

27. That Brahman of the form of Kāla (Time) together with Śakti, simultaneously created the holy centre called Śivaloka.

28. The same is called Kāśikā, the excellent holy centre. It is the seat of salvation shining over and above everything.

29. The holy centre is of the nature of extreme Bliss inasmuch as the primordial lovers, supremely Blissful, made that beautiful holy centre their perpetual abode.

30. O sage, that holy centre is never, even at the time of Great Dissolution, free from Śiva and Śivā (Śakti). Hence it is called Avimukta.

31. Since the holy centre is the cause of Bliss, the Pināka-bearing lord (Śiva) called it "the blissful forest" and later "Avimukta".

32. O celestial sage, the blissful, two deities thus sporting in the forest wished, it is said, for another Being to be created.

33-38. Śiva thought within Himself like this—"Another being shall be created by me. Let him create everything, protect it and in the end let him dissolve it with my blessing. Having entrusted everything to him we two, remaining in Kāśī shall roam as we please keeping only the prerogative of conferring salvation. We can stay happily in this blissful forest being free from worries (of creation). With the consent of Śiva the supreme lord spread the liquorine essence of nectar on His left side, on the tenth limb, nectar which was the outcome of churning the ocean of His mind wherein Thoughts were the waves, the Sattva Guṇa was the precious gem, Rajas being coral and Tamas—crocodile. Thereupon a person came into being who was the most charming one in the three worlds, who was calm with Sattva Guṇa being prominent, and who appeared to be the ocean of immeasurable majesty.

39. O sage, he was endowed with patience. There was no one comparable to him. He had the lustre of sapphire. He was glorious with his excellent eyes shining like a lotus.

40. He was having a golden form and features. He wore two excellent silk garments of golden colour. His arms