

IW. 184). — **sarvasva-saṅgraha**, m. N. of wk. — **sthāna**, n. skill in art, mechanical or manual skill, Divyāv. **Śilpajīva**, m. = *śilpa-jīvin*, Āpast. **Śilpārtha-sāra**, m. N. of wk. **Śilpālaya**, m. = *śilpa-grīha*, VarBṛS. **Śilpōpajīvin**, m. = *śilpa-jīvin*, Gaut.

Śilpaka, n. a kind of drama, Sāh. (IW. 472); (*ikā*), f. = *śilpinī* (q. v.), MW.

Śilpi, in comp. for *śilpin*. — **karman**, n. the work of an artisan, Divyāv. — **jana** (VarBṛS.), m. an artisan, craftsman. — **śāla**, n. or ^olā, f. a workshop, manufactory, L. — **śāstra**, n. = *śilpa-śāstra*, Cat. — **sāra**, m. oil, Gal.

Śilpika, mfn. skilled in art (applied to Śiva), MBh. (accord. to Nilak. = little versed in art); n. any handicraft or mechanical art, W.; a kind of drama (= *śilpaka*), ib.; (*ā*), f., see *śilpaka*.

Śilpin, mfn. belonging to or skilled in art; m. an artificer, artisan, craftsman, artist, Gaut.; Mn.; MBh. &c.; (ifc.) fashioner of, Naish.; (*inī*), f. a female artisan or artist, Daś.; a kind of herb or grass (commonly called *Lahānasipī*, used medicinally; otherwise described as a perfume = *kola-dala*), L.

शिल्पय silhana, m. (also written *silhana* and *sihlana*) N. of a poet from Kāśmīra (author of the *Sānti-sataka*).

शिव śivā, mf(ā)n. (according to Uṇ. i, 153, fr. √I. *śi*, 'in whom all things lie;' perhaps connected with √*svi*, cf. *savas*, *śiśvi*) auspicious, propitious, gracious, favourable, benign, kind, benevolent, friendly, dear (*ām*, ind. kindly, tenderly), RV. &c. &c.; happy, fortunate, BhP.; m. happiness, welfare (cf. n.), R. v, 56, 36; liberation, final emancipation, L.; 'The Auspicious one,' N. of the disintegrating or destroying and reproducing deity (who constitutes the third god of the Hindū Trimūrti of Triad, the other two being Brahmā 'the creator' and Viṣṇu 'the preserver'; in the Veda the only N. of the destroying deity was Rudra 'the terrible god,' but in later times it became usual to give that god the euphemistic N. Śiva 'the auspicious' [just as the Furies were called *Εὐμενίδες* 'the gracious ones'], and to assign him the office of creation and reproduction as well as dissolution; in fact the preferential worship of Śiva as developed in the Purāṇas and Epic poems led to his being identified with the Supreme Being by his exclusive worshippers [called Śaivas]; in his character of destroyer he is sometimes called Kāla 'black,' and is then also identified with 'Time,' although his active destroying function is then oftener assigned to his wife under her name Kālī, whose formidable character makes her a general object of propitiation by sacrifices; as presiding over reproduction consequent on destruction Śiva's symbol is the Liṅga [q. v.] or Phallus, under which form he is worshipped all over India at the present day; again one of his representations is as Ardha-nārī, 'half-female,' the other half being male to symbolize the unity of the generative principle [RTL. 85]; he has three eyes, one of which is in his forehead, and which are thought to denote his view of the three divisions of time, past, present, and future, while a moon's crescent, above the central eye, marks the measure of time by months, a serpent round his neck the measure by years, and a second necklace of skulls with other serpents about his person, the perpetual revolution of ages, and the successive extinction and generation of the races of mankind; his hair is thickly matted together, and gathered above his forehead into a coil; on the top of it he bears the Ganges, the rush of which in its descent from heaven he intercepted by his head that the earth might not be crushed by the weight of the falling stream; his throat is dark-blue from the stain of the deadly poison which would have destroyed the world had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality; he holds a *tri-śūla* or three-pronged trident [also called *Pināka*] in his hand to denote, as some think, his combination of the three attributes of Creator, Destroyer, and Regenerator; he also carries a kind of drum, shaped like an hour-glass, called *Damaru*; his attendants or servants are called *Pramatha* [qq. vv.]; they are regarded as demons or supernatural beings of different kinds, and form various hosts or troops called *Gaṇas*; his wife Durgā [otherwise called Kālī, Pārvatī, Umā, Gaurī, Bhavānī &c.] is the chief object of worship with the

Śāktas and Tāntrikas, and in this connection he is fond of dancing [see *tāṇḍava*] and wine-drinking; he is also worshipped as a great ascetic and is said to have scorched the god of love [Kāma-deva] to ashes by a glance from his central eye, that deity having attempted to inflame him with passion for Pārvatī whilst he was engaged in severe penance; in the exercise of his function of Universal Destroyer he is fabled to have burnt up the Universe and all the gods, including Brahmā and Viṣṇu, by a similar scorching glance, and to have rubbed the resulting ashes upon his body, whence the use of ashes in his worship, while the use of the Rudrāksha berries originated, it is said, from the legend that Śiva, on his way to destroy the three cities, called Tri-pura, let fall some tears of rage which became converted into these beads: his residence or heaven is Kailāsa, one of the loftiest northern peaks of the Himālaya; he has strictly no incarnations like those of Viṣṇu, though Vira-bhadra and the eight Bhairavas and Khaṇḍo-bā &c. [RTL. 266] are sometimes regarded as forms of him; he is especially worshipped at Benares and has even more names than Viṣṇu, one thousand and eight being specified in the 69th chapter of the Śiva-Purāṇa and in the 17th chapter of the Anuśāsana-parvan of the Mahā-bhārata, some of the most common being Mahā-deva, Śambhu, Śamkara, Īśa, Īśvara, Mahēśvara, Hara; his sons are Gaṇēśa and Kārtikeya), ĀsvŚrS.; MBh.; Kāv. &c.; RTL. 73; a kind of second Śiva (with Śaivas), a person who has attained a partic. stage of perfection or emancipation, MBh.; Sarvad.; *śiva-liṅga*, L.; any god, L.; a euphemistic N. of a jackal (generally *śivā*, f., q. v.); sacred writings, L.; (in astron.) N. of the sixth month; a post for cows (to which they are tied or for them to rub against), L.; bdellium, L.; the fragrant bark of *Feronia Elephantum*, L.; *Marsilia Dentata*, L.; a kind of thorn-apple or = *pundarika* (the tree), L.; quicksilver, L. (cf. *śiva-bija*); a partic. auspicious constellation, L.; a demon who inflicts diseases, Hariv.; = *sukra*, m., *kāla*, m., *vasu*, m., L.; the swift antelope, L.; rum, spirit distilled from molasses, L.; buttermilk, L.; a ruby, L.; a peg, L.; time, L.; N. of a son of Medhātithi, MärkP.; of a son of Idhma-jihva, BhP.; of a prince and various authors (also with *dikshita*, *bhatta*, *paṇḍita*, *yajvan*, *sūri* &c.), Cat.; of a fraudulent person, Kathās.; (du.) the god Śiva and his wife, Kir. v, 40; Pracaṇḍ. i, 20 (cf. Vām. v, 2, 1); pl. N. of a class of gods in the third Manvantara, Pur.; of a class of Brāhmins who have attained a partic. degree of perfection like that of Śiva, MBh.; (*ā*), f. Śiva's wife (also *Śivī*), see *śivā* below; (*am*), n. welfare, prosperity, bliss (*āya*, *ēna* or *ēbhīs*, 'auspiciously, fortunately, happily, luckily'; *śivāya gamyatām*, 'a prosperous journey to you!'), RV. &c. &c.; final emancipation, L.; water, L.; rock-salt, L.; sea-salt, L.; a kind of borax, L.; iron, L.; myrobalan, L.; *Tabernæmontana Coronaria*, L.; sandal, L.; N. of a Purāṇa (= *śiva-purāṇa* or *śaiva*), Cat.; of the house in which the Pāṇḍavas were to be burnt, MärkP.; of a Varsha in Plaksha-dvīpa and in Jambudvīpa, Pur. — **kaṇṭha-malikā**, f. N. of a Stotra. — **kara**, mf(ā)n. causing happiness or prosperity, auspicious, propitious, W.; m. (with Jainas) N. of one of the 24 Arhats of the past Utsarpiṇī, L. — **karnāmrīta**, n. N. of wk. — **karnī**, f. N. of one of the Mātṛis attendant on Skanda, MBh. — **ka-vaca**, n. N. of various Kavacas (q. v.), Cat. — **kāñcī**, f. N. of a town (said to have been founded by Śamkara; cf. *viṣṇu-kāñcī*), Cat.; — **māhātmya**, n. N. of wk. — **kāntā**, f. 'beloved of Ś', N. of Durgā, L. — **kāntī**, f. N. of a Tirtha, Cat. — **kāmadughā**, f. N. of a river, ib. — **kārinī**, f. N. of a form of Durgā, ib. — **kimkara**, m. 'Ś's servant,' N. of an author, ib. — **kirtana**, m. 'Ś-praiser,' N. of Bhṛṅgi or Bhṛṅgarīṭa (one of Ś's attendants), L.; N. of Viṣṇu, L.; n. the act of praising or celebrating Ś, W. — **kuṇḍa**, m. or n. (?) N. of a place, Cat. — **ku-sumāñjali**, m. N. of a Stotra. — **krishna** (?), m. N. of an author, Cat. — **kesādi-pādānta-var-nana-stotra**, n. N. of a Stotra. — **kesara**, m. Mimusops Elengi, L. — **kopa-muni**, m. N. of an author, Cat. — **kośa**, m. N. of a dictionary of synonyms of trees and medicinal plants by Śiva-datta. — **kshetra**, n. a district sacred to Ś, BhP.; N. of a partic. district, Kathās. — **khaṇḍa**, m. n. N. of a ch. of the Skanda Purāṇa. — **gaṅgā**, f. N. of a river; — **tirtha**, n. N. of a Tirtha, Cat.; — **māhātmya**, n. N. of wk. — **gaṇa**, m. N. of a king, Cat.; n. (or *-pura*, n.)

N. of a town founded by the above king, ib.; (for the Gaṇas of Śiva see col. 1.) — **gati**, mfn. having a prosperous course, auspicious, happy, W.; worshipping Śiva, ib.; m. (with Jainas) N. of the 24 Arhats of the past Utsarpiṇī, L. — **gayā**, f. N. of a wk. on the pilgrimage to Gayā. — **gāyatrī**, f. N. of a Tantra wk. — **gītā**, f. N. of a ch. of the Padma Purāṇa (propounding the doctrines of Śaivas; it is regarded as a Vedānta treatise, and attributed to Veda-vyāsa) and of various other wks. (esp. of chs. of the Bhāgavata and Skanda Purāṇas); — **tātparyabodhinī**, f., — **dīpikā**, f., — **bhāshya**, n., — **vyākhyā**, f. N. of Comms. — **gupta-deva**, m. N. of a king, Inscr. — **guru**, m. N. of the father of Śamkarācārya (son of Vidyādhīrāja), Cat. — **gharma-ja**, m. 'born from the perspiration of Ś', N. of the planet Mars, L. — **m-kara**, mf(ā)n. = *śiva-kara*, L. (in MBh. xii, 4430 applied to Punishment personified); m. a sword, L.; N. of a demon causing illness, Hariv.; of one of Śiva's attendants, L. — **cakra**, n. N. of a partic. mystical circle, MW. — **catur-sloki-vyākhyā**, f. N. of wk. — **caturdaśī**, f. the 14th day of the dark half of the month Māgha kept as a festival in honour of Ś (= *śiva-rātrī*, q. v.), Pañcar.; — **vratā**, n. a fast and other observances on that day, MW. — **candra**, m. N. of the great grandfather of the late Mahārāja Satīśa-candra Rāya (author of the *Aṣṭādasōttara-śata-sloki*), Cat.; (with *siddhānta*) N. of the author of the *Siddhānta-candrikā*, ib. — **campū**, f., — **caritra**, n. N. of wks. — **citta**, m. N. of a man, Cat. — **jī**, m. N. of a well-known Marāṭha king (= Śiva-rāja), RTL. 265; of the author of the *Paramānanda-tantra-ṭīkā*, Cat. — **jīa**, mfn. knowing what is fortunate or propitious, W.; worshipping Śiva, ib.; (*ā*), f. a female devotee of the Śaiva sect, ib. — **jñāna**, n. knowledge of what is fortunate or of auspicious moment, L.; — **tārāvalī**, f., — **bodha**, m., — **bodha-sūtra**, n., — **vidyā**, f. N. of wks.; — **nēśvara**, m. (with *ācārya*) N. of the author of the *Bhakti-mīmāṃsā-bhāshya*, Cat. — **vyotirvid**, m. N. of an author, ib. — **tattva**, n. N. of a wk. on Vedānta; — **prakāśikā**, f., — **bodha**, m., — **ratna-kalikā**, f., — **ratnākara**, m., — **rahasya**, n., — **viveka**, m., — **viveka-khaṇḍana**, n., — **sudhā-midhi**, m.; — **ttvārāva**, m., — **ttvābodha**, m. (= *tattva-bodha*), — **ttvōpanishad**, f. (= *parama-haṅsōp*) N. of wks. — **tantra**, n. N. of a Tantra wk. — **tama** (*śivā*), mfn. most prosperous or auspicious, very fortunate, RV.; MaitrUp.; BhP. — **tara**, mfn. more (or most) prosperous or fortunate, Uttarar.; very complacent, MW. — **tā**, f. the state or condition of (a person absorbed in) Śiva, Sarvad. — **tāṇḍava**, m. or n. 'Śiva's dance,' N. of a Tantra wk. (RTL. 85); — **stotra**, n. N. of a Stotra. — **tāti**, mfn. causing good fortune, conferring happiness, propitious, Mālatim. (also *ṭika*, W.); f. auspiciousness, happiness, welfare, Jātakam. (cf. Pañ. iv, 4, 143; 144). — **tāla**, m. (in music) a kind of measure, Saṅgīt. — **tirtha**, n. N. of a Tirtha, Cat. — **tva**, n. the condition or nature of Śiva, Sarvad.; = *-tā*, ib. — **daṇḍaka**, (prob.) m. (?) N. of an author, Cat. — **datta**, m. 'given by or presented to Ś', (with *śarman*, *miśra* and *sūri*) N. of three authors, Cat.; of various other men, Kathās.; n. the discus of Viṣṇu, MW.; — **pura**, n. N. of a town in the east, Pañ. vi, 2, 99, Sch. — **dayālu**, m. N. of the author of a Comm. on the Bhāgavad-gītā. — **dayā-sahasra**, n. N. of a Stotra. — **daśaka**, n. N. of two wks. — **dāyin**, mfn., v. l. for *-tāti*, Mālatim. — **dāru**, n. the tree *Pinus Deodora*, L. — **dāsa**, m. 'Ś's servant,' N. of various writers and other men (esp. of the author of the *Kāthārāva*, the *Veṭāla-pañcaviṅśati*, and the *Śāli-vāhana-caritra*), Cat.; (with *cakravartin*) N. of the author of a Comm. on the Uṇādi-sūtra of the Kātantra grammar, ib.; — **deva**, m. N. of a poet, ib.; — **senā**, m. N. of the author of the *Tattva-candrikā*, ib. — **diś**, f. 'Śiva's quarter,' the north-east, VarBṛS. — **dikshā**, f. N. of wk.; — **ṭīkā**, f. N. of a Comm. on it. — **dīna**, m. N. of a lexicographer, Cat.; — **dāsa**, m. N. of an astronomer, ib. — **dūtīkā**, f. N. of one of the Mātṛis attending on Śiva, L. — **dūtī**, f. 'Śiva's messenger,' N. of a form of Durgā, MärkP.; of a Yoginī, MW.; — **tantra**, n. N. of a Tantra. — **drishṭi**, f. N. of a wk. (containing the Śaiva system, by Somānanda-nātha). — **deva**, m. N. of two kings and of a grammarian, Cat.; n. = (or v. l. for) next, VarBṛS. — **daiva**, n. N. of the lunar mansion *Ārdra* (presided over by Śiva), ib. — **dyumani-dīpikā**, f. N. of a wk. (also called *dīna-karōddyota*). — **druma**, m. *Aegle Marmelos*, L. — **dviṣṭā**, f. *Pandanus*