

2	Alinganamurti	Siva embracing Devi with one of his left arms is Alinganamurti.
3	Ardhanarisvara	A form of Siva that is half male, half female.
4	Bhiksatana	Once upon a time, the rishis wanted to learn who was the real creator of the universe and so went to the mountain Meru and asked Brahmà who, lost in Siva's màyà, boasted that he himself was the Creator of the Universe. Vishnu in his turn claimed the title of the Creator of the worlds. The four Vedas and the sacred symbol Om then interceded to proclaim the superiority of Siva, but it was not enough to end the dispute between the two divinities. It was then that a huge pillar of light appeared with Siva in its middle. However Brahmà remained obstinate claiming the rank of Supreme Lord, his fifth head inflamed in rage and addressed him thus: "I know you. You were once born from my forehead. Take refuge in me". This enraged Siva and he created Bhairava ("Terrible") and asked him to punish Brahmà for his arrogance. Bhairava cut off the fifth head of Brahmà, the one that committed the offence. Brahmà suffered temporary death, but soon revived himself through the power of his yoga and eventually accepted Siva's superiority. However, to expiate the terrible sin of killing a brahmin, Bhairava was condemned to roam the three worlds begging for food in the s
5	Chandrasekhara	The name Chandrasekara implies an image, which has Chandra (the moon) as its head-ornament and his consort Parvati on his left. The image of Chandrasekara has that of the Devi by his side, either on the same pedestal or a different one, it is said to be Umasahitamurti or Chandrasekara with Uma. Chandrasekara embracing Devi with one of his left arms is Alinganamurti.
6	Cokkar	A form of Siva also known as Palliyarai Cokkar.
7	Daksinamurti	Daksinamurti is the aspect of Siva as the teacher of yoga, arts and sciences. His name is sometimes explained by the fact that he was seated facing south (daksina) when he taught the rishis (sages). Daksinamurti is represented as seated on a secluded spot on the Himalayas, under a banyan tree.
8	Gangadhara	Siva receiving Ganges in his hair. The sage Kapila reduced the sixty thousand sons of King Sagara to ashes. They could go to heaven only if their ashes were sprinkled with the water of the Gangà. Bhagâratha, Sagara's descendant, performed severe austerities to bring the celestial river to earth. Gangà granted his request, but her descent had to be checked, otherwise the earth would be pierced by the force of her fall. Bhagiratha then addressed Siva who, being satisfied with Bhagiratha's austerities agreed to receive the river on his head. Gangà came to earth, her impetuous flow winding through the labyrinth of Siva's hair-locks, and purified the ashes of Bhagiratha's ancestors.
9	Gangavisarjanamurti	Siva dropping a dot of Ganga to the earth from his head.
10	Jvaradeva	Juradeva is worshiped to get rid of from fever.
11	Kala	One of the teerific forms of Siva.

12	Kalyanasundara	Siva assumed the form of an old brahmana to get married with Parvati. Parvati saved him from a crocodile and after Siva showed his real self to her and she was immediately gratified with her lord. She dedicated herself to Siva and the regular marriage was celebrated. Vishnu and his consorts Lakshmi and Bhudevi were the givers and took the parts of the parents. Bhiksatana, Kankala, Ardhanarisvara, Sukhasana, Kamantaka and Daksinamurti aspects do not have Devi near them.
13	Kankalamurti	Once upon a time, the rishis wanted to learn who was the real creator of the universe and so went to the mountain Meru and asked Brahmà who, lost in Siva's màyà, boasted that he himself was the Creator of the Universe. Vishnu in his turn claimed the title of the Creator of the worlds. The four Vedas and the sacred symbol Om then interceded to proclaim the superiority of Siva, but it was not enough to end the dispute between the two divinities. It was then that a huge pillar of light appeared with Siva in its middle. However Brahmà remained obstinate claiming the rank of Supreme Lord, his fifth head inflamed in rage and addressed him thus: "I know you. You were once born from my forehead. Take refuge in me". This enraged Siva and he created Bhairava ("Terrible") and asked him to punish Brahmà for his arrogance. Bhairava cut off the fifth head of Brahmà, the one that committed the offence. Brahmà suffered temporary death, but soon revived himself through the power of his yoga and eventually accepted Siva's superiority. However, to expiate the terrible sin of killing a brahmin, Bhairava was condemned to roam the three worlds begging for food in the s
14	Kapali	One of the terrific forms of Siva and one of the Rudras of Ekadasa.
15	Lakulisa	Lakullsa is supposed to be an incarnation of shiva. He is represented as a saint, teacher, yogin and a man of divinity and considered by his followers as an incarnation of Siva. Created in the Buddhist mould, the sculpture shows Lakulisa, a 7th century priest who did much to reabsorb Buddhists into Hindusim, seated on a lotus, the symbol of enlightenment. Lakulisa is a great devotee of lived during the early or pre Christian era and founded the Pasupatha sect. Lakulisas is a subsect of the Pasupatas.
16	Linga	Linga signifies "sign". Linga is the symbol of transcendent Siva. Linga : Siva is worshipped in a number of anthropomorphic forms, as also in the form of Linga. The chief image in the central shrine of a Siva temple is the Linga. There are many forms of Linga too like Mukhalinga, Sahasra Linga, Dhara Linga etc.
17	Lingodbhava	Brahmà and Vishnu had quarreled, each one claiming to be the creator of the universe. Siva appeared in the form of an enormous pillar of fire. Both Brahmà and Vishnu tried to find the ends of this pillar. Brahmà and Vishnu were failed in their attempts. Siva then manifested himself in the middle of the immeasurable fiery linga and thus revealed his superiority. The form of Siva is said to have appeared in the form of a blazing pillar of immeseaurable size to quell the pride of Brahma and Vishnu.
18	Lokesvara	A form of Siva.

19	Mahesamurti	Sadāsiva is the Supreme Being, subtle, formless, beyond comprehension, an undifferentiated formless entity. Sadasiva has five heads and ten arms, Mahasadasiva with twenty-five heads and fifty arms. Mahesamurti manifests himself to the devotees in different forms, performing several sports as seated or standing, dancing or riding upon vehicles as terrific or pacific. Mahesamurti is the fully manifested Supreme Siva and is the cause of creation, protection and destruction.
20	Nataraja	King of dancing. Siva danced in a hundred and eight modes. The ones that are most often represented are bhujangatrāsa, lalita, catura and lalāñātilaka. Siva's dance is the symbol of his cosmic activity. His five activities (pancakrtya), viz., creation (srsti), preservation (sthiti), destruction (samhāra), illusion (tirobhāva) embodiment and grace (anugraha) are represented by the sound of the drum in his upper right hand, protection pose (abhaya), fire in his upper left hand, another hand in gajahasta pose (like an elephant's trunk) and the raised leg uplifted for worshipping by his devotees.
21	Panchamurti	Ganapati, Subrahmanya, Siva, Parvati and Chandikesvara together called as Panchamurti, usually go out during Brahmorchava.
22	Pradosamurti	The Uma Maheswara statues taken on procession as Utsavmurtis on "Pradosha" day.
23	Rudra	"In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for Agni, the fire god . Siva-Rudra is the Destroyer. The name Siva occupies a very inconspicuous position in the Vedas, where that deity is referred to as Rudra. He is called Trilochana (the three-eyed) or Mahadeva (the great divinity), etc. The function of Siva-Rudra is to destroy in order to regenerate the permanent entity on a higher plane; his functions being essentially those of action, as Vishnu's functions are essentially those of continuance or preservation. The manasaputras may be called rudras.
24	Sadasiva	Sadāsiva is the Supreme Being, subtle, formless, beyond comprehension, an undifferentiated formless entity. Sadasiva has five heads and ten arms, Mahasadasiva with twenty-five heads and fifty arms. Mahesamurti manifests himself to the devotees in different forms, performing several sports as seated or standing, dancing or riding upon vehicles as terrific or pacific. Mahesamurti is the fully manifested Supreme Siva and is the cause of creation, protection and destruction.
25	Sattanada	Siva who took the form of Sarabha to control the anger of Narasimha and finally he wore the anger as his shirt.

26	Siva	Siva is an ambivalent and complex divinity, represented in several forms (murti). Murti signifies manifestation, incarnation and form. In His divine game (lilà) Siva appears in various forms; he assumes divine, human, animal or hybrid forms. He manifests himself to vanquish demons, save the world or simply to test the devotion of gods, sages or men. One of the oldest and widely spread cult in India is that of Siva, the God of destruction. Siva was besought by the Gods to destroy the demons who were the dwellers of three castles, the Tripurasuras, he sought and obtained one half of their strength from all the gods; he was thenceforth known among the gods as Mahadeva or Mahesvara. Mahesamurti is the Supreme Lord, Creator, Protector and Destroyer.
27	Somaskanda	In this aspect Siva is represented with his spouse Umà as the same relative position like Umasahitamurti and there is the additional figure of the child Skanda. Skanda may be standing, sitting on the seat or on the lap of Uma or dancing.
28	Sukhasanamurti	The image of Siva is in a seated pose with four arms, three eyes a very handsome appearances, seated erectly upon a bhadrà-pitha with its left leg bent and resting upon the seat and the right one hanging below it.
29	Sulayudhapani	Siva is also known as Sulayudapani.
30	Ugramurti	The eight forms of the Lord Siva is known as Ashtamurtis. They are: Nrittamurti, Anugrahamurti, Ugramurti, Tandavamurti, Dakshinamurti, Lingobhavamurti, Bhikshatanamurti, Hari-Haramurti and Ardhanarishvaramurti.
31	Umamahesvara	Siva is seated next to his spouse (Umà). His backhands are carrying the axe and buck; his right front hand is in abhaya and the left in varada or in siühakarõa ("lion-ear") pose. The goddess is seated to Siva's left.
32	Umasahita Candrasekhara	Siva is seated next to his spouse (Umà). His backhands are carrying the axe and buck; his right front hand is in abhaya and the left in varada or in siühakarõa ("lion-ear") pose. The goddess is seated to Siva's left.
33	Upadesamurti	The preeching Siva.
34	Urdhvatandava	Shiva defeated Kali in a dance competition by lifting his leg in the urdhvatandava. Siva assumed cosmic proportions and with one constellation-scattering kick to the heavens, proceeded with the dance known as the urdhvatandava.
35	Vedamurti	Siva is also known as Vedamurti.
36	Vidividangar	In the vidanga temples there will be a murti called Thyagaraja. It is the Saha Uma Skandha (generally called Somaskandha).
37	Vinadhara	In earlier temples it is Siva as Vinadhara, playing on the Vina, that is found in that place, emphasizing thereby what Yajnavalkya said about music being a means of liberation.

38	Visapaharanamurti	One who took away the poison. When the gods and asuras churned the ocean of milk to obtain ambrosia (amrta), a dreadful poison (kàlakuta, halàhala) escaped from it in deleterious clouds, threatening to suffocate the entire universe. Siva swallowed the poison and kept it in his throat, which became blue. Siva is then known as Nilakañtha, "blue-throated".
39	Vrisabhantikamurti	Siva is represented seated on the bull, his vehicle, embracing the goddess and offering his protection in the abhaya pose. This is one of the favourite modes in which Siva has often appeared in person before his devotees.
40	Vrisabharudha	Siva is represented seated on the bull, his vehicle, embracing the goddess and offering his protection in the abhaya pose. This is one of the favourite modes in which Siva has often appeared in person before his devotees.
41	Brahmanugrahamurti	Favour granted to Brahma.
42	Cakradanamurti	Lord offering cakra to Vishnu. Once upon a time the demons had become too powerful and troubled the gods unceasingly. Vishnu then did penance to obtain Siva's grace, reciting his one thousand names, offering one lotus flower for each name. Siva took away one of the flowers to test Vishnu's devotion. When Vishnu found that one flower was missing, he offered one of his eyes (which are often compared to lotus flowers). Siva was so pleased with Vishnu's devotion that he offered him his Sudarsana cakra, with which Vishnu was able to vanquish the demons.
43	Candesanugrahamurti	Favour granted to Candesa. One day the young Vicàrasarman saw a cowherd ill-treating a cow. Incensed, he decided to look after the cows of the village himself. The cows were very happy and yielded abundant milk, which began to flow from their udder. On seeing the wasted milk, Vicàrasarman collected the milk and being devoted to Siva, poured it over liìgas made of sand. The earlier cowherd spread the rumour that Vicàrasarman was milking the cows and wasted the milk by pouring it over sand mounds. The father of Vicàrasarman wanted to verify these accusations and in fact saw his son pouring milk over sand mounds. Furious, he kicked the sand mound that the boy had been worshipping. Vicàrasarman was roughly woken from his meditation and cut his father's leg with his axe. Siva was pleased with the boy's devotion and appeared before him with his consort. He made him the head of his servants and the steward of his household under the name of Candesa and crowned him with the flower garland worn by Him.
44	Indranugrahmurti	Favour granted to Indra.
45	Kiratomurti / Kiratarjuna	Siva took the form of a hunter to test Arjuna before giving the Pasupatastra. Finally Siva presented Arjuna with the powerful weapon named Pasupatastra to fight successfully against the Gauravas by observing severe austerities for pleasing Siva.
46	Manmathanugrahmurti	Favour granted to Manmatha by Siva.

47	Pasupatamurti	A form of Siva in which He donated "Pasupatastra" to Arjuna the Mahabharatha hero.
48	Ravananugrahamurti	Ravana, king of Lanka, having gone to defeat Kubera was returning after achieving his purpose. He on his way unable to cross the Sarava hills where Mahadeva (Siva) with his consort Uma was sporting on the mountain and had prohibited all crossing that way said Nandikesvara, a monkey-faced powerful dwarf. Ravana insulted Nandikesvara and Nandikesvara cursed that Ravana should be destroyed by monkeys like himself. Ravana got angry and lifted the mountain Kailasa and it trembled and Uma actually began to shake out of fear. Siva, learning the real cause, pressed the mountain with the great toe of his foot, which fixed the mountain firmly as of old and also pinned down Ravana underneath it. Ravana wept and praised Siva and at last Siva was pleased with Ravana and presented with a sword at his request and let him return to Lanka.
49	Aghoramurti	Among the rites and ceremonies that are prescribed for kings for attaining success against their enemies is the adoration of Aghoramurti. The image of this aspect of Siva is for gaining victory, for destroying great sins as brahmahatya or brahmanicide and for granting riches.
50	Bhairava	Bhairava, "the horrific", is the terrible form of Siva. It is this aspect that the god assumed to behead Brahmà. Bhairavas aspect has eight different forms and further into eight subordinates forms, thus making sixty-four in all. These aspects of Bhairava are not directly related to the Brahmà's beheading episode. Bhairava images are numerous; the god often assumes the role of ksetrapàla, protector and is the guardian of Saivaite temples.
51	Brahmasiraschedamurti	Cutting of the fifth head of Brahma by Siva for being insulted by Brahma.
52	Daksasiraschedamurti	Cutting of the Daksa's head by Siva for not giving proper respect of inviting Siva to the Yaga performed by Daksa.
53	Daksayajnamurti	Siva who destroyed the yaga performed by Daksha.
54	Gajasamharamurti	An elephant demon, friend of Andhaka who was slain during the battle with Siva. Siva is often depicted, in art, as dancing underneath the butchered hide of the elephant and sometimes on the elephant's head.
55	Jalandharamurti	The account of the destruction by Siva of the asura named Jalandhara. The fire that emanated from the forehead of Siva at the time of the destruction of the three castles of the Tripurasuras was let into the sea where Sindhu joins it. This rose up a child named Jalandhara, grown and became most powerful king of the world. One occasion Jalandhara attacked the devas in connection with the taking off a great quantity of the Milky Ocean. On the advise of Naradha Jalandhara wanted to possess Parvati, the consort of Siva. Siva forthwith set out a battle with this impudent asura by his ganas and could not succeed in the beginning. Siva when appeared in person for a combat and finally killed Jalandhara with the Sudarsana chakra which Siva obtained from the sea.

56	Kalarimurti	Siva once got angry with Kala, the god of death, burst out of the Linga in great anger and kicked him on his chest to save Markandeya. He blessed Markandeya to remain forever at the age of sixteen years. This incident took place in Tirukkadavur.
57	Kamadahanamurti	Siva is represented as like Yoga-Daksinamurti, before which the figure of Manmatha or Kama should be sculptured as having fallen down at the mere glance of Siva. The height of the figure of Manmatha may range from one to seven-tenths of that of Siva.
58	Kurmasamharamurti	Siva by destroying the Kurmavatara of Vishnu and wore the shell as his ornament.
59	Manmathadahana murti	Siva is represented as like Yoga-Daksinamurti, before which the figure of Manmatha or Kama should be sculptured as having fallen down at the mere glance of Siva. The height of the figure of Manmatha may range from one to seven-tenths of that of Siva.
60	Matsyasamharamurti	Siva destroyed the Matsyavatara of Vishnu and removed the eyes of the fish (Matsya) and wear as a ring. The other form Siva took the form of crane to catch hold the fish (Matsya).
61	Samharamurti	Siva as a destroyer god.
62	Sarabhamurti	After Vishnu, in his Narasimhàvatàra (half man-half lion), killed the demon Hiranyakasipu, his destructive power was not abated. The terrified gods approached Siva and prayed to him to intervene. Siva tried to appease him but in vain. He then assumed the form of Sarabha, a fantastic animal with beak, crooks, two wings, big arms, four legs, strong claws sharp as diamonds and a long tail. Thundering, he hurled himself on Narasimha and killed him. Sarabha is represented with two uplifted wings, four lion legs resting on the ground and four others lifted upwards. He has crooks and a tail. The upper part of his body is human, but his face is of a lion. With two of his legs he is carrying an anthropomorphic Narasimha, whose hands are joined in the anjali pose.
63	Tripurantaka	Siva became the most powerful god to destroy the three castles of the three sons of Tàraka. Vishnu became his arrow, the Vedas became his bow, and Brahmà his charioteer and armed, Siva destroyed the three castles and their occupants.
64	Virabhadra	On one occasion, Daksa, Siva's father-in-law, organized a big yàga (sacrifice) to which he invited all the gods except Siva whom he did not like. Sati, Siva's wife, went to Daksa's yàga despite her husband's reservations. Her father insulted her and so she committed suicide by throwing herself into the fire. Learning of her death, Siva was enraged and from a lock of his hair he created Virabhadra who destroyed Daksa's yàga. This aspect of Siva - Virabhadra has a fierce face with side-tusks and in his four hands he carries a sword, a shield, a bow and an arrow. He is wearing a garland of skulls and sandals on his feet. Sometimes on his right is the figure of Daksa with a goat's head and hands held in the anjali pose.

65	Acharya	Siva saints who spent throughout their life in propagating the fame of Siva.
66	Adhikaranandi	Nandikeshvara , also known as Adhikaranandi , is the head of the Ganas of Shiva and also his Vahana (carrier vehicle).
67	Bhagiratha	Bhagiratha was the emperor of Kosala and belonged to Lord Rama's Surya dynasty. Bhagiratha was responsible for bringing the river Ganga down to the plains and his name was Bhagiratha.
68	Bhairavi	She is one of the most powerful and also popular Goddesses, also known as Durga. Bhairavi represents transforming heat, 'Tapas', and also Divine radiance, 'Tejas'. She is also the basic will power of life which we strive to master. She is the 'warrior' Goddess, who with Her power of Divine speech and spiritual fire eliminates all obstacles to the unfoldment of true awareness, just as She destroyed the demon Mahishasura. She dwells in the Muladhara or Root chakra and is the same as Kundalini.
69	Candikesvara	Vicàsarman who was made as the head of Siva's servants and the steward of his household under the name of Candesa and crowned him with the flower garland worn by Him.
70	Daksa	Daksha is an ancient creator god, one of the Prajapatis, one of the Rishis and a son of Aditi and Brahma.
71	Gana	Dwarf followers of Shiva, associated with the god, his dvarapalas and his son Ganapati the lord of the Ganas." The origin and meaning of the ganas is obscure, but somehow links Shiva to indigenous, pre-Aryan cult. Originally the ganas seem to have been nature-spirits, in which capacity they appear in association with Ganga and other emblems of fertility.
72	Kailasa	The mount Kailash also the home of Lord siva.
73	Karaikkalammayar	One of the Siva saints also one of the 63 Nayanars.
74	Karnarjunayuddha	The war between Karna and Arjuna.
75	Mahameru	Srichakra (Meru) can be a miniature form of legendary Mt. Sumeru or Meru.
76	Markandeya	Markandeya destined to die at the age of 16. Siva's protecting Markandeya from the clutches of death at the age of 16 by killing Yama.
77	Minaksidigvijayam	Minakshi digvijaya or a tour of victory, across the length and breadth of the Indian subcontinent.
78	Nandi	A bull, Shiva's vehicle.
79	Nandikesvara	A bull-faced powerful dwarf, guardian of Siva-Parvati.
80	Nandikesvari	A bull-faced powerful dwarf, Nandikesvar's wife.
81	Nayanar	There are sixty-three Saiva saints or Nayanars who had devoted their full life towards Lord Siva.

82	Nidhi	Any of the nine symbolic "treasures" (auspicious objects) of Kubera, relating generally to good fortune and the bounty of the earth. Nidhis appear in aniconic form and may also be personified as pot-bellied dwarfs like the ganas.
83	Parvati	Daughter of the Himalayas and consort of Siva.
84	Sivakamasundari	Wife of Nataraja, one of the forms of Siva.
85	Tiruvilaiyadal	The mythical plays of Lord Siva to test his devotees.
86	Tripurasundari	Siva became the most powerful god to destroy the three castles of the three sons of Tāraka. Vishnu became his arrow, the Vedas became his bow, and Brahmā his charioteer and armed, Siva destroyed the three castles and their occupants. Wife of Tripurantaka is Tripurasundari.
87	Uma	Gauri is worshipped under different aspects such as Uma, Parvati etc. Uma is the goddess who is worshipped even by the Devas.
88	Umamahesvari	Gauri is worshipped under different aspects such as Uma, Parvati etc. Uma is the goddess who is worshipped even by the Devas.
89	Virabhadri	Wife of Virabhadra.
90	Vrisabha	Siva's vehicle.
91	Ganapati	Ganapati the elephant-headed god who overcomes all obstacles with the force of an elephant crashing through the jungle. The son of Parvati, Ganapati removes every difficulty and is invoked at the start of any new enterprise. His attributes include an elephant goad, his broken-off tusk that he used as a pen to write the Mahabharata, a lasso and a bowl of sweets. He rides a mouse or rat and is a jolly, good-natured god.
92	Skanda	Subrahmanya is also known as Skanda.
93	Subrahmanya	Subrahmanya is a son of Siva and Parvati. Subrahmanya is the god of battle. He has six heads, numerous attributes and rides a peacock.
94	Devasena	Wife of Lord Subrahmanya.
95	Idumban	An attendant of Lord Subrahmanya.
96	Navavira	Navaviras are nine in number who were created by Siva to help Subrahmanya. They are Viravahu, Virakesari, Viramahendira, Viramahesa, Virapurandara, Virarakshasa, Viramarthanda, Virarandaka and Viradheera.
97	Surapadman	Surapadman a Demon king who fought against Lord Subrahmanya and was killed by Subrahmanya.
98	Valli	Wife of Lord Subrahmanya.
99	Virabahu	Virabahu is one of the Navaviras who are nine in number and were created by Siva to help Subrahmanya.

100	Sasta	Sastha is the third son of Lord Siva born for Siva and Vishnu (assumed the form of a charming damsel). He is called as Sastha because he is able to control and rule over the whole world. He is considered as the guardian of the land and as such eight mountain tops along the Western Ghats surmounted by eight temples in which are set up eight images of Sastha to protect the country on west of the mountain ranges, inhabited by the Malayalis, from all external evils and misfortunes. In the Tamil country he is known as Ayyanar. Purna and Puskalambika are His consorts.
101	Ayyanar	Ayyanar is a local village security god found in the outskirts of the villages. He holds a big sword, has big moustache and his vehicles are the elephant and horse.
102	Dattatreya	An incarnation of Lord Vishnu. Born between Attiri Rsi and Anusuya. Rishi Atri said, "All three of you, gods Brahma, Vishnu and Siva, may please be born to us as our children!". Accordingly, Brahma was born to them as the Moon, Vishnu as Dattatreya, and Siva as Rishi Durvasa. The Moon went to heaven. Durvasa roamed over the earth. Dattatreya jumped into a lake and lived in the water for a hundred years, doing tapas. He became great rishi. Many pupils came to learn at Dattatreya's feet. He taught them the truth about God. Bcause God gave Himself to Atri, he is called Datta-Atreya. □
103	Dhanvantari	An avatara of Lord Vishnu who was born in milky ocean, naturally charecterized as a disease curer. He had written many books on health and treatment.
104	Gajendramoksa	Gajendra, the king of elephants, disturbed by a mighty crocodile who grabbed one of his legs and began pulling him under the water. The elephant cries in anguish. "Adimulame" (the Primordial Lord). As he was about to drown, the elephant-king picked up a lotus with his trunk. Lifting it towards the heavens and cried, "I offer this to Vishnu, my lord, the refuge of the helpless." Instantly, the lord descended from Vaikuntha on his mount Garuda, and liberated Gajendra by striking down the crocodile with his discus.
105	Garudavahana	The Bird Garuda is used as a vehicle by Lord Vishnu.
106	Hayagriva	Hayagriva, in Hinduism, is considered a minor incarnation of Vishnu. He originated as a horse god, and later became a minor incarnation associated with wisdom and knowledge. At the request of Brahma, Hayagriva rescued the Vedas stolen by two demons from the bottom of the primeval ocean. Depicted in human form, he has a head of a horse and eight hands. His attributes are the book (Veda), horse's mane and rosary plus the attributes of Vishnu.
107	Kuvalayapitha	Elephant of king Kamsa.
108	Lakshmi Narayana	Vishnu along with his consort Lakshmi.
109	Narayana	A form of Vishnu.
110	Panduranga	A form of Vishnu.

111	Ranganatha	A form of Vishnu who rests as Lord Ranganatha on His beautiful bed of Adhi Sesha in the state of Yoga sayana with His right hand close to His crown and the left hand on the left side pointing to His sacred feet .
112	Sankaranarayana	The combined form of Siva and Vishnu as Sankaranarayana symbolizing their Unity.
113	Suryanarayana	The Vedas refer to sun worship. Vishnu is also described as being seated in the midst of the disk of the Sun; over time Vishnu worship merged with sun worship (in some instances), and Surya is referred to as Suryanarayana.
114	Trivikrama	The incarnation of Vishnu is Vamana (the dwarf). Bali, a demon, achieved supernatural power by asceticism. To protect the world, Vishnu appeared before him in the form of a dwarf and asked him a favour. Bali granted Vishnu as much land as he could cover in three steps. Vishnu then became a giant. With the first and the second steps he covered the earth and heaven and with the third, he pushed down Bali to the pathala (underworld). Hence he is known as Trivikrama, one who encompassed the world with three big steps.
115	Vaikunthanatha	A form of Vishnu, Lord of Vaikunta a Heavenly Abode.
116	Venkatacalapati	Venkateshwara or Venkatachalapathi is another form of Lord Vishnu who is also very popular as a Hindu deity. He is also known as Balaji or Bithala.
117	Visnu	Vishnu is known as a benevolent god who watches over the welfare of humanity and protector of the Universe. Vishnu is an old Vedic God who is mentioned in all four Vedas. Vishnu is the god who has manifested himself in the threefold form of fire, lightning and the solar light on the earth, in the mid region the atmosphere and in the sky respectively.
118	Visvarupa	The image of Vishnu exhibiting his universal form is vishvarupa. Vishnu took his vishvarupa, such was his magnificence that a thousand suns paled before his splendour, the earth shook, oceans dried up, gods trembled in awe.
119	Adisesan	Lord Vishnu sleeps over Adiseshan, the snake.
120	Alvar	Alvar means one who is "immersed" in the experience of God, the omnipresent mysterious One. Tradition reckons 12 Alvars. They come from all walks of life and all strata of society and include in their ranks one woman. Between the fifth and ninth century, in the Tamil-speaking region of South India, these saints revitalized the Indian religious milieu, sparking a renewal of devotional worship throughout the subcontinent. Traveling from place to place, from temple to temple, from holy site to holy site, they composed exceedingly beautiful poetry to their Divine Beloved, Vishnu, as an expression of their love for Him.

121	Andal	A lady poet in who wrote devotional poetry to Krishna in which her own personality comes alive at times. The Vaishnava tradition honors Srivilliputtur as the birthplace of Andal. The Nacciyar Tirumoli and Tiruppavai are about the love of Andal for Vishnu and Andal. Adopted by her father (Perilyalwar or Periyālwār) who finds her as a baby, Andal avoids earthly marriage, the normal and expected path for women of her culture, to "marry" Vishnu, both spiritually and physically. She is sometimes known by a phrase which means "she who gave garlands that had been worn."
122	Ayudhapurusa	The various weapons and emblems which are generally found in the hands of Gods. Whenever Lord took incarnations in this world Sri Sudarsana too took on Avatarams, sometimes visible and yet other times invisible. In Varaha Avatara he was present in the Lord's teeth and killed Hiranyaksha. In Nrushima Avatara he was present in the Lord's nails and killed Hiranyakasipu. When Lord took the form of Parasurama he hid in his axe and killed all the wicked kings on this earth. When Lord came down to this world as Sri Rama, Sudarsana was present in his bow and killed Ravana. He was visibly present as the discus in Lord Krishna's hand and was used by Him in numerous occasions. Even during Vamana Avataram He was present in the Lord's 'pavithra' and blinded the rakshasa-guru Sukracharya when he tried to stop Bali from granting the Lord's wish.
123	Bhudevi	Bhumi or Bhudevi meaning the Goddess of Earth is a consort of Vishnu. This association of the Goddess Earth with Vishnu is due to his boar-incarnation and she is the producer of plants, gems etc.
124	Bhuvrahi	Wife of Bhuvараha.
125	Cakra	An attribute of Lord Vishnu.
126	Churning	Churning of the ocean is a myth, which tells how the great flood covered the earth, as a result of which many precious were lost, especially amrta, the nectar of immortality, or soma. In order to recover them Vishnu, in his incarnation (avatar) as the tortoise Kurma dived to the ocean floor so that Mount Mandara could be set up on his back. The gods and demons then coiled the serpent Vasuki around the mountain, and, by pulling on each end, churned up the ocean until the missing objects were recovered.
127	Desikar	A Vishnu saint.
128	Garudalvar	Lord Vishnu rides (vehicle) a bird which is half-man, half eagle called Garuda or Garutman. Garuda is also the flag for Lord Vishnu.
129	Hanumantavahana	Hanuman, the monkey king used as a vehicle by Lord Vishnu.
130	Jaya - Vijaya	The seventh gate keepers of Lord Vishnu at Vaikunta.

131	Lakshmi	The chief among Vishnu's consort is Lakshmi. When the ocean of milk was churned for obtaining the ambrosials for the gods, many other valuable things came out from the ocean. The goddess of wealth Lakshmi, who became afterwards the consort of Vishnu, came out from that ocean then. Lakshmi is conceived to be treasured by her lord on the right side of his broad chest.
132	Nama	Tilaka or Pundraka - Thiruman or Thirunamam - ritual mark, means holy mud, is applied on the foreheads of devotees of Sri Narayana and Lord Vishnu himself wears it on His forehead. Devotees apply it as a mark of respect to Lord Vishnu, denoting they are holding His Lotus Feet on their forehead. The two white lines represent the feet of the Lord, and the red line represents Lakshmi who is ever present with Him.
133	Sankha	This is the Conch of Vibrations, it is believed by the Vaishnavas that Lord Vishnu issued the Omkara or the primordial sound Aum through his conch.
134	Sridevi	The chief among Vishnu's consort is Lakshmi. When the ocean of milk was churned for obtaining the ambrosials for the gods, many other valuable things came out from the ocean. The goddess of wealth Lakshmi, who became afterwards the consort of Vishnu, came out from that ocean then. Lakshmi is conceived to be treasured by her lord on the right side of his broad chest.
135	Sudarsana	Chakra - (Wheel) it means a wheel or force field, its name is Chakra Sudarshana. It was made by Lord Siva and gifted to Lord Vishnu as a token of love. The story of Lord Vishnu's most excellent devotion to Lord Shiva is relayed in a story where Lord Vishnu offered a thousand lotuses to Lord Siva every day. One day in order to test the sincerity of Lord Vishnu, Lord Siva hid one of the lotuses. During worship, Lord Vishnu discovered that he was one lotus short, in order to complete his vrata he then plucked one of his eyes out and offered it to Lord Siva. Lord Siva became highly pleased and gave his prized weapon that he had labour through intense Tapas (austerities) to make. This discus possesses a terrible energy, Lord Vishnu holds this as a weapon but also to preserve the Universe as where ever this energy is released it instantaneously causes destruction therefore if released it would end time and causation as we know and perceive it. Hence it is also representative of the Wheel of time. The energy of the Chakra is governed by a mantra called the Vishnu Sudarsana mantra, when
136	Tiruppavai	'Tiruppavai' composed by Andal is a very beautiful collection of poems. She prays to Lord Krishna in a variety of ways.
137	Visvaksena	Vishnu's doorkeeper.

138	Matsya	There was a partial dissolution of the universe, in which the earth and other worlds became submerged under the ocean. Then the powerful Hayagriva (a rakshasa), snatched away the Vedhas which had proceeded from the mouth of the creator, who from the drowsiness, which had come on through lapse of time, had become disposed to go to sleep. On discovering this deed of Hayagriva, the chief of Danavas, the divine lord Hari took the form of a saphari fish and recovered the Vedhas. This fish avatara is meant to recover the lost Vedhas from the ocean. The image of Matsya may be either like an ordinary fish, or in a form which is half fish and half man, the upper being that of man and the lower that of the fish. In the fish incarnation, the primary purpose was the recovery of the vedhas, which had been stolen by a deamon and hidden in the waters. This required the destruction of deamon.
139	Kurma	The second incarnation is the Tortoise. The gods and demons undertook the churning of milk ocean with mount Meru as the churn to obtain the nectar of immortality. They found the churn sinking in to the ocean and were unable to hold it up. Then vishnu appeared as the great Tortoise on whose back the mountain could rest and allow the process of churning to proceed, bringing up differnt products and ultimately the nectar of immortality. The churning of the milk ocean was to obtain the ambrosia for the gods when the gods and asuras churned the ocean. Here the form is that upper half is man and the lower that of the tortoise.
140	Varaha	The third is the Boar; God incarnated this time to lift up the Earth, which had been taken away into the regions of darkness, under the Water by Hiranyaksha, a Demon. This demon was destroyed when earth was retrieved. The earth was lifted up by a black boar Emusha, by the boar-incarnation of Vishnu with a hundred arms from the depth of the lower regions, placed it as it had been before.
141	Bhuvaraha	: The third is the Boar; God incarnated this time to lift up the Earth, which had been taken away into the regions of darkness, under the Water by Hiranyaksha, a Demon. This demon was destroyed when earth was retrieved. The earth was lifted up by a black boar Emusha, by the boar-incarnation of Vishnu with a hundred arms from the depth of the lower regions, placed it as it had been before.
142	Narasimha	The Man-Lion incarnation, the emphasis is on devotion. This guarded the child devotee Prahlada, he was put to endless torture by his father Hirayanakshapu, a Demon, for repeating God's name instead of his own. But Prahlada withstood all these tortures with steadfast devotion. Finally God appeared as Man-Lion of terrible form and killed the demon. This incarnation indicates that God is incomprehensive.
143	Vamana	The incarnation of Vishnu is Vamana (the dwarf). Bali, a demon, achieved supernatural power by asceticism. To protect the world, Vishnu appeared before him in the form of a dwarf and asked him a favour. Bali granted Vishnu as much land as he could cover in three steps. Vishnu then became a giant. With the first and the second steps he covered the earth and heaven and with the third, he pushed down Bali to the pathala (underworld). Hence he is known as Trivikrama, one who encompassed the world with three big steps.

144	Parasurama	Parasurama is the sixth Avatara born as the son of the sage-couple, Jamadagni and Renuka. He exterminated the tyrannical among the Kshatriyas led by Kartavirya, who were oppressing the people. When the power conferred for protection, grown mighty by its proper exercise, had how ever degenerated into an oppressive tyranny, it had to be crushed ruthlessly. The terrible Parasurama was the appropriate form for this need. Vishnu became incarnated as Parasurama. The Kshatriyas oppressed the earth, Hari assumed a mortal form, in order to protect the gods, the Brahmanas and mankind. Parasurama though a Brahmana, took to the ways of the Kshatriyas at one stage cut the head of his mother Renuka with an axe.
145	Rama	Rama, one of the two most popular incarnations of the Lord Vishnu, comes next in the series. As told in the Ramayana, Vishnu came in the form of Rama to rescue the world from the demon, Ravana. This incarnation demonstrates how a man can rise to divinity by unswerving adherence to the law of his being, his Dharma in all its details. Sri Rama was perfect in his general dharma as man and in his particular dharma as King.
146	Balarama	Krishna's elder brother, one of the incarnations of Vishnu related to Krishnavartara.
147	Krishna	Krishna, the eighth avatar or incarnation, of the god Vishnu. According to tradition, Vishnu appeared as Krishna to rid the world of a tyrannical king named Kamsa, the son of a demon. He appears prominently in the epic poem Mahabharata, in which he sides with the Pandavas, one of two contending families, and acts as the charioteer of the hero Arjuna. Krishna delivers the celebrated discourse on duty and life known as the Bhagavad – Gita.. He was the charioteer of Arjuna in the battle of Kurukshetra in Mahabharata. To the Hindus, Sri Krishna is the supreme statesman, warrior, hero, philosopher and teacher. He is the great expounder of the 'song celestial', the Bhagavad Gita.
148	Kalki	The tenth Avatara is Kalki. It is believed that he will descend upon the earth at the end of the present age (Kali Yuga). Riding on the back of a white horse, with a drawn sword, he will destroy the enemies of Dharma and re-establish it in all its glory. The last incarnation is yet to be as Kalki. After Krishna's ascent to Paramapadam at the end of Dvapra yuga, evil forces started raise their ugly head. To put an end to the present calamitous yuga, with a blazing sword on hand and riding a horse. He will exterminate all evil, re-establish Dharma and make the golden age spring forth again as if watered by his compassion may he get rid of our pangs of Samsaara”.
149	Dasavatara	An incarnation of Vishnu, most often in the form of a savior. The most commonly accepted and recognized incarnations of Vishnu are ten; and they are declared to have been assumed on different occasions by him with a view to destroy certain asuras and to set right the wrong done to the world by them. The ten incarnations i.e. “avatars” of Vishnu are Matsya (fish), Kurma (tortoise), Varaha (boar), Narasimha (man-lion), Vamana (the dwarf) including Trivikrama, Parasurama, Rama, Balarama, Krishna, Buddha and Kalki.

150	Hiranya	Hiranyakasipu is an Asura emperor who forced all the devotees to worship him as god rather than Vishnu. Prahalata a devotee of Vishnu did not accept the same. Hiranya tortured him a lot. Finally Vishnu appeared as Narasimha (half man-half lion form) and killed Hiranyakasipu.
151	Hiranyavadha	Vishnu, in his Narasimhàvatàra (half man-half lion), killed the demon Hiranyakasipu
152	Prahalada	Prahalada, son of Hiranyakasipu an Asura king was tortured by having faith over Lord Vishnu. Poison, sword and fire could not frighten him. And the Lord Himself responded to the devotion of the five-year old boy and came to the earth.
153	Bakasuravadha	Bakasura is one of the asuras contracted by Kamsa to kill Krishna. Bakasura was the brother of Putana. Bakasura took the form of a giant bird and terrorised the cowherds and cowherdresses of Gokul. Krishna, in an act of bravery entered the beak of the bird, and then the bird closed its beak. But Krishna wriggled round and round inside so as to make Bakasura uneasy and ultimately Bakasura had to vomit Krishna out and he died on the spot.
154	Putanavadha	Bhutanai, a lady demon who was sent by Kamsa to kill Krishna by feeding her poisonous milk. Finally killed by Krishna by sucking.
155	Caitya	Krsna's another name is caitya-guru. Caitya-Guru, the Lord of the heart. Krsna is always sitting in our heart as the caitya-guru. It is that caitya-guru who manifests Himself externally as the spiritual master. Caitya-guru means the guru who is situated within your heart.
156	Dhenukasuravadha	Krishna arranges for the manifestation of His elder brother Baladeva's glories by making Him destroy all kinds of turbulent and powerful demons. Thus Baladeva easily killed demons like Dhenukasura and Pralambasura, that are so powerful that even the demigods could not defeat them, in the course of His playful sports.
157	Gitopadesa	The message of true knowledge preached to Arjuna by Sri Krishna at the battle field of Kurukshetra in Mahabharata.
158	Gopikas	Gopikas always thought of Krishna and completely surrendered their thoughts and ideas to Krishna. Their entire life was dedicated to Krishna.
159	Govardhanadhari	Once in the rainy season the gopals were making preparations to worship God Indra. To them Indra was the God of rains. Krishna, however, did not like this idea. He felt it was the Govardhana Hill which caused the rains and he suggested that they should worship the hill. All the others agreed. Indra was angry that he was not worshipped. He decided to punish the gopals. The very sky seemed to open and the rains came down in torrents. People were terrified. Krishna then lifted up the Govardhana Hill, like an umbrella over the people and the cattle. Indra was humbled and stopped the rains.
160	Kaliyamardana	Krishna dancing on a snake called Kaliyan.

161	Kamsa	Kamsa was a cruel king of the Yadava dynasty. Kamsa is the son of a demon. Kamsa was killed by Krishna. Krishna was born to destroy Mathura's demon King Kamsa, brother of his virtuous mother, Devaki.
162	Kamsadarpa	Kamsa moved around the town on his caparisoned elephant. He held a 'darbar', or a public meeting, to listen to his subjects' grievances and reprimands or rewards.
163	Kamsavadha	Killing of Kamsa by Krishna.
164	Kesivadhya	Kesi is an Asura and was destroyed by Krishna in his Krsna incarnation.
165	Krishnalila	Play, the unexplainable ways of Providence of Krishna with Gopikas.
166	Masasamharamurti	An Asura friend of Kamsa who took the form of horse to trouble Gokulas and was killed by Krishna.
167	Narakasuravadha	An Asura born between Vishnu (Varaha avatara) and Bhudevi who was killed by Krishna.
168	Venugopala	A name for Krishna. The flute player.
169	Radha	Wife of Krishna.
170	Rukmini	Wife of Krishna.
171	Satyabhama	Wife of Krishna.
172	Arjuna	Arjuna, the third of the five Pandava princes, was perhaps the greatest and most renowned warrior-hero in the Pandava army.
173	Bhima	Mahabharata hero, renowned for his great strength.
174	Dharma	Eldest brother of Pandavas.
175	Draupati	Wife of the the Pandava Princes in the Mahabharatha
176	Dronacarya	Teacher of the Kauravas and the Pandavas who taught the war tactics.
177	Duchchadanavadhya	A Gaurava prince, brother of Duriyodana who was killed by Bhima.
178	Duryodhana	Eldest prince of Gaurava.
179	Gaurava	The term Kaurava means the descendants of Kuru, a legendary king who is the ancestor of many of the characters of the Mahabharata.
180	Karna	Born for Kunthi and Surya. A noble warrior in Mahabharata.
181	Kunthidevi	Wife of Pandu king and mother of Pandavas.

182	Mahabharata	One of India's two great national epics that deals with a great war, possibly historical, in the first half of the first millenium BC, between two related clans, the Pandavas and the Gauravas. To this core is added an amazing variety of additional material, including the Bhagavat Gita, perhaps India's greatest religious poem, an exhortation of Krishna to Arjuna before the climactic battle. The story is narreted in temples.
183	Nakula	One of the Pandava brothers of Mahabharatha.
184	Panchapandava	Five sons of Pandu king namely Dharma, Bhima, Arjuna, Nakula and Sahadeva who fought against Gauravas.
185	Sahadeva	Youngest brother of Panchapandavas.
186	Ahalya	Wife of Gautama Rishi who was blessed by Rama.
187	Army	Army of Rama to defeat Ravana.
188	Bharata	Younger brother of Rama.
189	Dasaratha	Father of Rama, King of Ayodhya.
190	Hanuman	The monkey king, faithful ally of Rama in the Ramayana..
191	Jambuvan	Son of Brahma, king of bear. An important character in Vamana avatara to Krishnavatara and was attained Motcha by the Chakkra of Krishna.
192	Jatayu	An Eagle character in Ramayana, who tried to stop Ravana abducting Sita to Lanka.
193	Kaikeyi	One of the wives of king Dasaratha,mother of Bharatha, who was behind sending Rama to forest for 14 years.
194	Kumbakarna	Brother of Ravana who was killed by Rama.
195	Kumbhakarnavadha	Killing of Kumbakarna by Rama in Ramayana.
196	Lakshmana	Younger brother of Rama.
197	Lankadahana	The burning of Lanka by Hanuman through his firey tail.
198	Lava	One of the sons of Rama and Sita.
199	Mandodari	Wife of Ravana.
200	Marisa	An Asura in Ramayana, who took the golden deer form to help Ravana to abduct Sita.
201	Marisavadha	Killing of the golden deer formed Asura Marisha by Rama.
202	Mayajanaka	The person who creates an imaginary situation.
203	Mayasita	A demon who took the form of an imaginary Sita.
204	Mayasitavadha	Killing of the demon who is in the form of Sita.

205	Various scenes / characters	Different characters and scenes of Ramayana.
206	Puspakavimana	An aircraft used by Ravana to abduct Sita to Lanka.
207	Ravana	A ten headed powerful Asura king of Lanka who abducted Sita and fought against Rama and was killed by Rama.
208	Satrugna	The youngest brother of Rama.
209	Setubandhana	The bridge built by the monkeys to help Rama to cross the sea between Bharath and Lanka to get back Sita from Ravana.
210	Sita	Wife of Rama.
211	Sitapaharana	Abduction of Sita the wife of Rama by Ravana to Lanka.
212	Sugriva	After killing Vali Rama made Sugriva as the king of Kiskinta. He is the brother of Vali.
213	Sumitra	Wife of Dasaratha, mother of Lakshmana and Satrukana.
214	Surpanakha	Sister of Ravana whose nose was cut by Lakshmana.
215	Surpanakhabhang a	The cutting of the nose of Surpanaka by Lakshmana.
216	Vali	A monkey king of Kiskinta kingdom who was killed by Rama.
217	Vibhisana	Ravana's brother came to surrender to Rama.
218	Brahma	Brahma is the god of creation. Four peaceful looking faces of Brahma are symbolic of the four Vedhas, the four Yugas and the four Varnas. Formerly Brahma had five heads, but one of them was cut-off by Siva.
219	Sarasvati	Sarasvati, the goddess of learning, is associated with Brahma, who is the creating God. She is seated upon a white lotus and has three eyes.
220	Buddha	Buddha, a prince from the Nepalese terai, who relinquished palace life for a life of meditation and spiritual upliftment.
221	Hariti	Buddhist mother diety.
222	Jataka	A story of Buddha's previous incarnations as a virtuous animal or human being. These were often adapted from earlier, non-Buddhist sources.
223	Hevajra	Hevajra is a fierce protective deity in union with his female consort, Vajrayogini form of the fierce protective deity Heruka. Hevajra is a popular deity in Tibet, where he belongs to the yi-dam (tutelary, or guardian deity) class. His worship is the subject of the Hevajra Tantra, a scripture that helped bring about the conversion of the Mongol emperor.
224	Gomatisvara	The son of Adinath, the first tirthankara, Gommateshvara is a saint rather than a tirthankara.

225	Impalement	The act of piercing Jains with a sharpened stake as a form of punishment or torture.
226	Mahavira	One of the Tirthankaras.
227	Jain Rituals	
228	Stampha	A ritual pillar.
229	Yaksa	Yaksha is an elegant god in Jainism.
230	Yaksi	Yakshi is an elegant goddess or semidivine in Jainism.
231	Parsvanatha	The 23rd tirthankara, shown protected by a multi-headed cobra.
232	Tirthankara	A savior in the Jain religion. The word means "ford maker," one who has found the way to cross over into spiritual perfection. There are 24 Jain Tirthankaras. The 24th and last is Mahavira. An older contemporary of Buddha and the founder of Jainism. The 23rd Parshvanath, may have lived in the 8th century BC and founded a precursor sect whose doctrines were adopted by Mahavira.
233	Attribute	An object that is associated with a god and carried or worn on his person. For example, the trident is a usual attribute of Siva.
234	Astradeva	During the festival of "Thirthavari" (going to sea, river or lake) instead of the main diety the Astradevas are being taken for procession.
235	Other weapons	An object that is associated with a god and Goddess carried or worn by him / her.
236	Sula	A wepon og God / Goddess.
237	Trisula	An attribute of God / Goddess.
238	Christ	A prophet of the first century. To Christians he was both God and man.
239	St.François	The French churchman St. François de Sales (1567–1622) served as Roman Catholic bishop of Geneva and was active in the struggle against Calvinism. François was born on Aug. 21, 1567, in Thorens-Glières in the duchy of Savoy.
240	Indrasabha	The palace of Indra.
241	Indravimana	A space vehicle used by Indra.
242	Kalpavriksha	The holy tree of Indraloka.
243	Kamadhenu	The holy cow of Indraloka.

244	Dikpala	The eight guardian deities beginning with Indra govern the eight quarters of the universe and hence these eight deities are known by the name of Dikpalakas. These deities are: Indra – the lord of the east, Agni – the lord of the south - east, Yama – the lord of the south, Nrrtti – the lord of the south - west, Varuna – the lord of the west, Vayu – the lord of the north - west, Kubera – the lord of the north and Isana – the lord of the north – east.
245	Attendants	The servants / attendants of Gods and Goddesses.
246	Dvarapala	A guardian figure placed on each side of the shrine doorway.
247	Dvarapalaki	A lady guardian figure placed on each side of the amman shrine doorway.
248	Manmatha - Rati	The gods of love.
249	Amman	The goddess is called as Amman / Devi.
250	Candikesvari	A divinity found the temples of Goddesses as like Chandikesvara in Siva temples.
251	Devi	The Great Goddess, who is worshiped under a multitude of distinct forms. Any female deity can be considered as an aspect of Devi, even when consorting with a husband (Parvati), but especially when acting independently (Durga, Kali, etc.).
252	Durga	A fierce form of Devi who was created by all the other gods and given their combined powers; usually posed as "Mahishasuramardini," slayer of the buffalo demon Mahisha. Her vahana is the lion.
253	Jyesthadevi	The goddess Jyeshthadevi is terrific and powerful, said to confer fortune upon her votaries and also destroy their enemies. She is described as the eldest of the group of eight goddess beginning with Jyeshthadevi and ending with Manonmani.
254	Kali	Has eighteen hands, handsome appearance and with three eyes. She is seated in a chariot drawn by four lions.
255	Mahisasuramardini	A fierce form of Devi who was created by all the other gods and given their combined powers; usually posed as "Mahishasuramardini," slayer of the buffalo demon Mahisha. Her vahana is the lion.
256	Pidari	Pidari is a local goddess.
257	Sulapidari	The Pidari image on a Sula like an Astradeva.
258	Casket	A Small box often ornate for holding jewels or other valuables.
259	Jewellery	An adornment made of precious metals and set with gems or imitation gems used for decorating God / Goddess.
260	Marriage	The marriage scenes of Gods with Goddesses.
261	Kannimar	Village goddess.

262	Karuppannāsami	A village God worshipped by local people or community.
263	Kshetrapala	Kshetrapala, which literally means the guard of the square. One relates to the two children whom Siva created to suck the breasts of Kali when she returned to Kailasa in hysterics after killing Daruka. The one who sucked her right breast was called Virabhadra and the other who sucked the left one was called Kshetrapala. According to another legend Siva created Kshetrapala along with others to organize the army of Kali when she went to fight Daruka.
264	Local Divinity	Locally worshipped God / Goddesses by a group of people or a community people.
265	Muni	A village God worshipped by local people or community.
266	Navadevata	Siddhacakra or Navadevata diagram (the circle of the Siddha, the omniscient one) consists of a stylised lotus with eight petals. In the centre of the lotus in four petals are depictions of the five highest Beings of the Jainas, namely Arhat, the enlightened one, Siddha, the liberated one, Acharya, the head monk, Upadhyaya, the teacher monk, and Sadhu, the monk. In the four petals the Svetambaras inscribe the principles: right knowledge, right faith, right conduct and right penance; whereas Digambaras depict dhar-cakra, jina image, jina temple and scriptures. Apart from worshipping this diagram in the temple or in a smaller way in the house, there is elaborate worship of the same in which many people take part and the ritual lasts for nine days.
267	Navagraha	The nine planet Gods of Surya, Candra, Bhauma, Budha, Sukra, Brihaspati, Sani, Rahu and Ketu are worshipped and found in all-important Siva temples.
268	Pancadevata	Surya, Parvati, Vishnu, Ganapati and Siva are known as Panchadevata.
269	Rsi	Person of exceptional holiness.
270	Siddha	A perfected saint; one whose experience of unity-consciousness is uninterrupted.
271	Saptamatrika	The "Seven Mothers," fierce forms of Devi. Six are associated with male gods: Brahmi (Brahma), Maheshvari (Siva), Kaumari (Skanda), Vaishnavi (Vishnu), Varahi (Varaha, the boar incarnation of Vishnu), and Indrani (Indra). The seventh is Chamunda.
272	Hari Hara	Hari Hara combines Siva (Hara) and Vishnu (Hari) in a single image. Vishnu is reported to have said to a rishi that he and Siva were one and that Siva resided in him and manifested this composite form to the rishi. The right half of the figure is that of Siva, the left half is Vishnu.
273	Trimurti	In Hinduism, the Trimurti are the three most important gods. Brahma - the Creator, Vishnu - the Maintainer, Shiva - the Destroyer.

274	Ekapadamurti	The term trimurti ("three aspects") signifies the trinity of Brahmà the Creator, Vishnu the Protector of the cosmic order and Siva the Destroyer. Ekapada-Trimurti is standing erect with only one leg upon a padmapitha.
275	Ekapadatrimurti	The term trimurti ("three aspects") signifies the trinity of Brahmà the Creator, Vishnu the Protector of the cosmic order and Siva the Destroyer. Ekapada-Trimurti is standing erect with only one leg upon a padmapitha
276	Asvini - devatas	Celestial beings, twin sons of Surya.
277	Veda	The original Aryan scriptures, eg. the Rig Veda (c.1200 BC), which describe the early Hindu gods such as Agni, Surya and Indra.
278	Dvadasa Aditya	The Adityas are very ancient class of deities. They are seven, eight or twelve in number and it is conceived that they correspond to the twelve months of the year. They are called Adityas because they are the sons of Adit.
279	Aditya	The Adityas are very ancient class of deities. They are seven, eight or twelve in number and it is conceived that they correspond to the twelve months of the year. They are called Adityas because they are the sons of Adit.
280	Vahana	There are certain animals and birds that are used as vehicles of Gods and Goddesses.
281	Asura	The asuras are usually called demons, for it denotes a sinister quality, which is not always in the character of these beings. The asuras are the powerful beings who are opposed to devas.
282	Bhuta	Bhuta means spirit, the supernatural being which manifests itself in benevolent or malevolent forms.
283	Bhutaki	Bhutaki means spirit, the supernatural being which manifests itself in benevolent forms.
284	Brahmahatti	A demon called Brahmahatti will catch hold of a person who commits sin of killing a Brahmin?
285	Kubjaka	Parvati was full of grief when she heard the news of the death of her beloved son. Her anger rose as she remembered how all the gods had together attacked her son, fighting all alone. Immediately, using her divine power she created thousands of goddesses like Lambasheersha, Kubjaka, Khanja and Karali. She ordered them to go and destroy all those gods who were enemies of her son.
286	Rakshasa	Rakshasa is a demon.
287	Sivaduti	The seven mothers, the most popular images being Brahmī, Sivani (Mahesvari), Kaumari, Vaisnavi, Indrani, Varahi and Chamunda, other matrkas include Dautura Sivaduti and Nrsimhi.
288	Vedalam	A skeletan demon.

289	Vidyadhara	A serpent who was blessed by Lord Krishna and became a demigod.
290	Angel	Angels or gods that were progressed entities from previous planetary periods. They came to earth before the elementals and human beings, and would remain in the state of dormancy until a certain human evolutionary stage was reached. Then devas would join with the elementals to help further the spiritual development of mankind.
291	Apsaras	A celestial dancer. The apsaras are wives of the gandharvas.
292	Citrugupta	Accountant to Yama.
293	Deva	A deity or god.
294	Gandharva	Celestial musicians and husbands of the apsaras.
295	Kinnara	Celestial musicians, possibly related to the gandharvas. They have the heads of men and the bodies of birds or horses.
296	Kinnari	Celestial musicians, possibly related to the gandharvas. They have the heads of men and the bodies of birds or horses.
297	Menaka	A Devaloka dancer who disturbed the penance of Rsi Vishvamitra.
298	Mohini	A female incarnation of Vishnu, in which he/she became the consort of Lord Siva.
299	Naga	The snake (cobra), worshiped as a nature deity. They sometimes fight and sometimes assist. Vishnu, in his role as creator, rests on the cosmic serpent Sesa. In his Varaha incarnation, Vishnu rescues Bhu Devi from a snake demon who had abducted her beneath the ocean.
300	Nagini	The female snake, worshiped as a nature deity.
301	Rambha	A beautiful Devaloka dancer.
302	Syamala	Wife of Yama.
303	Yogini	A nude Angel with spread hair.
304	Animals	The animals that are associated with the God / Goddess and serving as vehicles.
305	Birds	The birds that are associated with the God / Goddess and serving as vehicles.
306	Elephants	Vehicle of God.
307	Tiger	Vehicle of God / Goddess.

308	Bridges	Allows people or vehicles to cross an obstacle such as a river or canal or railway.
309	Choultry	A dharmashala, ashram, monastery or community center.
310	Church	Christian and public worship place.
311	Factories	Buildings with facilities for manufacturing.
312	Fort	A fortified place where troops are stationed for protection or defense.
313	Fortification	The act of fortifying or strengthening defenses.
314	Go-downs	A warehouse to keep the materials.
315	Light houses	A tower with a light that gives warning of shoals to passing ships.
316	Monastery	The residence of a religious community.
317	Mosque	A Muslim place of worship.
318	Mutt	A dharmashala, ashram, monastery or community center.
319	Palaces	Official residence of an exalted person such as king.
320	Private houses	A dwelling that serves as living quarters for one or more families.
321	Public buildings	Non-private buildings open to the public or concerning the people as a whole.
322	Tajmahal	A building which is dedicated to the memory of a deceased person and contains his or her tomb. One of the seven historic World wonders, built by the Muslim king Shajakhan for his wife Mumtaj using only marbles.
323	Tomb	A place for the burial of a corpse, especially beneath the ground and marked by a tombstone.
324	Arcature	An arcade is in small dimensions as a series of arches superimposed on the walls of a building for decoration.
325	Architectural detail	Deetails of temple design, construction and ornamentation of fine buildings.
326	Architecture figure	A representation of a bodily form of decorative or artistic work on the temple pillars and walls.
327	Base	Lowest supporting part of a temple structure.
328	Bas-relief	A relief in which the figures project only slightly from the surrounding plane surface; no figures are undercut
329	Horse-rider	A soldier along with the horse.
330	Chapel	A small place of worship within the temple premises.
331	Courtyard	A yard wholly or partly surrounded by walls or buildings.

332	Dipastambha	A pillar used for lighting the lamp usually on the top.
333	Entry	Gateway to the temple or a house.
334	Entry to pavillion	Gateway to the temple or a house.
335	Façade	The side face or front of a temple or building.
336	Frieze	A horizontal sculptured band between the architrave and the cornice.
337	Gallery	A covered passageway especially one extending along the wall of a building and supported with arches or columns.
338	Garudastambha	A pillar that is found in the Vishnu temples along with the Garuda at the top.
339	General view	The visual percept of the place.
340	Hall	An interior passage or corridor before entering the Sanctum.
341	Motif	A design that consists of recurring shapes.
342	Nandistambha	A pillar that always found in the Siva temples along with the Nandi on the top.
343	Niche	A small concavity on the temple wall.
344	Pavilion	A small temple.
345	Pillar	A prominent supporter to the roof of the temple and building.
346	Gate	Temple gate-way.
347	Sabha	A big enclosed hall inside the temple where the temple rituals take place.
348	Sanctuary	Area around the altar of a temple for the clergy and choir.
349	Staircase	A means of access consisting of a set of steps to enter in to the temple.
350	Stupa	Stupa describes a type of Buddhist structure.
351	Temple	An edifice for the worship of a deity or house of God or house of worship.
352	Tower	A structure taller than its diameter; can stand alone or be attached to a larger building or temple.
353	Vase	An architectural detail found in the temples.
354	Vihara	Vihara is a Buddist or Jain temple, monastery or nunnery. Sanskrit meaning 'dwelling place'.

355	Wall	An architectural partition with a height and length greater than its thickness.
356	Window	An opening in the wall of a temple building usually to admit light and air.
357	Yupastambha	A pillar used to tie the animals for the sacrifice at the time of yaga.
358	Dhvajastamba	The flag post mostly found near the inner side of the entrance is used to hoist the flag during the festival times.
359	Vikramaditya	'Vikramaditya' The creator of an era. An ideal king who was as wise as he was brave and strong. He did not want kingship, but when the people needed him, became king. Matchless in war and matchless in forgiveness, an excellent ruler, he won the hearts of his people.
360	Painting	An artistic composition made by applying paints to a surface. The paintings found on the walls / ceilings of temples / palaces telling the history, images of God / Goddesses and associated.
361	Priest	Priest is the one who performs pooja in the temple.
362	Sthalavriksha	A sacred tree that has been grown in the temple premises is equally considered as dieties. The species of the grove may vary from temple to temple.
363	Bell	A hollow device made of metal that makes a ringing sound when struck. A bell is found in all the Hindu temples and rung during the pooja time.
364	Chariot	A four-wheeled ceremonial carriage used in temples to take round the diety inside and outside the temple during the festival time.
365	Dipa	An object used to light the lamp at the temples by using oil or ghee.
366	Diparadhanai - tattu	An utensil being used to light the lamp in temples during the worship.
367	Ex-voto	To express the gratitude to god the offerings given by the devotees.
368	Ritual	The prescribed procedure for conducting religious ceremonies at temples.
369	Ritual implements	Utencils used in the temple for performing worship.
370	Worship	Showing religious devotion to, as of a deity.
371	Sacrifice	Offerings given to the God / Goddesses on success of the prayers of the people.

372	Swing	A state of action that is characteristic of an activity that supports someone swinging back and forth. The swing is used in temples for god / goddesses.
373	Tulabharam	Vow fulfillment. Tulabharam is offering to the Lord, one's weight in coins or other items such as sugar candy. Tulabharam is generally performed for children.
374	Grotto	Rock caves made as temples.
375	Antique	Any piece of furniture or decorative object or the like produced in a former period and valuable because of its beauty or rarity.
376	Coins	Pre-historic coins.
377	Boundary stones	A stone pillar to show the extension of the settlement.
378	Emblem	Special design or visual object representing a quality, type or group.
379	Inscriptions	Engraved writings on stone walls.
380	Umbrella stones	An umbrella shape pre-historic stone.
381	Medal	An award for winning or doing well.
382	Neolithic axe	Pre-historic weapon.
383	Plaque	A memorial tablet made of brass.
384	Private collection	Individuals collection of historic evidences including coins.
385	Sati stones	Sati, the term is used for the death, voluntary or involuntary, of widows on the funeral pyres of their husbands. Satikkal is the stone that has been established to tell the past history of Sati.
386	Stele	An ancient upright stone slab bearing markings / inscriptions.
387	Terracotta	Pre-historic pottery remains.
388	Urn	A pot made of terracotta used to bury the dead during the pre-historic time.
389	Hero stones	Stones of victory.
390	Dolmen	A prehistoric megalith typically having two upright stones and a capstone.
391	Excavation site	The site of an archeological exploration.
392	Monolithic sites	A rock art site that has historical outstanding significance.
393	Legends	A story about mythical or supernatural beings or events or to narrate the history of the temple.
394	Ethnology	The division of humankind into races and with their origins and distribution and distinctive characteristics.
395	Visvakarma	The divine architect.

396	Cemeteries	A land used for burials.
397	Drawing	Model line drawings.
398	Exhibitions	A collection of things (goods or works of art etc.) for public display.
399	Maps	A diagrammatic representation of the earth's surface or part of it.
400	Ornamental boxes	Decorative boxes made to keep the valuable things.
401	Plan	Scale drawing of a structure.
402	Statuettes	A small molded figure.
403	Various	Consisting of a haphazard assortment of different kinds.
404	Reproduction	Re-copying of the rare and old pictures, record and documents.
405	Hills	A well-defined elevation of the land form.
406	Port	A place, seaport where people and merchandise can enter or leave a country.
407	Site views	General views of the settlements and temple locations.
408	Streets	A thoroughfare (usually including sidewalks) that is lined with buildings.
409	Towns	An urban area with a fixed boundary.
410	Bath	The bathing place of the King and Queen.
411	Dam	A barrier constructed to contain the flow of water.
412	Lake	A body of water surrounded by land.
413	Large tank	Place to store water smaller than the size of a dam.
414	Picotte	Manual lifting of water from the well for irrigation in the past.
415	Rivers	A large natural stream of water.
416	Sluice	Irrigate with water from a sluice.
417	Tank	Place to store water.
418	Water fall	A steep descent of the water of a river.
419	Wells	A deep hole or shaft dug or drilled to obtain water or oil.