

supreme Brahman, Śiva, assumes the forms of whatever is seen or heard in the world, real or unreal.

61. There is difference in the vessels but not in the water that they contain. This is what those who know the real meaning of the Vedas say.

62. "Lord Śiva is within the heart of beings in this world." Of what avail are the idols to those who have this real knowledge ?

63. Having an idol is very auspicious for a person who has no such knowledge. It is a ladder that enables him to climb to a higher position.

64. It is very difficult to climb to a position without a support. The idol is only a means to achieve the Nirguṇa Śiva .

65. The attainment of the Nirguṇa through a Sagūṇa is certainly possible. In this manner, the symbols of all lords are conducive to a steady faith and belief.

66. This lord is very great and this is the mode of worship of that lord. If there is no idol, of what avail are scents, sandal paste, flowers, etc. ?

67. Till the realisation of true knowledge, the idol shall necessarily be worshipped. If any one does not worship the idol before he attains perfect knowledge, his downfall is sure.

68. 'O brahmins, hear the true statement of facts. For the same reason as mentioned before, the duties of your own caste shall be performed assiduously.

69. Worship shall be performed where devotion is directed. Without worship and charitable gifts, sin cannot be kept at bay.

70. As long as there is a vestige of sin in the body, achievement need not be expected. When the sin is wiped off, all rites will bear fruit.

71. If there is dirt in the cloth the dyeing process cannot be carried out effectively. After the cloth is bleached any dye can be applied to it effectively.

72. Similarly when the body is freed of its dirty stuff by proper worship of deities, the dye of knowledge can stick to it whence true knowledge will arise.

73. The root of true knowledge is unswerving devotion.