

CHAPTER I

I N T R O D U C T I O N

The present work represents an attempt to study Saivism of the Epic and the Purānic period, together with its ancillary cults, with special reference to the Saiva religious practices prevalent in South India and Ceylon.

Few, indeed, are the books, which embody a critical and historical survey of Saivism as a whole. In the religious history of India, no religion has had such a long and continuous tradition as Saivism. On the basis of archaeological and literary evidence it is possible to show that the religion of Śiva has persisted in India, without a break, at least from the pre-Vedic times up to the present day. Few living religions in the world, if at all any, can boast of such a long and unbroken tradition. The very antiquity of Saivism implies that that religion must have gone through various vicissitudes in the course of its long history of at least 5000 years. As such a detailed study of this religion in its entirety, can be conveniently made only through intensive investigations into the various periods of its history. So far as literary sources are concerned, we may, in this connection, think of three periods, namely, the Vedic period, the Epic period and Purānic period, and the modern period. Scholars

have already thrown sufficient light on the Vedic period of the history of this religion. The studies on this subject are either found scattered in the relevant chapters of treatises dealing with Vedic religion and mythology, or are available in the form of independent monographs and papers, which concern themselves solely with the problem of Rudra-Siva in the Veda<sup>1</sup>. Subsequent to this period, as far as the literary history of Saivism is concerned, we have to take into account the period of the Epics and the Purānas. It is curiously strange that Saivism of the Epic and Purānic period has not received adequate attention from scholars interested in religious studies<sup>2</sup>. Incidental references are, no

1. Arbmann, Rudra, Untersuchungen zum altindischen Glauben, Uppasala, 1922.  
Siecke, "Der Gott Rudra im Rig-Veda" Arch. Rel. I. 113, 209.  
Charpentier, "Über Rudra-Siva" WZKM XXIII, 151.  
Dandekar, "Rudra in the Veda", JUPH No. 1 pp. 94-148.  
Sitaramiah, "Rudra in the Rgveda" QIMS 32, Oct, 1941.  
Chaudhari, "Rudra-Siva, an agricultural Deity". IHQ 15, June 1939.  
Venkataramanayya, Rudra-Siva. Univ. of Madras 1941.  
Fatehsingh, "Rudra" IHQ 16, Dec 1940.  
Ray, Panibhushan, "Siva-Mahesvara" J. Dept. Lett. Univ. Calcutta, 30.
2. Mention must however be made of The Religion of India, Vol. I, Lonvala, 1950, by A. P. Karmarkar, in which the Epics and the Purānas are profusely referred to. But this work is an attempt to study Saivism from a particular point of view only, namely as an extension of the Mohenjodaro religious cults. The author characterises all the religious systems discussed in this work as the vrātya or the Dravidian systems. With great ingenuity, he connects the Epic and Purānic traditions with the Mohenjodaro religious cults. Karmarkar's conclusions are often speculative and far fetched.

doubt made, now and then, to the Epic and Purānic characteristics of Śaivism. But a comprehensive statement regarding the religion of Śiva and its ancillary cults made more or less objectively, has long been a desideratum. Without such a statement, the history of Śaivism can by no means be regarded as complete. The present study is undertaken with a view to filling this gap to a certain extent. However, before proceeding, one point needs to be clarified. The term Śaivism is sometimes understood to comprise the Śaiva religion, as it obtained in the four main periods of the religious history of ancient India, namely, the pre-Vedic proto-Indian period, the Vedic period, the period of heterodox religions, and the period of Hinduism, as also the Śaiva philosophy as represented by the various Śaiva systems, such as the Pāsupata dualism, the Siddhānta dualism, the Dvaitādvaita system of Lakulīsa, Śrīkantha's Śaiva-visiṣṭādvaita, the Virasaiva-Visiṣṭādvaita, and the Monistic Śaivism of Kashmir. It must, therefore, be pointed out that the scope of the present work is deliberately restricted to the consideration of Śaiva religion, and that too as reflected in the Epics and the Purānas. The value of the Epics and the Purānas as important literary sources, which deal with the various aspects of Śaivism, will be discussed else-

where in this chapter. These valuable sources, however, have not been utilised to the full by the few writers who have attempted to present a connected history of Hinduism. All that they have done is to devote incidentally a chapter or two to Śaivism, without any special reference to the Śiva of the Epic and Purāṇic period. A few works of this type may be mentioned here.

Hindu mythology by Wilkins<sup>1</sup>, devotes its first part to the consideration of the Vedic deities. Part II<sup>2</sup> deals with the Purāṇic gods, like Brahmā, Viṣṇu, Śiva, Umā, Gaṇeśa and Kārttikeya. Wilkins has drawn profusely upon Purāṇic data for the delineation of the various characteristics of these gods, but his general treatment of the subject cannot be said to be either exhaustive or critical and historical.

Monier Williams has devoted only two chapters of his Brahmanism and Hinduism<sup>3</sup> to topics relevant to our studies. One of these chapters (ch. IV) first deals with Śaivism, its definition and mode of worship. This is followed by a statement regarding the god Śiva, the Śaiva sects, and the ceremonies connected with the

1. Wilkins. Hindu Mythology, London, 1900

2. Pages 89 ff.

3. Monier Williams, Brahmanism and Hinduism, John Murray, London, 1891, Chapter IV. pp. 73-94 and chapter VII pp. 180-208.

religion of Siva. The other chapter (Ch.V) describes some Saiva temples, shrines and sacred places. This work is certainly useful in that it has collected together quite an amount of material relating to Siva and Saivism. In another work entitled Hinduism,<sup>1</sup> Monier Williams devotes one chapter (ch.VII)<sup>2</sup> to the origin and growth of Hinduism and the evolution of the doctrine of triple manifestation, another<sup>3</sup> to the development of Saivism and Vaisnavism, and the theory of incarnation, and a third<sup>4</sup> to the doctrine of devotion (bhakti), as elaborated in the Purānas and the tantras. But, in both these books, the Epic and Purānic Saivism, as such, has failed to receive proper attention. In his Religions of India,<sup>5</sup> Barth has sought to make a detailed study of Indian religions. In a chapter on Hindu sects he has dealt at some length with the religion of Siva. In another chapter entitled, "The sects, their History and Doctrines",<sup>6</sup> he has discussed the religions represented in the Mahābhārata, the Rāmāyana, and the Purānas. According to Barth, "the positive history of the sects does not commence till the eleventh or the twelfth century by

1. Monier Williams, Hinduism , London, 1940.
2. pp.83 ff.
3. Chapter VIII, pp.97 ff.
4. Chapter IX, pp.115 ff.
5. Barth, Religions of India, Trübner's Oriental Series, London, 1889.
6. pages 186 ff.

which time they are capable of re-assertion"<sup>1</sup>. So far as Saivism is concerned Barth seems to be more interested in its various philosophical schools. After a few comments on ancient Saivism, he refers to its preference for the Sāṅkhya metaphysics. He then discusses such topics as the systems of the Pāsūpatas and the Māhesvaras, the doctrine of grace among the Saivites, and the Sakti or the feminine principle. He turns his attention to idealistic Saivism, the sects of the tridandins and the smārtas, the Kashmir school of Pratyabhijñā and the great Saiva religion of the Deccan. He also treats of the sects of the Vīrasaivas and the Liṅgāyats and of the sittars and alchemists of South India. In section IV<sup>2</sup>, which is devoted to the study of worship, Barth's discussions centre round the 'diversity of the Hindu worship'. After briefly commenting on the worship of Ganesa, he tries to trace the origin and development of the worship of images. "Liṅga and Yoni", "Private Religious Observances", and "Worship in temples" are some of the topics relevant to the present study, which he has discussed in this chapter. Barth's work can,

1. Barth, Religions of India, p.186.

2. Pages 252 ff.

however, by no means be characterised as an intensive study of Saivism of the Epic and Purāṇic period. Indeed, it was not intended to be one.

Among Western writers on Indian Religions, Farquhar is perhaps often referred to. Three of his works deserve special mention in the present context, namely, A Primer of Hinduism, The Crown of Hinduism, and An Outline of the Religious Literature of India. However, as far as the topics coming under the purview of this Thesis are concerned, only a few sections of each of these works are relevant. In two chapters of A Primer of Hinduism<sup>1</sup>, Farquhar gives a brief account of the Purāṇas and the Hindu pantheon. Siva being just one among the gods discussed here, no intensive study about him was possible. The author has incidentally discussed the Saivasiddhānta philosophy. Chapter X devoted to bhakti cannot be said to be complete, for it deals only with the Vaisṇava aspect of it.

The Crown of Hinduism in the words of Farquhar himself, "is an attempt to discover and state as clearly as possible what

1. The Christian Literature Society for India, 1911.

relation subsists between Hinduism and Christianity".<sup>1</sup> It is not meant to be an exhaustive treatment of Hinduism though it deals with most of its prominent features. In Chapter VII of this book, the author has described the Hindu gods as represented in early literature, and has followed this description with a history of the Hindu images, and the beliefs about these images. In the course of this history of Hindu idolatry, the author has tried to indicate 'the religious needs which inspire Hindu idolatry'.

An Outline of the Religious Literature of India<sup>2</sup> is certainly a valuable book, and yet it contains quite a few chapters which are relevant to the present study. For instance, in Chapter III<sup>3</sup>, which deals with the movements towards theism, the discussion is focussed on the various aspects of Hinduism, and in the course of that discussion, the Saiva materials in the Epics are carefully investigated. Chapter IV similarly deals with the Saiva materials in the Purānas and also with other Saiva literature. In Chapter V, the author speaks of various religious and philosophical sects among the Saivas, such as the

1. Farquhar, The Crown of Hinduism, p.3.

2. Oxford University Press, 1920.

3. Pages 78 ff.

Pāsūpatas and the Lakulīsas and the Kāpālikas and the Nāthas. Attention is also drawn there to the Āgamic Saivism of both the Tamil and the Kashmirian schools.

Informative to the general reader is the work of P. Thomas<sup>1</sup> which, being replete with illustrations, gives a detailed account of the gods of the Hindu pantheon. All material for this work is derived from the Epics and the Purānas and the emphasis is generally put on the myths and the legends. Reference is occasionally made to a few religious beliefs which differ from country to country. The author, however, devotes only three and a half pages to the description of Śiva<sup>2</sup>, and another three pages in all to that of Gaṇeśa, Kārttikeya and Devī<sup>3</sup>. The illustrations are mostly from North Indian representations except for one or two taken from the South.

Among more recent works on Indian religions may, first of all, be mentioned those of Konnow and Tuxen, and Renou. In the Religions of India,<sup>4</sup> Konnow and Tuxen have undertaken

1. P. Thomas, Hindu Religion, Customs and Manners, Bombay.
2. Pages 28 - 30.
3. Pages 30 - 31.
4. Copenhagen 1949.

a historical-cum-topicwise treatment of Indian religions, beginning from the pre-Vedic Indus Valley period. Theirs seems to be an attempt to introduce the religious history of India more particularly to foreign students. And though there is in that book an independent section about Saivism, it does not embody any detailed statement on the subject. Renou's Religions of Ancient India<sup>1</sup> aims at giving an account of the present state of the main problems concerning the religious history of ancient India. Naturally, many aspects of Indian Religions including Saivism are only briefly treated, while others have received a cursory mention. The Religion of the Hindus<sup>2</sup> contains just one chapter which deals with a subject coming under the purview of the present Thesis, namely, the one entitled "Religious practices of the Hindus". A mention may also be made of J. Filliozat's Le devotion visnouite en pays tamoul,<sup>3</sup> which was particularly helpful from the point of view of mythology. The fourth volume of The Cultural Heritage of India,<sup>4</sup> published recently, brings together considerable material which has proved to be of

1. London 1953.

2. Edited by Kenneth W. Morgan, The Renald Press Company, New York, 1953.

3. Lecture delivered at Is MEO, Rome.

4. The Cultural History of India, Vol. IV., The Religions; published by the Ramakrishna Mission Institute of Culture, Calcutta, 1956.

great use for our purpose. It includes an historical sketch of Saivism (ch.3) and a discussion regarding Kashmir Saivism (ch.4) and Vīrasaivism (ch.5). But perhaps more relevant to the subject of this Thesis are the chapters dealing with the Sakti-cult (ch.15) and the Skanda-cult (ch.21) in South India. Much useful information is also made available about the Saiva Saints (ch.24) and the Śākta Saints (ch.29). The third part of the volume of The Cultural Heritage concerns itself with religion in practice and describes, among others, the religious practices of Saivism.

The monumental work of J. Muir by all means deserves special mention. His Original Sanskrit Texts,<sup>1</sup> in five volumes, constitutes a veritable encyclopaedia by themselves, shedding considerable light on the various aspects of Indian Culture as portrayed in the early literary works. In the fourth volume of that series, the author has undertaken "a comparison of the Vedic gods with later representations of the principal deities". For the most part, he gives relevant extracts from different literary sources, followed by his own translations, and thereby

1. Longmans Green and Co., London, 1902.

affords the reader an opportunity to find out for himself on what lines the development has taken place. What specially interests is that along with the extracts from the Vedas, he has reproduced ample materials from the Epics and the Purāṇas also.

Coming to the works which deal more specifically with Saivism and the allied religious cults, and which, incidentally, are critically studied and frequently referred to in this Thesis, one has to mention, at the very outset, R.G. Bhandarkar's pioneer work in the field. His treatise on Vaisnavism, Saivism and minor religious systems,<sup>1</sup> which is characteristically scientific in its approach and systematic in its treatment of the subject, makes valuable material available to a research scholar and indicates the lines on which he might proceed in his investigations. Bhandarkar is, however, more concerned with the origin and development of the Saiva religion from the Vedic times onwards, and consequently, the Epic and Purāṇic Saivism by itself receives comparatively meagre treatment in this work. The author's

1. Verlag von Karl J. Trübner, Stassburg, 1913.

references to the schools of the Saiva philosophy and aspects of Southern Saivism, incidental as they necessarily are, are no doubt most suggestive.

The title of K.R. Subramanian's The origin of Saivism and its History in the Tamil land<sup>1</sup> is rather misleading, particularly so far as the latter half of the title is concerned. The author begins by emphasising the non-Vedic non-Aryan re-origin of the religion of Siva. He then goes on to the discussion of the Buddhist and Jaina remains in Tamil Nad and of the evolution of the architectural styles in South India. His discussion of the religious rites relating to Saivism is no doubt useful, but one looks in vain in the book for any history of Saivism in South India. E. Rose's study of the various names of Siva occurring in the Purānas and of the beliefs and magical ideology underlying those names<sup>2</sup> is a highly suggestive piece of work from the point of view of religious history as well as textual criticism. The author has also taken into account the Vedic Satarudriya and the Sivasahasranāma, and the

1. K.R. Subramanian, The Origin of Saivism and its History in the Tamil Land, Madras, 1929.
2. E. Rose, Beiträge zur Kenntnis des Sivaistischen Namensglaubens nach den Purānen, Bonn. 1934.

monograph generally throws considerable light on the Saivism of the Epic and Purānic period.

S. Sivapadasundaram's Saiva School of Hinduism<sup>1</sup> treats of Saivism in a general way, while C.V. Narayana Ayyar's book<sup>2</sup> specially refers to Saivism in South India. Ayyar is of the view that Rudra-Siva was already a Vedic deity at the dawn of History. Only a few chapters in the earlier part of the book are based on Sanskrit sources and, there too, not much is said about Epic and Purānic Saivism. The author's main contribution is the exploitation of the Tamil sources for the building of the history of Saivism, and had he bestowed as much attention on the description of the Saiva religious practices as represented in the Tamil works as to the reconstruction of the history of the religion, his work would have proved of greater use from our point of view.

N. Venkataramanayya also believes<sup>3</sup> that there are no valid grounds for presuming a non-Aryan origin for Purānic Siva. Vedic Rudra, according to him, was an Aryan deity of solar origin. Venkataramanayya discusses in his work, the so-called Dravidic elements in

1. George Allen and Unwin, London, 1934.
2. Narayana Ayyar, Origin and Early History of Saivism in South India, Madras University, 1936.
3. N.Venkataramanayya, Rudra-Siva, Madras University, 1941

the character of Rudra-Siva and also traces the evolution of the phallus; but of Epic and Purānic Śaivism as also of the Śaiva religious practices he has very little to say. In the "History and Philosophy of Liṅgayata Religion", which forms the introduction to his edition of the Liṅgadhāranacandrikā,<sup>1</sup> M.R. Sakhare deals with Śaivism at length. He traces the history of Śaivism which he seems to regard as a Dravidian religion, from the Vedic times up to the 12th century A.D., but his main discussion centres round the Śaiva-cult sponsored by Basava in the 12th century A.D. A reference has already been made to A. P. Karmarkar's The Religions of India, Vol.I, which treats of Śaivism as an extension of the Mohenjodaro ideology. He claims that the vrātya (Dravidian ?) radiated all culture and civilisation to the four corners of the world from the Deccan. Hinduism in Ceylon by Cartman<sup>2</sup>, which opens with a brief sketch of the political history of Ceylon, brings together within a small compass, much useful material relating to the Hindu religious beliefs and practices prevalent in that island. The author deals among other things, with some topics, which are

1. Liṅgadhāranacandrikā, edited with an exhaustive introduction dealing with the History and Philosophy of Liṅgayata Religion by M.R.Sakhare, Belgaum, 1942.
2. Cartman, Hinduism in Ceylon. Cołombo, 1957.

particularly relevant to the subject of this Thesis, such as objects of worship, temples and temple ritual, festivals and pilgrimages, caste, customs, etc., He rightly points out that, for the Ceylon Hindus, the God Siva is far more important than any other god, and treats, at some length, the cults and religious practices centering round that god. However, on account of the peculiar nature of his book, Cartman has not been able to go deep into the subject. Another book which has proved of some help is Instrument and Purpose: Studies on rites and rituals in South India, by Carl Gustav Diehl.<sup>1</sup> But the approach of Diehl to his subject is anthropological rather than purely religio-historical.

It will thus be seen that the present Thesis, which certainly owes a good deal to the works mentioned above, (and many others), differs from them principally in the following respects. It undertakes for the first time a detailed and exhaustive treatment of the religion of Siva as represented in the Epics and the Purānas. It also deals comparatively with the

1. Carl Gustav Diehl, Instrument and Purpose: Studies on Rites and Rituals in South India. Pub.C.W.K.Gleerup, Lund, 1956.

various cults associated with the religion of Siva. And it critically examines, again, for the first time, the Saiva and allied religious practices prevalent in South India and Ceylon.

This Thesis thus seeks to add a chapter or two to a fuller history of this religion of long and unbroken tradition.

Though as indicated above, the scope of the present study of Saivism is limited to the Epic and Purānic sources, with the view that the knowledge of the early history of the religion would provide a suitable background for that study and help a proper understanding of the concepts and practices of Saivism, the origin and development of early Saivism are studied from the pre-Epic sources of the Mohenjodaro and the Vedic periods. One entire chapter is devoted to this topic. The Rise of the Trinity of Hindu gods belongs to the post-Vedic period. The old Vedic gods disappear yielding place to new. The circumstances which led to this phenomenon and the consequent rivalries which induced the formation of separate sects such as Saivism and Vaiṣṇavism form the contents of the third chapter. In this special study of

the Epic and Purāṇic Saivism, a study of Śiva in the light of this mythological evolution is very essential. The fourth chapter presents a complete picture of Śiva as portrayed in the Purāṇas. It will be agreed that no study of Saivism will be complete without a study of the rites and rituals which are related to it. These religious practices of the Epic and the Purāṇic Saivism are best preserved - though in some cases in a developed form - in South India and Ceylon. The Śaiva religious practices of South India and Ceylon have accordingly been exhaustively dealt with in the two subsequent chapters. Though all that concerns Śiva of Epic and Purāṇic periods has thus been fully treated here, there still remains an important aspect of this religion which deserves special attention. This aspect is constituted of the ancillary cults, which, having their roots in the Epics and the Purāṇas, have, in course of time, become an integral part of Saivism.

Before proceeding, a word or two may be said here about the significance of the subject of this study. The Epics, more particularly, the Mahābhārata and the Purāṇas, bear several

common characteristics, so far as the religious material contained in them are concerned. Both these classes of literature present to us a religion in which the Rudra of the Vedic period, and the Siva of the post-Vedic period weld into one. This transition is smooth in the Epics but rapid and marked in the Purānas. More names are attributed to the god, and the tendency for sectarian worship becomes prominent. These two types of literary works portray the religious faiths which are very close to those prevalent today among the people of India. It is in the Epic and the Purānas, and not in the Vedic samhitās, the Brahmanas and the Upaniṣads, that we have to search for Rāma and Kṛṣṇa, Gaṇeśa and Skanda or Siva and Pārvatī. The Hindu religion of today is for the most part constituted of the popular sects which have one or the other of these gods at their head. The great importance of the Epics and the Purānas, as documents portraying for the first time, the history of the Indian religion, the popular faiths of the people, is thus well established. Compared to the concept of the Vedic period, that of the Siva of the Epics and the

Purānas is definitely closer to the present day Hindu concept of that god. The forms of worship indicated in the Epics and the Purānas bear close resemblance to the forms of worship which are prevalent today. The other religious practices also continued to be more or less same. As such, the study of Epic and Purānic Saivism would be most helpful for a thorough understanding of its modern counterpart. It may also be pointed out that the Epic and the Purānic Saivism has been deemed in more senses than one, a direct continuation of the indigenous Siva religion of the pre-Vedic times and thus forms the connecting link between the later religion and the religion of the modern Saivites.

A study of Saivism in the present context implies, the study of the ancillary cults as well. In South Indian traditions, with which this work mainly concerns itself, Siva is always represented with the subordinate divinities. We can trace the gradual evolution of this group of divinities which are associated with Siva. It is possible to find some indications of this evolution even in the Veda. For instance, to begin with,

Rudra of the Rgveda is mentioned all alone. In course of time, he is accompanied by the Maruts, though not exactly like the attendant divinities of later Śiva. In the later Vedic texts, Rudrānī and Umā-Haimavatī joined the group. In the Epics, Kārttikeya is added on to the group. Later, the Purānas bring in Gaṇeśa. In South Indian Śiva temples of great magnificence, we see a rich display of these subordinate divinities which are installed in the places duly assigned to them in the temples. This installation of the subordinate divinities is, indeed, an essential characteristic of the temples in South India and Ceylon. It is on account of these circumstances, that an investigation into the ancillary cults of Śaivism is incorporated in the present study.

It might be asked why the Śaiva religious practices of South India and Ceylon should specifically be the concern of the present study. The answer is readily available. First of all, it was deemed necessary to limit the scope of this work so that an intensive treatment of the subject would be possible. Secondly, it is in South India that Śaivism has had its full growth and

development. It becomes evident that the influence of the Epic and the Purāṇic traditions is far more deep rooted in that region than elsewhere. Instance after instance may be cited in support of this. First to be mentioned in this connection are the temples. Colossal in structure, and long celebrated in history, they stand as grand monuments of the religious traditions which they have preserved intact. These temples have helped to further the growth of several fine arts, such as, architecture, and sculpture, and music and dance <sup>1</sup>. They have preserved for us through many generations, traditions of worship and ritual which are of great importance. Thanks to the religious generosity of the many South Indian kings of old, who not only established these temples,

1. The following remark of Vaiyyapuri Pillai is significant in this connection :

" Big temples with towers of enormous proportions were constructed by them. Temple walls and towers were adorned with beautiful paintings, festivals were instituted with grants of lands for their annual performances, musical entertainments and dances in the temples were arranged for. Thus several of the fine arts received encouragement. More than all, these structures became centres of education also, Itihāsas and Purāṇas were expounded here for the benefit of all the masses." History of Tamil Language and Literature, pp.101-102.

but who also made endowments<sup>1</sup> for their proper maintenance, the ancient traditions of worship and ritual have been preserved more or less unchanged, through the agency of the continuous line of priests who have been hereditarily attached to the temples<sup>2</sup>. Thus we see that on account of the munificence of the kings of old on the one hand, and the interconnection of music, dance and architecture with religious practices on the other, the old religious traditions have been preserved in South India mostly in their original form up to this day - the contacts with the Epic and the Purānic ideology having been never lost sight of. The traditions of Ceylonese Saivism which flourishes mainly in the Northern and the Eastern regions of Ceylon with some of its followers scattered all over the island, are for obvious reasons, mostly similar to those of the Saivism of South India.

1. P.V. Jagatisa Iyer in his South Indian Shrines, (p.35) refers "the inscriptions recorded in temples which supply us with dates for the several charities made, and occasionally also for the construction of certain mandapas or halls, tanks, etc., subsequently set up". This author has further pointed out elsewhere (p.58) in the same work the fact that "the inscriptions recorded in the walls of the various temples have been copied by the Epigraphical Department during the years 1888, 1890, 1895, 1900, 1906, 1910, 1919 and 1921". He regrets to note that "the great bulk have yet never been published". (p.25). For an elaborate account of this topic, see "Temple offerings and Temple grants in South India". Ind.Hist.Cong. 4th Session Lahore 1940 pp.156-168.
2. See Shamsastri, R. "Dravidian Culture", ABORI XI.p.340.

Some indications may be given at this stage, regarding the methods adopted in the course of the present investigation. As has been pointed out elsewhere, the present study has two main aspects. One is the study of Śaivism and its ancillary cults as represented in the Epics and the Purāṇas. The other is an investigation of the Śaiva religious practices described in those literary works with special reference to the form in which these religious practices have been preserved to this day in South India and Ceylon. The basic literary sources of this study have, of course, been the two Epics, the Rāmāyana and the Mahābhārata and the eighteen Purāṇas. All material in these works, pertaining to Śaivism or its ancillary cults, was carefully collected and systematically analysed. Quite an amount of related literature also had to be taken into account. Similarly most of the modern writings dealing with this subject were examined, with a view to obtaining an idea as to what work has already been done in this field and what still remains to be done. The material for the other aspect of this study had to be collected in several

ways. The best and the most reliable literary sources for an investigation into the Saiva religious practices are, certainly the Āgamas. Twenty-eight in all<sup>1</sup>, and composed entirely in Sanskrit, these extensive works<sup>2</sup> had been designed to impart complete information relating to the fourfold path of Saivism, comprising caryā, kriyā, yoga and jñāna. From among the Āgamas, special reference must be made to the Kāraṇa and the Kāmika, which deal entirely with the rites (kriyā). The temple worship prevalent in South India is entirely governed by the norms laid down in these authoritative works. These works have laid down the rules pertaining not only to the construction of temples and the fashioning of images, but also to the rites relating to their installation and the ceremonies which should be performed daily and on special occasions. The Kāraṇa and the Kāmika gave rise to several paddhatis which formed valuable manuals of the Saiva rituals. The various Āgamas, particularly the Kāraṇāgama, which contains abundant material on this subject, as well as the paddhatis have, accordingly, been often referred to while writing

1. Abhinavagupta, in his Tantrāloka, mentions ninety-two Siva-Āgamas.  
See also Radhakrishnan, Indian Philosophy, Vol.II, p.723
2. According to the Sivārcanācandrikā of Appayya Dīkṣita, the total number of verses in the twenty-eight Sivāgamas, which form the basis of the Siddhānta Saivism, was more than one parārdha, one saṅkha, and six padmas.

Representative literature in Tamil on this subject, especially the religious works, has also been studied for the purpose of this Thesis. An attempt has been made to ascertain the extent of the influence which the Epics and the Purānas have had on this Tamil literature. The results of this study are briefly summed up in the Appendix.