

The background of the book cover is a traditional Indian miniature painting. It depicts a goddess, likely Durga, riding a lion. The goddess is shown from the waist up, seated on the lion's back. She has four arms: her upper right hand holds a crescent moon and a garland; her upper left hand holds a curved sword (khadga); her lower right hand is in the Varada mudra (boon-giving gesture); and her lower left hand holds a small bowl of red liquid (possibly blood or a ritual offering). She is adorned with a crown, necklaces, and bangles. The lion is depicted in profile, walking towards the left, with its mouth open, showing its tongue and teeth. The background of the painting shows a landscape with green hills, a small temple on a hill to the right, and a sky with stylized clouds and birds. The overall style is characteristic of traditional Indian art.

# HEAD AND HEART

Valour and Self-Sacrifice  
in the Art of India

Mary Storm

ROUTLEDGE

# Head and Heart

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Valour and Self-Sacrifice  
in the Art of India

MARY STORM

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*To the men and women who followed the hero's path  
And the artists who visualised their valour*

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# Glossary



Abraham

A patriarch of the Bible. His story is told in chapters 11–25 of the Book of Genesis. He was called upon by God to sacrifice his son Isaac, and although Isaac was spared, Abraham became the symbol of faith and obedience. He has a place of importance within Judaism, Christianity and Islam. His name means ‘father of many nations’. In Judaism and Christianity Abraham is the father of the Israelites through his son Isaac, whose mother was Sarah. In Islam, Ibrahim (Abraham) is a prophet and the ancestor of the Prophet Muhammad through his son Ishmael, whose mother was Hagar. It has proven difficult to determine Abraham’s historicity, other than the supposition that he lived in the 2<sup>nd</sup> millennium BCE.

ācārya (Sanskrit)

‘observing the rules’; a teacher, spiritual guide, or preceptor

Achilles

The mythical Greek hero of Homer’s *Iliad*, the epic poem of the Trojan War. Achilles was the son of the nymph Thetis and of Peleus, the king of the Myrmidons.

adharma (Sanskrit)

‘irreligion’; that which is contrary to *dharma* or righteousness

Aditi Uttānapad (Sanskrit)  
ādivāsī (Hindi)

‘boundless, primordial’; see Lajjā Gaurī  
‘aboriginal’ tribal people outside of the Indian mainstream population

Aeschylus

Ca. 525–456 BCE. Aeschylus was a Greek playwright, described as the father of tragedy. Of his 70–90 plays, only seven have

|                              |  |
|------------------------------|--|
|                              | survived. He lived during the period of the Persian Wars and this is reflected in his play, <i>The Persians</i> . His play <i>Agamemnon</i> describes the murder of the king Agamemnon by his wife Clytemnestra in revenge for Agamemnon sacrificing their daughter Iphigenia.   |
| <i>āgama</i> (Sanskrit)      | ‘That which has come down’; traditional non-Vedic teachings and texts. Āgamic materials were accessible to non-Brahmins and women.   |
| Agamemnon                    | In the <i>Iliad</i> : the king of Mycenae or Argos, the brother of Menelaus, the husband of Clytemnestra and the father of Iphigenia. He was the commander-in-chief of the Greeks during the Trojan War. The goddess Artemis was angry at the thought of war; she thus stilled the wind and prevented the Greek troop ships from sailing to Troy. To appease the goddess, Agamemnon sacrificed his daughter Iphigenia to Artemis. Upon his eventual return to Greece he was murdered by Clytemnestra in revenge for Iphigenia’s sacrifice. |
| Aghora (Sanskrit)            | ‘non-terrifying’; an appeasing euphemistic epithet for the <i>ugra</i> (violent Tantric) form of Śiva  |
| <i>Aghori</i> (Sanskrit)     | Tantric Śaiva <i>sadhus</i> or holy men  |
| Agni (Sanskrit)              | ‘fire, appetite’; the Vedic god of fire and the fire of sacrifice  |
| <i>agnicayana</i> (Sanskrit) | The preparation of the Vedic sacrificial fireplace or altar. In each rebuilding of the fire altar, Puruṣa is symbolically dismembered and re-created, thus maintaining the integrity of the cosmos.  |
| <i>ahaṃkāra</i> (Sanskrit)   | ‘egotism’; the identification with or attachment to self or ego, self-consciousness  |
| Ahaz                         | The king of Judah described in 2 Kings 16, Isaiah 7–9 and 2 Chronicles 28. He is thought to have reigned ca. 732–716 BCE. He was   |

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|  | said to have lived a life of wickedness and introduced pagan customs into Judah.  |
| <i>ahimsā</i> (Sanskrit)               | non-violence  |
| Ājīvika (Sanskrit)                     | a heretodox sect of ascetics, contemporary with the early development of Buddhism and Jainism   |
| Alā-ud-din Khalji                      | Died 1316; ruler of the Turko-Afghan Muslim Empire in north India. He was one of the few rulers of the period able to push back the Mongols and successfully withstood four attempted invasions. He was assassinated by his nephew.   |
| Ālṣvār (Tamil)                         | 'Immersed in the meditation of God'; the collective title of a group of 12 Vaiṣṇava poet saints of south India who were active from the 7 <sup>th</sup> to the 10 <sup>th</sup> centuries CE. Their <i>bhakti</i> devotionism was manifested in a collection of some 4,000 mystical Tamil verses, known as the <i>Divya Prabhanda</i> . Their Śaiva counterparts were the 63 Nāyanmārs. |
| Ambikā (Sanskrit)                      | 'mother'; the mother goddess, especially in Jainism   |
| Ammonites                              | Biblical enemies of Israel; probably located in what is now Jordan  |
| Ānanda (Sanskrit)                      | 'Joy, happiness'; friend, attendant and first cousin of the Buddha. He was famous for his retentive memory and many <i>sūtras</i> are credited to his recollection.   |
| Āpastambīya Dharma-sūtra<br>(Sanskrit) | Manual of Vedic sacrificial rituals. It is divided into 30 sections teaching the performance of various sacrifices, including prayers and instructions for the construction of altars.  |
| <i>apauruṣeya</i> (Sanskrit)           | not of human origin, divinely originated  |
| <i>apsaras</i> (Sanskrit)              | 'going in the waters'; in Hindu and Buddhist mythology, a female spirit or nymph of the clouds and waters   |
| <i>ardhamaṇḍapa</i> (Sanskrit)         | 'Half-hall'; a closed hall, anterior to the main shrine of a temple. It may be separated from the sanctuary by an <i>antarāla</i> or vestibule.   |

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| Arjuna (Sanskrit)       | Third of the five Pāṇḍava princes in the <i>Mahābhārata</i> ; son of Pāṇḍu and Kuntī, fathered by the god Indra. He is a hero of the Pāṇḍava–Kaurava War and the commander of the Pāṇḍava army. His dialogue with Kṛṣṇa is the focus of the <i>Bhagavad Gītā</i> .  |
| Armageddon              | According to the Biblical Book of Revelations, this will be the battle site at the end of times. It is supposed to take place on the <i>tel</i> of Megiddo, near the Sea of Galilee.  |
| Artemis                 | Greek goddess of the hunt, mistress of nature and wildlife. She is the twin sister of Apollo.   |
| <i>Arthaśāstra</i>      | first major Indian text on statecraft; <i>see</i> Kauṭilya  |
| <i>ārati</i> (Sanskrit) | A light-offering ceremony performed by a worshipper to express adoration of a Hindu deity. Typically a lamp with five wicks is lit and the light is offered to the deity along with incense. Also called <i>ārtipūjā</i> .  |
| Ārya, Āryan (Sanskrit)  | ‘Noble one’; a name taken by nomadic cattle- and horse-raising peoples living on the plains between the Caspian and the Black Seas. Probably due to over-population and over-grazing, they gradually migrated towards the east and the west, eventually settling into Iran, Europe and India. They began migration into India ca. 1750 BCE. Their language was eventually codified as Sanskrit in India, Avestan in Iran, and is the proto-language of several hundred Indo-European languages. |
| Aśoka                   | 273–232 BCE. Mauryan King, son of Bindusāra and grandson of Candragupta. His empire stretched from the borders of Arachosia, west of the Indus to the Bay of Bengal and to the borders of the Kaveri River in the south. He embraced Buddhism in 261 BCE after the Battle of Kalinga. Knowledge of his reign comes mainly from his rock and pillar edicts as well as the Ceylon chronicles.   |

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| <i>aṣṭamūrti</i>                | 'eight-bodied'; a form of Śiva  |
| <i>aśuci</i> (Sanskrit)         | unclean, ritually impure  |
| <i>aśvamedha</i> (Sanskrit)     | The Vedic royal horse sacrifice. A horse was allowed to wander for one year and an army followed. Whatever territory the horse crossed was claimed by the king/sacrificer. After a year, the horse was sacrificed and a fertility rite performed by the queen consort with the stallion's body. A lavish distribution of wealth followed. The rite ensured land, fine sons, rain, and continued kingship. |
| <i>ati-bali</i> (Sanskrit)      | human sacrifice   |
| <i>ātmahatyā</i> (Sanskrit)     | 'self-murder', suicide  |
| <i>ātman</i> (Sanskrit)         | the eternal self, the eternal consciousness   |
| <i>ātmaparityāga</i> (Sanskrit) | self-sacrifice  |
| <i>ātmayāga</i> (Sanskrit)      | self-abandonment  |
| <i>Attis</i>                    | the Anatolian god of vegetation, and the consort of Cybele, the Great Mother of the Gods  |
| <i>avaidika</i> (Sanskrit)      | The opposite of <i>vaidika</i> (Vedic). The term <i>avaidika</i> was used by orthodox Hindus to refer to non-Vedic schools of thought, such as Buddhism, Jainism and the atheistic Charvaka school.   |
| <i>avatar</i> (Sanskrit)        | 'Descent'; an incarnation of a god, of both Śiva and Viṣṇu, although the term usually refers to Viṣṇu. It is the divine but corporeal form taken by a deity when descending from heaven to earth when there is a decay in righteousness. Viṣṇu usually has 10 <i>avatars</i> , but sometimes as many as 16, 22, 23, 39, depending on the text.  |
| <i>Ayyanār</i> (Tamil)          | A Tamil Hindu village protector-god, probably an apotheosised hero. His open air shrines usually have terra-cotta horses, elephants and guardian assistants, flanking the image of Ayyanār. It is also a term for ancient Tamil warriors. Also spelled Eiyinār, Aiyānār, Aiyannār, Iyenār. May be related to the Sanskrit term <i>ārya</i> or 'noble'.  |



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| Ba'al Hammon                       | 'Ruler of the Multitude'; was the chief deity of the Phoenician colony of Carthage (near present-day Tunis in Tunisia). Classical sources claim that Carthaginians burned children as offerings to Ba'al Hammon and his female partner, Tanit.  |
| Ba'al                              | 'Ruler', 'Master' or 'Lord'. More than one ancient Semitic god carried the name Ba'al. At various times Ba'al was worshipped in ancient Israel. The queen Jezebel, consort to King Ahab, built a temple to Ba'al in Samaria. The cult was destroyed in the reign of Jehu, 2 Kings 10:26–27. |
| bacchantes                         | In Roman mythology, bacchantes were the female votaries of Bacchus, the god of wine and intoxication. They could be dangerous and uncivilised, encouraging unbridled sexuality, and socially transgressive behaviour, killing those who defied them.  |
| Bahucarā<br><i>bali</i> (Sanskrit) | the tutelary goddess of <i>hijrās</i> , or eunuchs<br>'offering', 'gift' or 'sacrifice'; often a blood sacrifice, especially associated with Śākta worship  |
| <i>balidāna</i> (Sanskrit)         | the gift of blood sacrifice   |
| Basava                             | Ca. 1125–1170 CE, in Karnataka. Also Basavanna or Basaveshwara. He was a philosopher and social reformer and the founder of the Vīraśaivas. He attempted to simplify religious life by eliminating caste, supremacy of <i>brāhmins</i> and by elevating Śiva as the supreme and sole deity. |
| Baubo                              | in Greek mythology, a woman who is most often depicted as a naked, headless body, whose entire torso is a face  |
| <i>Bhagavad Gītā</i> (Sanskrit)    | 'The Song of the Lord'; part of the sixth <i>parvan</i> of the <i>Mahābhārata</i> ; a philosophical dialogue between the prince Arjuna and his charioteer, the god Kṛṣṇa. Kṛṣṇa declares that faith-based devotion ( <i>bhakti</i> ) is more  |

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|                                       | powerful than sacrificial ritual. It probably dates to the 3 <sup>rd</sup> –4 <sup>th</sup> century BCE.   |
| Bhairavī (Sanskrit)                   | the female energy, or Śakti of the Hindu god Śiva Bhairava   |
| <i>bhakti</i> (Sanskrit)              | ‘Devotion’; personal piety directed towards an individual charismatic Hindu deity. The path of faith-based reciprocal devotion focused on deeply personified deities.  |
| <i>bhakti pūjā</i> (Sanskrit)         | worship rituals associated with personal prayer and devotion   |
| <i>bhāṅg</i>                          | a sweet decoction of cannabis given to Lord Śiva on special festival days  |
| Bhāravi                               | A 6 <sup>th</sup> -century CE Sanskrit poet patronised by the Pallava king Simhaviṣṇu. His only known work is the <i>Kirātārjunīya</i> — an epic poem in 18 cantos describing a conflict between Śiva and a hunter named Kirāta, it is an expansion of an episode from the <i>Mahābhārata</i> , when the Pāṇḍavas were exiled to the forest. |
| <i>Bhārgava</i> (Sanskrit)            | a group of sages and priests who claimed semi-divine ancestry from the ṛṣis Bhr̥gu (the original Vedic fire priest), Cyavana and Jamadagni   |
| Bhaṭārī (Sanskrit)                    | ‘Noble Lady’; an epithet of Durgā  |
| Bhikṣāṭana (Sanskrit)                 | the Supreme Beggar, a form of Śiva   |
| Bhīṣma (Sanskrit)                     | An important character in the <i>Mahābhārata</i> . The great uncle of both the Pāṇḍavas and the Kauravas.  |
| Bhūdevī (Sanskrit)                    | Goddess Earth, saved from the great flood by Varāha, an avatar of Viṣṇu  |
| Bhuvaneśvarī (Sanskrit)               | ‘Lady of the Spheres, Power of Knowledge’; an epithet of several goddesses; also the name of one of the Daśa Mahāvidyās.   |
| <i>Bodhicaryāvatāra</i><br>(Sanskrit) | ‘A Guide to the Bodhisattva Way of Life’, also known as the <i>Bodhisattvacaryāvatāra</i> . It is an 8 <sup>th</sup> -century CE Buddhist poetic text written by the scholar monk Śāntideva. It describes how to acquire <i>bodhicitta</i> , or an enlightened, wise heart by following the path of the bodhisattva.                         |

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| bodhisattva (Sanskrit)              | ‘Wisdom being’; an enlightened or spiritually awakened being. In Buddhism, one who has eschewed the liberation of <i>nirvana</i> to remain in <i>saṃsāra</i> to guide other sentient beings. It is also a reference to the Buddha in previous births, or in early Buddhism, an epithet of Gautama himself.   |
| Brahmā (Sanskrit)                   | One of the major gods of early Hinduism, though later eclipsed by Śiva, Viṣṇu, and the Goddess in her multiple aspects. He, along with Śiva and Viṣṇu, compose the three forms of the supreme, unmanifested deity. He is usually depicted as having four faces and four arms. His vehicle is the <i>haṃsa</i> , or ruddy goose, and his consorts are Sāvitṛī (associated with the Sun) and Sarasvatī, the Goddess of Knowledge and Learning. |
| Brahmahatyā (Sanskrit)              | a female figure that personifies brāhman murder  |
| brāhman or Brahmin (Sanskrit)       | a member of the highest or priestly caste in Hinduism  |
| Brāhmaṇas (Sanskrit)                | A collection of religious prose works, mainly composed ca. 800–600 BCE. They are technical commentaries to the four Vedas, and each Brāhmaṇa is associated with a particular Veda. They are primarily manuals of ritual, liturgy, hymns, and prayer and give detailed descriptions for the precise performance of sacrifice. There are 19 Brāhmaṇas, varying in length and literary interest.  |
| Brahmaśiraścchedakamūrti (Sanskrit) | the form (of Śiva) cutting off the head of Brahmā  |
| Bṛhatkathāmañjarī (Sanskrit)        | <i>Bṛhat-Kathā-Mañjarī</i> . An epic story written in Prākṛit. The original has been lost, but it is usually assigned to a 6 <sup>th</sup> -century CE composition. Many stories from the <i>Pañcatantra</i> , <i>Hitopadeśa</i> and other later Sanskrit story collections have originated from it.   |

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| <i>bushidō</i> (Japanese)     | the way of the warrior: the feudal code of behaviour within Japanese samurai culture   |
| Caitanya                      | 1486–1533 CE. A Bengali saint who was the founder of ecstatic Gauḍīya Vaiṣṇava Hinduism, which is focused on charismatic devotion to Kṛṣṇa. The Gauḍīya Vaiṣṇava tradition employs songs, dance and imagery to create an intimate connection to Kṛṣṇa. |
| <i>cakra</i> (Sanskrit)       | wheel, discus, circle, and the six <i>cakras</i> or points or depressions on the body associated with mystical purposes  |
| <i>cakravartin</i> (Sanskrit) | A ‘wheel-turner’. Someone who is axial in importance; either as ideal man, teacher or king; <i>cakravartin</i> is the secular counterpart to the Buddha.   |
| Cāḷukya                       | South and Deccan Indian dynasty, 543–1189 CE. The Cāḷukyas ruled as three closely related but individual dynasties: Cāḷukyas of Badami, Cāḷukyas of Kalyāṇī and Cāḷukyas of Veṅgī.   |
| Cāmuṇḍā (Sanskrit)            | a violent or <i>ugra</i> form of the Hindu goddess Durgā   |
| Caṇḍā (Sanskrit)              | a form of the demon Mahiṣāsūramardīnī, killed by Cāmuṇḍā   |
| Caṇḍikā (Sanskrit)            | ‘Fierce’; a violent or <i>ugra</i> form of the Hindu goddess. She is sometimes identified with Cāmuṇḍā; also called Caṇḍī.   |
| <i>caturmūrti</i> (Sanskrit)  | ‘four-formed’; often used to refer to a four-faced aspect of Viṣṇu   |
| <i>caula</i> (Sanskrit)       | The first hair-cutting or tonsure ceremony ritually prescribed for both boys and girls in Hinduism, although in practice it is just done for boys. Usually performed in the first, third or fifth year.  |
| Cernunnos                     | An antlered Celtic deity. Often shown as a male, horned figure seated cross-legged, he is identified as Lord of Animals; he may be related to Śiva Paśupati.   |
| Candragupta Maurya            | 340–298 BCE. The founder of the Maurya Empire and the first ruler to unify India   |

|                        |   |
|------------------------|---|
|                        | into one political entity. He established a strong central government that was further developed by his grandson Aśoka.   |
| Chemosh                | The god of the Moabites. His name probably meant ‘Destroyer’. He accepted human sacrifice (2 Kings 3:27). According to the Hebrew Bible his worship was introduced into Israel by Solomon (1 Kings 11:7) but was abolished 400 years later by Josiah (2 Kings 23:13). His identity may be associated with the god Moloch.   |
| Chin Dynasty           | the first imperial dynasty of China that lasted from 221 to 206 BCE   |
| Chinnamastā (Sanskrit) | ‘Decapitated’; also called Chinnamastakā. She is a member of the Daśa Mahāvidyā group of goddesses (she represents Vīrarātrī — ‘heroic night’) and is a form of Mahādevī. She is associated with the Buddhist Tantric goddess Vajrayoginī. She is usually depicted holding her self-severed head and drinking from the arterial spray of blood, her two yoginī attendants flank her and also drink blood from her severed neck. |
| Cilappatikāram (Tamil) | <i>The Story of the Anklet</i> . One of the great Tamil epics of the Śaṅgam Age (2 <sup>nd</sup> to 3 <sup>rd</sup> centuries CE). Attributed to the Prince Ilango Adigal, a Jain monk.   |
| Circe                  | In Greek mythology, a sorceress — the daughter of Helios, the sun god, and of the ocean nymph Perse. She was an enchantress, described by Homer as the most lovely of all immortals. She could transform her enemies into animals. She transformed Odysseus’ men into swine, but Odysseus was able to outwit her with the help of the god Hermes.   |
| Cōḷa Rājarāja I        | 985–1012 CE. The King who built the Thanjavur Rājarājeśvara Temple (1003–10 CE).  |
| Cōḷa                   | South Indian Tamil dynasty, ca. 848–1279 CE. The heartland of their territory centred on the Kaveri River. They were noted  |

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|                            | for their innovations in architecture and bronze sculptures.  |
| Cōḷamaṇḍalam (Sanskrit)    | the area of the Cōḷa political control centring on the Kaveri River in what is now Tamil Nadu   |
| Cybele                     | Great Mother of the Gods ( <i>Magna Mater</i> in Latin). Ancient Anatolian and Greco-Roman deity, known by a variety of names; the name Cybele or Cybebe, predominates in Greek and Roman literature from the 5 <sup>th</sup> century BCE onwards. She had a self-castrated eunuch mendicant priesthood known as the <i>galli</i> . |
| Dakṣa                      | The personification of the power of Vedic sacrifice, the son of Brahmā, the father of Satī, and the father-in-law of Śiva. He is one of the Prajāpatīs or creator-gods. He is usually depicted with the head of a ram.  |
| <i>Dakṣina-Citra</i>       | a now lost treatise on painting written by Pallava Mahēndravarmān I in the 7 <sup>th</sup> century CE   |
| <i>dakṣinā</i> (Sanskrit)  | the honoraria given to brāhmins for the performance of rituals and sacrifice  |
| <i>ḍamaru</i> (Sanskrit)   | an hour-glass-shaped drum associated with Śiva  |
| <i>dāna</i> (Sanskrit)     | gift, offering; the practice of generosity  |
| <i>daṇḍa</i> (Sanskrit)    | 'the rod, the staff'; to rule by the <i>daṇḍa</i> is to rule by force   |
| Daṇḍin                     | A 6 <sup>th</sup> –7 <sup>th</sup> -century CE Pallava Sanskrit dramatist. He wrote the <i>Daśa Kumāra Caritam</i> ( <i>A Tale of Ten Princes</i> ) and also a handbook of classical Sanskrit poetry. He lived in Kanchipuram, the capital of the Pallava kingdom.  |
| <i>darbha</i> (Sanskrit)   | Grass used for purification rites and as cushioning for meditation seats. It is mentioned in ancient Indian texts and is associated with both Hinduism and Buddhism.  |
| <i>darśana</i> (Sanskrit)  | the reciprocal seeing of devotee and deity  |
| Daśa Mahāvidyās (Sanskrit) | Ten Great Transcendent Wisdoms; Tantric Hindu goddesses who are manifestation of Śaiva <i>śaktis</i>  |

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| <i>dehatyāga</i> (Sanskrit)        | ‘body-abandonment’; with the implication of a spiritual abandonment of the corporeal mass  |
| <i>devakoṣṭha</i> (Sanskrit)       | an architectural niche for the display of sculpture on a temple  |
| <i>Devī-Māhātmya</i> (Sanskrit)    | ‘Glory to the Goddess’; a text dedicated to the Hindu Goddess, it is part of the <i>Mārkaṇḍeya Purāṇa</i> . The <i>Devī-Māhātmya</i> is dedicated to the Mahādevī, especially Durgā. It portrays the Goddess as One, whether benign or fierce. Composed ca. 5 <sup>th</sup> or 6 <sup>th</sup> century CE.   |
| Devī (Sanskrit)                    | the Goddess  |
| dharma (Sanskrit)                  | ‘law, justice, usage, practice, religion, righteousness’   |
| <i>digambara</i> (Sanskrit)        | ‘Sky-clad’; to be naked. Many Hindu <i>sādhus</i> take a vow to go without clothing. The term is also used to designate one of the two main sects of Jainism in which monks eschew clothing.   |
| Dionysus                           | The Greek god of wine, intoxication and ritualised ecstasy. His rituals liberate all that is chaotic and transgressive. He rules the border between the civilised and the unknown. He acts as a communicant between the living and the dead and is an early type of the Dying-Returning God.   |
| Doctrine of the Transubstantiation | An ancient Christian belief that through the consecration of the Mass, the blood and flesh of Christ are physically present in the Eucharist. The term ‘transubstantiation’ was first proposed by Hildebert de Lavardin, in the 11 <sup>th</sup> century CE. The council of Trent in 1551 officially approved the term and the doctrine. The belief came under much criticism during the Protestant Reformation; it is still accepted in the Roman Catholic and Orthodox churches. |
| <i>Drāviḍa</i> (Sanskrit)          | southern, often used to refer to architectural style   |

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| <i>durbhikṣa</i> (Sanskrit)    | a great famine when obtaining food by the proper method is impossible  |
| Durgā Vindhyavāsānī (Sanskrit) | A mixed form of Durgā, Kālī and tribal goddesses. She is a form of the Goddess associated with wild, liminal behaviour. The Vindhya Mountains were the ancient markers between Sanskritic and non-Sanskritic culture. She was worshipped by the Ṭhags, who garroted their victims in her honour. |
| Durgā (Sanskrit)               | ‘Invincible’; an important form of the Hindu Mahādevī, or Great Goddess. Many goddesses are believed to be aspects of Durgā.   |
| <i>dvibhaṅga</i> (Sanskrit)    | ‘double bend’; hip-shot posture  |
| Eiyiṇār (Tamil)                | also spelled Ayyanār, Aiyānār, Iyeṇār. Ancient Tamil warrior class; also a Tamil village god, associated with the warrior community  |
| Ekanta Ramayya                 | a 12 <sup>th</sup> -century Vīraśaiva saint who beheaded himself in a test of faith against Jain adherents   |
| Elysian fields                 | also Elysium; the ancient Greek conception of the final resting place for the souls of the heroic and the virtuous   |
| Erectheus                      | A legendary king of Athens. The name of a tragic play by Euripides.  |
| Eucharist                      | The consecrated bread and wine of the Christian ritual; believed to be the actual transubstantiated flesh and blood of Christ by Roman Catholics and the Eastern Church, and to be a metaphoric remembrance by Protestants.  |
| Euripides                      | Ca. 480–403 BCE. A Greek tragedian playwright. Of his more than 90 plays, only 18 have survived.   |
| five Ks                        | The five <i>kakkars</i> , or articles of faith, worn by Sikhs. These include <i>kachera</i> , a specific style of cotton undergarment; <i>kara</i> , a metal bracelet; <i>kirpan</i> , a strapped, curved sword; <i>kangha</i> , a wooden comb; and <i>kesh</i> , uncut hair.                    |



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| Friar Odoric of Pordenone   | 1286–1331 CE. An Italian late-medieval traveller who visited Persia, Central Asia, China, Tibet, and western India between 1321–22 CE and kept extensive journals of his experiences.  |
| Friar Jordanus Catalani     | 1302–? CE. A French traveller to India in 1331–32 CE. He recorded his experiences in Latin.  |
| <i>gaṇas</i> (Sanskrit)     | ‘multitude, troop’; the attendants of Śiva and the Goddess   |
| <i>gandharva</i> (Sanskrit) | in Hinduism and Buddhism, celestial beings who create music for the gods   |
| Gaṇeśa (Sanskrit)           | The Lord of Beginnings, the elephant-headed god, the son of the goddess Pārvatī. Also known as Gaṇapati, Ekadanta, Vigneśvara, Avighna, Vināyaka, and many other names.  |
| Gaṇeśa Caturthī (Sanskrit)  | The Hindu festival celebrating the birthday of Lord Gaṇeśa. Celebrated in the sixth Hindu month of Bhādrapada, usually falling sometime between 19 August and 20 September.  |
| Gaṅgā (Sanskrit)            | the sacred River Ganges, personified as a goddess  |
| Gautama                     | Ca. 563–483 BCE. ‘The One who has Gained Knowledge’; Siddhārtha Gautama was the given name of the Buddha (‘Enlightened One’). Gautama is the founder and primary figure of Buddhism. He was born in Lumbini (in present-day Nepal) and lived and taught in Magadha (present-day West Bengal and Bihar as well as parts of Orissa and Uttar Pradesh). |
| <i>ghāt</i> (Sanskrit)      | a wharf, quay, landing, bathing spot by a river or lake, bank, slope, mountain pass, or stepped hill formation   |
| <i>ghee</i>                 | clarified butter made out of cow’s milk  |
| Ghiyās-ud-Din Tughluq       | 1320–25 CE, also known as Ghazi Malik, was the founder and first ruler of the Muslim Tughluq Dynasty. He was the founder of the third city of Delhi, Tughluqabad.  |

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| Gilead            | a mountainous region east of the Jordan River  |
| Gileadite         | a person of the Israelite tribe descended from Manasseh, an inhabitant of ancient Gilead   |
| Gilgamesh         | The central character in the <i>Epic of Gilgamesh</i> . In Mesopotamian mythology, Gilgamesh was semi-divine and the son of the goddess Ninsun. It is generally accepted that Gilgamesh was an historical Sumerian king, who reigned ca. 2500 BCE.   |
| godāna (Sanskrit) | 'Gifting a cow'; a ceremony when a young man's beard is first shaved, usually at around the age of 16. Also called <i>keṣānta</i> .  |
| Golgotha          | the hilltop site in Jerusalem where Jesus was crucified  |
| gopīs             | The cow-herding girls of Vrindavan. They were all in love with the Hindu god Kṛṣṇa.  |
| gorgon            | In Greek mythology, there were three gorgon sisters: Medusa, Stheno, and Euryale. They had snakes in place of hair and could turn men to stone. Medusa was the only mortal of the three gorgons.   |
| Grantha (Tamil)   | 'Knot'; an ancient abugida script used to write Sanskrit, employed in Tamil Nadu and other areas of South and Southeast Asia from the 6 <sup>th</sup> to late 19 <sup>th</sup> centuries CE. It evolved from ancient Brahmi script. Modern Tamil, as well as Thai, Mon, Lao, Khmer, Sinhalese, and Javanese scripts are derived from Grantha. The Pallavas used an archaic and especially ornamental form of Grantha in their inscriptions. The Cōḷas also used a later special inscriptional form of Grantha. |
| grhya (Sanskrit)  | the <i>Grhya Sūtras</i> or <i>Śāstras</i> are late Vedic (ca. 500 BCE) Sanskrit household maxims, designating rules for domestic life such as fertility ceremonies, birth, name ceremonies, death, and marriage  |

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| <i>guṇas</i> (Sanskrit)       | detailed in Sāṃkhya philosophy, <i>guṇas</i> are aspects of creation: <i>sattva</i> (purity), <i>rajas</i> (energy), <i>tamas</i> (decay)  |
| Gupta (Sanskrit)              | A north Indian dynasty, ruling from the 4 <sup>th</sup> to the 6 <sup>th</sup> centuries CE. Their name is often equated with the ‘Golden Age’ of ancient India. They were patrons of art, architecture, drama, and poetry. Classical Sanskrit was adopted in their courts.  |
| Guru Nanak                    | 1469–1539 CE. The founder and First Guru of Sikhism.   |
| <i>hajj</i> (Arabic)          | the pilgrimage to Mecca, Saudi Arabia enjoined upon all Muslims at least once in a lifetime, as one of the Five Pillars of Islam   |
| Hammīr                        | 1282–1301 CE. A Chauhan Rajput king, ruling from Ranthambhore. He suffered military defeat at the hands of Alā-ud-din Khalji, but died by beheading himself, rather than accept the humiliation of conquest. Also spelled Hamīr.   |
| Hārītī (Sanskrit)             | The Buddhist goddess of smallpox, childbirth, parenthood, and children. The mother of 500 children; the consort of either Pāṇcika, the general of the Yakṣa army or Kubera, the deity of wealth. She is associated with other Iranian, Central Asian and Greek goddesses. She was probably introduced into Buddhism from the Bactrian tradition. |
| <i>Harṣacarita</i> (Sanskrit) | ‘The Deeds of Harṣa’; the 7 <sup>th</sup> -century CE ornately poetic history of the reign of King Harṣavardhana by Bāṇabhaṭṭa.  |
| Hathor                        | In ancient Egyptian religion, goddess of the sky, of women, and of fertility and love. She was the Mistress of the West, welcoming the dead into the next life. She is often depicted as a cow goddess, with the setting sun positioned between her horns.   |
| Hector (Greek)                | A Trojan hero of the <i>Iliad</i> . The son of King Priam and Queen Hecuba. The killer of  |

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|                | Patroclus and the enemy of Achilles; eventually killed by Achilles in revenge for the death of his companion Patroclus.  |
| Hemādri        | The prime minister from 1259 to 74 CE to King Mahādeva and King Rāmacandra of the Seuna Yādava dynasty of Devagiri in southwestern India. He was a diplomat, scholar and poet.   |
| Herod          | 20 BCE–ca. 40 CE, Also called Herod Antipas. The ruler of Galilee and Transjordan. In the Gospels of Mark and Matthew, Herod is forced to imprison and execute John the Baptist after his stepdaughter Salome, prompted by her mother and Herod's wife, Herodias, demands John the Baptist's head in promise as a reward for dancing for Herod and his guests. |
| Herodias       | Ca. 15 BCE–39 CE. A Jewish princess, mother of Salome and wife of Herod Antipas. In the Gospels of Mark and Matthew, Herodias played a major role in the execution of John the Baptist by prompting her daughter, Salome, to demand John the Baptist's head as a reward for dancing for Herod and his guests.  |
| <i>hijrā</i>   | a self-castrated eunuch or hermaphrodite, devotee of the goddess Bahucharā   |
| Hinom (Hebrew) | The Valley of Hinom or Gehenna is on the southwestern side of the old city of Jerusalem. It was believed this was the place where children were sacrificed to the god Moloch; hence to Jews, Christians and Muslims, it is a place accursed. King Ahaz of Judah sacrificed his sons in the valley of Hinom according to 2 Chron. 28:3.                         |
| Holofernes     | He was the villain of the deuterocanonical Book of Judith. He was a general to King Nebuchadnezzar (ca. 605–562 BCE, king of the neo-Babylonian empire), who ordered him   |

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|   | to take revenge on any rebels who did not support the king in his resistance against Cheleud and the king of Media. Holofernes was charmed by the widow Judith ('The Jewess'), who then beheaded him while he was drunk. He is also referred to in Geoffrey Chaucer's <i>The Monk's Tale</i> . His beheading was the subject of many European paintings. |
| Hoysaḷa                                   | 1026–1343 CE. A south Indian Hindu dynasty that ruled an area approximating modern Karnataka. The Hoysaḷas were distinguished for their elaborate and distinctive sculpture and temple architecture.   |
| Hsuan Tsang (Chinese; Xuanzang)           | Sometimes transliterated as Hiuen Tsiang in 19 <sup>th</sup> -century CE texts. 602–664 CE. Chinese Buddhist monk, pilgrim, scholar, linguist, and translator. He spent 17 years travelling in Central Asia and India.   |
| I Ching or I-tsing (Chinese; Yijing)      | 635–713 CE. A Chinese Buddhist monk, pilgrim, scholar, and translator. He studied at Nalanda for 11 years.   |
| Ibn Baṭṭūṭa                               | A Muslim Moroccan explorer. He was in India from 1332 to 1345 CE, left for China and then returned to Morocco via India, where he survived the first outbreak of the Black Death. He kept extensive and accurate diaries of his journeys.  |
| Id-ul-Zuha, Id-ul-Adha, Bakr Eid (Arabic) | Id-ul-Zuha is the Muslim holiday honouring Ibrahim's (Abraham's) willingness to sacrifice his son Ishmael in submission to the will of God. It takes place at the end of the <i>hajj</i> .   |
| Iḍā (Sanskrit)                            | The food and drink of the Vedic sacrifice rites. The daughter of Manu who personifies the dairy food saved by Manu after the Primordial Flood. She is often depicted as a cow.   |
| Idomeneus                                 | In Greek mythology Idomeneus was one of the soldiers to enter Troy in the Trojan horse. He was one of Helen's suitors and was an advisor to Agamemnon.   |

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| Indra (Sanskrit)                            | The Vedic king of the gods, Lord of the Storms. He carries the <i>vajra</i> or divine thunderbolt. He is the tutelary god of the Indo-Aryans.  |
| Indus Valley/Harappā Civilisation           | Ca. 2500–1750 BCE. An area covering approximately the size of Western Europe, in what is now Pakistan and western India.   |
| Iphigenia (Greek)                           | The daughter of Agamemnon and Hecuba. Sacrificed to the Goddess Artemis, so that the Greek ships could sail with the wind.   |
| Isaac                                       | The son of Abraham and Sarah. Given to them by God after many years of childlessness. Sarah was 90 when she gave birth to Isaac. When Isaac was a young man, God demanded that Abraham sacrifice Isaac, but a ram was miraculously substituted at the last moment, thus sparing Isaac's life.  |
| Jagannātha (Sanskrit)                       | 'Lord of the World'; an epithet of Kṛṣṇa. Worshipped in Puri, Orissa at the Jagannātha Temple.   |
| <i>jalapraveśa</i> (Sanskrit)               | self-sacrifice by drowning   |
| Jamadagni                                   | A Vedic sage who became the subject of Purāṇic legend. The father of Parśurāma and the husband of Reṇukā.  |
| <i>Jātaka</i>                               | A story of the Buddha's previous birth. There are hundreds of stories in different Buddhist compilations.  |
| <i>Jātakamālā</i> (Sanskrit)                | <i>The Garland of Jātakas</i> . Popular Buddhist stories of Gautama Buddha's previous births, both animal and human. This most famous collection of Buddhist stories appears to have been composed around the 3 <sup>rd</sup> to 4 <sup>th</sup> centuries CE by Ārya Śūra. There are 34 stories in the collection, which focus on the virtues of generosity, kindness, loyalty, and patience. |
| <i>jaṭāmukūṭa</i><br><i>jauhar</i> (Rajput) | the high-piled, matted hair of the god Śiva<br>mass self-immolation by women, children and retainers of men killed in battle to pre-empt dishonour at the hands of the enemy   |

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| Jephthah          | He successfully led the Isarelites in battle against the Ammonites. Jephthah had made a vow that he would sacrifice to Jehovah whomever he met upon his victorious return from battle. He was met by his daughter and he sacrificed her as a burnt offering (Judges 11:31).  |
| jihad             | An Islamic term meaning 'struggle or striving'; the term is open to much debate. It has been interpreted as metaphorical, spiritual, social, military, and/or physical struggle. Modernists tend to interpret jihad as an interior striving for God; more traditional interpretations see it as a military struggle against the enemies of Islam.  |
| John the Baptist  | Ca. 7–5 BCE–29 BCE. A Jewish prophet of priestly origin who preached the imminence of God's Final Judgment, and baptised those who repented in self-preparation for it. He is revered in the Christian Church as the forerunner of Jesus Christ. John was imprisoned and beheaded by Herod after denouncing Herod's marriage to Herodias, the divorced wife of his half brother, as illegal by Jewish law. |
| Josiah            | Ca. 648–609 BCE. A king of Judah of the House of David. He was a religious reformer who brought exclusive worship back to Yahweh and rejected the worship of Ba'al.  |
| Judith            | In the deuterocanonical Book of Judith, Judith was the widow who saved her city of Bethulia by using her charm to enter the tent of the Assyrian general Holofernes, who was planning to attack the city. She beheaded him while he was in a drunken sleep.  |
| Julian of Norwich | Ca. 1342–1416 CE. A celebrated English anchoress and mystic. After having a series of visions of Christ's suffering Julian wrote <i>Revelations of Divine Love</i> , one of the most remarkable documents of medieval religious experience.  |

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| Jyeṣṭhā (Sanskrit)              | ‘Eldest’; the south Indian goddess of misfortune, decay and old age. She is associated with illness, poverty and ugliness. She is the antithesis of Lakṣmī and is associated with Śītalā, the goddess of smallpox.  |
| Kākatīya (Telugu)               | 1083–1323 CE. A south Indian Hindu dynasty, its capital was located in Orugallu (modern Warangal). The dynasty ruled most of what is now modern Andhra Pradesh. It was conquered by the Delhi Sultanate during the reign of Ghiyath al-Din Tughluq.                     |
| Kāla Bhairava (Sanskrit)        | the form of Śiva in his terrifying personification of annihilation and death  |
| Kalacuri (Sanskrit)             | Three Hindu dynasties: Early Kalacuris, Northern Kalacuris and Southern Kalacuris, which encompassed areas of present-day Orissa, West Bengal, Madhya Pradesh as well as the Deccan Plateau. Prominent from the 10 <sup>th</sup> through 12 <sup>th</sup> centuries CE. |
| Kālamukha (Sanskrit)            | ‘face ( <i>mukha</i> ) of the God of Death ( <i>Kāla</i> )’; refers to Śiva and also a Tantric Śaiva sect of the same name  |
| <i>kalavēlvi</i> (Tamil)        | a post-battle sacrifice when the heads of the slain were boiled and offered to the war goddess Koṭṭavai   |
| Kālī (Sanskrit)                 | ‘The Black One’; a major Hindu goddess, the <i>ugra</i> , or angry form of Mahādevī, the Great Goddess  |
| Kālidāsa                        | Ca. 4 <sup>th</sup> –5 <sup>th</sup> centuries CE. A Sanskrit poet and dramatist. His poetry is celebrated for its use of similes and rich imagery.   |
| <i>Kālikā Purāṇa</i> (Sanskrit) | A 10 <sup>th</sup> –14 <sup>th</sup> -century CE Tantric text, outlining the worship of the goddess Kālī. It has approximately 9,000 stanzas. It is considered one of the 18 <i>upapurāṇas</i> .  |
| Kāma (Sanskrit)                 | The god of love and sexuality. A son of Kṛṣṇa.  |
| Kāmākhyā                        | ‘Goddess of Desire’; a Tantric Hindu goddess worshipped in Assam at the Kāmarūpa  |



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|  | <i>tīrtha</i> , the spot where the goddess Satī's <i>yonī</i> fell from her incinerated body. <i>Kāmākhyā</i> is related to the goddess <i>Kālī</i> . She is mentioned in the <i>Kālikā Purāṇa</i> as the most important Tantric goddess.   |
| Kāmarūpa Tīrtha                        | the location of the <i>Kāmākhyā</i> Temple in Assam   |
| <i>kamikaze</i> (Japanese)             | 'divine wind'; the name given to the socially sanctioned ritual suicide performed by Japanese air force pilots who crashed their planes into Allied war ships in World War II   |
| Kaṇṇaki                                | the heroine of the Tamil epic poem, the <i>Cilappatikāram</i>   |
| <i>kapāla</i> (Sanskrit)               | skull, cranium  |
| Kapālamocana (Sanskrit)                | 'Where the Skull Fell'; where <i>Brahmā</i> 's skull dropped from <i>Śiva</i> 's palm   |
| Kāpālīka (Sanskrit)                    | 'Skull Carrier'; a sect, or adherent of the Tantric Hindu sect, of renunciants who make vows to follow the path of <i>Śiva Bhairava</i>   |
| <i>kāraṇa śarīra</i> (Sanskrit)        | in Buddhism, the causal body  |
| Kārttikeya                             | The son of <i>Śiva</i> , the god of war. Widely worshipped in south India. Also known as <i>Skanda</i> , <i>Murugan</i> and by other names.   |
| <i>Kathāsaritasāgara</i><br>(Sanskrit) | <i>The Ocean of Stories</i> . An 11 <sup>th</sup> -century CE collection of stories, legends and fairy tales collected by the Kashmiri brāhman, <i>Somadeva</i> . It is composed of 18 books and 124 chapters.  |
| Katholikon                             | a major monastery, or diocese in the Eastern Orthodox Church  |
| Kauṭilya                               | Ca. 350–283 BCE. Was also known as <i>Cāṇakhya</i> and <i>Viṣṇugupta</i> ; he is believed to have authored the first major Indian text on statecraft, the <i>Arthaśāstra</i> . Allegedly, <i>Kauṭilya</i> was friend and prime minister to <i>Candragupta Maurya</i> , although there are references within the <i>Arthaśāstra</i> that would indicate the book may be later than the 4 <sup>th</sup> century BCE. The ferocious ruthlessness of the book has often led to its comparison |

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|                                 | with Machiavelli's much later cynical commentary on statecraft, <i>The Prince</i> .  |
| <i>Khālsā</i>                   | 'sovereign, free, pure' is the name used by the community of Sikhs for those who have been initiated into Sikh teachings in the <i>Amrit</i> ceremony  |
| <i>khaṭvāṅga</i> (Sanskrit)     | a staff with a pierced skull as finial, carried by Śiva Bhairava   |
| <i>kirīṭa mukuṭa</i> (Sanskrit) | the high, cylindrical crown of Viṣṇu   |
| Koṇṇavai (Tamil)                | A south Indian war goddess integrated into Sanskrit religion. She is often depicted in a composite form with both her own iconographic attributes and Durgā's attributes. Worshipped in the Pallava and Cōḷa periods.            |
| <i>krodha</i> (Sanskrit)        | 'fury or rage'; Buddhist term often applied to wrathful guardian deities in Tantric Buddhism   |
| Kṛṣṇa Deva Rāya                 | emperor of the Vijayanagara Empire; reigned 1509–29 CE   |
| Kṛṣṇa (Sanskrit)                | 'Black or Dark Blue'; the eighth avatar of Viṣṇu. In some sects of Hindu Vaiṣṇava religion, Kṛṣṇa is considered the supreme godhead.   |
| Kṣātrapa                        | Śaka rulers from western India (35–405 CE), also known as the Western Satraps, located in what is now modern Gujarat. Also called Kṣaharātas.  |
| <i>kṣatriya</i> (Sanskrit)      | the second of the four <i>varṇas</i> , or castes. The princely, warrior or ruling caste of the Vedic system.   |
| <i>kuśa</i> (Sanskrit)          | <i>Desmostachya bipinnata</i> ; a type of long-stemmed grass used in Vedic sacrifice. In later religion, <i>kuśa</i> grass is described as the perfect material for a meditation seat.   |
| Kuṣāṇa (Sanskrit)               | The Kuṣāṇa Dynasty flourished in India from the 1 <sup>st</sup> to 4 <sup>th</sup> centuries CE. It extended from the Hindu Kush to central India and from Afghanistan to the Tarim Basin. The Kuṣāṇa were of Tocharian or Indo- |

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|                          | European origin from western China and Central Asia. The Chinese referred to them as <i>Guishuang</i> , part of the Yuehzi confederation, and drove them west out of China. The Kuṣāṇa were supportive of Buddhism, Śaivism and Zoroastrianism, as well as various Hellenistic and even Egyptian religious elements. |
| <i>laḍḍu</i> (Sanskrit)  | a sweet enjoyed by Gaṇeśa, made of gram flour, sugar and ghee  |
| Lajjā Gaurī (Sanskrit)   | ‘Shameless’; a goddess depicted without a head, just a lotus blossom, her legs spread apart in a birth-giving posture, and her hands holding lotus flowers. She is the embodiment of fertility.  |
| Lakṣmaṇa (Sanskrit)      | ‘Endowed with Auspicious Marks’; the younger brother of Rāma   |
| Lakuliśa (Sanskrit)      | ‘Lord with a Mace’; Lakuliśa was a Śaiva reformer and proponent of the Pāśupata Śaiva sect. His adherents believe that Lakuliśa was the 28 <sup>th</sup> incarnation of Śiva. He is usually depicted nude and ithyphallic.   |
| <i>līlā</i> (Sanskrit)   | ‘sport, play’; it can also mean divine illusion  |
| Lilith                   | in Jewish folklore, Adam’s first wife who became a threat to their children after refusing to become subservient to her husband  |
| <i>liṅga</i> (Sanskrit)  | the phallic symbol of Śiva   |
| <i>liṅgam</i> (Sanskrit) | A ‘sign’; the phallic symbol or ‘sign’ of Śiva. The <i>liṅgam</i> is often a plain, abstracted pillar shape and sometimes graphic and anatomically realistic. It is sometimes set into the <i>yoni</i> . Together the <i>liṅgam</i> and the <i>yoni</i> symbolise the unity within the duality of god and goddess.   |
| Liṅgāyat (Sanskrit)      | ‘Bearers of the Liṅga’, as they always wear a small Śiva <i>liṅga</i> , they are also called Vīraśaivas. A south Indian reformist Śaiva sect founded by the saint Basava.  |

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|                                      | Monotheistic worship of Śiva is paramount to the sect. Supremacy of the brāhmins is not recognised. They had a combative relationship with Jainism, although influenced by Jain doctrines. Like Jains, they practice <i>ahiṃsā</i> and vegetarianism.  |
| Macha                                | the Celtic goddess associated with horses, war and sovereignty   |
| Madonna                              | a title of the Virgin Mary used to denote representations of Mary with the infant Jesus  |
| maenads                              | In Greek mythology, maenads were the followers of Dionysus, the god of wine, ecstasy and intoxication. They were wild and dangerous if their god was not acknowledged. If angered, they could create havoc and tear apart men and children. Also called bassarids or bacchae.  |
| <i>Mahā Parinibbāna Sutta</i> (Pāli) | It is <i>sutta</i> 16 within the <i>Dīgha Nikāya</i> of the Theravada Buddhist tradition. The longest <i>sutta</i> of the Pali canon, it describes the end of the Buddha's life, his death and the events following. The Pali version is the oldest of the many versions of the <i>Sutra of the Great Final Release</i> . The later <i>Mahāparinirvāṇa Sūtra</i> , which covers the same events, is more elaborate and mythical in tone and description.         |
| <i>mahābali</i> (Sanskrit)           | sacrifice of the mythical animal, the <i>śarabha</i>   |
| <i>Mahābhārata</i> (Sanskrit)        | <i>The Great Tale of the Bhārata Dynasty</i> , is an epic poem of 200,000 verses. The narrative focuses on the Kurukshetra War, but is also famous for its philosophical and devotional content in the section called the <i>Bhagavad Gītā</i> . Traditionally ascribed to Vyasa, the <i>Mahābhārata</i> is more likely a compilation of material gathered over many centuries between 400 BCE–500 CE, although the story origins may be dated as early 900 BCE. |
| Mahādeva (Sanskrit)                  | 'The Great Lord'; an epithet of Śiva   |

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| Mahādevī (Sanskrit)             | 'The Great Goddess'; the supreme, transcendent form of the Hindu Goddess, encompassing all other forms of the goddess  |
| Mahālakṣmī (Sanskrit)           | Great Lakṣmī; the Hindu goddess of wealth, prosperity, fertility, and good fortune. She is the consort of Viṣṇu and takes appropriate incarnations to match his avatars.   |
| Mahāvīra (Sanskrit)             | 'The Great Man'; the name of the clay sacrifice pot used for heated milk in Vedic sacrifice. Also, the last of the 24 <i>tīrthaṅkaras</i> , or Jain saints, and a reformer of the Jain monastic community. He taught a doctrine of austerity and advocated non-violence, vegetarianism and the acceptance of the <i>mahāvratas</i> , or the five 'great vows' of renunciation. He appears to have been a younger contemporary of the Buddha Gautama. |
| <i>Mahāvrata</i> (Sanskrit)     | 'The Great Vow'  |
| Mahāyogin (Sanskrit)            | 'The Great Yogi'; an epithet of Śiva as the Great Renunciant   |
| Mahéndravarman I                | Pallava king, ca. 600–630 CE. The son and successor of King Simhaviṣṇu. He was a patron of architecture, painting, music, drama, and literature. He is credited as the patron of many of the excavations at Mamallapuram.  |
| Maheśvara (Sanskrit)            | 'The Great Lord'; an epithet of Śiva, as the supreme godhead   |
| Mahiṣa (Sanskrit)               | 'Buffalo'; a demon who challenged the gods and was eventually vanquished by the Hindu goddess Durgā. He is associated with Yama, the god of death. He was a powerful demon, who could take many animal and human forms.  |
| Makha (Sanskrit)                | a demon mentioned in the <i>Ṛg Veda</i> , called an enemy of sacrifices  |
| <i>mālā</i> (Sanskrit)          | necklace, garland  |
| <i>Mālatīmādhava</i> (Sanskrit) | A Sanskrit romantic social play in 10 acts. It was composed by Bhavabhūti in the early 8 <sup>th</sup> century CE.   |

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| Manasseh                      | Ca. 709–643 BCE. Manasseh was a king of Judah. He reversed the religious reforms made by his father Hezekiah by reinstating polytheistic worship in the Temple of Jerusalem.  |
| <i>maṇḍala</i> (Sanskrit)     | A circular diagram used in both Hinduism and Buddhism for meditation. <i>Maṇḍala</i> may also refer to political formations or areas of empire in traditional South and Southeast Asia.   |
| <i>maṇḍapa</i> (Sanskrit)     | a hall or anterior porch in a temple  |
| <i>Maṇicūḍāvadāna</i>         | A 7 <sup>th</sup> -century CE Buddhist play describing forms of self-offering by King Maṇicūḍā, ‘Jewel Crest’. Attributed to the poet and dramatist Candragomin. The <i>Maṇicūḍāvadāna</i> is part of the Buddhist <i>Avadāna</i> literature, which usually describe acts of heroic self-sacrifice by monks and nuns in their previous lives. This story tells the heroic flesh offering of the bodhisattva (the Buddha) in his previous life as King Maṇicūḍā.   |
| mantra (Sanskrit)             | A vibration, sound, syllable, or phrase used in Vedic religion and adopted in Hinduism, Buddhism, Jainism, and Sikhism. Mantras were especially important in Tantric traditions.  |
| <i>Manu Smṛti</i> (Sanskrit)  | The law code of Manu; a Sanskrit text setting out the codes of behaviour in ancient India. Dates differ from ca. 600 BCE to 300 CE. Most scholars fixing it between 100 to 300 CE due to inter-textual references to Yavanas (Greeks), Śakas (Scythians) and Pahlavas (Persians). It gives divine sanction to the rules of caste and the superior place of the brāhman. It outlines good and evil, sins, the rules of marriage, inheritance, death, occupation, sacrifices, dietary restrictions, the place of women, debts, legal evidence, etc. |
| Manu Vaivasvata<br>(Sanskrit) | the Hindu Noah; he was saved from a great flood by Matsya, the fish avatar of Viṣṇu   |

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| Māra (Sanskrit)                          | ‘Killing, Death, Destroyer, Tempter’; in Buddhism, Māra was the tempter of Gautama, and who challenged the Buddha’s right to enlightenment   |
| Maravar (Tamil)                          | warrior  |
| Māriyammai (Tamil)                       | A mother goddess closely associated with the north Indian goddesses Parvatī and Durgā, but especially Śītālā, the goddess of smallpox. She brings children, rain and skin diseases.  |
| Mary Magdalene                           | The companion of Jesus. Traditionally she is shown with long hair because she washed Jesus’ feet and then dried them with her long hair.   |
| <i>Maryādā Puruṣottama</i><br>(Sanskrit) | an exemplar of a moral man, the best of men  |
| <i>maṭha</i> (Sanskrit)                  | a Hindu monastery  |
| Matsya (Sanskrit)                        | the fish avatar of Viṣṇu, the second one or descent of the god   |
| <i>Mattavilāsa</i>                       | ‘The Farce of Drunken Sport’. A one-act Sanskrit play, allegedly written by the Pallava King Mahéndravarmān I in the 7 <sup>th</sup> century CE.   |
| māyā (Sanskrit)                          | delusion, false knowledge, the deceptive veil of creation, the result of ignorance   |
| Medusa                                   | In Greek mythology she was a monster with the head of a woman; instead of hair, her head sprouted venomous snakes. Anyone who looked at her directly would be turned to stone. She was beheaded by Perseus, who then used her head as a weapon.  |
| <i>meriah</i>                            | The purchased human sacrificial victim of the Khonds, a tribal group from western Orissa. The <i>meriah</i> sacrifice was intended to nourish the earth. The practice was eventually outlawed by the British in the 19 <sup>th</sup> century CE. |
| <i>miditala</i> (Telugu)                 | self-immolation  |
| Mirābāi                                  | A Rajput princess and Hindu mystic and poet whose lyrical songs of devotion to the   |

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|                             | god Kṛṣṇa are widely popular in northern India. She belonged to the tradition of <i>bhakti</i> poets in mediaeval India who expressed their love for god through the analogy of human relationships — a mother's love for her child, a friend for a friend, and woman for her beloved, etc. The popularity and charm of her lyrics lie in her use of everyday images, and in the sweetness and directness of her emotional expression. |
| Mohenjo-daro                | A city type-site of the Indus Valley Civilisation, situated in Sindh, Pakistan. It was occupied from ca. 2600 to 1900 BCE.   |
| Mohinī (Sanskrit)           | a female form of the god Viṣṇu; she is the only female avatar of Viṣṇu   |
| mokṣa (Sanskrit)            | liberation from the cycle of rebirth   |
| Moloch                      | An ancient Ammonite god, worshipped in north Africa in the Punic city of Carthage and in the Levant by Canaanites and periodically by the Israelites in the valley of Gehenna outside of Jerusalem. Moloch accepted the human sacrifice of children (Leviticus 18:21). The worship was condemned in Israel and eliminated by King Josiah (2 Kings 23:10).  |
| <i>memento mori</i>         | a Latin phrase that translates to: 'remember mortality'; it refers to a genre of art works that often features skulls, skeletons, decomposed bodies, and other images of death to remind viewers of their mortality  |
| <i>mudrā</i> (Sanskrit)     | a symbolic hand gesture, <i>mudrās</i> have meaning in Indian dance, sculpture, painting, and religious practice   |
| Muktakeśinī (Sanskrit)      | dishevelled hair, an epithet of Kālī   |
| Muṇḍa (Sanskrit)            | a demon killed by Cāmuṇḍā  |
| <i>muṇḍamālā</i> (Sanskrit) | a garland of severed heads; an attribute of the goddess Kālī   |
| <i>mūrti</i> (Sanskrit)     | a religious image or icon  |
| <i>nāḍi</i> (Sanskrit)      | 'River'; in Yogic theory <i>nāḍis</i> are the nerve channels of the body along which the subtle energies flow. They connect the spiritual energy points of the body.   |



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| nāgas (Sanskrit)                | Semi-divine snake beings who guard the riches of the earth. Their king is Vasuki. The nāgas were highly skilled in arts and crafts especially medicine and painting. They were the inventors of the Devanāgarī script, used for Sanskrit and modern Hindi. Nāga also refers to an Asiatic group of people of Mongolian or north-western Indian origin. In the <i>Ṛg Veda</i> they were serpent worshipping non-Aryan people who were vanquished by Indra. In historical times Nāga people were described as handsome, refined and cultured. Nāga queens were sought for the important dynasties. |
| Nandī (Sanskrit)                | the bull vehicle of Śiva   |
| Nṛsiṃha (Sanskrit)              | the man-lion avatar of Viṣṇu, the fourth avatar; also Narasiṃha  |
| Naṭarāja (Sanskrit)             | ‘Lord of the Dance’; Śiva in his form as the creator and destroyer of the universe, depicted often in Cōla period bronze sculpture   |
| Navamī (Sanskrit)               | the ninth day of the Durgā Pūjā celebration  |
| Nāyaṇmār (Tamil)                | ‘Leader’; the collective title of a group of 63 Tamil Śaiva saints, active between the 6 <sup>th</sup> and 9 <sup>th</sup> centuries CE in south India. They were considered the embodiment of extreme devotionalism. Their sometimes dramatic hagiographies are recounted in Cekkilār’s <i>Periya Purāṇam</i> . Their Vaiṣṇava counterparts were the Āḷvārs.  |
| nigoda (Sanskrit)               | in Jainism, sub-microscopic life forms, existing without the chance of release by self-effort  |
| niḥpratīkāṛā rujā<br>(Sanskrit) | an incurable illness from which death is imminent  |
| Nirṛti (Sanskrit)               | the Vedic goddess of misery, death and decay   |
| nirvana (Sanskrit)              | ‘extinction’; awakening, enlightenment, the extinction of passions   |
| Orpheus                         | In Greek mythology, a musician, poet and prophet. He searched out his wife Eurydice  |

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|                              | in the underworld; by playing his lyre he softened the heart of Hades who agreed to release Eurydice from death if Orpheus promised not to look back as Eurydice followed him from the underworld. Orpheus broke his agreement with Hades and when he looked back at Eurydice before they both reached the upper world, she was lost to him forever. Orpheus was the founder of the Orphic mysteries. By playing his lyre Orpheus helped Jason and the Argonauts escape the song of the Sirens. |
| <i>pāliyā</i>                | a hero stone  |
| Pallava                      | South Indian dynasty prominent between the 2 <sup>nd</sup> and 9 <sup>th</sup> centuries CE. Their capital was at Kanchipuram in present-day Tamil Nadu. They were celebrated for innovations in sculpture and architecture.  |
| <i>paḷlippaḍai</i> (Tamil)   | a Cōḷa-period temple constructed as a death memorial for royal persons  |
| <i>Pāñch Priya</i>           | 'The Five Beloveds'; the dear companions of Guru Nanak  |
| Pāṇḍavas                     | The five princely brothers of the Pāṇḍava clan. Their struggle with the Kauravas for the throne of Indraprasta is the basis of the epic poem, the <i>Mahābhārata</i> .  |
| Pāṇṭīyan (Pāṇḍya)<br>(Tamil) | A powerful royal dynasty in south India, or a member of the family. The Pāṇṭīyan rule waxed and waned between 3 <sup>rd</sup> century BCE and 13 <sup>th</sup> century CE. Its apogee was between the 13 <sup>th</sup> and 14 <sup>th</sup> centuries CE.   |
| Paraśurāma (Sanskrit)        | Rāma with an axe ( <i>paraśu</i> ). The son of Reṇukā and Jamadagni and the sixth avatar of Viṣṇu. He is also called Bhārgava Rāma.   |
| Parthenon                    | A temple dedicated to the Greek goddess Athena. It still stands, although partially ruined, on the Acropolis plateau in modern Athens. Constructed between 447–438 BCE.   |
| Pāśupata (Sanskrit)          | Relating to Śiva as Lord of the Animals. A Śaiva sect that worships Śiva as the supreme   |

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|                                 | godhead. Souls are dependent upon him as cattle ( <i>paśu</i> ) are dependent when tied to a post.  |
| <i>pativrata</i> (Sanskrit)     | a wife who is utterly devoted to her husband; loyal, chaste and submissive  |
| Patroclus                       | a Greek hero of the <i>Iliad</i> ; he was the dear friend and companion of Achilles and was killed by Hector, the Trojan hero   |
| Pegasus                         | in Greek mythology Pegasus was the winged horse that emerged from the severed neck of the gorgon Medusa   |
| Perseus                         | In Greek mythology, Perseus was the hero who killed the gorgon Medusa. He rescued Andromeda from the sea monster sent by Poseidon in retribution for Queen Cassiopeia claiming that her daughter, Andromeda, was more beautiful than the Nereids, or sea nymphs, that accompany Poseidon. |
| Petronius                       | Also Gaius Petronius Arbiter; a Roman courtier who lived from ca. 27–66 CE during the reign of Nero. He was accused of treason and arrested. He did not wait for a sentence, and instead took his own life.   |
| Phrygia                         | in antiquity, a kingdom in the west-central part of Anatolia, in what is now modern-day Turkey, centred around the Sakarya River  |
| <i>pīṭha</i> (Sanskrit)         | A place of special significance to Śāktas. A place associated with the Great Goddess or a body part of the goddess Sati.  |
| <i>Pōṅgal</i> (Tamil)           | A thanksgiving or harvest festival celebrated in Tamil areas of south India, usually held in mid-January. It celebrates the end of winter and the beginning of the new year.  |
| Poseidon                        | the Greek god of the oceans and seas as well as the god of horses and earthquakes; one of the 12 Olympian deities   |
| <i>prabhāmaṇḍala</i> (Sanskrit) | a circle of light around an auspicious person; a halo   |
| <i>prabhāva</i> (Sanskrit)      | the glow around a holy or auspicious person   |