

itself in the form of three principles—Sattva, Rajas and Tamas personified as the three deities Viṣṇu, Brahmā and Rudra. The three have their respective energies called Lakṣmī, Sarasvatī and Kālī, in collaboration with whom they create, maintain and dissolve the universe.²⁰

According to this account, the work of creation is entrusted to Brahmā who creates the cosmic egg consisting of twentyfour principles. The cosmic egg is insentient at first but when Viṣṇu pervades it, it goes in motion. Then different kinds of creation are evolved out of it.²¹

Śivapurāṇa²² classifies creation in three categories : Primary, Secondary and Primary-Secondary. The three categories are arranged in the following table :

Creation²³

<i>Primary</i>	<i>Secondary</i>	<i>Primary-Secondary</i>
Intellect and Ego	Insentient objects	Mind-born sons
Subtle elements	Animals	of Brahmā
Five organs of action	Divine beings	
and five organs of	Human beings	
knowledge, Manas	Sentient feelings.	

According to Śivapurāṇa, the ninefold creation was unable to proceed on the work of creation. The mind-born sons of Brahmā refused to obey the creator and remained celibate. Then out of his body Brahmā produced eleven sons : Marīci from the eyes, Bhṛgu from the heart, Aṅgiras from the head, Pulaha, Pulastya, Vasiṣṭha, Kratu from his breath, Atri from his ears, Nārada from his lap and Kardama from his shadow.²⁴ When still the creation made no progress, Brahmā divided himself into two—one half in the form of a woman and the other half in the form of a man. In that half form of a woman he created a couple—Svāyambhuva

20. RS I. 16. 46, 48.

21. Ibid. I. 15. 29-33.

22. Ibid. I. 15.

23. The account of creation is recorded in RS I. 15-16; Ibid II. 2-3; Umā 30 et seq. Vāyaviya I. 10-12 with the difference that in the Rudra-Saṁhitā the sentient feelings and emotions are replaced by the gross elements.

24. Cf Vāyaviya I. 12. 42. Here the names and the number differ.