

IW. 184). — *sarvasva-saṃgraha*, 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-griha*, VarBrS. *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* (VarBrS.), m. an artisan, craftsman. — *śāla*, n. or *lā*, f. a workshop, manufactory, L. — *śāstra*, n. = *śilpa-śāstra*, Cat. — *sāra*, m. olibanum, 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.

*शिल्हण* *śilhana*, m. (also written *śilhana* and *śihlana*) N. of a poet from Kāśmīra (author of the *Śānti-śataka*).

*शिव* *śivā*, mf(ā)n. (according to Un. i, 153, fr. √ 1. *śī*, 'in whom all things lie'; perhaps connected with √ *śvi*, cf. *śavas*, *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 *Eὐμενίδες* '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 *Ḍamaru*; his attendants or servants are called *Pramathā* [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 Vīra-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, Śaṃkara, Īśa, Īśvara, Mahēśvara, Hara; his sons are Gaṇēśa and Kārttikeya, ĀśvŚrS.; 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 = *puṇḍarīka* (the tree), L.; quicksilver, L. (cf. *śiva-bīja*); a partic. auspicious constellation, L.; a demon who inflicts diseases, Hariv.; = *śukra*, 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, MārKp.; of a son of Idhma-jihva, BhP.; of a prince and various authors (also with *dikṣita*, *bhatta*, *paṇḍita*, *yajvan*, *sūri* &c.), Cat.; of a fraudulent person, Kathās.; (du.) the god Śiva and his wife, Kir. v, 40; Pracand. 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 *ēbhis*, '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.; myrobolan, L.; *Tabernaemontana Coronaria*, L.; sandal, L.; N. of a Purāṇa (= *śiva-purāṇa* or *śaiva*), Cat.; of the house in which the Pāṇḍavas were to be burnt, MārKp.; of a Varsha in Plakṣa-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. — *karnāmṛita*, 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 Śaṃkara; cf. *viṣṇu-kāñcī*), Cat.; — *māhātmya*, n. N. of wk. — *kāntā*, f. 'beloved of Śō', N. of Durgā, L. — *kāntī*, f. N. of a Tīrtha, Cat. — *kāmadughā*, f. N. of a river, ib. — *kāriṇī*, f. N. of a form of Durgā, ib. — *kimkara*, m. 'Śō's servant,' N. of an author, ib. — *kirtana*, m. 'Śō-praiser,' N. of Bhṛīṅgi or Bhṛīṅgarīṭa (one of Śō's attendants), L.; N. of Viṣṇu, L.; n. the act of praising or celebrating Śō, W. — *kuṇḍa*, m. or n. (?) N. of a place, Cat. — *ku-sumāñjali*, m. N. of a Stotra. — *kṛishṇa* (?), m. N. of an author, Cat. — *keśādi-pādānta-varaṇa-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 Śō, BhP.; N. of a partic. district, Kathās. — *khaṇḍa*, m. n. N. of a ch. of the Skanda Purāṇa. — *gaṅgā*, f. N. of a river; — *tīrtha*, n. N. of a Tīrtha, 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); — *tātparya-bodhinī*, f., — *dīpikā*, f., — *bhāṣya*, n., — *vyākhyā*, f. N. of Comms. — *gupta-deva*, m. N. of a king, Inscr. — *guru*, m. N. of the father of Śaṃkarācārya (son of Vidyādhiraṇja), Cat. — *gharma-ja*, m. 'born from the perspiration of Śō', 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. — *catuḥ-ślokī-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 Śō (= *śiva-rātri*, q. v.), Pañcar.; — *vrata*, 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 *Aṣṭādaśottara-śata-ślokī*), 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. — *jñā*, 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-bhāṣya*, Cat. — *jyotir-vid*, 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-nidhi*, m.; — *tvāṇava*, m., — *tvāṇabodha*, m. (= *tattva-bodha*), — *tvāpanishad*, f. (= *parama-haṇṣop*) 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, Uttarak.; 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. Pāṇ. iv, 4, 143; 144). — *tāla*, m. (in music) a kind of measure, Saṃgīt. — *tīrtha*, n. N. of a Tīrtha, 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 Śō', (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, Pāṇ. vi, 2, 99, Sch. — *dayālu*, m. N. of the author of a Comm. on the Bhagavad-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. 'Śō's servant,' N. of various writers and other men (esp. of the author of the *Kathārāva*, the *Vetāla-pañcaviṃśati*, 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.; — *sena*, m. N. of the author of the *Tattva-candrikā*, ib. — *diś*, f. 'Śiva's quarter,' the north-east, VarBrS. — *dikṣhā*, 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, MārKp.; of a Yoginī, MW.; — *tantra*, n. N. of a Tantra. — *drish-ṭi*, 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, VarBrS. — *daiva*, n. N. of the lunar mansion *Ārdra* (presided over by Śiva), ib. — *dyumaṇi-dīpikā*, f. N. of a wk. (also called *dina-karōddyota*). — *druma*, m. *Aegle Marmelos*, L. — *dviṣṭā*, f. *Pandanus*