APPENDICES
A description of this type of temple is seen in Bhavisya, Agni and Garuda puranas. The temples are divided into five types according to the plan of construction. They are Vairaja, Puspaka, Kailasa, Malika or Malika and Trivistapa. Vairaja is rectangular in shape. The puspaka also more or less resembles the Vairaja in its structure. The Kailasa is circular and the Malika resembles the segments of a circle in its structure. The Trivispapa is octagonal. Again these five types are divided into nine sub-divisions making a total of 45 different types. Among them the nine sub-divisions of puspaka are - Valabhi, Grharaja, Satagrha, Mandira, Visala, Brahmamandira, Bhuvana, Prabhāva and Sibika Vesma.

As Grharaja is one of the sub-divisions of Puspaka, which is rectangular in shape, we can presume that Grharaja Saudha also is rectangular in its structure.
These five varieties of temples seemed to be common for all deities and as such any image can be installed in any temple of any structure.

Here we have to note that the names of the nine sub-divisions belonging to Puspaka differ in Agni and Garuda Puranams. According to Garuda Purana, they are (i) Badavi, (ii) Grharaja, (iii) Salagrha, (iv) Mandira, (v) Vimana, (vi) Brhma mandira, (vii) Varana, (viii) Uttamvad, and (ix) Sibika Vesma.
PERANI: This is one of the styles of desi dance which is considered equal to gambling. This dance is said to be favourite of Saiva. Bringeshwara is said to have been expert in this.¹

GONDLI: This is played by young women and girls analysing themselves in circles. This is akin to sanskrit kundalinrtya.

KOLATA: This is nothing but sanskrit dandalasaka. Girls play Kolata. This is an usual game in the houses.

KANDUKAKRIDA OR KANDUKANRTHA: This is played with balls. This is played with hands.²

JAKKINI AND CINDU: Cindu is considered a favourite of Siva. This is performed even today in the temple of Subrahmanyesvara of Payanimalai in South. They perform this dance with a yoke on their shoulders. So this is called Kavadicindu.

Ramayamantri in his Dasavatara Caritra describes the supurficial appearance of jakkini but not its technical features.
PARASIKA NARTANA: It is believed that this dance is akin to the mattali dance of Bharata.

HALLISAKA: This is another variety of mandalikara nrtya.

PUSPAGANDHIKANRTYA: Here beautiful girls exhibit physical feats.

Srinatha : Kāsi Khandamu IV. Ver.296

2. pancarincina letacannula payin bralambamul gralaga 
Kanci nupura Kankana krananamul garjimpa bata janul 
Kincinnyanca dudancita ksvamamuga gudincadar-judumi 
Canct Kancana Kanduka trayamulan savyapasa-vyambulam Kridabi ramamu
The seals and stone images that have been excavated at Indus Valley give us a glimpse of the religion they practiced at that time i.e., the pre-Aryan period. The Mother Goddess, the Phallus and a male God seated in a Yoga posture are the three important images that reveal their religious attitude. The image of the three faced God is identified as Siva. This God is surrounded by animals like elephant, tiger, etc. As such the three-faced figure is conceived as pasupati who is in the midst of pasus or animals. The Phallus indicates the practice of worshipping Phallus also. The Mother Goddess points out to the worship of the Sakti. In the light of this it is understood that Siva is the first God and Saivism is the first religion of the land.

In course of time the Rigvedic God Rudra was equated with Siva and later on Rudra, attained highest powers and all other Gods were afraid of him. Epithets like Sarva, Bhava, Sambhu, and Siva were given to him. This Rudra-Siva became the common God of Aryans.
Regarding the Phallus worship we come across for the first time Megasthanese statement (324-290 B.C. that Indians worship Phallus. Patanjali (2nd B.C) the Great Grammian in his Mahabhasya mentions Siva-Bhagavatas i.e., the worshippers of Siva and the images of Siva and Skanda (the Age of the Imperial Unity Ed. Mujumdar, p.456).

There are about five sects in Saivism, according to Vacaspasi Misra (in his Bhamati) the five sects are Saivas, Pāsupatas, Karunika-Siddhāntins, Kapalika-Siddhāntins and the Kapalikas.

According to all these sects, Mahesvara is the supreme-brahman, as well as the inner one. He is Siva or Mahadra. There is no other supreme being apart from him. He is the resort of all risis, deities, and Pitra. He is self effulgent and is without a beginning or an end. He is the lord of universe and all beings. All beings are pivoted in him. His powers surpass that of all other deities. The Atman or Soul of the beings is Siva. He is the only one capable of releasing the beings from Maya. So Siva should be worshipped
by those who aspire *Moksa*. By seventh century in addition to the Pasupatas, and Kapalikas, Kalamakhas also came into the scene. They smeared the body with ashes, eat food in a skull, keep a pot of wine. These are some of the common practices of the Kalamakhas.

In the 12th century Saivism gave rise to another branch called *Virasaivism*. This cult specially confined to Karnataka and Telugu country only. Basava, the Prime Minister of Kalacuri Bijjala is the founder of the sect. They regard Siva as supreme. In this sect one worships his own guru. They carry a linga on their body and are known as Lingayats.

Aradhya Saivites of the Telugu country differ from Lingayats. They follow Mallikarjuna Pandita a contemporary of Basava. They refuse the authority of Veda and caste.

**VAISNAVISM**

Ramanuja was the first who systematised Vaisnavism. He succeeded Yamuna as the head of the matha at Srirangam which gave him a position and
authority. In his works he refuted the Mayavada of Saṅkara and built up his philosophy of Visi-tadvaita which reconciles devotion to a personal God with the philosophy of the Vedanta by affirming that the soul, though of the same substance as that of God and emitted from him obtains bliss not in absorption but in existence near him. He spread the doctrine of Bhakti among südras and even among the out castes. According to Vai-snavism, Visnu is the supreme being and all other Gods are only subordinated to him. They do not accept Siva as the highest of all Gods.