

*Brahmā said:—*

10. O sage, the primordial Goddess asked Śiva thus only for the sake of uplifting worldly creatures.

11. On hearing that, lord Śiva whose mind is engrossed in the practice of Yoga and who assumes physical bodies out of his own accord, spoke to Satī.

*Śiva said:—*

12. O Goddess Satī, listen, I shall explain the great principle whereby the remorseful creature becomes a liberated soul.

13. O great Goddess, know that the perfect knowledge is the great principle—the consciousness that “I am Brahman” in the perfect intellect where nothing else is remembered.

14. This consciousness is very rare in the three worlds. O beloved, I am Brahman, the greatest of the great and very few are those who know my real nature.

15. Devotion to me is considered as the bestower of worldly pleasures and salvation. It is achievable only by my grace. It is nine-fold.

16. There is no difference between devotion and perfect knowledge. A person who is engrossed in devotion enjoys perpetual happiness. Perfect knowledge never descends in a vicious person averse to devotion.

17. Attracted by devotion and as a result of its influence, O Goddess, I go even to the houses of the base-born and outcastes. There is no doubt about it.

18-20. Devotion is variously classified as attributive and attributeless, as conventional and natural, greater and lesser, perpetual and non-perpetual. There are six further subdivisions of the perpetual devotion. Scholars further classify it into enjoined and non-enjoined. Thus devotions are manifold which have been explained elsewhere.

21. O beloved, sages have explained that the different kinds of devotion have nine ancillary adjuncts. O daughter of Dakṣa, I shall narrate them to which you listen with love.

22-23. According to scholars O Goddess, the nine ancillary adjuncts are :—listening, eulogising, remembering,