

round by his hands with the result that the hands of Sūrya became short. When Sūrya became completely drenched in blood Śiva let him free and walked to another side when Sūrya, laughingly challenged him again to fight. Greatly enraged by the challenge Śiva fisted him on the face with the result he lost all his teeth. Also he fell down unconscious. As Sūrya fell thus Bhaga looked with fierce eyes at Śiva, who then struck the former on his face. Both the eyes of Bhaga fell down, and the Devas were alarmed by it. Then all the Ādityas, under the leadership of Indra ran off to the ten regions along with the Maruts and Agni. Only prominent asuras like Prahlāda remained on the scene. They saluted Śiva. Śiva surveyed the yāga hall, the Devas and the asuras with his three eyes. All of them then ran away to different places. Śiva looked at the three Agnis with his three eyes and they were reduced to ashes.

When Śiva's anger subsided Sūrya was installed in his former form. (Vāmana Purāṇa, Chapter 5).

(ix) *Fought with Andhaka*. See under Andhaka.

(x) *Made five Indras Pāṇḍavas*. The Pāṇḍavas, in their former life, were Indras. (Ādi Parva, Chapter 199).

The Devas once conducted at Naimiṣāraṇya a lengthy yajña of which Yama was the manager. In the absence of Yama there was no death on earth. Thus, human beings also, like the Devas, became Amartyas (deathless). Alarmed at this the Devas submitted their grievance to Brahmā who pacified them by saying that Yama would return as soon as the yajña was over and then men will, as usual be subjected to the process of death. The Devas then returned to Naimiṣāraṇya, the scene of their yajña when they saw a woman, lustrous as fire, descending the steps of Gaṅgā to carry water. She was sobbing and each drop of tear that fell into the waters of the river transformed itself into a lotus flower. As deputed by the Devas Indra approached the woman to get facts from her.

Indra asked her who she was and why she was weeping. The woman answered him not, but walked in silence, to the source of the Gaṅgā. Indra followed her. When they had thus walked some distance Śiva and Pārvatī were found in the forest at a game of dice, and Indra, afraid of Śiva, ran away. But, Śiva called him back and asked him to enter the cave there. When Indra did so after removing the mountain at the entrance of the cave he saw four Indras sitting there. They were called Viśvabhuk, Bhūtadhāmā, Śibi and Śānti. The woman whom Indra had followed was Śrīdevī. Śiva blessed that the five Indras, in their next birth, would wed Śrīdevī. When the Indras saw Mahāviṣṇu after this he also blessed them, and promised them that he would incarnate and help them when they were born as men in their next life. Then Viṣṇu plucked a black and a white hair and put them on earth. The black hair was born as Śrī Kṛṣṇa in Devakī's womb and the white hair as Balabhadrarāma in the womb of Rohiṇī.

(xi) *Kirātārjunīyam*. Arjuna once did tapas to Śiva, who appeared to him in the garb of a hunter in the forest and presented to him the Pāśupata arrow. (For details see under Arjuna, Para 20).

(xii) *Fought with Mahiṣāsura*. (See under Mahiṣāsura).

(xiii) *Fought with Vṛtrāsura*. See under Vṛtrāsura.

(xiv) *Burnt Himavān*. Śiva once did tapas on the top of Himavān when Pārvatī came behind him and covered

his eyes with her hands. At once darkness enveloped the whole world, and when people suffered in the absence of day-light Śiva opened his third eye. Himavān began getting burnt by the fire emitted by Śiva's eye. Pārvatī got alarmed at this and woke Śiva up. He closed his third eye and Himavān resumed its former shape. (Anuśāsana Parva, Chapter 104).

8) *Worship of Śiva*. Innumerable people in India worship Śiva and they follow different forms or systems of worship. There are forms of worship which follow the Vedas and which do not as also forms which are sāttvic and which are not. The form of worship called Paraśupadam (? Pāśupatam) is a very ancient one. It is believed that the paraśupadas once honoured and afterwards opposed the Vedas. The Śiva liṅga at the place called Gūḍamillam is supposed to be as old as the second century B.C.

One of the many symbols, which represent Śiva, Śivaliṅga is the most important. They are of two kinds, the movable and the immovable. The immovable are those which appear by themselves or installed in temples. The movable are those made of earth, stone, timber, gems etc. There are also temporary liṅgas, which are placed on stools of various shapes. Liṅgas are made of he-stones and stools of 'she-stones'.

There are also various types of liṅgas indicative of the different attributes of Śiva; for example Liṅgodbhava, Candrasekhara, Raudra, Umāsaḥita etc. Kāmāntaka, Gajāri, Kālāri, Tripuradāhaka etc. represent the Lord in his fierce aspects. Śiva is also represented in poses of blessing Caṇḍeśa, Viṣṇu, Nandiśvara, Vighneśvara and Arjuna. He is also presented in various poses of dancing, Dakṣiṇāmūrti is represented in four forms, i.e. Vyākhyāna Jñāna, Yoga and Viṇādhara. Bikṣāṭaka, Kapāladhāri. Gaṅgādharā, Ardhanārīśvara Vṛṣabhavāhana and Viṣabhakṣaka are other forms of Śiva. Rarely is he depicted in the form of Sadāśiva, Maheśvara, Ekādaśarudras Vidyeśvara and Mūrtyaṣṭaka. There are Āgamas descriptive of these forms.

Gaṇapati occupies the most prominent place among Devas connected with Śiva. Gaṇapati came to be worshipped from 6-7 centuries B.C. His present idols might have been made after this period.

There are many temples dedicated to Gaṇapati in South India. Chief among the idols are iṭāṃpiri (proboscis turned to the left side) and valāṃpiri (proboscis turned to the right side). Gaṇapati is a physical aspect of Śiva. Being the God who removes obstacles in the devotee's path, Gaṇapati is called Vighneśvara. The universe is contained in his big stomach.

Next to Gaṇapati in importance is Subrahmaṇya. He is worshipped in South India only. Kumāra, Muruka, Kārttikeya, Skanda, Ārumukha, Guha, etc. are some of his popular synonyms. There are a number of Subrahmaṇya temples in Tamil Nāḍu, many of them on the tops of hills. In North India Subrahmaṇya temples are rare. But, books written during the Saṅgha period go to prove that Subrahmaṇya was worshipped in South India from very olden times. He is depicted in many postures, sitting, with six faces, with only one face, with two hands, with four hands, with wife, wearing the sacred thread etc.

Now, about Śakti idols. Śakti is the Devī closest to Śiva. In South India there are special Śakti temples called Śaktipīṭhālayas. Durgā is the most important among