

30. O Brahmā, how is it that you became so utterly confused in the mind? It is improper for the reciter of the Vedas and the creator of the universe to be so wicked.

31. O slow-witted one, cast-off this sluggishness. Do not indulge in such foolish thoughts hereafter. What is it that the Vedas say by means of their hymns? Think on it with a pure mind.

32. You foolishly think of Rudra, the great lord as your son. O Brahman, though the reciter of the Vedas you have forgotten all true knowledge.

33. Considering Śiva on a par with ordinary Gods you are maliciously disposed towards Him. Your good intents have vanished and evil ones have cropped up.

34. Listen to the first principle that had been narrated of old. Have clean conscience. It is the true Being that is glorified as the cause of all Creation. This is decisive.

35. Śiva is the creator of everything, the sustainer and destroyer. He is greater than the great. He is the supreme Brahman, the greatest lord, the attributeless, the eternal.

36. He cannot be defined. He is not subject to deterioration or decay. He is the supreme soul, without a second, unswerving and endless. He is the cause of dissolution, all-pervasive and great lord.

37. He is all-pervasive, possessed of three guṇas, for the causation of creation, sustenance and dissolution in the name of Brahmā, Viṣṇu and Maheśa but really beyond Rajas, Śattva and Tamas—the three attributes.

38. He is distinct from illusion. He is free from desires. He is the creator of illusion yet uninfluenced by illusion. He is an adept. He is possessed of attributes yet independent of them. He is blissful in Himself. He is free from suspicions and alternatives.

39. He rests and relaxes in His own soul. He is free from the pair of opposites, such as happiness and unhappiness. He is subservient to His devotees in a fine physical body. He is a yogin devoted always to the practice of Yogas. He is guide to the path of Yoga.

40. He is the lord of the worlds and the destroyer of arrogance. He is favourably disposed to the miserable. Such is the lord, our master whom you consider your son!