

32. Only a virtuous and sympathetic friend will speak such words as are unpleasant in the beginning but conducive to happiness in the end.

33. But the third variety of behaviour nectarlike to the ears, conducive to happiness on all occasions, essential and truthful is considered to be the most excellent.

34. O mountain, these are the three types of behaviour as mentioned in the treatises on polity. Tell me which type of behaviour shall I adopt to please you.

35. Śiva, the lord of gods, is devoid of riches created by Brahmā. But His mind is engrossed in the ocean of true knowledge.

36. How can lord Śiva who is knowledge-Bliss Himself have any desire for articles created by Brahmā ? An ordinary householder gives his daughter to one who has a kingdom and riches in his possession ?

37. By offering his daughter to a miserable person, a father may be guilty of slaughtering his daughter. Who can think Śiva miserable whose servant is Kubera ?

38. He is attributeless, supreme soul, great lord and greater than Prakṛti. He can create and annihilate things by a mere sportive touch of His eyebrows.

39. His manifestations are threefold, He is the cause of creation sustenance and annihilation in the names of Brahmā Viṣṇu and Śiva.

40. Brahmā stays in Brahmaloḥa, Viṣṇu in the milk ocean, Śiva in Kailāsa, all these are the attributes of Śiva.

41. The primordial nature, born of Śiva, maintains three-fold forms in the creative activity, partially out of sport with diverse digits.

42. Vāṇī, the deity presiding over the activity of speech, is born of his mouth ; Lakṣmī, in the form of riches, is born out of his chest.

43. Pārvatī manifested herself in the splendours of the gods. After killing all the demons she granted riches and glory to the gods.

44. In another Kalpa she was born of the womb of Dakṣa's wife. Her name was Satī. She attained Śiva. Dakṣa gave her to Him.

45. By her Yogic power she cast off her body on hearing