

luminous, free from illusion, knowledge-cum-bliss, naturally undecaying, eternal bliss, delighted at the outcome of truth and prosperity and productive of glory.

15. Obeisance to Thee whose form can be imagined in the nature of Vidyā (Perfect Knowledge), which is different from insentient things, Sāttvika in will, that which should be meditated on as the form of Ātman, which is the utmost essence and which is the holiest of all sanctifying objects.

16. Obeisance to Thee, the Yogin whose Saṅga form is pure, lovely, bedecked in jewels, as white and clean as camphor and which holds in its hand the desired boon, fearlessness, the trident and the scalp.

17. Obeisance to Thee whose forms are the sky, the earth, the quarters, the waters, the fire and the Eternal time.

18. Obeisance, obeisance to Śiva of unmanifest form from whom unmanifest primordial nature and Puruṣa issued forth as its effect.

19. Obeisance, obeisance to Thee who createst this universe in the form of Brahmā, who sustainest it in the form of Viṣṇu and who destroyest it in the form of Rudra.

20. Obeisance, obeisance to the cause of causes, to the bestower of divine nectar, wisdom and prosperity; to the bestower of the prosperity of all other worlds, and the luminous greatest of the great.

21. Obeisance to Thee, Śiva, beyond whose region no other world exists; from whose umbilical region arose the earth, the quarters, the sun, the moon, the cupid, the devas and the ether.

22. Thou art, the greatest supreme soul. Thou art Śiva, the various lores, the pure Brahman, the supreme Brahman and the utmost object of deliberation.

23. How can I adequately eulogise lord Śiva who is inexpressible by words, is incomprehensible to the mind, is the cause of the world and has no beginning, no middle, no end.

24. How can he be described by me, whose forms even Brahmā and other Gods or sages of great austerity cannot describe.