

- (xviii) Bhagīratha—(Vana Parva, Chapter 103, Verse 1).
 (xix) Jayadratha—(Vana Parva, Chapter 272, Verse 28).
 (xx) Ambā—(Udyoga Parva, Chapter 187, Verse 12).
 (xxi) Somadatta—(Droṇa Parva, Chapter 143, Verse 16).
 (xxii) Viṣṇu—(Droṇa Parva, Chapter 201, Verse 56).
 (xxiii) Paraśurāma—(Karna Parva, Chapter 34, Verse 116; Śānti Parva, Chapter 49, Verse 33).
 (xxiv) Skanda—(Śalya Parva, Chapter 46, Verse 46).
 (xxv) Arundhatī—(Śalya Parva, Chapter 48, Verse 38).
 (xxvi) A Brahmin boy—(Śānti Parva, Chapter 153, Verse 114).
 (xxvii) Taṇḍi muni—(Anuśāsana Parva, Chapter 16, Verse 69).

5) *Assets of Śiva*. Śiva possesses a mass of matted hair, red in colour. It is known as Kaparda also, and hence he is called Kapardi as well. Śiva is also stated to be Agni. He has three eyes, the third one on the forehead being all fire. Śiva is called Trinetra, Phālanetra, Agnilocana etc. because of the above facts. It is only just and proper that Śiva, who is the destroyer of all things should have relation to Agni. Śiva, the all-destroyer, carries the Śūla in his hands always. Another weapon is named Pināka, and therefore Śiva is called Pinākāpāṇi (he who holds Pināka in his hands). Both Śiva and his vehicle, the Bull, are white in colour. The white colour indicates the justice observed in the process of annihilation. Śiva has been described as possessing two, four, eight and ten hands. Besides the Pināka, he holds in his hands the club called Khaṭvāṅga, the bow called Ajaḡava, a deer, beads, skull, ḡamaru (a musical instrument) and many other sacred articles. Gaṅgā and Candra (moon) dwell on his head, and he is, therefore, known as Gaṅgādhara and Candracūḡa also. A Garland made of human skulls adorns his neck. Śiva wears the skin of the leopard for cloth and uses the skin of the elephant for blanket. All over his limbs snakes are worn as ornaments.

The Purāṇas contain stories as to how Śiva earned most of the above assets. The wives of many Ṛṣis felt enamoured of Śiva, who once appeared in the garb of a beggar. The Ṛṣis, who got angry with Śiva on the above account, decided to kill him. From the pit they dug on the ground, a tiger emerged. Śiva killed it and wore its skin. A deer followed the tiger from the pit. Śiva held it in his left hand. The next to emerge out of the pit was a red-hot iron rod. Śiva took it in his hands as a weapon. Lastly snakes came out of the pit and Śiva wore them on his body. On another occasion an asura called Gaya assumed the form of an elephant and chased the munis, who took refuge in a Śiva temple. Śiva appeared, killed the elephant and wore its skin on his body. Since Śiva wore snakes as ear-rings he came to be known as Nāgakuṇḡala. Brahmā ordered that Rudra should create people and accordingly he created people. But, his creations were very cruel beings. Brahmā feared that they would eat up the other creations. Brahmā, who trembled with fear, asked Rudra to retire from the act of creation and to train himself to do creation in the proper manner as ordained. Accordingly, Rudra started practising tapas.

6) *Incidents*.

- (i) How Śiva got the name Jīmūtakeṭu. (See under Jīmūtakeṭu).
 (ii) *He became Kapālī*. (See under Kapālī).
 (iii) *Sin of Brahmahatyā on Śiva*. As he plucked off the head of Brahmā Śiva became subject to the sin of Brahmahatyā. Blue in colour and with grey hair, terrible Brahmahatyā approached Śiva who asked her who she was and why she came. She answered that she was Brahmahatyā and asked Śiva to take her into him. She entered his body so that he felt a burning sensation all over him. In this condition Śiva went to Bādaryāśrama. But, the great Ṛṣis, Naranārāyaṇas were not there in the āśrama. Sad at heart Śiva went to the river Yamunā to take a bath. But the river dried up. Then he went to Plakṣa island to bathe; but the island disappeared. Then he went to Puṣkarāraṇya, Māgadhāraṇya, Saindhavāraṇya, Naimiṣāraṇya, Dharmāraṇya etc. all to no purpose. He got worn out but could not have a bath. The terrible Brahmahatyā did not leave him. Though he visited sacred rivers, āśramas and temples and practised Yoga, Śiva did not get redemption from sin. At last, in great disappointment he went to Kurukṣetra, where he saw Viṣṇu. With folded hands Śiva praised Viṣṇu who advised him the following means for absolution from sin. "A Bhagavān born from my aspect under the name Yogaśāyī is living at Prayāga. The great river Varuṇā which has started from the right leg of Yogaśāyī and which redeems all sins as also the sublime river Asī, which has started from his left leg are both worshipped by the whole world. The temple of Yogaśāyī is at the centre of these rivers, and that is a sacred place most important in the three worlds and annihilative of all sins. That city is the great Vārāṇasī. Even materialistic or worldly people get salvation there. It is my (Viṣṇu) āśrama. There dwells Sūrya called Lola destroying all sins. The place where Keśava my aspect lives, is Daśāśvamedha. If you go there you will get redemption from sin." Thus directed by Viṣṇu Śiva went to Vārāṇasī and achieved absolution from the sin of Brahmahatyā by bathing in the holy tīrthas there. (Vāmana Purāṇa, Chapter 3).
 (iv) *Birth of Virabhadra*. (See under Dakṣa).
 (v) *Water in Kālindī got dark in colour*. (See under Pārvaṭī, Para 2).
 (vi) *Śiva became Nāgabhūṣaṇa*. (See under Nāgāstram).
 (vii) *Blessed Sukeśa*. Vidyutkeśa, the Rākṣasa married Sālakaṭāṅkā, daughter of Sandhyā. While they toured the world round enjoying their honeymoon Sālakaṭāṅkā conceived and delivered in due course a son in the valley of Mount Mandara. Śiva and Pārvaṭī, who passed that way in an aerial chariot saw the child and came down to it. By the blessing of Śiva the child grew up to a youth very quickly. Śiva named him Sukeśa and after blessing that he would grow up to become a pious soul disappeared from the scene. (Uttara Rāmāyaṇa).
 (viii) *Śiva, the father of Indrajit*. (See under Indrajit, Para 2).
 (ix) *Four faces of Śiva*. (See under Tilottamā, Para 2).
 (x) *Sword of Śiva*. Śiva holds a sword in his hand to destroy the asura tribe. The following is told in Chapter 166 of Śānti Parva about the origin of the sword.