

the woman devotee of Śiva, the symbol of the goddess shall be the form for concentration.

135. The presence of the goddess continues to be felt as long as the mantra continues to be repeated. An intelligent man who continues to worship Śiva becomes worthy of the name and form.

136. Even when the aspirant has become Śiva he shall worship the Parā. He shall worship Śakti, the embodied and the phallic form of Śiva after faultlessly making images of the same.

137-142. He shall consider the phallic form as Śiva and himself as Śakti or he shall consider Śaktiṅga as the goddess and himself as Śiva or he shall consider Śivaliṅga in the form of Nāda and Śakti in the form of Bindu and give the primary or secondary character to either or consider both united together. Whatever be the form of Upāsti, he shall worship both Śiva and Śakti. He becomes Śiva in virtue of his basic realisation. With the sixteen forms of service and homage, he shall worship devotees of Śiva who are verily the mantra of Śiva personified or identical with Śiva. He will thereby achieve whatever he desires. Śiva being highly pleased with him yields to his gratification. Without being undeceptive in regard to money, body, mantra or the conception he shall gratify five, ten or hundred couples of Śiva's devotees by feeding them and rendering them other services, in the company of his wife.

143-146. He will assume the form of Śiva and Śakti and will not be born again. Just below the umbilicus is the part of Brahmā, till the armpit is the part of Viṣṇu and the face is the phallus in the body of a devotee of Śiva. If any one dies, the householder shall worship the primordial father Śiva, the primordial mother Śivā and the devotees of Śiva. Thereby, whether the dead body is properly cremated or not, the dead man shall go to the world of the manes and gradually attain salvation. A person endowed with Tapas is far better than ten persons endowed with rites.

147-153. A person endowed with Japa is superior to a hundred persons endowed with Tapas. A person endowed with the knowledge of Śiva is superior to a thousand persons endowed with Japas. A person endowed with meditation is