

with Prakṛti when everything comes under control, the Jīva is called liberated and he shines as a self-realised person. By the grace of Śiva, when this body which is resultant from activities (Karmadeha) comes under control, the devotee attains residence in Śivaloka. This is called Sālokyā form of liberation. When the subtle elements come under control, the devotee attains nearness to Śiva.

20. Then he attains similarity with Śiva by means of weapons and activities. This is called Sārūpya. When the devotee acquires the great favour, the cosmic intellect too comes under control.

21. The cosmic intellect is only an effect of the Prakṛti. The control of Intellect is called Sārṣṭī—a form of liberation wherein the devotee has the same rank and power as Śiva. Then due to a further great favour of Śiva, the Prakṛti comes under control.

22-23. The mental prowess of Śiva becomes his without any difficulty. On acquiring the omniscience and prosperity of Śiva, the devotee becomes resplendent in his soul. This is called Sāyujya (complete identity) by persons well-versed in the Vedas and Āgamas (Traditional Sacred Texts). It is in this order that one gets salvation by the worship of the phallic image of Śiva.

24. Hence the devotee shall worship Śiva by performing sacred rites etc. for the acquisition of Śiva's favour. Śiva's sacred rites, Śiva's penance, and the Japas of Śiva mantras always.

25. Knowledge of Śiva and meditation on Him shall be practised more and more. The time till retirement to bed, the time till death shall be spent in contemplating over Śiva.

26-27. He shall adore Śiva by means of the "Sadyo" mantras and flowers. He will attain welfare.

*The sages said:—*

O excellent one of good rites, please explain the rules governing worship of Śiva in the phallic and other forms.

*Sūta said:—*

I shall explain, O brahmins, the procedure of the wor-