

Śiva when he called on Him at Kailāsa, during the battle. In answer to his prayer, Śiva protected the delivery room of the Dvārakā Brahman;<sup>15</sup> worshipped by Kṛṣṇa who was blessed with a son Pradyumna: burnt down Kāma who was reborn as Pradyumna. Pleased with tapas of Rukmi, he gave him a bow: Rode on his bull against Kṛṣṇa taking Pārijāta from Indra's abode but Garuḍa vanquished the bull and made Śiva go back.<sup>16</sup> At Bāṇa's city he produced *maheśvara jvara* which was averted by Vaiṣṇava *jvara*. Seeing Kṛṣṇa chopping all the arms of Bāṇa except four, Śiva pleaded for his life to which Kṛṣṇa agreed. On this Śiva approved of the marriage of Uṣā with Aniruddha. Went with Brahmā to encourage Devakī;<sup>17</sup> wondered at Mārkaṇḍeya's vrata and was pleased with his bhakti.<sup>18</sup> Śrīśaila and Gokarna are shrines sacred to Him.<sup>19</sup> (See Nilakaṇṭha for the legend) of three eyes, riding on bull, holding Pināka bow, equal to Nandi in strength, attended by Yakṣas, Piśācas, Bhūtas and Vināyakas: holding the moon on the tuft. Four faces representing Indra, Yama, Varuṇa and Moon: creator of Ādityas, Vasus, Rudras, Maruts, Aśvins, Sādhyas, Vidhyā-dharas, Nāgas, Cāraṇas and Vālakhilyas. Decked with sacred ashes, tiger skin for sacred thread;<sup>20</sup> Jyotirlinga is māheśvara-balam, the mahāyogam;<sup>21</sup> cursed by sages of Dāruvana for enticing their women-folk by his appearing naked, to become an ass and to lose his liṅgam. Darkness overtook the world. Brahmā advised sages to worship Śiva in the form of a Liṅga. The establishment of Liṅga cult, Śiva represents Agni and Ambikā Moon. Bhasma the vīrya of the Lord;<sup>22</sup> on the significance of pāśupata yogam.<sup>23</sup> Appeared to Paraśurāma doing penance in the guise of a hunter: blessed Paraśurāma with an axe to aid Devas;<sup>24</sup> committed brahmicide by cutting off Brahmā's head, taught astra and sāstra to him. Assumes Rudrahood at the end of Kalpa.<sup>25</sup> A pose of five faces and ten hands.<sup>26</sup> Brahmā's praise of: Śukra's praise of. Became Ardhanārīśvara by worshipping Śakti.<sup>27</sup> Praise by Dakṣa.<sup>28</sup> Blessed Bhaṇḍa with an unrivalled rule of 6000 years.<sup>29</sup> As Kāmeśvara, he married Kāmeśvarī receivng wed-