

79. By offering this twenty-thousand times, he attains still higher world and is not born again.

80-81. Twenty-six thousand great offerings constitute life-time offering. Making gift of this is called great accomplishment. A devotee who makes this is not born again.

82-83. In the month of Kārttika, on an auspicious day, life-time offering shall be made. It shall be done at the time of the transit of the sun, on birthdays (based on star), on full-moon days, annual birthdays etc. In other months when the natal star comes in conjunction with the planets, this can be performed.

84. Even if the conjunction is only partial the offering shall be made. One gets the benefit of dedicating oneself by that.

85. Śiva is delighted by the dedication of selves and bestows the salvation of complete identity. This life-time offering shall be made only to Śiva.

86. Śiva exemplifies birth in as much as He has the form of both Yoni (vaginal passage) and Liṅga (Penis). Hence in order to ward off births the Janmapūjā is of Śiva alone.

87. The entire universe consisting of the movable and the immovable is of the nature of Bindu (dot) and Nāda (sound). Bindu is Śakti (Power) and Śiva is Nāda. Hence the universe is pervaded by Śiva and Śakti.

88. Bindu⁸⁵ is the support of Nāda.⁸⁶ The universe has the support of Bindu. Both Bindu and Nāda together support the entire universe.

89. The unification of the Bindu and the Nāda is called Sakalīkaraṇa and the universe takes its birth as a result of this Sakalīkaraṇa.

90. The Phallic emblem is the fusion of Bindu and Nāda and is the cause of the universe. Bindu is the goddess and Śiva is the Nāda and the fusion of the two is the phallic emblem of Śiva.

91. Hence to ward off future births, the devotee shall

85. Bindu is a dot over a letter representing the anusvāra. It is supposed to be connected with Śiva and is of great mystical importance.

86. Nāda is a nasal sound represented by a semicircle and used as an abbreviation in mystical words.