

Viṣṇu said :—

68. O Sadāśiva, Brahmā is not different from you, nor are you different from him. I am not different from you, O great lord, nor are you different from me.

69. O omniscient, great lord, Śadāśiva, you know all. But you wish to make it all heard through my oral explanation.

70. O Śiva I say at your bidding. May all the devas, the sages and others hear after retaining the principles of Śaiva cult in their mind.

71. O lord, of thee, the manifest and unmanifest, divisible and indivisible, possessed of form or of formless brilliance, we three are the parts.

72. Who are you ? Who am I ? Who is Brahmā ? Your own three parts—you being the supreme soul. They are different only as the cause of creation, sustenance and dissolution.

73. You shall think of yourself through your own self. O divine one, taking up a physical body by your own sports, you are the sole Brahman, while we three in attributive forms are your very parts.²⁷²

74. O Śiva, just as the selfsame body has the parts of head, neck, etc. so also we are the three parts of Śiva.

75. O Śiva, you are the supreme brilliance, the firmament, having your own abode. You are the primordial Being, the immovable, the unmanifest, of endless forms, the eternal and devoid of attributes—length etc. From this form alone everything has emanated.

Brahmā said :—

76. O excellent sage, on hearing these words the great lord Śiva was delighted. He did not slay me.

272. Śiva or Sadāśiva who is conceived as a state of silent Being is also a dynamic Becoming. Brahmā, Viṣṇu and Rudra are the three personal manifestations of that attributeless supreme deity.