

art perceivable in the hearts of the Yogins purified by restraints, as well as in the path of their meditation.

13. Thou art the Vidyā of diverse sorts. Thou art endowed with illumination, purity and detachment. Thou assumest Kūṭastha (perpetually immovable), Avyakta (unmanifest) and Ananta (infinite) form and Thou art the eternal time holding all the worlds.

14. O Śivā, Thou art the prime cause of the three Guṇas and art still beyond them. But in conjunction with the Guṇas, Thou certainly infusest the seed of change in every matter.

15. Thou art the fourth to the three Guṇas viz. Sattva, Rajas and Tamas; but devoid of their depravity though these originate from Thee; Thou createst, protectest and devourest the whole universe within and without having three Guṇas as its only cause.

16. I pay my homage to Thee, O Śiva's consort, for the eternal welfare of the universe. O seed of all the worlds, Thou art knowable as well as knowledge Thyself.

17. On hearing these words of mine uttered like the words of ordinary people, Kālī, the conceiver of the worlds, told me, the creator of the worlds, in words full of love.

*The Goddess said :—*

18. O Brahman, why was I lauded by you? If you have been slighted by any one, please mention it quickly to me.

19. When I have personally appeared, the realisation of your desires is certain. Hence let me know your desires. I shall certainly fulfil them.

*Brahmā said :—*

20. O Goddess, be pleased with me and listen. O omniscient Goddess, I speak out my mind only since you have commanded me thus.

21. O Goddess of devas, Śiva the Yogin, who is your husband and who as Rudra manifested Himself formerly through my forehead has now occupied Kailāsa.

22. The lord of Goblins is performing penance all alone. Since He does not desire a wife He is without a wife. He is free from mental aberrations.