

devoid of wastage. You are eternal, free from suspicions and doubts. You are undying. You are the great god.

14. You are Truth, Brahman and Consciousness. You are imperishable, from whom have originated the beginning, the end and the middle of visible worlds, even I too. These visible things are not the true ones.

15. The sages, desirous of liberation, worship and meditate upon your lotus feet. They are steady in their resolve. They avoid attachment on either side.

16. You are the perfect Brahman, the nectar, free from grief, devoid of attributes and the great one. You are the sole bliss, free from excitement, aberrations and even static and insentient.

17. You are the cause of production, sustenance and dissolution of the universe Śiva, the lord of souls, is greater than the universe. He is free from the necessity of its aid. He is always pervasive.

18. You are the One, both Sat and Asat. You are non-dual. Gold whether as the basic metal or as the ready made ornament does not alter in its basic and intrinsic essence.

19. People have doubts in you by their ignorance. The remedy for illusion lies in thinking on your Nirguṇa aspect, not by itself.

20. O supreme lord, we are blessed by your very vision. O Śiva, you are the bestower of supreme bliss to the people who are steady in their devotion. Have mercy.

21. You are the primordial Being. You have no beginning. You are the Puruṣa beyond the Prakṛti. You are the lord of the universe. You are the lord of the world. You are free from aberrations. You are greater than the greatest.

22. Your Rājasika manifestation is Brahmā, the grandfather. O lord, thanks to your grace, Viṣṇu is Puruṣottama by your Sāttvika nature.

23. Your Tāmasika manifestation is Rudra, the fire of dissolution. Śiva is beyond the attributes, the great lord and omnipresent.

24. O great lord of universal form, the manifest, the