

vulture for their selfish ends is famous under the name Grdhragomāyusamvāda.

(xii) The following words are used in the Mahābhārata as synonyms of Śiva :

Aja, Ambikāpati, Anaṅgāṅghara, Ananta, Andhaka-ghātī, Andhakanipātī, Atharva, Bahurūpa, Bhagaghna, Bhava, Bhavaghna, Bhīma, Śaṅkara, Śarva, Śitikaṅṭha, Śmaśānavāsī, Śrīkaṅṭha, Śukra, Śūlabhṛt, Śūladhara, Śūladhṛk, Śūlahasta, Śūlāṅka, Śūlapāṇi, Śūli, Dakṣa-kratuhara, Dhanvī, Dhruva, Dhūrjaṭi, Digvāsa, Divyagovṛṣabhadhvaja, Ekākṣa, Gaṇādhyakṣa, Gaṇeśa, Gaurīśa, Gaurīhrdayavallabha, Girīśa, Govṛṣāṅka, Govṛṣabhadhvaja, Govṛṣottamavāhana, Hara, Haryakṣa, Jaṭādharma, Jaṭila, Jaṭi, Kāmāṅganāśana, Kapālī, Kapardī, Khaṭvāṅgadhārī, Kṛttivāsa, Kumārapitā, Lalāṭākṣa, Leliḥāna, Mahādeva, Mahāgaṇapati, Mahāyogī, Maheśvara, Mahiṣaghna, Makhaghna, Miḍhvān, Mrgavyādha, Munīndra, Nandīśvara, Niśā-carapati, Nilagrīva, Nilakaṅṭha, Nilalohita, Paśubhartā Paśupati, Pinākadhṛk, Pinākagoptā, Pinākahasta, Pinākāpāṇi, Pinākī, Piṅgala, Prajāpati, Rudra, Rṣa-bhaketu, Śarva, Sarvayogeśvareśvara, Sthāṇu, Trīśūla-hasta, Trīśūlapāṇi, Trilocana, Trinayana, Trinetra, Tripuraghātī, Tripuraghna, Tripurahartā, Tripura-mardana, Tripuranāśana, Tripurāntaka, Tripurānta-kara, Tripurārdana, Tryakṣa, Tryambaka, Ugra, Ugre'a, Umāpati, Viśālākṣa, Vilohita, Virūpākṣa, Vṛṣabhadhvaja, Vṛṣabhāṅka, Vṛṣabhavāhana, Vṛṣa-ketana, Vṛṣavāhana, Yāmya, Yati, Yogeśvara.

(xiii) *Names of Śiva.* Śambhu, Īśa, Paśupati, Śiva, Śūli, Maheśvara, Īśvara, Śarva, Īśāna, Śaṅkara, Candraśekhara, Bhūteśa, Khaṇḍaparaśu, Girīśa, Giriśa, Mṛḍa, Mrtyuñjaya, Kṛttivāsa, Pinākī, Pramathā-dhīpa, Ugra, Kapardī, Śrīkaṅṭha, Śitikaṅṭha, Kapāla-bhṛt, Vāmadeva, Mahādeva, Virūpākṣa, Trilocana, Kṛṣṇanuretas, Sarvajña, Dhūrjaṭi, Nilalohita, Hara, Smarahara, Bharga, Tryambaka, Tripurāntaka, Gaṅgādharma, Antakaripu, Kratudhvaṁsī, Vṛṣadhvaja, Vyomakeśa, Bhava, Bhīma, Sthāṇu, Rudra, Umāpati, Ahirbudhnyā, Aṣṭamūrti, Gajāri, Mahānaṭa. (Amarakośa).

ŚIVĀ I. Wife of Aṅgiras. Consumed by lust she once slept with Agnideva and then flew away in the form of a she-kite. (Vana Parva, Chapter 225).

ŚIVĀ II. Wife of the Vasu called Anila and mother of two sons called Manojava and Avijñātagati. (Ādi Parva, Chapter 66, Verse 25).

ŚIVĀ III. The very noble wife of Aṅgiras. (Vana Parva, Chapter 225 Verse 1)

ŚIVĀ IV. A river in India made famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 25).

ŚIVA (M) One of the seven sectors of Plakṣa island. Śivam Yavasam, Subhadram, Śāntam, Mokṣam, Amṛtam and Abhayam are the seven sectors. (Bhāgavata, 5th Skandha.

ŚIVABHĀSMA. See under Śiva, Para 15.

ŚIVAJVARA. See under Viṣṇujvara.

ŚIVALIṄGA. See under Śiva, Para 16.

ŚIVAPŪJĀ (ŚIVA WORSHIP). There are certain injunctions with regard to the worship of Śiva. Nandikeśa and Mahākāla are to be worshipped first. Then should Gaṅgā, Yamunā, the gaṇas, Vāstupuruṣa, Śakti, and Dharma be worshipped. Next, the navaśaktis (nine powers) i.e. Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikariṇī (Kalavikalīṇī) Balavikariṇī (Balavikalīṇī) Balapramathīnī, Sarvabhūtadamanī and Manonmanī should be

worshipped. Then chanting the mantra 'Hām, hūm, hām Śivamūrtaye' Śiva is to be worshipped. Śiva is to be worshipped with aṅgas (with limbs, touching certain portions of the body) and with Vaktra (mouth, chanting). Aṅgas are to be worshipped with the chanting, Haum Śivāya haum' Vaktra with the chanting 'Hām Īśānyā'. Gaurī should be worshipped with the bīja 'Hrīm', Gaṇapati with 'Gam' and Dīkṣālas like Indra, his arrows and Caṇḍeśvara should be worshipped by touching the heart etc. of the worshipper. (Agni Purāṇa, Chapter 21).

ŚIVARĀTRĪ.

1) *General.* Śivarātrī is a holy day. Śivarātrī is observed on the eve of New moon day (Caturdaśī) falling in the middle of Māgha and Phālguna (February-March). During this night, penance should be done with fasting. On Caturdaśī day penance (vrata) should be observed without sleep and food and Śiva worshipped.

2) *Origin.* There is the following Purāṇic story about the origin of the observance of Śivarātrī as a sacred day. Brahmā took his birth in the lotus that originated from the navel of Viṣṇu. Brahmā trying to know the source of the lotus saw Viṣṇu only. He asked, 'Who are you?' and was answered 'I am Viṣṇu, your father'. That answer did not satisfy Brahmā and a quarrel ensued between him and Viṣṇu which ended in fighting. Brahmā shot the Brahmāstra, which Viṣṇu countered with Pāśupatāstra and neither of the two was able to withdraw it, which went round the world. While both stood aghast not knowing what to do, Śivaliṅga appeared betwixt the two. Both the ends of the liṅga were invisible. To find the ends Brahmā went upwards and Viṣṇu downwards. Though they travelled a great distance they could not find out the ends, and, so, returned to their old seats. Immediately Śiva appeared betwixt the two and withdrew the pāśupatāstra. It was on Caturdaśī day in the month of Māgha that Śiva thus appeared. Śiva enjoined that in future Caturdaśī night every year should be observed as a holy day, which should be known as Śivarātrī. (Kāṇvaśā Rāmāyaṇa).

3) *The greatness of Śivarātrī.* The following story about a sinner, who attained Śivaloka by observing Śivarātrī is related in Śivarātrimahātmya.

A son named Sukumāra was born to the Brahmin manager of the king of Kuñjara, a kingdom on the banks of river Sindhu. The boy grew up to be an immoral fellow and he married a Caṇḍāla girl with whom he lived for seven years. Five daughters and two sons were born to him of the Caṇḍāla woman. The father, Sukumāra, himself married the daughters. One day he, in the course of his search for a flower to be worn on the hair of the Caṇḍāla woman, came near the Śiva temple called Nāgeśvara. A Śivarātrī festival was being celebrated there that day and Sukumāra, participated in it. Shortly afterwards Sukumāra died. Messengers of Kāla and Śiva arrived to carry off his soul and a battle ensued between the two for the soul. His soul attained Śivaloka as he had, though by accident, participated in Śivarātrī festival.

ŚIVAŚARMAN. A brahmin well-versed in all śāstras (sciences). Śivaśarman, who lived in Dvārakā had, by his wife Guṇavati five sons called Yajñaśarman, Vedaśarman, Dharmāśarman, Viṣṇuśarman and Somaśarman, all of them deeply devoted to their father. The father decided to test the devotion of each of the sons,