

between Pātāla and Satyaloka.²¹⁷

33. The whole cosmic egg was filled. Never was it a void. Thus, at the bidding of Śiva, the creation was perfectly accomplished by Brahmā.

34-35. Dakṣa's daughter Satī was perfectly guarded by Rudra at the tip of His Trident, for the sake of penance. Śiva had created her himself and later for the activities of the world she was born of Dakṣa. In order to uplift the devotees, the lord indulged himself in many divine sports.

36. Śiva manifested himself in three ways in the form of Vaiṣṇu (Viṣṇu) born of the left limb, in my form (of Brahmā) born of the right limb and in the form of Rudra born of the heart.

37. Viṣṇu, Rudra and I represent the three Guṇas. Śiva is free from Guṇas. He is the supreme Brahman, the undecaying.

38. Viṣṇu is of Sattva attribute, I (Brahmā) am of Rajas attribute and Rudra is of Tamas attribute. This is only in view of the activities in the world. But in fact and in name it is otherwise.

39. Viṣṇu is of Tāmasika nature within but externally Sāttvika; Rudra is of Sāttvika nature within but of Tāmasic nature outside, I am of Rājasic nature throughout.

40. The goddess of speech is of Rājasic nature; Satī is of the Sāttvika nature and Lakṣmī is of Tāmasic nature; the great goddess Śivā is of the three natures.

41. Śivā became Satī and Śiva married her. At the sacrifice of her father she cast off her body which she did not take again and went back to her own region.

42. Śivā incarnated as Pārvatī at the request of the devas. It was after performing a severe penance that she could attain Śiva again.

43-45. O lordly sage, she came to be called by various names such as Kālī, Caṇḍikā, Cāmuṇḍā, Vijayā, Jayā, Jayantī, Bhadrakālī, Durgā, Bhagavatī, Kāmākhyā, Kāmadā, Ambā, Mṛḍānī and Sarvamaṅgalā. These various names confer worldly pleasures and salvation according to qualities and

217. The fourteen worlds from Pātāla to Satyaloka constitute the entire cosmos. Cf. N. 210, 212 P. 247.