

anything about Śiva of whom you speak. You have no inner vision.

15. Śiva was directly asked by you to mention His Gotra. On this occasion these words are utterly ridiculous and derisible.

16. O mountain, even Viṣṇu, Brahmā and other gods do not know His Gotra, family and name. What then can be said about others ?

17. It was a result of the severe penance of Pārvatī that Śiva was seen by you, O mountain, in one day according to whose calculation a crore of Brahmās become annihilated.

18. He is the formless supreme Brahman. He is attributeless. He is greater than Primordial Nature. He has no shape, is free from aberrations. He is the master of delusion. He is greater than the greatest.

19. He has no Gotra, family or name. He is independent. He is favourably disposed to His devotees. At His will He assumes bodies taking many names. He is full of attributes.

20. He is sugotrin (having good gotra) as well as devoid of gotra. He is of noble family as well as devoid of a family. Thanks to Pārvatī's penance. He has now become your son-in-law, There is no doubt about it.

21. The whole world consisting of the mobile and immobile has been deluded by Him in His divine sport. O excellent mountain, even the wisest of men does not know Him.

22. The head of lord Śiva of phallic image was not seen by Brahmā. Viṣṇu who went to the nether worlds did not see His foot. How surprised he was.

23. O excellent mountain, of what avail is this talk ? Śiva's magical power is inscrutable. The three worlds, Viṣṇu Brahmā and others too are subservient to Him.

24. Hence, O father of Pārvatī, ponder over this deeply. No doubt need be entertained by you even slightly with respect to this bridegroom of your choice.

*Brahmā said:—*

25. O sage, after saying this, you, of perfect wisdom,