Shiva's children

Ganesha's birth -

As per Skaandha purana (taamasa purana) – Once while Parvati going for snaana, thinking that no one should enter the house, created a doll, gave it life and made that doll to stay at the entrance and told him not to allow anybody inside. At this time Shiva came, Ganapa stopped, Shiva getting anger removed his head. Hearing the cry of the child, Parvati came out and told Shiva that he has cut the head of his son only.   Then Shiva brought the head of an elephant sleeping in north direction and joined its head to Ganesha's body and he got the elephant face. As such, Ganesha had Gajamukha.

Here, if we analyse the story, we will get the doubt like this. Whether Parvathi's body had that much of mud in her to create a doll? Whether that boy could not recognize his father? Why only elephant's head was traced sleeping in North direction and nothing else?, Whether Shiva, the manoniyamaka, can't recognize his son?. This story is written by Vedavyasaru only for asurajana mohanaartha.

As per Brahma Vaivartha Purana (Raajasa purana) – which story has been recognized by Acharya Madhwaru – Shiva Parvathi did the penance to Srihari to get a child. They did Santaana Gopalakrishna Vratha in Kailasa. After the vratha, Parvathi wanted to give daana-dakshine to Brahmana – Suvasiniyaru. Then the Brahmanas told they will accept only Shiva as dakshine. Parvathi was surprised. Shiva also convinced Parvati to give himself as Dakshine. After giving Dakshine of Shiva, how to take him back? Paramathma suggested her to give daana of one cow to the brahmana and Shiva was taken back. As there is sannidhana of Srihari in Cow.

After the yaaga is over, Parvathi and Shiva were in Ekantha. Srihari had sankalpa that the child should born as ayonija (without mother). When Shiva was about to transfer veerya daana to Parvathi, all of a sudden Srihari came in the disguise of a brahmin, and asked them to feed him, as he was hungry.   So, Parvathi who was about to conceive, had to leave and left to prepare food for the brahmana. By this time, the veerya of Shiva had fallen and Parvathi could not conceive. The child was born. And it was Ganapathi.   The child was very handsome and everyone, including all gods were keen on seeing this child and blessed him. Shani also came

there but he was hesitating to see the child, as Shani had a curse from his wife that anything which he sees directly will be destroyed..

Once Shani was doing dhyana. Shani's wife (daughter of Chitraratha Gandharva) was observing Rutusnatha. She was seeing him with love and affection. But Shani, who was on Srikrishna dhyana, didn't see her with love. So, she cursed him that if Shani sees any body directly they will be destroyed. Parvathi told him not to worry about the curse and forced him to see the child. When Shani saw the child, after being forced, the head of the child fell.

When Ganapathi's head was removed, Srihari went on Garuda and removed the head of an elephant which was sleeping in north direction and fixed that head to Ganapathi.

Why Srihari brought that elephant's head only for fixing - That elephant's head -

Acharya Madhwa shows the mahatva of this elephant's head. That elephant was none other than the one on which Devendra had once put Srihari's nirmalya flowers (Vishnu maale), which it had neglected, kept those flowers below its legs and destroyed.

Vishwanamaka paramathma had 19 faces. The Central face – was Vishambara moorthy – which had elephant face. Vishwambhara roopa has two paadaas, one trunk (sondilu), and four arms.

Ganapathi was doing the chintana of Vishwambara moorthy of Srihari always. So, Ganapathi has the name Vishwambara.

(Source Acharya Madhwa's Mandookopanishat Bhashya)

Shiva got Rudra padavi -

Srihari will be there in every one with his Bhagavadroopaas Vishwa, Tejasa, Prajya and Turya

Rudra worshipped the bhagavadroopaas Vishwa, Tejasa, Prajya and Turiya and got Rudra padavi.;

Indra worshipped Vishwa, Tejasa and Prajya roopa and got Indra padavi;

Ganapathi worshipped Vishwa and got Ganapathi padavi.

Birth of Subramanya or Shanmukha –

Tarakasura, a daithya had done the penance to Brahma and got the boon that he shall have the death only from a child which is just born and less than 7 days. All gods had thought that only Shiva shall have such a child. But Shiva was in a severe penance. How he can join Parvathi? They have to break the penance of Shiva. So, all gods sent in Manmatha to make Shiva break his penance. When Manmatha throwed his kaama arrow, Shiva was disturbed and got out of his penance, when he opened his third eye which was on his forehead, Manmatha was burnt to ashes. Veerya was released from Shiva which, Parvathi could not sustain his veerya.   So, gods kept that veerya in the Agni.   When that great tejassu in the veerya of Shiva fell in Agni, he too could not sustain it, he left it in Ganga. She too could not hold it, she threw it on grass. It was there Kumara was born. Then came 6 Kruttikaas, who came forward to feed him with milk. He chewed the milk from 6 kruttikaas, with his six faces. In this way Shanmukha was born.

Parvathi's curse to Gods - When Gods broke the penance of Shiva for devakarya, and the veerya in Shiva could not be held by Parvathi, she got angry. She cursed the gods that they shall not have any children. As such, after this incident, no gods did had any issues. Those who had children prior to this incident, were there, but after this, no one did had any issues.

Vishnu sarvottamatva by Shiva as per Shaiva purana – Skanda purana

Shavapachaadati kaShtatvaM brahmEshaanaadaya: suraa: |
Tadaivaachyuta yaaMtyEva yadaiva tvaM paraajmuKa: |

This shloka told by Shiva - If Srihari is not pleased even Brahma Rudradi devataas will have a very tough time.

EkO rudra: na dvitIyaaya tasthE – words of Shruti
Direct meaning – Rudra is sarvottama. There is no dwiteeya.

Correct meaning –
Eka: - Out of Ekadasha Rudraas pradhana
Rudra: - Rudra
dvitIyaaya - Otherthan Srihari
na tasthE – he will not stand

-    i.e., Otherthan Srihari, Rudra will not do dhyana of any gods.
(Source Shivana samsaara book by Venkateshacharya)