

to be auspicious, now that you have come here to suppress the same”.

*Brahmā said:—*

26. On hearing these words Śiva told Viṣṇu who stood there with the head bent down and with palms joined in reverence.

*Śiva said:—*

27. Although Nirguṇa, I am Saguṇa too and the author of dissolution, maintenance and creation. I am the supreme Brahman without decay and change. Existence, Knowledge and Bliss are my characteristics.

28. Truly, I am Niṣkala (Nirguna) for ever, O Hari. For the activities of creation, maintenance and dissolution I manifest myself in the three forms of Brahmā, Viṣṇu and Hara, O Viṣṇu.

29. O Viṣṇu, since you, along with Brahmā, have eulogised me and prayed for my incarnation, I shall make that request true, favourably disposed towards my devotees that I am.

30. A great form similar to this, O Brahmā, shall become manifest in the world through your body. He will be called Rudra.

31. His capacity will never be less, since He will be my own part and parcel. He is I. I am he. In the modes of worship too there is no difference.

32. As heat etc. in water and other things due to the contact of fire is not permanent in water etc., similarly my Nirguṇa aspect is not affected by the external contact.

33. This form of mine as Śiva is that of Rudra too. O great sage, no one shall make any difference in it.

34. The same form appears split into two in the universe. Hence Śiva and Rudra shall not be considered different.

35. A piece of gold turned into an ornament does not cease to be gold. There may be difference in name but not in the material content.

36. Just as the difference of clay and the various objects made of it is not a material one, so also in this case.