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2. William willettes, “Chinese Art ” P.350
4. Albert .C. Moore, “Iconography of Religions”, P.1
5. Ibid., P.1
6. Ibid., P.1
7. Ibid., P.1
9. Goetz .H, "India : Five thousand years of Indian Art" PP. 131-133
13. Thomas Hopkins, op.cit, PP.114-115
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2. I bid., P.3

3. I bid., P.3

4. I bid., P.3

5. I bid., P.3

6. I bid., P.3

7. I bid., P.3

8. I bid., P.3

9. I bid., P.3

10. I bid., P.3


12. I bid., P.140

13. I bid., P.140

14. I bid., P.140

15. I bid., P.140

16. I bid., P.140

17. I bid., P.140

18. I bid., P.140


20. Stephen Fuchs, “Origion of Man and his culture” P.219

21. Ibid., P.219
22. Ibid., P.220
26. Ibid., P.P.16-31
31. Durkheim. E, “Elementary Forms of the Religions Life” P.71
32. Kirkapatric. C, “Religion in Human Affairs”, P.71
34. Pratt. J.B, “Religious Consciousness”, P.41
42. Where as my birth and spirit rather look the way that takes the turn; Though didst betray one into a living ering look and wrap me in a gourn I was entangled in the world of strife Before I had the power to change my life George Herbert in affection

44. Ibid., P.105
52. Pratt. J.B, “Religious Consciousness”, P. 79
55. Hadfield. J.A, “Psychology and mental Health”, P. 72
56. Ibid., P.73
57. Freud.S, “Basic writings of sigmunt Freud Translated and Edited” By. A.A Brill, P.69
58. Ibid., P.70
60. Ibid., P.106
73. Mc Dougall, Op.Cit., P.71
77. Allport.G.W, “The Individual and His Religion”, P.201
78. Ibid., P.201
79. Ibid., P.217
80. Ibid., P.217
81. Ibid., P.219
83. Ibid., P.210
84. Clark. W.H, ”The Philosophy of Religion” P.109
86. Ibid., P.112
90. Briddle, “Integration of Religion and psychiatry ”, P.71
98. Ibid., P.197
100. Swami Akilananda, “Hindu Psychology. It’s meaning for the west”, P.141
112. Ibid., P.314
113. Ibid., P.315
115. Das Guptha, “Hinduism”, P.64
116. Ibid., P.69
117. Ibid., P.69
119. Ibid., P.208
121. Ibid., P.122
122. Ibid., P.122
123. Ibid., P.122
124. Ibid., P.122
125. Ibid., P.123
126. Ibid., P.123
129. Ibid., P.81
131. Radha Kamal Mukerjee, “The Flowering of Indian Art”, P.111
134. Ibid., P.111
135. Ibid., P.111
136. Ibid., P.111
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1. **Encyclopaedia Britannica**, Vol.2, P.311
2. **Ibid.**, P.311
3. **Ibid.**, P.312
4. **Ibid.**, P 313
5. **Ibid.**, P 313
6. **Ibid.**, P 313
7. **Ibid.**, Vol. 21, P.829
8. **Encyclopaedia of religion and Ethics**, Vol. 12, P.236.
9. **Ibid.**, P 236
10. **Ibid.**, P 236
12. **Ibid.**, P 829
13. **Ibid.**, P 829
14. **Ibid.**, P 829
15. **Ibid.**, P. 405.
22. **Ibid.**, P.392


25. Ibid., P.67


30. Ibid., P.239

31. Ibid., P.239

32. Ibid., P.239

33. Ibid., P.240.

34. Ibid., P.240.

35. Ibid., P.240.


37. Ibid., P.83.

38. Ibid., P.83

39. Ibid., P.83

40. Ibid., Vol.11, P.508.

41. Ibid., P. 508


44. George Michell, “The Hindu Temple”, P.14
46. Edith Tomory, “**Introduction to the History of Fine Arts in Indian and the west**”, P.1.
48. **Ibid.**, P.12
49. **Ibid.**, P.19
52. **Encyclopaedia of Religion and Ethics**, Vol.1, P.740.
53. **Ibid.**, P.740
54. **Ibid.**, P.740
55. **Ibid.**, P.740
56. **Ibid.**, P.740
58. **Ibid.**, P.23.
59. **Ibid.**, P.24
60. **Ibid.**, P.24
61. **Ibid.**, P.27.
62. **Ibid.**, P.28
63. **Ibid.**, P.31.
64. **Ibid.**, P.37.
65. **Ibid.**, P.34.
66. Negritos arrived in India in a remote past from – Africa through Arabia, Iran and Baluchistan.
67. Pro – Australoids Migrated India From the West.
68. Panikkar. K.M, “Essential Feature of Indian culture”. P.61
71. Ibid., P. 128
74. Ibid., P.197
75. Ibid., P.197
77. Ibid., P.197
78. Ibid., P.47
79. Ibid., P. 48
80. Ibid., P. 48
81. Dr. Gordery child, “New Light on the most Ancient East”, P. 276
83. Ibid., P.51
84. Ibid., P. 53
85. Ibid., P. 54
86. Das Gupta, “Hindu Shrines”, P. 42
87. Ibid., P. 43
88. Ibid., P. 46
89. Ibid., P. 49
91. Ibid., P. 49
92. Ibid., P. 49
93. Ibid., P. 49
94. Bishop. H, “Indian Thought” P. 49
95. Ibid., P. 69.
98. Ibid., P. 61
101. Ibid., P. 67
103. Ibid., P. 113
CHAPTER – IV


2. Ibid., P. 142.


4. Ibid., P. 315.


8. Mohammed Nabi, Ouran XIV, P.25


10. Iban-al- Farid, “The Treasury of Traditional Wisdom”, P. 287


17. Ibid., P. 328.

18. Ibid., P. 329

19. Ibid., P. 329

21. Ibid., P. 23
23. Ibid., P. 314.
24. Ibid., P. 314.
26. Ibid., P. 354
28. Ibid., P. 197
29. Ibid., P. 198
30. Ibid., P. 198
32. Ibid., P. 38
33. Ibid., P. 39
34. Ibid., P. 39
37. Carl Lumboltz “Symbolism of the Indians”, P. 125
40. Ibid., P. 457
42. Similar images depicting the Divine mother Durga vanquishing the dark faced A. sura and popularly worshipped also in Bengal every year in – autum.


46. Ibid., PP. 324 - 325

47. Sir Mad Bhagavandam, IXth capter.

48. Ibid., IXth capter


51. Ibid., P.P. 19-20

52. William Durandus, “The Treasury of Traditional Wisdom”.


54. Ibid., P. 73.


56. Ibid., P. 98


58. Ibid., P. 194

59. Anesaki, “Buddhist Art”, P. 41

60. Bhattacharya Benoytose, “The Indian Buddhist Iconography”

P. 314.
61. Ibid., P. 314
63. Vichnot.O., “Temples de l’inde centrale et occidentale,” P. 63
64. Rawson. P. “The Art of South East Asia,” P. 141
65. Ibid., P. 141
66. Ibid., P. 141
68. Ibid., P.25
69. Popatbhai Ambashankar Mankad, Aparajataprc has, Series No. CXV, P.68.
70. Nagari inscriptioin.
71. Ibid.,
75. Karoshti inscription, Archaeological survey of Indian.


83. There is a pretty legend concerning Pygmalion, the clever Greek Sculptor. He Once made an image of a woman in stone, and it was so life-Like that he at once madly fell in Love with the woman stone. The love that he bore to this stave was so intensive and genuine that Venus took pity on him and infused life to the statue. The sculptor married her and lived with her happily. The Legend has a point. The image that serves as an icon must be artistically perfect and realistic; It must have a profound appeal to the on Looker or the devotee. And it must be meaningful to him.


85. Rig – Veda, 10.10.130.

86. Rig – Veda, 6.28.6.


89. Ibid., P. 64.


93. Ibid., P. 36
95. Na – Siva - bhu+va Sivam Pujajet.
102. Maharaya – illa – e.g. Ganapathi and Parvasudeva.
103. Podmasana e.g. Mukambika, Lakshmi, Saraswathi, Brahma, Tirtankara and Buddha.
104. Vahama – e.g. Ganesh on the agitator.
105. Yoga patta. e.g. Yoga Narasimha Dhakshinamoorthi and Sasta.
106. Kunetitha Pada-e.g. Sadasiva, Sambara, Dhakshinamoorthy, Lakshimi, Narasimha, Lakshminarayana and Lalitha.
107. Vishnu for instance with Bhu-devi, the goddess of earth, and Sridevi, the Goddess of Wealth ; Ganapathi with Siddhi i.e. success and Bhuddhi – i.e. Wisdom;
108. Several Vishnu and Siva icons answer to this descriptions; para – Vasudeva, Yoga – Narasimha, Balakrishna, Venu – Gopala, Kevala – Hayagrck, Srinivasa, Dhanavantari, Bhairava, Sasta and Sarabheswara.

109. Subramani with Deva sen, personified army and valli and human spone; and Krishna Ruk mani and Satya bama.

110. Tri – bhanga – means. The Phunb – line pass through one of the eye pupilc and descends to be middle of the chest and then it passes through one side of the navel, right of Left, and finally comes down to he heads.

111. Kaliya – Krishna, dancing on the hood of the dragon kaliya, Navanitha – Krishna dancing with balls of the butter in one hand or in both hands.


113. Ranganatha in Srirangam, Anaatha Sayana in Trivendrum, and Seshasayana terracotta in the 5th cent. temple at Bhitargaon an relief in stone from Deogarh 6th cent A.D.


115. Various forms in circular, rectangular, triangular, octogonal, hexagonal and so on


120. Ibid., P-312

121 Ibid., P-315

122 Ibid., P-316

123. Ibid., P-316


125. Ibid., P.321


127. Ibid., P.321


130. Ibid., P. 324

131. Ibid., P.234

132. “ hydaye kuru Samvasam sriya Saha” Jagatpate


134. Ibid., P. 81

134 A. Sokkalingam. A. Aalayangalin Utporul Vilakkam., P

135. Katha upanished, 2,3,1
138. Ibid., P. 97.
139. Ibid., P. 98
140. Ibid., P. 98
141. Ibid., P. 12
142. Suprabhedagama, Govt. oriental manuscript Library, Madras, D.No. 15557.
144. Ibid., P. 50
145. The Sanskrit word for the banner or flag is dhvaja means whatever is raised.
146. Mahabaratha -1, 33, 17.
149. V. Ragunatha Chakravarthi, Sri, Vimanarcanakalpa Tripath, P. 45.

152. Ibid., p. 322

153. Ibid., p. 323

154. Beal, Buddhist Record Vol. ii, Pp 136-137

155. Ibid., Pp 136-137

156. Battacharya Tarpad, *Connons of India Ars A Studyon Vastuvidya 2nd Edition*, p. 316

157. Vimyate, vedic commentator Sayana refers to the fire God, Agni, who bestowed benefits on the performers of sacrifice.


159. Ibid., P. 365.

160. Canonical text – series Aparajita paripricchn and diparnava, P. 42.

161. Ibid., P. 42.

162. Ibid., P. 43

163. Padma Vari – the Lotus.

164. Kumude vari – The Kumude is the blue water – bixly that blooms when the moon is up.

CHAPTER - V


2. Ibid., P.55

3. Rev. W. Govdie. There is no school of though and the system of faith or worship that comes to use with anything like claim of Saiva Siddhanta.

4. Gautama Nyaya Sutra, 1.26

5. Ibid., 1.26

6. Devasenapathi, V.A. “Invitation to saiva Siddhanta Perspectives of theism and Absolutism in Indian Philosophy”, P.22


8. Ibid., P.22

9. Ibid., P.22

10. Ibid., P.22

11. Ibid., P.22


20. Ibid., P.P. 326 –330

21. Allan. J. Catalogue of coins of ancient India. ( in the British Muesium)”, P.124 etc. PL XVI ; PL XIV etc.,

PL I fig. 15-7 HCIP Vol. V.P. 563


24. Epigraphic Indian, Vol. X, PP 71-72. It appears from the record that, Prithivisvara Sivalinga was put in to a subsidiary shrines inside the enclosure of the bigger one of the Lord.

EP. Ind.Vol. XXX.11. 1957 (5a) P.112


28. Ibid., P.16

29. George Micell, “The Hindu Temple” P. 131

30. Ibid., P. 132


32. Ibid., P.16


34. Ibid., P. 132


38 *Ibid.*, P.13


40. *Ibid.*, P. 62


42. Fergusson, “*Cave Temple*”, PP. 467-468.


45. Percy Brown, “*Indian Architecture*”, P-114


49. E.B.Havel, “*The Ancient and Medieval Architecture of India*”,

P. 203


52. Todd annals and Antiquities of Rajasthan – William Crookers, edition P.P 601-602. Todd records some details of interest about the priests of Ekaling a and writes that, the Ranas of Mewar as the Dewans or vice regents of Siva. When they Visit tempel. Supersede the high priest in his duties and
perform the ceremonies. Which the reigning prince does with peculiar correctness and grace.

53. *Ibid.*, P. 600

54. *Ibid.*, P. 601

55. The term and rika means circumambulatory path. Slipa texts such as A parajita Prichchha and Samarang nasutradhara Signifies the term as pradikshina Path.

56. Jeannine Auboyer and Elikey Zannas. Khajuraho, P. 100

57. *Ibid.*, P.100

58. *Ibid.*, P.104


60. *Ibid.*, P. 593

61. The description of Mahadeva and some of the temple is based on S.K. Saraswathi’s account of them in his chapter on Architective in this History and culture of the Indian people. Vol. V. P. 592.

62. Orissa has been the land par-excellence of the different Brahmanical religions. The five creeds of vaishnava, Siva, Sakta, Saura and Ganapatya was Localised in five different regions of the state; these are respectively, the purushothma – Ksherta, Ekamara – Kshetra, Viraja – Kshetra (Jaipur), Arka – Kshetra (Konarak), and Ganapati Kshetra (Mahavinayaka Parvata of Kapilas Road Station on the South Eastern Railway).
65. It may be noted in this connection that the figure of Lakulisa and those of his four disciples are carved in a side which on the outside wall of the sisiresvara temple in the way in which Buddha is shown in the great miracle of Sravasti in mediaeval Buddhist reliefs.
70. Ibid., P. 68
71. Ibid., P. 70
72. J.D. Beglar in ASR Vol. VIII, PP 152, 153
73. Ibid., P. 153
74. Ibid., P.152
75. Ibid., P.152
76. Ibid., P.153
77. DHB Vol. I.PP. 410-411 states that the Archaranga sutra tells us that mahavira was not well received in the Radha country. But there is mentiion in the Divyavadhava that the Nirgrantha religion was established in Pundravardhana in Ashoka’s time. The Jaina Kalpa-Sutra record the tradition about the three saktha’s of the
Godasa – gana founded by Godasa, a disciple of Bhadrababu a contemporary of Chandraguptha mauriya; these’s were Temvaliptika Kotivarshiya and pundravardhania, connected with three well known places in Bengal, two in north Bengal and one in the south.

78. Swaminathan. A, *Hindu Religion (It is growth, ethics and culture)*
    P.P.59-64