

*Brahmā said :—*

42. After stating the dictum of virtue thus, she remembered the advice of Śiva and repented (her hasty arrival) with a grief-stricken heart.

43. Then inciting the fury of Dakṣa further, she said to Viṣṇu and all other devas and sages unhesitatingly.

*Satī said :—*

44. Dear father, hating Śiva now you are sure to repent later. After experiencing a lot of agony here, you are sure to experience further torture.

45. Excepting you, can there be a person who is adversely inclined and disposed towards Śiva who is free from inimical feelings, who is the great Self and who does not hate or love anyone in the world ?

46. Contempt of the great is infused with rivalry in the bad people but in regard to those whose Tāmasika quality is quelled by the dust of the feet of the great, it is auspicious.

47. The syllables Śi and Va even uttered once casually can quell all sins.

48. It is surprising that you are so wicked as to harbour ill feelings against Śiva who is the lord of all, whose dictum is untransgressable and who is the holiest of the holy. You are certainly enemy of Śiva.

49-50. It is a pity that out of foolishness you hold malice towards Śiva, the benefactor of everyone, whose lotus-like feet are always resorted to by the bees in the form of the minds of lofty-natured persons, who confers all blessings even that of realising the Self.

51. Have the scholarly persons, Brahmā and others, Śanaka and sages, except you, considered Śiva unholy ?

52-53. Śiva who holds the skull in his hands resides in the cremation ground in the company of goblins. He wears matted hair. But sages and devas keep on their heads the dust from His feet. Such is the nature of lord Śiva, the great God.

54-55. In the Vedas two sorts of actions are ordained—direct and renunciatory. Scholars differentiate between these two and hold that they cannot be simultaneous and they