

create, in the course of its own sport, an auspicious form of its own endowed with all power, qualities and knowledge.

16-18. A form that goes everywhere, that has all forms, that sees all, that is the cause of all, that should be respected by all, that is at the beginning of all, that bestows everything, and that sanctifies everything should be created (So it wished) and hence created that form of Īśvara of pure nature. The original Being without a second, with neither beginning nor end, that illuminates everything, that is in the form of Cit (pure knowledge), that which is termed Supreme Brahman, the all-pervasive and undecaying, vanished. The manifest form of the formless Being is Sadāśiva. Scholars of the ancient and succeeding ages have sung of it as Īśvara.

19. Īśvara though alone, then created the physical form Śakti from his body. This Śakti did not affect his body in any way.

20. This Śakti is called by various names. Pradhāna, Prakṛti, Māyā, Guṇavati, Parā. The mother of Buddhi Tattva (The cosmic Intelligence), Vikṛtivarjitā (without modification).

21. That Śakti is Ambikā, Prakṛti and the goddess of all. She is the prime cause and the mother of the three deities.

22. She has eight arms. Her face wears a peculiar splendour, the splendour of a thousand moons. Thousands of stars perpetually sparkle round her face.

23. She is bedecked in various ornaments. She has various weapons. She is capable of various movements. Her eyes beam like a full blown lotus.

24. She has a brilliance which could hardly be conceived. She is the generating cause of all. She sprang up singly as Māyā. In her union she manifested in various forms.

25. The supreme Puruṣa is Śiva. He is called Śambhu. He has no other lord over Him. He holds the Mandākinī (Gaṅgā) on His head, and the crescent moon on His forehead. He has three eyes.

26. He has five faces. He is always joyful. He has ten arms. He holds the trident. He is as pure and white as camphor. His body is entirely dusted with the ash.