

48-49. O gods, persons who have realised Brahman through pure learning need not perform any rite. They are freed from happiness or misery, virtue or evil, sacrifice or Japa, meditation or rules regarding the same. By virtue of their learning they are free from base passions and physical changes and decays.

50. The liṅga present in the hearts of Yogins is the purest, blissful, auspicious, undying, all-pervasive and unsullied.

51. O brahmins, liṅga is of two types : the exterior and the interior. The exterior is gross and the interior is subtle.

52. Those who are engaged in ritualistic sacrifices and do regularly worship the gross liṅga are unable to steady the mind by meditating upon the subtle and hence they use the gross liṅga.

53. He who has not mastered the liṅga of the mind, the subtle one, must perform the worship in the gross liṅga and not otherwise.

54. The pure undying subtle liṅga is ever perceived by the masters of true knowledge in the same manner as the gross one is thought to be very excellent by those who are not yogins.

55. If we consider properly there is nothing else for the real interpreter. Whatever is Niṣkala or Sakala is of the form of Śiva in the whole universe. This must be constantly thought of in the mind.

56. Even if they are devoid of the ultimate perfect knowledge, no defect or deficiency can be ascribed to them. Rules regarding what shall be done and what shall not be done are not binding on them.

57. The knower, of course, is not at all bound by actions, even if he continues the householder's life just as the lotus standing in water is not contaminated by the water.

58. Till the realisation of perfect knowledge a man should continue the ritualistic worship of Śiva.

59-60. In order to convince the world, the rituals must be continued. Just as the sun is reflected in many vessels with water, in the same manner, O devas, know that the