

18. The goddess Umā became Dakṣa's daughter, performed a severe penance and thanks to her great devotion became Rudra's wife. The goddess indeed is a benefactress of her devotees.

19. In the company of Umā, Rudra became a householder and the great lord performed divine sports. He of undecaying intellect deluded me even at the time of his marriage.

20. The independent lord assuming his own body married her and returned to his mountain. In her company he sported much, deluding many.

21. O sage, much time was happily spent by Śiva free from all depraved feelings and indulging in noble dalliance with her.

22-23. Then a feeling of rivalry arose between Dakṣa and Rudra; Dakṣa was excessively deluded by Śiva's illusion and so becoming extremely haughty he censured the quiet Śiva who was free from all depraved feelings.

24. Then Dakṣa the haughty, performed a sacrifice without Śiva, although he had invited Viṣṇu, me and all other devas.

25. Since he was in delusion he was very furious. So he did not invite Rudra and his own daughter Satī. He was greatly deluded by his own fate.

26. When she was not invited by her father whose mind was deluded by illusion, Śivā (Satī) of perfect knowledge and purest chastity played a divine sport.

27. Though not invited by her haughty father she did go to her father's house securing the reluctant permission of Śiva.

28. Seeing no share of Rudra set apart and being slighted by her father, she reproached all those who were present there and cast off her body.

29. On hearing that, lord Śiva became unbearably furious and pulling at his matted hair he created Virabhadra.²³⁵

235. Virabhadra is described as Śiva's son, produced from Śiva's matted locks or mouth or a drop of Śiva's sweat, in order to spoil the sacrifice of Dakṣa. He is represented as having a thousand heads, a thousand eyes, a thousand feet and a thousand clubs. Clothed in a tiger's skin dripping with blood, bearing a blazing bow and a battle-axe he is described as very fierce and terrific.