

Pārvatī, Śiva lapsed in unconsciousness. She too lapsed into unconsciousness due to the contact with Śiva. She neither knew the day nor the night.

17. When Śiva following the worldly way began his enjoyment of pleasures, O sinless one, a great length of time passed by as though it was a mere moment in their awareness.

18. Then, O dear, Indra and the gods gathered together on the mountain Meru and began their mutual discussion.

The gods said:—

19. It is for the fulfilment of our task that Lord Śiva, the leader of Yogins, free from aberrations, the unsullied, revelling and resting in his own Self, has married.

20. No son is born to Him. We do not know the reason. How is it that the lord of gods is delaying the action?

Brahmā said:—

21. In the meantime, from Nārada who has the divine vision the gods came to know of the extent of the enjoyment of the couple engaged in dalliance.

22. Realising that their enjoyment had extended over a long time, the gods became worried. Making me Brahmā as their leader they approached Viṣṇu Nārāyaṇa¹²⁸.

23. After bowing to him I narrated to him all the details we desired to convey. The gods stood steady and silent like dolls painted in a picture.

24. For a thousand years according to the calculation of the gods, Śiva the Yogin has been engaged in sexual dalliance. He does not desist from it.

Lord Viṣṇu said:—

25. O creator of the universe, there is nothing to worry about. Everything will be well. O lord of gods, seek refuge in the great lord Śiva.

26. O lord of subjects, the people who dedicate their

¹²⁸. The epithet 'Nārāyaṇa' is applied to Viṣṇu because the waters (nāra) were his first place of motion (ayana). In Hindu Mythology Viṣṇu is represented as lying on the serpent couch in the midst of ocean.