

be interpreted in another way. I shall explain it in brief.

63. When you glorify Viṣṇu as the abode of noble qualities or as a sportive deity I do not contradict. As to your statement that Sadāśiva is devoid of attributes I shall tell you the reason.

64. Śiva is Brahman, unchanging and without aberration. He assumes shapes and forms for the welfare of his devotees. He does not make a show of worldly lordship.

65. Therefore he assumes the attitude and behaviour of great Yogins. Śiva is a supreme bliss personified and an Avadhūta in form.

66. Interest in embellishment and ornaments shall be found in those who are deluded by illusion and who are not in unison with the Brahman. The lord is devoid of attributes, unborn, free from illusion, of invisible movement and a cosmic Being.

67. O brahmins, Śiva does not shower His blessings on the ground of faith, caste etc. I know Śiva truly only through the blessings of the preceptor.

68. O brahmins, if Śiva does not marry me I shall remain for ever a virgin. Truth, I tell you the truth.

69. Even if the sun were to rise in the west, even if the mountain Meru were to move; even if the fire were to be cool and even if the lotus were to bloom on a rock at the top of a mountain, my stubbornness cannot be nullified. I am telling you the truth.

*Brahmā said :—*

70. After saying thus and bowing to those sages, the daughter of the mountain stopped and remembered Śiva with an unruffled mind.

71. On realising the resoluteness of Pārvatī, the sages hailed her and bestowed excellent blessings upon her.

72. O sage, after bowing to the goddess, the sages who wanted to test her, were delighted. They immediately returned to Śiva's abode.

73. Having reached the place they informed Śiva of all the details. Taking leave of Him with respect, they went to the heaven.