

heart; Aṅgiras from the head and the great sage Pulaha from the vital breath Vyāna. I created Pulastya from Udāna; Vasiṣṭha from Samāna; Kratu from Apāna; Atri from the ears and Dakṣa from the Prāṇa. I then created you from my lap and the sage Kardama from my shadow. Finally, I created, out of my conception, Dharma which is the means for the achievement of everything. O foremost among sages, creating thus, thanks to the favour of Mahādeva, these excellent Sādhakas I became contented.

8. Then, O dear one, Dharma, born out of my conception assumed the form of Manu at my bidding and was engaged in activity by the aspirants.

9. Then I created from the different parts of my body innumerable sons, Suras (devas) and Asuras (demons) and many others after assigning them different bodies, O sage.

10. I was then prompted by Śiva present within me and hence, O sage, I split myself into two having assumed two forms.

11. One half had the form of a woman and the other half that of a man²¹⁶. He then created in her a couple, the means of excellent nature.

12. The man was Svāyambhuva Manu, the greatest of the means (of creation). The woman was Śatarūpā, a yoginī, an ascetic woman.

13. The auspicious lady was accepted by Manu with due matrimonial rites, O dear one, he created beings through her by the process of sexual intercourse.

14-16. He begot of her two sons Priyavrata and Uttānapāda and three daughters Ākūti, Devahūti and Prasūti, all of them very famous. He gave Ākūti in marriage to Ruci and the middle one to Kardama. He gave Prasūti the younger sister of Uttānapāda in marriage to Dakṣa. Their sons and progeny are spread over the world both mobile and immobile.

216. ŚP. speaks of Brahmā splitting his body into two parts, the male and female, identified as Manu and Śatarūpā. Cp. MP. 3.31.