

how can that Prakṛti cease to exist and how can you be considered beyond that Prakṛti ?

11. You shall ponder over this and say with reference to the facts as they are. All these (the universe etc) are bound by Prakṛti continuously.

12. Hence you shall not say anything, not do anything. Know that speaking, doing etc. is a Prākṛta activity.

13. What you hear, what you eat, what you see and what you do—all these are (essentially) the activities of Prakṛti. To say that it is unreal is meaningless.

14. O lord, if you are greater than Prakṛti, wherefore do you perform penance, O Śiva, now, on this mountain Himavat.

15. O Śiva, you have been swallowed by Prakṛti, you do not know your own situation. O lord, if you do not know your own situation why do you perform penance ?

16. O yogin, what have I to do with an argument with you ? Scholars say that without perception inference has no authority at all.

17. As long as the embodied beings remain the objects of the sense-organs, everything is Prākṛta. Wise men consider it so.

18. O lord of ascetics, a longwinded talk is of no avail. Listen to my emphatic statement. I am Prakṛti and you are Puruṣa. This is the truth. There is no doubt about it.

19. With my blessings you become qualitative and embodied. Without me, you are attributeless and incompetent to perform any activity.

20. Being always subservient to Prakṛti you perform all activities. Self-controlled, free from aberrations and untainted by me how can you perform them ?

21. If you are really superior to Prakṛti, if what you say is true, you need not be afraid to be near me, O Śiva.

*Brahmā said:—*

22. On hearing these words of Pārvatī based on the Sāṁkhya system, Śiva replied to her, upholding the Vedāntin's point of view.