

the great lord, stared into the face of Satī. Thus by their mutual association Kālī and Śiva nurtured the tree of love, sprinkling it with waters of emotion.

## CHAPTER TWENTYTHREE

*(Description of the Power of Devotion)*

*Brahmā said :—*

1. After sporting about like this till satiety with Śiva, Satī became less attached.

2-3. One day after delighting the lord with her devotion and obeisance Satī, the daughter of Dakṣa, spoke thus to Śiva.

*Satī said :—*

4. O great lord, lord of lords and ocean of mercy, O great Yogin, the uplifter of the distressed, take pity on me.

5. You are a great Puruṣa, the lord, beyond Sattva, Rajas and Tamas. You are both Saṁguṇa and Nirguṇa.<sup>286</sup> You are a great lord, a cosmic witness, and free from aberration.

6. I am blessed since I became your beloved wife sporting with you. O lord, you became my husband because of your love for your devotees.

7. O lord, after sporting with you for many years I have become fully satiated and now my mind is turned away from it.

8. O lord 'of gods, I wish to know the great pleasing principle whereby O, Śiva, all living beings surmount worldly miseries in a trice.

9. O lord, please explain that activity which enables people, to obtain the supreme region and free themselves from worldly bondage.

286. Śiva is conceived as Saṁguṇa (possessed of attributes), a personal deity who responds to prayer, bestows grace or enters into history. He is conceived also as Nirguṇa when in the devotee's state of mental spiritual enlightenment (Jñāna) he is identical with his self.