

and worshipped by devotees, perform the activities of curbing and blessing.

11. Saying this and holding me, the creator, and Viṣṇu by the hand He continued—"Always render help in distress.

12. Be the presiding deity of all. Bestow worldly pleasures and salvation for ever. Be the most excellent accomplisher of the achievement of all desires.

13. You will assume the form of the vital airs in everyone at my bidding. O Hari, in the times of distress, Rudra my manifestation, shall be worshipped.

14. He who has sought refuge in you has certainly sought refuge in me. He who differentiates will certainly fall into Hell.

15. Listen to the span of life of the deities—Brahmā, Viṣṇu and Hara. There shall not be any doubt in this respect.

16. A thousand sets of the four-yuga periods constitute one day of Brahmā. The period of night is also similar. Further measurement of time is based on this calculation.

17. Thirty such days (days and nights) constitute one month and twelve months, one year. The span of life of Brahmā is hundred such years.

18. One year of Brahmā constitutes one day of Viṣṇu. Viṣṇu lives for hundred years in his own calculation.

19. One year of Viṣṇu constitutes one day of Rudra. When a hundred year period passes, Rudra assumes the form of Nara (supreme Man).

20. He stays like that as long as the breath is retained by Sadāśiva. When He exhales he merges into Śakti.

21-22. In the case of all living beings, Brahmā, Viṣṇu, Hara, Gandharvas, serpents, Rākṣasas, etc., twenty one thousand six hundred respirations constitute the period of one day and one night, O foremost among Devas.

23-24. Six respirations constitute the period of time one Pala. Sixty such Palas constitute one Ghaṭi. Sixty Ghaṭis constitute one day and one night. ( $6 \times 60 \times 60 = 21600$ ). There is no limit to the number of respirations of Sadāśiva. Hence He is undecaying.