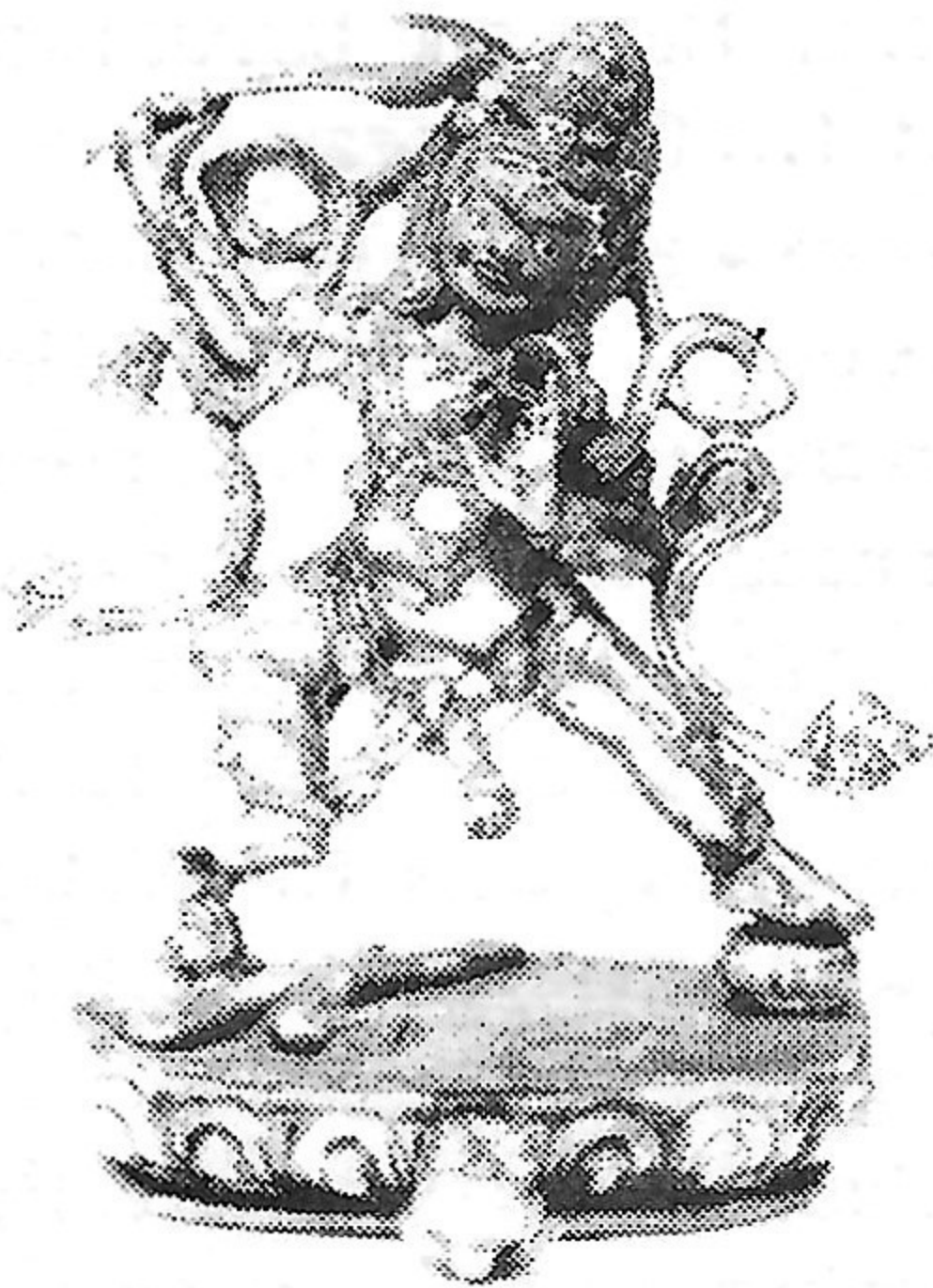
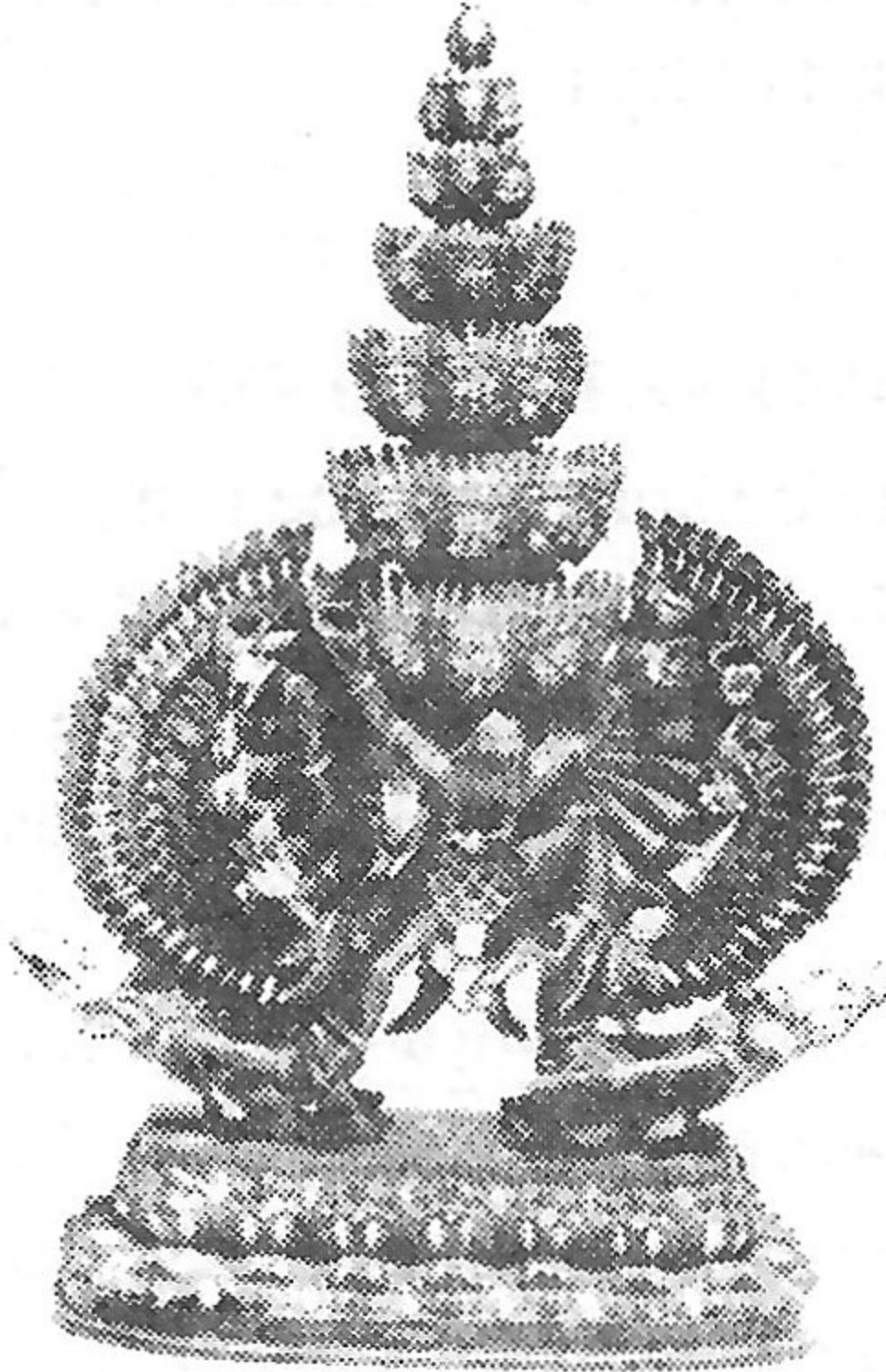


Dhyani Buddha wears all ornaments, rich dress and a crown. He is of white colour. He sits cross legged in the meditative pose like other Dhyani Buddhas. He carries the vajra in his right hand with palm upwards against the chest and ghanta (bell) in the left hand resting upon the left thigh.



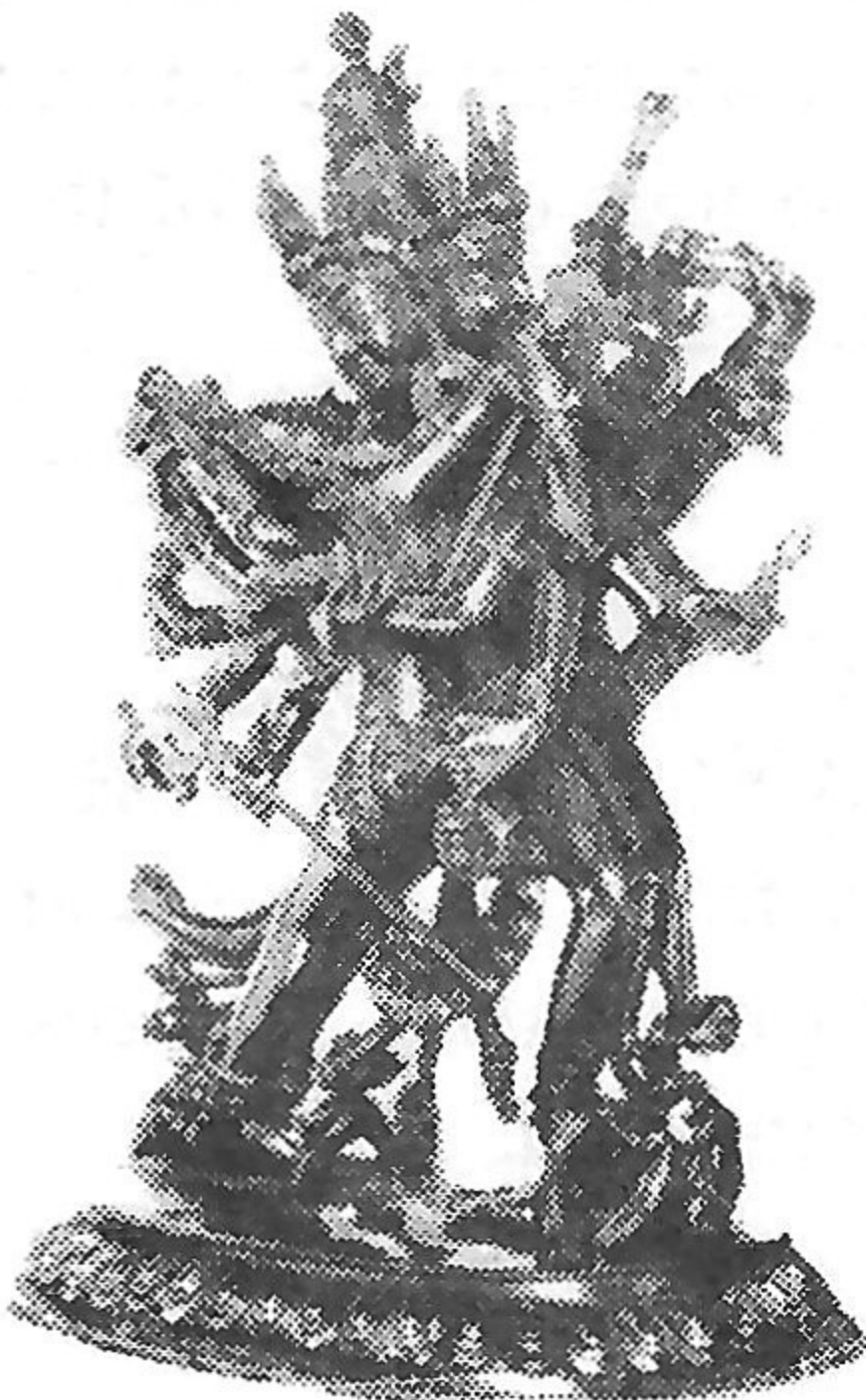
BHAIRAB

Bhairab has a number of different forms. He is Shiva's another form in a terrible position and the most distinctive tantric form of Shiva. He is nude, black or dark blue in color. Sometimes in painting, he is white. He has rolling eyes, many arms but usually one head. In his hands are weapons, skull-cup, a wand with 3 skulls or a noose. He wears a necklace, garland of skulls and has skulls in his crown. His hair is unruly. He may wear sandals and is often standing on a recumbent figure.



BISWARUPA

A representation of many gods in one. He is a many-headed, many armed. The rear circle of arms has the hands in all the various hand-poses; other circles hold all the implements and weapons. All the heads terrible and gentle are those of the deities.



CHAKRA SAMBARA

Chakra Sambara is the main deity of Sambara. He is also regarded as manifestation of Heyvajra who is the central figure of an esoteric cult, the Vajrayana Buddhism. Vajrabarahi is his consort embracing in a mystic position. Their embrace symbolises union between wisdom and method which leads ultimate bliss.

CHANDAMAHAAROSHANA

Chanda Maharoshan is also called Maha chandrarosana and Acala. He is one faced, two armed and squint eyed. His face appears terrible with bare fangs. He wears a jewelled head-dress, bites his lips and wears on his crown a garland of severed heads. His eyes are slightly red. He carries the sword in his right hand and the noose round the raised index finger against the chest in the left. His sacred thread consists of a white snakes. He is clad in tiger skin and he wears jewels. His left leg touches the ground, while the right is slightly raised. His worship is always performed in secret and the god is kept secluded from public gaze. He is emanated of Akshobhya, so he bears on his crown the effigy of Akshobhya.



CITIPATI (TWO SKELETONS)

The Citipati is two skeletons, one is a male and the other is a female. They are represented with arms and legs interlaced, dancing on two corpses. Each holds a wang topped by a skull. One holds a skull cup and the other a vase. Sometimes both carries the same symbol. According to the Buddhist legend, the citipati were two ascetics in their former existence. Once they were lost in a deep meditation, they did not notice that a thief had cut off their heads and thrown them in the dust. Since then they became ferocious enemies of the thief and had vowed eternal vengeance.



CHINTAMANI LOKESWAR

He is also a form of Lokeswar who dispenses jewels and wealth to his devotees. He is the Lokeswar of wishing gem.





DAKINI

A class of demon goddess, female versions of male dakas. Dakini literally means "sky walking woman", hence believe that can fly. Also it is used as synonym for prajna; therefore, as the embodiment of wisdom, every goddess are regarded as dakini. They are further used to designate the female partner in the tantric initiation, and thus she can be both human and superhuman.

DIKPALAS



Dikpalas are the guardians of four directions and four corners. Indra, king of gods, presides over the East; Varuna, lord of ocean, over the West; Kubera, God of wealth, over the North and Yama, God of death, over the South. The regents of the four corners are Agni, God of fire, who rules the Southeast; Vayu, God of wind, rules the Northwest; Isana, a form of Shiva, rules the Northeast and Nairitya, God of dread, rules the Southwest. No independent cult evolved around these eight divine guardians, but like the Navagrahas they are invoked in every religious ritual, especially those associated with buildings.



DHYANI BUDDHAS (Pancha Buddhas)

DHYANI Buddhas are emanated from Adibuddha. There are five Dhyani Buddhas (Buddhas in Meditation). They are not separate gods. They are just abstract aspects of Buddhahood. They are also often called Tathagata. They are so popular in Nepal that they are found in every stupa, thousands of Chaityas (small stupas), in courtyards, and found painted in the main entrance of the Buddhist house. In Kathmandu, they are also called Panch Buddhas. They are always shown seated in the position of meditation. Of the five Dhyani Buddhas the senior is Vairochana who occupies centre of the Mandala. In the Chaityas only four other Dhyani Buddhas the senior is Vairochana who occupies centre of the Mandala. In the chaityas only four other Dhyani Buddhas Akshobhya in the east, Ratna Sambhav in the South, Amitabha in the west, and Amoghsidhi in the north are depicted.

DIPANKAR

Dipankar Buddha is a deity of Mahayana Buddhism. He is the 'Enlightener' and one of the earliest of the many assumed predecessors of Gautama Buddha added as the twenty fifth. He is said to have come from Deepavati, a mythological city. At the moment of his birth there was a miraculas manifestation of a large number of bright lamps (Dipa), hence he was named Dipankar.



Dipankar Buddha is believed to have lived 100000 years on earth. Dipankar Buddha represented with the right hand in Abhaya Mudra and left shows the Varada. He is either sitting or standing with the monastic garment drapped over the left shoulder with pleated edges, where as the lower garments is pleated in a manner of a flowering skirt.

DURGA

Durga is a wrathful form of Parvati. She is also known as Mahishamardini, one who killed the demon Mahisha. She is represented with many arms with a weapon in each hand. Her right foot is supported by her mount, the lion, the left poised on the subdued demon, her left hand holding the tail of her victim, thrusts the trident into the body of the demon killing him apparently at the very moment when he is about to draw his sword in self defence. She is sometimes shown setting astride on her mount, the lion with four hands holding a sword, a club, a lotus flower and a dire. Her face always remains calm and gentle.





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EKADAS LOKESWAR

Avalokiteswara, in his manifestation with eleven heads, is Samantamukha or the 'All sided One' the god who looks in every direction to protect all creatures. In this form he is known as Ekadas Lokeswar. Avalokiteswara "The Compassionate one", descended into hell converted the wicked, liberated them, and conducted them to Sukhavati, the paradise of his spritual father, Amitabha. Avalokiteswar discovered that for every culprit converted and liberated another instantly took his place and legend claims that his head split into ten pieces from grief and despair on discovering the extent of wickedness in the world and the utter hopelessness of saving all mankind. Amitabha caused each piece to become a head, and placed the head on the body of his spritual son, Avalokiteswara, in three tiers heads of three with the tenth head on top and his own image above them all. Thus, the "One looking Lord" was endowed with twenty two eyes instead of two, to see all suffering, and eleven brains instead of one, to concentrate on the best means of saving mankind. The three tiers of heads indicate that Avalokiteswara looks down on the three world, world of desire, world of live form and world of no form.



GANESH

Ganesh, the elephant headed god of wisdom and success is the defender and remover of obstacles and has to be propitiated first before worship to other gods. He is one of the sons of Shiva. He is known as "Sidhi Data" or bestower of success in the work. His elephant head has only one full tusk, while the other is broken. He said to have lost it in a fight with Parasuram. It is also said that he broke it to write the Mahabharata to the dictation of sage Vyasa. His elephant head is believed to be an emblem of wisdom and his mount an emblem of sagacity. His mount is the "Mooshika" called shrew. He is also known as Vinayaka.



GARUDA (BANTEJ)

Garuda is man bird, the mount of Vishnu. He is often found kneeling before Vishnu's Shrines. In the Buddhist Pantheon, he may serve as the Vehicles for Amoghsiddhi. He is almost always represented as human, except for large wings which fold out from his shoulders. Some times he is represented with the head of a bird.



HAYBAJRA

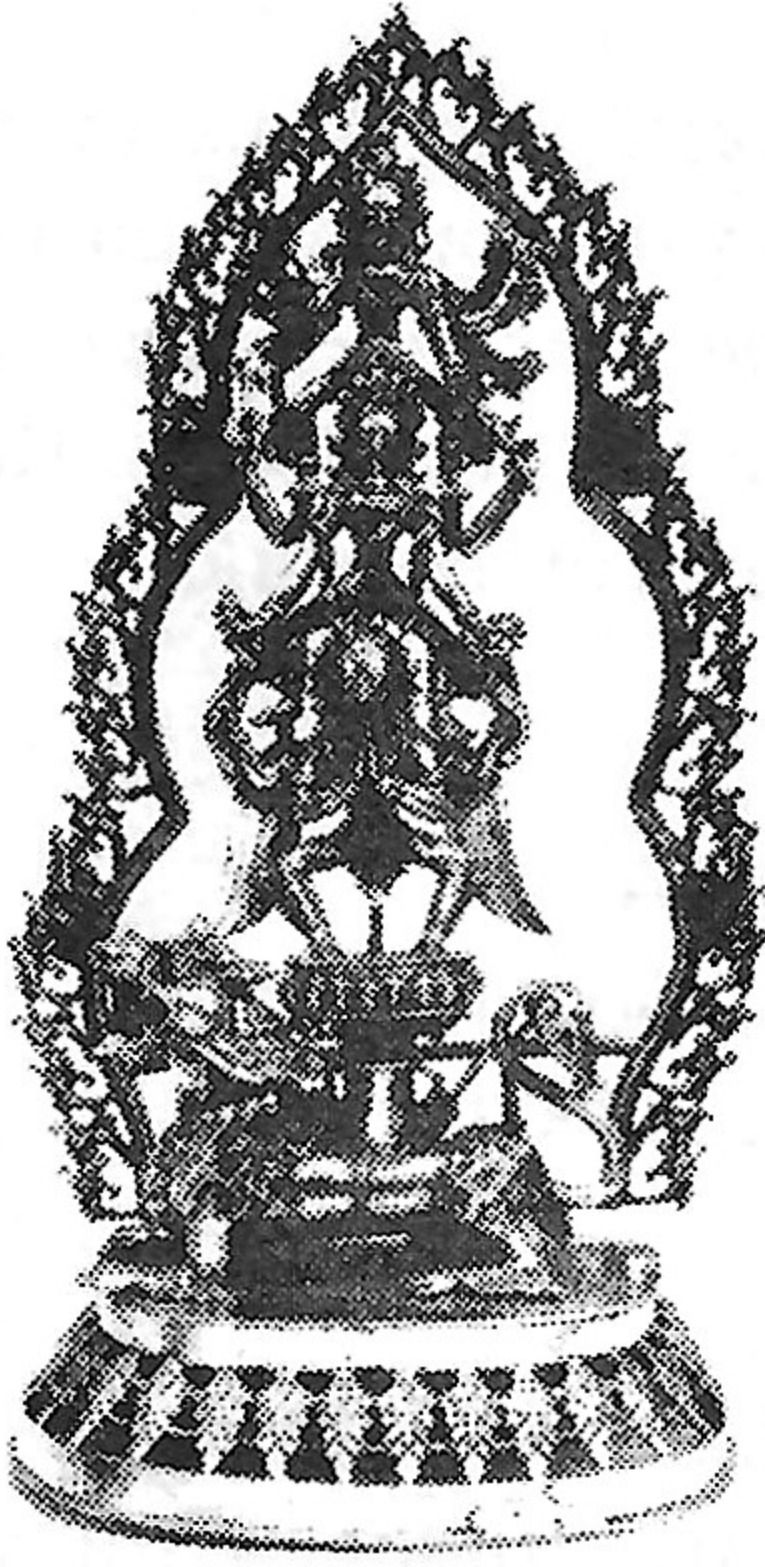
Heruka is the principal deity. There is a slight difference between Heruka and Haybajra. When Heruka is accompanied with his Prajna, he begets the name of Haybajra. Haybajra will have two arms to sixteen arms.



GREEN TARA

The Green Tara is regarded as spiritual consort of Amogasiddhi, the Dhyani Buddha. She is portrayed similar to that of the White Tara. One can find the difference only in her left hand which holds a half-closed lotus or water-lily flower with long petals which is often blue. In the Lamaeist Tradition, Tara is incarnated in all good women. She is also to have mortal base in historic persons of the Nepali and Chinese princess who married the great king Srang-Tsan Gampo and credited with the introduction of Buddhism to Tibet and China. She is worshipped, because she brings all good women. One of the main Tara in this group is Aryatara.





HARI HARIHARIVAHAN LOKESWAR

Harihariharivahan Lokeswar is also a form of Lokeswar, lowermost is the snake, above it is the lion, over the lion is a Garuda, Narayan rides Garuda, and on his shoulder is Lokeswar. The Garuda has two hands in the Anjali Mudra. Narayan has four hands, of which the first pairs engaged in forming the Anjali against the chest; while the second pair has the chakra in the right hand and the Gada in the left. Lokeswar sits in the vajra paryanka and has six arms with rosary, chakra, varada pose in the right and Tridandi, noose and utpala in the left.

HAYANGRIVA

Hayagriva is another deity emanated from Akshyobhya. He is of red colour, with eight arms and three faces, each face with three eyes. His right and left faces are blue and white respectively and he has snakes as ornaments. His first face has a swiling appearance, the right has a protuding tongue and he bits his lips in his left. He is clad in tiger skin and shown in his four right hands the Vajra, the staff, the karana pose and the raised arrow. Of the four left hands, one has the raised index finger the second touches the breast and two remaining ones hold the lotus and the bow.



HERUKA

The number of deities emanating from the Dhyani Buddha Akshyobhya is quite large. All the emanations of Akshyobhya have a terrible appearance with distorted face, bare fangs three blood shed eyes, protuding tongue, garlands of severe heads and skulls, tiger skin and ornaments of snake.

Among the deities emanating from the Dhyani Buddha Akshyobhya, Heruka stands



prominent. Heruka is worshipped singly as well as Yabyum. When he is in yab yum, he is generally known as Heyvajra. The worship of Heruka is said to confer Buddhahood on his worshippers. He is said to destroy all the Maras of the world.

INDRA

Indra is the Hindu God. He is the king of Heaven. He is regarded as a God of rain.

JAMBHALA (Yellow Kubera)

God of wealth, the Buddhist form of Kubera. As Yi-dam is called Jambala, probably from the Jambhara (Lemon) which he carries in his right hand. He is rather fat and prosperous looking. He holds a money bag and coins. His crown may contain an image of Ratnasambhava. Like Kubera, he is attended by a mongoose that vomits jewels. There is a white form of jambhala holding a trident and sceptre. He is seated sideways on a dragon.



KALACAKRA

Kalacakra in a Yi-dam (god protector) who turns the wheel of life. Kalacakra is the title of a work in one of the division of the Kangyur. It is possible that Kalacakra is a personification of that work. Kalacakra is usually as a Yidam with four head on each of which is a third eye. He may have twelve or twenty four arms but never has more than two legs. In his Yi-dam form he is dark blue. His body is covered by a tiger skin. He wears a belt formed of Vajras. He is always represented stepping to the left on two prostrate personages or demon, with four arms. The personage under the right foot holds a bow and arrow the one under the left a trident and Khatvanga.



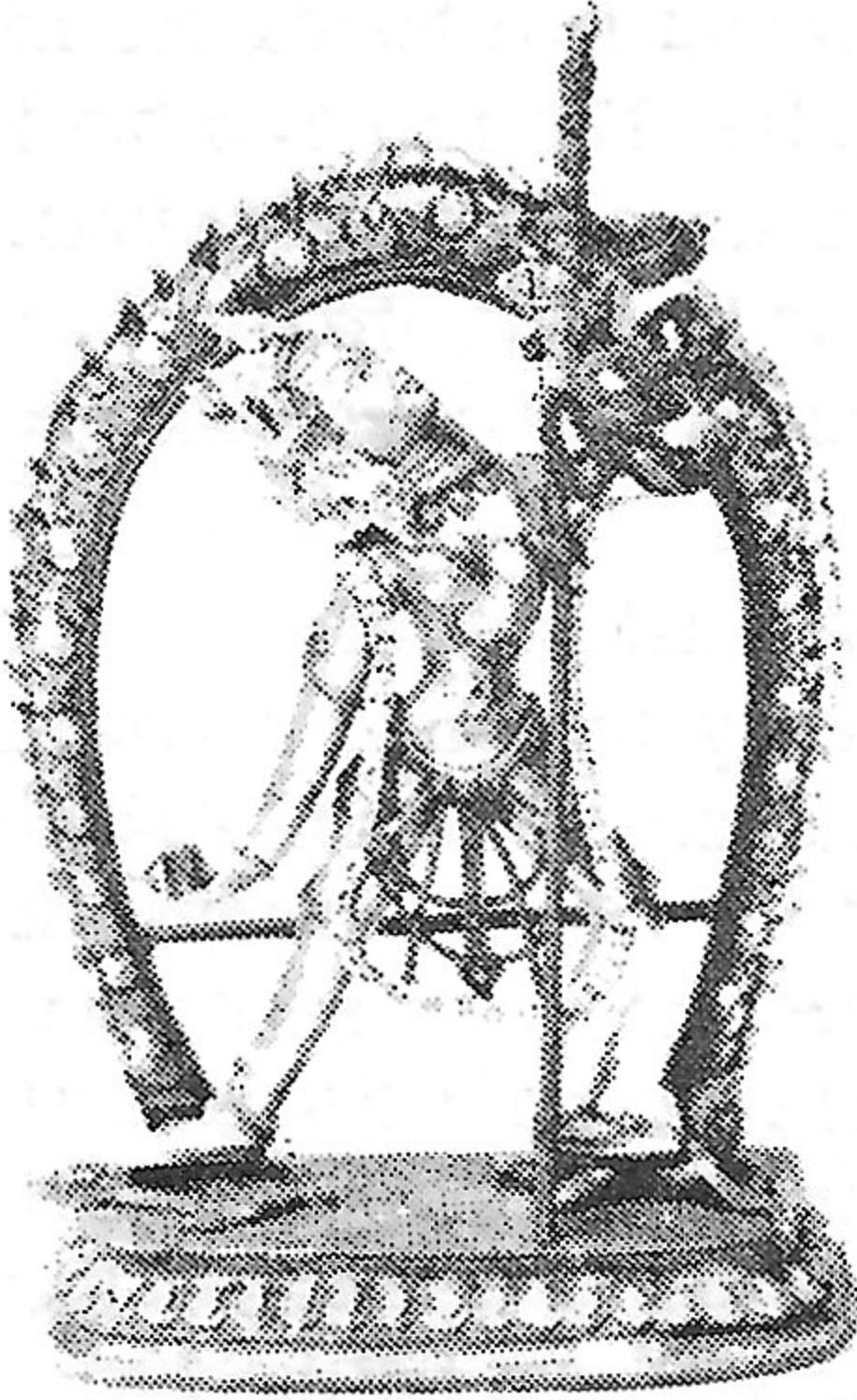


KALI

She is a wrathful form of Parvati. She is the goddess of mysteries. She is usually black or dark blue in colour. She is represented without dress except for garland of severed heads, tongue protrudes from her mouth. This goddess is worshipped in southern part of Nepal

BAJRAYOGINI

Bajrayogini is an important and popular Goddess. She has three forms in number and conform to two distinct types different from each other. In one form she has no head, but carries it in her hand and in another, she has her head intact. The former form is identical in appearance with the Hindu goddess Chhinamasta of the group of the Mahavidyas. She is always accompanied by the two yoginis on either side of her. She is yellow in colour. She carries in her left hand her own head severed by herself with her own katri held in her right hand. She is nude and her right leg is stretched, while the left is bent down. The another form is of red colour. She is no less terrible than the headless form. She is surrounded on all sides by the terrible burning grounds. She stands in the Alidha attitude, she rides the corpse. She is nude and has three red eyes and round contorted brows, protruding belly and tongue. She carries the kapala in the left hand and the Vajra in the right. The Khatwanga hangs from her left shoulder. This form of Vajrayogini is similar in many respects to the form of Nairatma and Vajravarahi.



KUBERA

The lord of wealth and gaurdian of the Northern Direction. According to the Hindu mythology, he is said to have performed austerities for a thousand years, in regard for which Bramha gave immortality and made him the god of wealth, gaurdian of all the treasures of the earth which he has to distribute according to the destiny of the receivers. Kubera's dwelling place was said to be on Alaka in the Himalayas, abounding in wealth and magnificent. Kubera is also worshipped by Buddhist



KUMARA

In Hindu mythology Kumara is known as Kartikeya. He is Ganesh's younger brother although neither of them is the natural son of Uma (consort of Shiva). Mounting his peacock and generally having six hands Kumara is the divine general god. In Hindu mythology, he is also represented as Skanda, the God of war.

LAXMI

Laxmi is goddess of wealth. She is usually found seated than standing. She has four hands among which the prominent two hands are in varada and Abhaya Mudra. The rest two hold Darpana (mirror) and Sinhamoo (Vermillion pot). She is always accompanied by two dwarfs. The new moon night of November is dedicated for her annual ceremony.

LHA MO (Chhwaskamuni)

Lha Mo is the only feminine divinity amongs the eight terrible ones. (Dharma Palas). She is an important goddess of the Tibetans. In many monasteries, she has a place on the corner. She is always kept behind the curtain. She is most terrifying manifestation in the Northern Buddhist Pantheon. Being the only goddess defender of the Mahayana school she was armed by the gods. Heybajra gave her two dice to determine the life of men. Brahma gave her a fan of peacock's feathers. Kubera gave her a lion, which she wears in her right ear. Nanda, the serpent god gave her a serpent, which hangs from her left ear. Vajrapani gave her a hammer. Other gods gave her a mule, whose covering is the skin of a demon and the reins are of venomous serpents. Lha Mo is represented seated sideways on her mule. She wears all the Dharmapala ornaments. She has the third eye. Her expression is ferocious. She wears a long garland of heads. Her covering is a tiger skin. In her right upraised hand, she displays the sceptre while the left holds the skull cup at the breast

MAHASIDDHAS



Mahasiddhas are great successful Tantric Saints. They appear in numerous stories and texts which recount their lives. They are the one who had live successful Tantric lives performing innumerable rituals. One of the most important is Padma Sambhav, the founder guru of the Red Hat Sect in Tibet in the ninth century A. D. The word Maha signifies greatness and Siddha denotes a perfected being. Both Hindu and Buddhist tantras assert that by practicing certain rites, a person can gain control (Siddhi) over forces of Nature as well as acquire special abilities such as the ability to fly or to generate storm.

MAITREYA BUDDHA



Maitreya Budha is a future Buddha who is expected to come to earth from Tushita Heaven. He is supposed to be passing the life of a Bodhisatwa in the Tushita Heaven preparatory to his descent to earth in Human form. It is said that he will come to earth full 4000 years after the disappearance of Gautam Buddha for the deliverence of all sentient beings. He is the only Bodhisatwa who is worshipped both by the Hinayanists and the Mahayanists.

Maitreya may be represented as a standing figure adorned with rich ornaments and holding in his right hand the stalk of a lotus. Maitreya may also be represented seated as a Buddha, with legs either interlocked or dangling down. His colour is yellow, and his images sometimes bear the figures of Dhyani Buddhas.

MANJUSHREE

Majushree - "God of Divine Wisdom", whose worship confers mastery of the Dharma, retentive memory, mental perfection and eloquence. Manjushree is also one of the forms of Bodhisatwas and he symbolises wisdom. In Nepal, he is considered as the founder of Nepalese civilization and the creator of Kathmandu Valley. According to the tradition, he was a Chinese Saint. His intuition told him of the blue flame (symbolizing Adibuddha or Swayambhu) on a lotus in the big lake of Nepal. He went there to offer worship, but could not reach because of the water. He cut with his sword the southern wall of the hills. The water of the lake drained to the south. The dry valley became the Kathmandu Valley. He carries the sword of wisdom and light in his right hand and Prajnaparmita manuscript "the book of Divine Wisdom" on his left on the lotus blossom. His left hand will be in teaching gesture (Jnan Mudra.) He is also called Manjunghose, Manju Bara, Vajranga and Vagiswara. People believe that the worship of Manjushree can confer upon them wisdom, memory, intelligence etc.



MAYADEVI

Mayadevi is the mother of Siddhartha Gautam and wife of king Suddhodana of Kapilavastu, west of Nepal.

LOKESWARA

Lord of the world form of Avalokiteswara. This form is assumed when Buddhist pantheon incorporated on Shiva. He is found both as an attendant deity and in his own shrine. He is richly ornamented. He wears a sacred thread of jewels and earrings. There will be full blown lotus at each shoulder.

MAHALAXMI

Mahalaxmi is one of eight mother goddesses, who mounts a lion and with many weapons identifies as a form of the great Goddess, Durga. Mahalaxmi holds in her sixteen arms (clockwise from the uppermost left hand) shield, kettledrum, bow, waterpot, book, noose, gesture of admonition and exposition, skull cup, gesture of charity, lotus, trident, rosary, arrow, bell and sword. Mahalaxmi (Great Laxmi) is the presiding deity of one of the three sections of the Devi Mahamatya.

Although the goddess is equipped with various lethal weapons, she is not a menacing figure. Rather she appears quite placid and relaxed as she sits on her lion.

MEGH SAMBARA

Megh Sambara is a god of protection against enemies. He is portrayed with Buffalo head. He is also regarded as Buddhist Guardian god. He will be in conjunction with female principle or sakti, symbolising the union between wisdom and method. He is regarded as the wrathful form of Manjushree in the full expression of his powers.

MILA - RASPA

Milaraspa was a medicant monk and poet. He lived in the beginning of the twelfth century. He spent his life wandering through Tibet performing miracles, converting the nomadic people to Buddhism and writing his 100000 songs. Milaraspa is represented in the bronzes seated on a gazelles skin on a lotus asana. He has short, curly hair, and is dressed in monastic garments. He always holds his right hand with the fingers extended and the palm turned outwards behind his right ear, as if he was listening to the echoes of nature. His left hand holds a begging bowl.



NAGA KANYA

The Nagas are the rain-givers, the guardians of the water. They also considered the guardians of the riches of the deep, and are supposed to carry a precious jewel in their foreheads. The daughter of Nagas are known as Naga Kanyas. The upper part of the body of Naga Kanya is of human, lower part is of a snake.



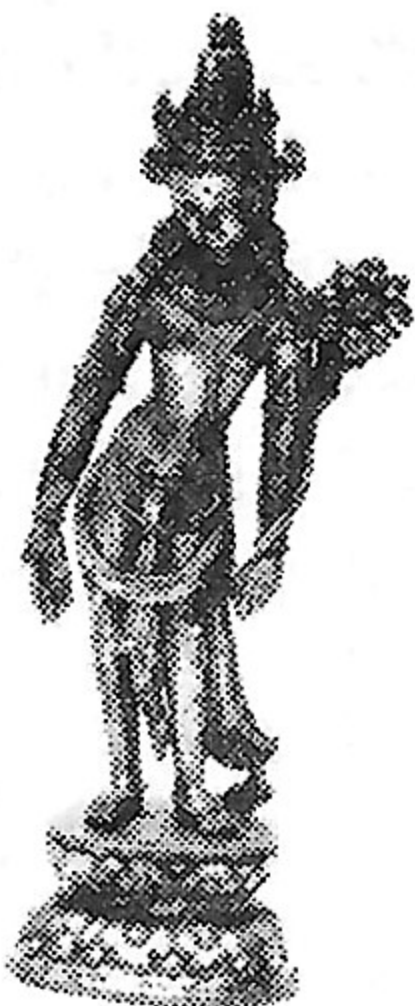
NAMASANGITI

Namasangiti is emanation of Vairochana. Like the goddess Prajnaparamita who is the embodiment of the Prajnaparamita literature, Namasangiti also seems to be the deification of the Namasangiti literature of the Buddhist pantheon. He is one faced, white in colour, has eye (half closed) in meditation, a smiling countenance, the jata mukuta and various ornaments, is decked in the six auspicious ornaments, and twelve armed. He sits in the meditative pose on the lotus.



NARSIMHA

The man-lion is the fourth incarnation of Vishnu. He is a killer of Hiranya Kasyapu, who was so strong that he could be slain by no-one except Narsimha.



PADMAPANI LOKESWARA

Padmapani Lokeswara is also a form of Bodhisattwa attached to the Padma (lotus) family which is presided over by the Dhyani Buddha Amitabha. Padmapani is of red colour and recognition symbol is full blown lotus.

PADMA SAMBHAV



Padma Sambhav was a renowned and highly learned tantric saint of Northern India. In the middle of the eight century the Tibetan King Thi-Sron Detsan sent to India inviting the learned guru to come to Tibet. Padma Sambhav was renowned for his knowledge of tantras and of their efficacious application. He remained 50 years in Tibet founding monasteries and teaching the tantra doctrine. He is said to have subdued all the malignant gods in the Tibet sparing only those that became converted to Buddhism and that promised to be defenders (Dharmapala) of the doctrine. Padmasambhav. in his turn, promised to enroll them in the Mahayana Pantheon. He claimed to have received from the dakini the books from which he acquired his miraculous power. At the end of fifty years Padma sambhav disappeared miraculously.

Padmasambhav is represented seated on a lotus asana with the legs locked, the right hand holding the vajra and the left, lying in his lap, the patra. He holds his special symbol, the khatvanga pressed against his breast with the left arm.

NAVAGRAHAS

Surya (Sun), Chandra (Moon), Mangal (mars), Buddha (Mercury) Brishaspati (Jupiter). Sukra (Venus), Sani (Satrun), Rahu and Ketu are Navagrahas or the Nine Planets. Rahu is a demon who cause eclipses of the Sun and the Moon. Ketu literally means 'Comet'. Since astrology plays an important role in the life of the Nepalese, the Navagrahas are frequently encountered in it. They appeared during every ceremony or rite whether religious or social.



PRAJNAPARMITA

Prajnaparamita is the Goddess of superior wisdom and transcendental intuition. She is regarded as the goddess who has thorough and complete knowledge of Bodhijnana or enlightened knowledge. She is the most popular one among the Vajrayana deities. She is usually shown in lotus posture. She has four arms with book on the upper left hand and rosary in the right hand while lower hands are in Dharma Chakra mudra.

RATNA SAMBHAV

Ratna Sambhav is regarded third Dhyani Buddha in order. His recognition symbol is the jewel and he exhibits the Varada Mudra (gift bestowing). He represents the cosmic element of vedana (sensation) and is the embodiment of slander. He is yellow in colour and always faces the south. His left hand rests on the lap with open palm and right exhibits the varada mudra or the gift bestowing attitude. His female counter part is Mamaki.



RAMAKRISHNA

Ramakrishna was a priest of the Kali Temple of Dakshineswar. He devoted himself solely to the pursuit of spiritual knowledge to gain eternal peace. "The goal of human life is to see God" was his main teaching. So he practiced Tantric Sadhana, Advaita, Vedanta, Christianity and Islam to see the God, and in every practice he adept in no time. Men and women from all walks of life came to him. He trained a band of young men headed by Swami Vivekananda to carry his spiritual mission. He passed away at the age 50 in 1886.





SAMANTABHADRA

There are three groups with sixteen Bodhisatwas. Among these three groups one group is headed by Samanta Bhadra (Universal goodness). So he is important as the leader of sixteen Boddhisatwas. He is not less important than the Future Buddha Maitreya who is head of the two other lists of Boddhisatwas. He embraced by his consort "Dharmavajra"



SAKYAMUNI

Gautam Buddha is believed to have had 550 incarnations. Many previous Buddhas and other Buddhas yet to come are known as Buddhas. To distinguish from all other Buddhas, he has been called Sakyamuni (The lion of Sakya clan), the son of king Suddhodana and queen Mayadevi. He was born on 563 B. C. at Lumbini, western part of Nepal. He had attained "Bodhi" or knowledge after 6 years in fasting and meditation and then he was called "Buddha" as he was "the enlightened one" He died at the age of 80 at Kusinagara.



VAJRADHARA

In Vajrayana, Adi Buddha is regarded as the highest deity of the The Buddhist Pantheon. When represented, he begets the name of Vajradhara and is conceived in two forms, single and yabyum. When single he is decorated with jewels, ornaments and dressess. He sits in the vajraparyanka or the attitude of meditation. He carries the vajra in the right hand and the ghanta in the left, the two hands being crossed against the chest as vajrahunkara mudra. In yabyum, his form remains the same as when single except that here he is locked in close embrace by his Sakti.



VAJRAVARAHI

Vajravarahi is a goddess whose colour is red. She has two arms. She exhibits in her right hand the vajra along with the raised index finger and shows in the left the Kapala and the Khatwanga. She is one faced and three eyed dishevelled hair is marked with the six auspicious symbols and is nude. She is the essence of the five kinds of knowledge, and is the embodiment of the Sahaj pleasure. She stands in the satyalidha attitude trembles upon the gods Bhairav and Kalratri, wears a garland of head still wet with blood which she drinks to quench her thirst.



VAIROCHANA

Vairochana is regarded as first Dhyani Buddha by the Nepalese Buddhist. His place is in the sanctum of the stupa where he is the master of whole temple and its contents. Therefore, he cannot be represented outside the stupa, but exception to this rule is frequently met within the important stupa of Nepal where he is assigned a place between Akshobhya in east and Ratna Sambhav in the south

Vairochana represents the cosmic element of Rupa (form). When represented, he is white in colour, and his two hands are held against the chest with the tips of the thumbs and forefingers of each hand united. His female is Vajradhatviswari. He is in preaching attitude.



TSON-KA-PA

Tson-ka-pa was born in Tibet in the middle of the fourteenth century and it is said that the tree which overshadowed the house in which he was born had the imprint of a Buddha on its leaves. Tson-ka-pa was a Northern Buddhist reformer. He founded the Gelugpa sect which became very popular in Tibet and has remained the most important sect upto the present day.

WHITE TARA

Tara is the female deity of the Buddhist Pantheon. White Tara was born from a tear of the Bodhisatwa of compassion, Avalokiteswara. She holds a very prominent position in Tibet and Nepal. Tara is believed to protect the human beings while they are crossing the ocean of existence.

Among the two forms of Tara, White Tara is regarded as consort of Avalokiteswara, some times of Vairochana. She is portrayed usually seated, dressed and crowned like a Bodhisatwas. And sometime she is regarded as Saptalochana or seven eyes Tara. Extra eyes on her forehead, palm, and feet and lotus flower at one or both of her shoulder. She is seated in full Vajra Posture. Her right hand will be in boon conferring posture, her left hand in teaching gesture holding the stem of the lotus. She is wearing all sorts of precious ornaments and looks beautiful. The practice of White Tara is basically performed in to prolong life as well as for healing purpose.



SRISTIKANTA LOKESWARA

Sristikanta Lokeswara is also a form of Avalokiteswar. He is one faced and two-armed and stands on a lotus. He displays the Varada pose with his right hand, while his empty left hand rest near his navel. A large number of four-armed gods issue from various part of his body. Amitabha appears over his head.

SHIVA

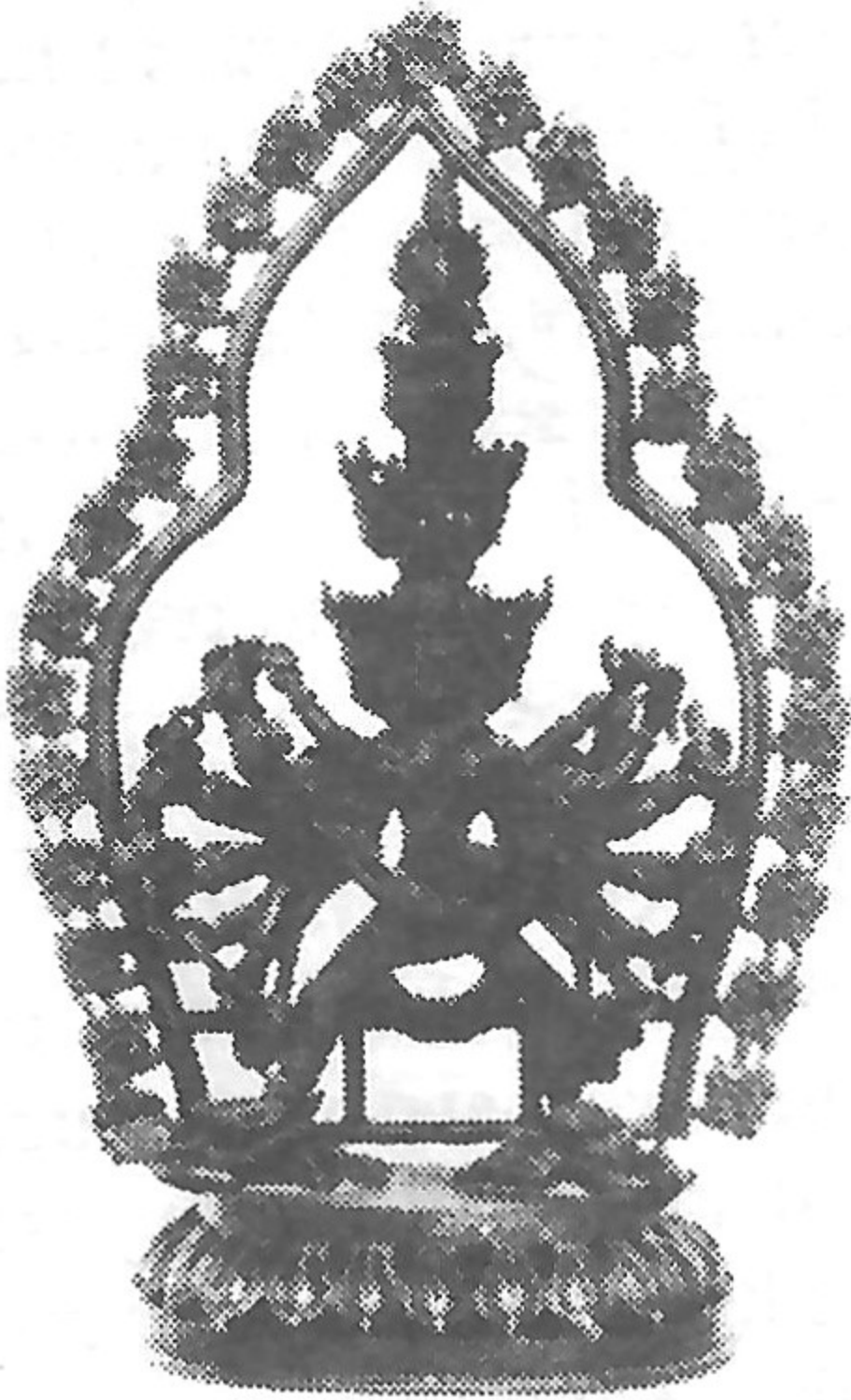
Shiva is a Hindu God. He is the destroyer and regenerator. He is believed to have three forms. Natraj the God of Dancing skill, an anthropomorphic form and the lingam form. In front of any Shiva temple, one usually sees a statue of Nandi, the divine bull that serve as Shiva's vehicle. In anthropomorphic form, Shiva is depicted with his consort Parvati and usually holds a trident and a small drum. Another popular form of Shiva is the terrifying.





SHIMHANADA LOKESHARA

Shimhanada Lokeshwara is one of the forms of 108 Avalokiteswara. He is regarded by the Mahayanist as the curer of all diseases. He appears in many forms only slightly different from one another. He is of white complexion, with three eyes, and the Jatanmukuta (Crown of matted hair). He is without ornaments, is clad in tiger skin, and sits on a lion. In his right there is a white trident entwined by a white snake. From his left hand rises a lotus on which there is sword burning like fire.



SAMBARA

Sambara means "Supreme Bliss". It covers wide system of meditation instruction, yogic practices, and other spiritual exercises teaching the way towards inner freedom. Sambara will have 12 arms, four heads each with 3 three eyes. There will be various symbolic objects holding in his hands. His consort is Vajravarahi united with him in a mystic embracing position.



VARAHI

Varahi is a boarface goddess who protects temples and Buildings. Four Varahi are said to preside over the four quarters of Kathmandu Valley. Vajravarahi, red in color presides over the west and protects livestock; Nilavarahi, blue in color, guards the east; Swetavarahi, white in color, watches over the south; Dhumbarahi, grey in color, guards the north and protects the valley from cholera.



VASUNDHARA

Vasundhara is the Goddess of wealth or abundance as like her Brahmanic counter part Laxmi. She is portrayed on sitting on a double lotus pedestal in a posture similar to Tara. She has four hands holding a sheaf of paddy, a full Vase (purna Kalasa), a bundle of Jewels and exhibits Varada Mudra in right hand. She has three faces brown in right, redish in left and yellow in the centre. She is like Laxmi in Hindu Mythology.



VISHNU

Vishnu is a Hindu God who is also known as Narayan. Vishnu is the protector of universe and all the creatures of the Universe. He is believed to have visited the earth ten times as 'Avtars' or incarnations to save the world from destruction. He is commonly depicted as a regal figure standing firm and erect and holding four attributes; the conch, the club, lotus and wheel. His mount is mythical Bird, Garuda. His counterpart is Goddess Laxmi, the goddess of wealth.

YAMA

Yama, king and judge of the dead, is believed to sit in the centre of the regions of hell. The wicked are brought before him to be questioned and judged and are then conducted to their punishment by demons. Yama has three forms. One form has a bull's head, third eye, a crown of skulls, behind which his hair rise in flame shape. He steps to the right on the bull under which is a woman and holds a chopper in his right hand and skull cup in his left. The second form is with bull's head, third eye, crown of skulls, hair rising in flame shape and is naked, but has a belt of jewels and many jewels, sometime he is represented with his sister yami at his left holding a skull cup. On his breast is an ornament representing the Buddhist wheel. In the third form he is judge of hell. He is like the above except that he steps to the left of man.



YAMANTAKA

Yamantaka is the conqueror of Death (Yama). He is the ferocious emanation of Manjushree. Under this form he conquered the demon king of Death (Yama). The simplest form of Yamantaka has one bull head and two arms. He has a crown of skulls and the third eye. In his right hand is a chopper and left a skull cup. He has a belt of heads and steps to the right. In painting he is represented with sixteen feet, thirty four arms holding all the Tantra symbols and nine heads.



ASTAMATRIKAS

According to the Hindu Mythology Astamatrikas are the devine mother goddesses or saktis. They are variously counted as seven, eight or ten. When they are eight in numbers they are Asta matrikas. They are related with the theme of struggle between the forces of knowledge and the forces of ignorance.

BODHISATWA

Avalokiteswara is famous as a Bodhisatwa emanating from the Dhyani Buddha, Amitabha and his consort 'Pandora'. He is said to be the Bodhisatwa who rules during the period between the disappearance of the Mortal Buddha, Sakyashimha and the advent of the future Buddha Maitreya. Bodhisatwa refused Niravana until all created beings should be in possession of the Bodhi Knowledge and to that end he is still supposed to work and foster spiritual knowledge amongst his fellow creatures.





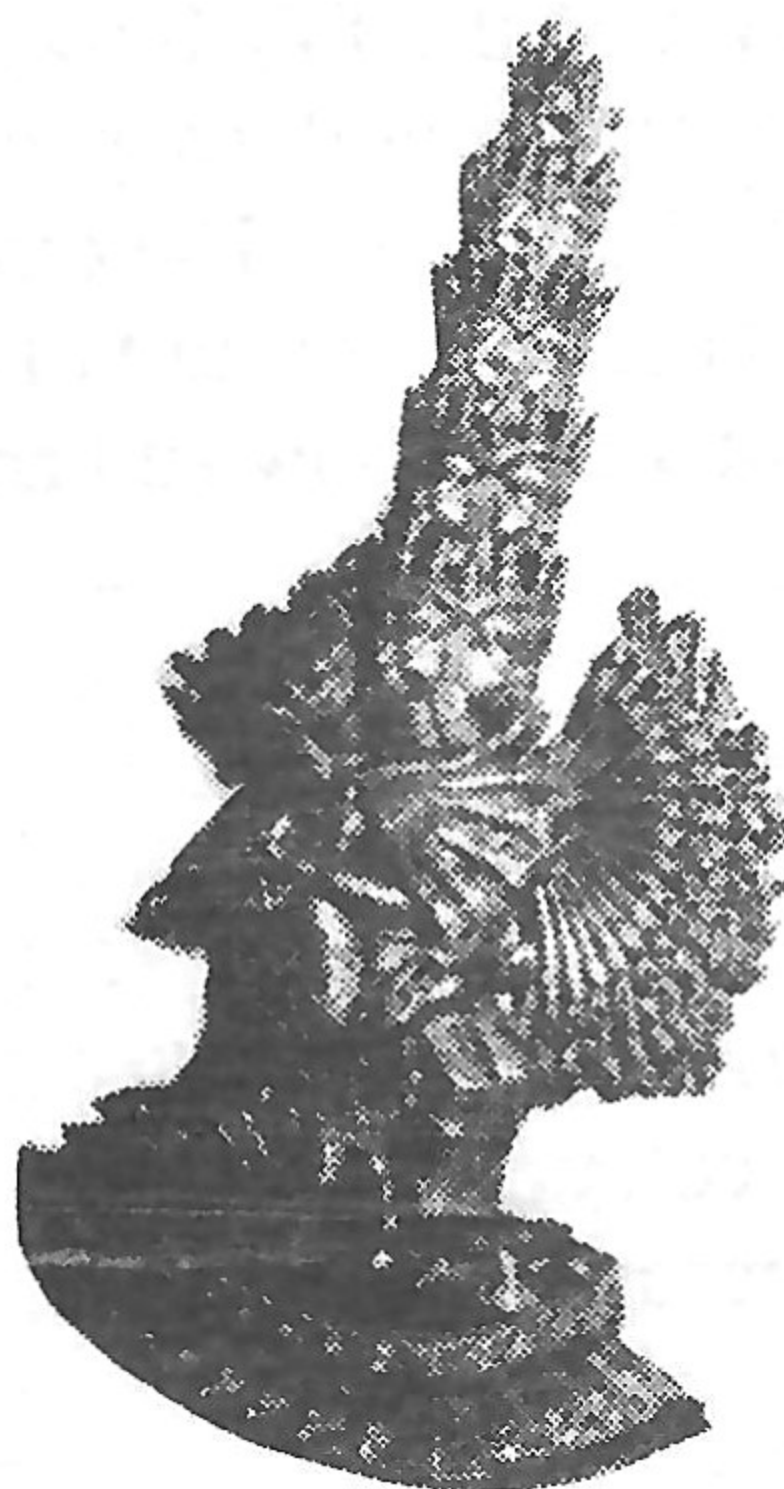
BRAHMA

He is the creator of all worldly things. Brahma's consort is Saraswati, the goddess of creative arts. The four main castes of Hinduism are related to the parts of Brahma's body from which they originated. The Brahmins came from his head, the Khestriyas from his arms, the Vaisyas, the traders and farmers from his thighs and the Sudras class from his feet.



HANUMAN

Hanuman is a monkey faced god. He aided Rama to destroy Ravana, the ten headed demon king. He is often found in pictures with Sita and Rama or statues by himself. In Nepal, his images are usually covered with a thick vermilion mixed with mustard oil and often dressed in a red cloth with red or golden umbrella over his head. He is especially venerated by princes and warriors.



MAHASAMBER

Mahasambara is the Buddhist Gaurdian God known as 'The Great Defender'. He has seventeen heads in five rows four in each row and one at the top. The main head of the four in each row faces the front and is blue on the right and green on the left. The heads on the blue side are yellow and the pairs of heads on the green side are blue green and red. The heads are larger at the bottom and smaller at the top. All the faces are demonic i.e. square shaped with three bulging eyes, heavy eye brows, gaping mouth and fangs. The colour division of the main faces is continued all the way down the body, the right half being blue, the left half green. He has two sets of 17 and 18 arms i.e. making 70 arms. There are also four main arms. In these four arms he is holding his Sakti Vajravarahi. Each of Maha Sambara's feet has six toes and he stands with legs astide in Alidhasana.



SARASWATI

Saraswati is the goddess of Learning. All those who worship her is believed to confer Wisdom and Learning. As Goddess of music and poetry she is revered alike by Brahmans and Buddhists. She is generally represented seated holding with her two hands the Bina. She is of white colour and her mount is a peacock.

SAHASRABHUJA AVALOKITESWARA



Sahasrabhuja Avalokiteswara is cosmic form of Avalokiteswara. He is represented with eleven heads and one thousand arms. The basic image is of the eleven headed and eight armed Lokeshwara. The eight arms of Sahasrabhuja Avalokiteswara has more prominent position and other remaining one are distributed on either side to form a mandala. These arms are sometimes marked with eyes. The eleventh head at the top is that of his parent Tathagata, Amitabha. The tenth head is terrifying and all others are placid. The principal pair of hands is held against the chest in the gesture of adoration while the uppermost hands hold the rosary and the full blown lotus. These four hands thus represent the aspect of the Bodhisatwa known as Kharchheri. The other four hands display the jewel and the gesture of charity on the right and the pot and the bow and arrow on the left.



RAHULA

Rahula is the Dharma Protector. He is arisen out of the pure land of fire and infinite ferocity. He is smoky grey in colour. He has nine heads, four arms and one thousand flaming eyes.