

FORMS OF SIVA

Achanteswara: Same as Rameswaraswamy. Named after village - Achanta.

Achanta, West Godavari: 115-116

'The village originally was called Marthandapuram, named after Marthandeswara. The deity faced the village, and because of its fierce looks, fires were common in the village and it did not prosper. In response to the villagers' prayer, Siva revealed in their dream that his divine spouse alone could counter-act the effect of his gaze. The villagers installed Mahishasuramardini (Parvati), the form Siva's wife took when she fought and killed Mahisasura, the demon.

'Sage Achyuta and his wife Ganga prayed to Siva for salvation and he asked them to bring him and Parvati flowers every day. He named them **Pushpa Saundara** and **Pushpa Sundari** and imposed on them the observance of strict celibacy. But in a weak moment they broke the condition of celibacy and were cursed to be born in the world as a Brahmin and a dancing girl. Sage Achyuta was born as Odayanambi, to Jadanayanar of Tiruvallur, near Madras. He became a great devotee of Siva. His wife Ganga was born to a dancing girl in the same village and was named Paramanachi.

'Siva, in the form of the sage Valmiki, took Odayanambi from his father and asked him to worship the Atma Lingam (small replica of a Sivalingam worn on the body in a casket) eight times a day exactly once every **jhamu** (3 hours). Siva in the form of a servant boy of Paramanachi, acted as a mediator between the two, who fell in love with each other. He also satiated the avarice of the mother of the girl, Kalahavalli, in the form of an old Brahmin.

'Once, after he became a saint, Odayanambi went on a pilgrimage to the Godavari. There he heard a woman crying out "Odayanambi!" The saint asked her what was the matter. She said she and her neighbor each had a son, and both were named after the great saint. Unfortunately, her son was swallowed by a crocodile while playing on the banks of the river even as her neighbor was performing the **upanayanam** ceremony for her son. Odayanambi told her to get her husband and relatives, and when they gathered, he called the crocodile out and demanded that he return the boy whom he had swallowed three years back. The crocodile went away and soon returned with the boy, now aged seven. He praised Siva and under the patronage of the saint was initiated into adulthood.

'One day after returning from the pilgrimage, the saint entered the temple for darshan. In his eagerness he forgot and left his shoes on. The devotees drove him out. Disappointed, Odayanambi went to a nearby tree and prayed to Siva to come to him if he appreciated pure devotion. The image left the temple and stood before him and the others were surprised at his **bhakti** and asked his pardon.

'Kalahavalli died, and to lessen her sorrow Odayanambi took Paramanachi on a pilgrimage. After visiting several places they came to Marthandapuram and settled there. One night, satiated with sexual intercourse, they could not wake up on time. When Odayanambi woke up he found it was time for immediate puja of the **jhamu**. He had not time to go to get the Atma Lingam which he had earlier removed from his body and kept in the kitchen. Nor had he time to find sandalwood paste or flowers. He felt helpless and was anxious not to fail his duty. He turned towards Paramanachi who was fast asleep with her breasts exposed. His eyes fell on the smooth white left breast of Paramanachi.

There was some sandalwood paste on it that they had used during the night, and a few petals of betel leaves. He felt that Siva was omnipresent and was certainly present in the breast which resembled a Siva Lingam. When he began to worship it by smearing the sandalwood paste and offering the betel petals in place of flowers, Paramanachi opened her yese as was upset by his strange behavior. He was in deep meditation. When she shook him, he explained to her that devotees had realised the presence of Siva in what they believed to be Siva. The innocent shephard saw Siva in the dung of sheep, another devotee in a toe, another in an inverted basket. Paramanachi demanded to see Siva in her breast and the devotee prayed to him. Siva appeared to them in the breast and blessed them both with salvation.

'The lingam in the temple here resembles a breast. It has no pedestal, and arises out of the ground. It is said that the woman's body lies underground. The lingam is named **Chanti Lingam** (Lingam of the breast), and the place was given the name Achanta.

'The lingam leans to the east and has three small holes in it, representing the three eyes of Siva. Two are always full of water. A Sadhu tried to dry them but blood began to ooze out and the sadhu lost his sight. He prayed to Siva to pardon his ignorant folly and to restore his sight. Siva asked him to sit under the bilva tree in the temple and repeat **Lingastakam** and **Panchakshari**. He did his his sight was restored dimly.

'Once fire broke out in the place and the **pujari** came running. He saw that there was no sandalwood paste over the third eye, so he put some on and the fire subsided. Siva's third eye (**agninethram** = eye of fire) must be kept covered and cool with sandalwood paste lest fire destroy the world outside.

~~Adinetha~~
~~Adinatha~~ Adinatha

Agasteswara

Chidambah p. 37; Chittor p. 42; Nalgonda p. 33, 43; Kamnam p. 34-35;

Agastya was a rishi, son of Mitra and Varuna (Hindu Mythology p. 4-5). He made the Himalayas bow before him. In Mahabharata is wife is Lopamudra. He was the first teacher of science and literature to Dravidians.

Legend has it that Agastheswara was born from a well, called Sivuni Bhavi (Siva's well). In old days a cow gave its milk every day to the god in the well. The cowherd noticed this and hit the Swamy drinking the milk with an ax. The scar on the head of the image can even now be seen. Strangely, Siva in this form is not in the shape of a lingam, but in human form. The touch of a woman in her monthly period pollutes the well which then fills up with worms.

In Nalgonda the image has a crevice on the top which is always full of water, thought it is 400 feet above the nearby river. Legend has it that a Boya hunter chased a bird which hid near the image. Eswara would not release the bird as the Boya requested, but agreed to grant it any other petition. When the Boya asked for food, Siva gave him a piece of his brain, thus the crevice was formed.

Agasthya became thirsty carrying Siva and Kesava in two baskets in a kadavi, so he gave it to a shepherd to hold while he drank from the river. On returning he found the shepherd gone and the baskets

impossible to lift. A vision (**yogadrushti**) showed him this was a holy place (**punyashetram**), so the sage installed him here. Therefore Siva's name is Agastheyswara.

Nalgonda 43-44
In Nalgonda the lingam keeps growing and always full of water.

Amaralingeswara

Amareswara

- "Lord of Immortals" - title given to Siva, Vishnu and Indra (Hindu Myths p. 11).

- one of 12 great lingams

Guntur 3,4

Ambikeswara

Medak p. 70

Amrutheswara: Amruksuara

Pochinapeddi Agraham, Narsapatanam Tq.

- pujari Brahmins

Anandeswara

Gudivada, Krishna; Anandagiri, A (1106); (906)

- patrons are Brahmins

Asthotharalingum

Chittor p. 104;

Bala Gurunadha

————— *Bala brahmeswara*

Balakoteswara

Guntur 179-80
Vijayawada, Krishna

- Reddis patrons

Balatripurandeswara

Baleswara *Medak 18 Adilabad 16*

Baneswara

Basulingappa

Bhairava: Bhairaveswara

p. 45

- Bhairava = 'the terrible': Siva with devi

- has 8 forms or lesser incarnations:

= Asitanga - black limbed one

= Sanhara = destruction

= Ruru = dog

= Kala = black

= Krodha = red chested

= Chandrachuda = mooncrested

= Maha = great

Bharaishankara

Bhemeswara: Bhimarama, Bhimalingeswara

20 Bhogeswara

Bikshateswara

Bolugoteswara

Brahmalingeswara: Brahmeswara, Bramananda Eswara, Brahmananda

- consort: Kamakshamma

Buggaramalingeswara

Chandramouleswara: Chanamalleswara, Chandrasekhara, Chennamalleswara, Chenna Madhava

- with Subrahmanya, Veerabhadra and consorts Bhadrakali and Parvati

Chayasomeswara

- associated with Pachchalasomeswara

Chennamalleswara: Chenna Madhava

Kaikalur, Krishna; Vijayawada, Krishna; Gudivada, Krishna
- Brahmin patrons

Chinkkaneswara

Chokkalingeswara

20 Choleswara

Chowdeswara *C. Ad. pp. 25, 55, 56*

Danaveswara

Installed by Nairuthi

Dharmalingeswara

Yellamanchuli Tq.; West Godavari (30) (pp. 43-44)

- Dharmaraj was Buddha, but some say he is Siva and the stuppa is a lingum.

- consort: Ammavaru

- Nambi pujari

Durganaseswara

Gudivada, Krishna (906)

- patrons all Kammas

Eleswara

Eranna

Paranati (207); Anantapur (p. 109)

- protector from all diseases

Eswara: Dakshina Kasi Eswara

- consort: Durgamma

Gadilinga

Gangadhara Parameswara
Kuppum, Chittor

40 Gangeswara

Garudeswara

Gokarneswara *Guntur 83*

Golingeswara

Goluguttaiah
(1012)

Gowrisankara
Gudivada, Krishna

Gaowthameswara

Gruhalingeswara

Gunteswara

Harakeswara

50 Indra Lingam
Installed by Indra, king of the devas.
Jagasena

Jaladeswara: Jalasiddheswara

Jambukeswara: Jambulingeswara

Janakeswara

Jayasena

Joginatha

Kailasanadheswara: Kailasanadha, Kailleswara

Kaleswara: Kalahasteswara
Karimnagar

- myth: Muthteswara temple so powerful people just visiting there were freed from spending time in hell. Yama was losing so many subjects he pleaded with Siva who gave him a boon that whoever worshipped Siva without also worshipping Yama went to hell. So there are two lamps in the Puanurattam, the second for Yama as Kaleswara or assistant to Siva.

Kamalésvara

Installed by Viswakarma, artist and architect of the devas.

60 Kanakeswara

Kanoba Mahadeva

Kanugondriah: Kanugondeswara

Kapardeswara

Kapileswara

Kapoteswara

Razole Tq, E. Godavari *Gouden 152 -154*

- myth: god in the form of a dove is shot by hunter so wife drowned herself in a pond.

- myth: hunter captures female dove in his net. Dove's husband builds a fire for the hunter and then kills himself for the hunter. Hunter repents and Siva is pleased and takes the form of a lingam with two doves on top. Hunter commands that a temple be built.

Kasinatha: Kasivisweswara

Kedareswara

Khareswara

- consort: Kamakshamma

Komaleswara

(1413)

70 Koteswara: Kotalingeswara, Kamakoteswara
(207)

- consort Ammani (Parvati)

Kshirarama

- palakollu

- lingam

Kukkuteswara

Pithapuram, E. Godavary

- swayambu lingam shaped like a cock in the back

Kumbeswara: Kumkumeswara

Installed by Agasthya

Kumkumeswara Warangal 27

Lakshmaneswara

- consort: Urmila

Lanka Ramanna

Lanka Malagireswara

Lingeswara *Gouden 120*

- consort: Parvati

Lokeswara

40 Madaneswara: Madeswara
E. Godavari - Kothapet

Madhukeswara

Mahanandeswara

Maheswara: Uma M., Ghadu M.

Mahadev: Kanoba M.
(102), (108)

Mahanandeswara
(1007)

Mallikarjuna: Gattu M., Malakondoa, Mallanna, Mallayya, Malleswara,
Mallekondeswara, Komarelli Mallanna (*Mykuru Demudra*)
(23), (1411)

- lingam (203)

- before Kaliyuga, the sage Agasthya named the Lord of Vijayawada as
Jayasena, but Arjuna, who was a wrestler or **mallyedha** called him
Malleswara. Thus Siva graces the town of Vijayawada.

- shepherds are preists in Medak

- see Krinsha Dt p. 58

Na Sunda 68, 49 Medak 93 Wencangal 6-7 53-54

Mal Thopu Eswara

Mandeswara

Maninageswara

20 Markandeswara
Installed by Markandeya

Marreswara

Marthanadeswara: Mathanageswara

Matchalingeswara

Mathanageswara

Mogileswara

Mrutynjaya

Muktheswara: Mukhalingeswara, Muktanteswara
Joggayaret, Krishna (402), (502)

Muleswara: Mulasthaneswara *Bigg 2 M. Gushu 175*
(404)

Muneswara

100 Murugeswara

Mylareswara: Mulareswara
(0202)

Nageswara: Nagaswara, Nagalingeswara, Nagabhusana
Installed by Kubera Sambhava *Wanangal 34*

Nandeswara: Petabasaveswara
Talupurupadu, Atmakur, Nellore; Anatapur (p. 13)
- jatra during Sankranti (p. 71)
- assoc. with Gangamma

Narendraswami
Divi, Krishna (907)

Neelakantheswara

Nirmameswara
(1409)

Obuleswara: Obulesu

Omkareswara: Omkara

Pachchalasomeswara *Nalsunda 9*

110 Pandulingeswara *Guntur 36*

Panikeswara
(1007)

Papaneswara: Papareswara
(0109)

Paradeswara: Paradeshi
Gudivada, Krishna; (309); (1101)

Parameswara *Medak 22*

Parasavedeswara
(506)

Parvathappa

Pasurvedilingam
The touch of this turns any metal to gold.

Pathappa
(0202)

Piddintam
(903)
- with Parvati and Jaladurga

120 Pritheswara: Prithveswara
(503)

Pundeswara

Racha Rayudu

Raghaveswara

Rajeswara: Una Rajalingeswara

Rameswara: Ramalingeswara *Nelgonda 81 Guntur 66* *Hzd 63.*

Rudrakoteswara

Sadasiva

Sagareswara

Sakhileswara

120 Sambamurthi: Sambasiva, Sambhulingeswara

Sangameswara
(1413)

Sambamurth: Sambasiva, Sambhulingeswara, Sambaswami
Munagapak, Anarappale Tq; 701; 1301; 1208
- Vadares pujaris and hereditary rights

Sankara: Sankareswara *Guntur 48*
Nandisama, Krishna

Sarabhalingeswara: Sarabah
- see Narasimha card

Sarangadheswara
(508)

Sarveswara

Satyanarayana

Shakteswara
(502)

Siddheswara: Sidhavateswara

140 Siva: Sivalingeswara *Hzd 63*
Alampur, Mahbubnagar (p.120); Subbaraopeta, Anantapur Dist. (103)
- Hari (Siva) Hara (Vishnu)
- myth: Siva tested Pandavas in exile. Wanted to test the strength of
Arjuna, the 3rd brother who was doing penance on the hillock 2
miles away. Making a board, he chased it. Arjuna could not
Added to 8

tolerate the boar disturbing the rishis so he shot it. Siva as Kirataka also shot it and claimed he killed it. The two fought and Arjuna won. Siva was pleased and gave Arjuna a boon. Arjuna asked for a weapon and got Pasupathasthram.

Skandeswara

Sobhanachalaswamy

Nizvid, Krishna

- see also Vishnu: a joint deity

Somalingeswara

Lord of the Moon (Soma)

Somanna: Someswara

Someswara: Nalanda 58, 59

Sri Saileswara

Subrahmanyeswara

Swarnalingam

Lingum of gold

Swarnalingam: Nalanda 33-34

150 Thirumalingeswara

Thretheswara *Cuddapah 118*

Tripuranthaka

Triyambakeswara

Tumereswara

Uma Bhaskareswara

(409)

Uma Kamanddeswara

Uma Kppulingeswara

Uma Rajalingeswara

Uma Kamanddeswara

160 Uttareswara

Installed by Kubera

Vaiswanara Lignam

Installed by Vahni, fire god

Valeswara: Veleswara

Valmikeswara: Markatambika Valmikeswara

Varadaraja

Nelatur, Nellore Dist.; (305); (1413)
- human form
- Brahmin pujari

Varunēswara Linguam
Installed by Varuna, god of rain

Vasara
(1505)

Vasisteswara
Installed by Vasista

Veliglingeswara; Veleswara Guntur 161
Venkateswara Nalgonda 77 Pudduch 20 Guntur 119 Hyd 65, 29, 75, 93, 113
Vighneswara Cuddapah 26
Vira Brahmanandeswara (Polhulvi U.) Guntur 128 139
Vireswara

Virupaksha (Siva as the squinting one with third eye): Virupksheswara
- see Adam Watson, The War of the Goldsmith's Daughter. London; Chatto
and Windus, 1964. p. 66

Viswanatha: Kasi V.

Visweswara: Kasi Vishweswara, Sri Vimarsa Prakasa Visweswara, Prasanna
Kasivishweswara
Vijayawada, Krishna; Chittor (p. 21); Vizag (173, 185) Nalgonda 60
- consort: Raja Rajeswarai Devi

Vithaleswara: Panduranga V.
Vishabhachaleswara Cuddapah 22
Vyagreswara

Vynatheya

WIVES OF SIVA

Parvati

- Medala Devi
- Bramaramba
- Parvatharajaputhri - "Daughter of raja of the mountains"

Ambika

Avara

Bhavani

Bhairavi

Chhinna Mastaka

Dasabhiya

Devi

- Ahankali
- Ambika
- Balaprasunamba
- Bhairavi
- Bhavani
- Bramaramba
- Chinna Mastaka
- Chowdeswaridevi
- Dasbhiya
- Durga
- Haimavati
- Jagadgauri
- Jaganmata
- Jaladurga
- Jayaddhatri
- Kaliykalika
- Kanyakumari
- Mahishamardini
- Mathangi Devi
- Medala Devi
- Mukta Kesi
- Parvatharajaputhiri
- Peddintamma
- Sinha Vahini
- Tara

Durga (map): Tara *Kanaka D. Ganesha 49*

- tantric goddess Tara was transformed into the Brahmanical goddess Durga, consort of Siva.
- had a fierce image and all who faced her died. Shankaracharya

realized that none could have her darshan, so he prepared a talisman - sricharam - to soften her face. When devas defeated the asuras they claimed victory and forgot Durga. She was an ordinary angel - yakshangana - and defeated them in her anger. They realized it was a Leela of Durga. She reappeared to them as Hymavathi - covered with gold. and become known as Kanaka Durga (kanaka = gold). At the request of the devas she killed some demons.

- famous sites of Durga:
 - = East: as Bhuvaneswari at Jagannadha Kshethrm, Puri.
 - = South: as Kowmari at Kanyakumari, Cap Commorin.
 - = West: as Radhadurga in Brindavanam
 - = North: as Hymavathi at Himachalam.
- nine famous Durga peethhams:
 - = Kanaka Durga - Vijayawada
 - = Bramaramba - Srisailam
 - = Jagadamba - Alampur
 - = Gnanamba - Kalahasti
 - = Annapurna - Kasi
 - = Kali - Calcutta
 - = Chamundeswari - Mysore
 - = Kamakshi - Kanchi
 - = Menakshi - Madurai

Golla Kethamma: Ganga Devi

Gowridevi (w/o) Siva

Haimavati

Jagadgauri

Jaganmata

Jayaddhatri

Kaliykalika

Kanakdurgamma: Kanchikamakshi, Tripurasundara (w/o Siva)

Kanyakumari

Mahishamardini

Mukta Kesi

Parvati Adalaband 8

Peddintamma: Mathangi Devi (Parvati named as Jaladurga)
(403); (502); (1705)

Sati Devi: Dakshayini

Karimnagar (p. 24)

- myth: Oldest daughter of Daksha who married Siva against her father's will. When the father insulted Siva by not inviting him to a yagna, she committed suicide in the fire. Siva sent Virabhadra to destroy

the yagna. He also killed Daksha
Sinha Vahini
Tora

ASSOCIATES OF SIVA

Basavanna

Basaveswara
- founder of Vira-Saivism

Dona Timappa

Janjappa

Jaya
- son of Parvati

Kalabhairava

Kaleswara

Kamadhemuvu

Khaleswara

Kumara *Gundur 4*

Lanka Ramanna

Malakonda Manikarnika

Manikya Prabhu: Sri Kari Manikyaswami

Menakeswara

Nandi: Nandeswara, Basavanna

Vizag. 83; Guntur 49, 129; Nellore, Talupurupadu 71?;

- associated with Gangamma

- Guntur 129: Once a sculptor in this village became a victim of the wrath of the villagers who wanted to kill him. He went to the elders and told them he wanted to leave a monument to his work. They agreed and gave him eleven days to do so, and set a guard on his house. On the eleventh day he did not appear, and the villagers looked into his hut and found a massive Nandi, but he had disappeared. People came to see the bull, and to perambulate their cows around it so they would bear calves.

Narendraswami

Krishna, Divi (907)

Peddademudu

Manikyaprabhu

Menakeswara

Nandi

Narendraswami

Shanmoga

Sobhanachalaswami

- during kritha yuga Subhavratha was a king who did tapas to Vishnu so long that Vishnu appeared to him. The king asked to be incarnated as Mahalakshmi, the goddess. Vishnu told him to do tapas to Siva. He did so so severely that in the end he turned into a hill called

Sobhanagiri in which Siva was married, and Siva and Kesava took their abode.

Subrahmanyeswara: also Kumaraswamy, Shanmuka, Changa Raya, Karthikeya and Mahasena. Wives are Srivalli (a Yerukalasanam whom Subrahmanya married) and Devasena (dr. of Indra).

Chittor p. 105

- known also as Kumara

Tirupati

Virabhadra: s/o Siva. Brother to Kalabhinava.

Mahbubnagar 13; Cuddapah 17;

- a son or emanation of Siva, from his mouth, having 1000 heads and 1000 clubs. Fierce, and clothed in a tiger skin. Associated with Trimurthulu in a human form in Vizag (101)
- myth: In **Chenna Basavapurana** - Daksha had invited all his daughters except Dakshayini and Siva her husband. Narada told her of the meeting and she asked Siva for permission to attend the yagna. Siva disagreed because they were not invited. She went alone anyway. When her father ill-treated her she burned herself to death on the fire. Siva was furious and took a lock of his hair and struck a stone. From this Virabhadra arose to obey his master's command. Siva ordered him to kill Daksha, and for this Siva gave him a boon. He asked to be worshipped before Siva himself is worshipped in the temples.
- myth: Virabhadra inadvertently let his garment touch one of the pramadhas (saints) in Siva's presence. For this terrible sin he had no choice but to be born as Madivalla Machaiah, a Dhobi, to wash of that sin. He joined the Virasaivas and went to a Jangam for a lingam. The Jangam gave him a small grinding stone which he told the Dhobi to wear on or tied to his body at all times. Machaiah did so, but an opponent of the Virasaivas cut the rope tied to his body to which it was attached, and immediately the Dhobi died. Blood flowed from the rope. Word came to Basaveswara, founder of Virasaivism, and he reconnected the rope and Machaiah came back to life (Cuddapah 17).
- myth: when Virabhadra pursued Muktoti Devatas (3 crores of devatas) from the pandal of Daksha, they took shelter in the temple of Bhavanarayana (incarnation of Vishnu). Bhavana sent his disc against Virabhadra who swallowed it. Vishnu performed sahasra kamala puja at Virabhadra's feet and used 1000 pots of water and 1000 lotus flowers. Lacking one flower, he offered his eye in its place. Siva was pleased and restored Sadarsanam to him. Agasthya Mahamuni prayed to Virabhadra and appeased his wrath so he settled

down in the shape of a lingum (W. Godavari 38).

- A Brahman and a Sudra were together because of an unfaithful woman, so they resolved to become hermits and die in a remote place. After their deaths, the people built two shrines: one for Nattaryan in honor of the Brahmin, and one to Virabhadra in honor of the Sudra. Virabhadra is also known as Maha Saitan (Prince of the Devils. Elmore p. 64).

Anantapur p. 56.

- Virabhadra and Kalabhinava, his brother, were traveling and stopped to eat on a big rock. After leaving they found they had forgotten a cloth, so V. send K. to get it. K. settled down on the rock and V. settled down awaiting his brother, so the temple are at a distance from each other, and a village, Undabanda, was built where the food was eaten.

W. Godavari p. 33.

- spouse is Bhadrakali

Nellore, p. 12

- A clerk in the collector's office had a dream in 1924 that the ruins of a Virabhadra temple was buried nearby. He renovated it and found an agnigundam (fire pit) in the center of the court where people offered themselves to god.

Warangal p. 67.

- A famous V. temple from the time of the Chalukyas is in Korivi. Image is self-revealing with 12 hands. At first only Brahmin bachelors were allowed to perform the puja, so Bhadrakali, V.'s consort was installed, so married priests could do the puja.

Guntur p. 144.

Vinayaka: Ganesh

Vigneswara