagavān is Lord Śiva Himself.

103. The lord alone is the bestower of enjoyment