

Shaivism: a reflection on the history and future of Mahadeva

by

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Submitted in partial fulfilment of the requirements for the degree

Master of Theology

in the

FACULTY OF THEOLOGY AND RELIGION

at the

UNIVERSITY OF PRETORIA

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September 2019

Dedicated to my mom, Nirvana Diana, who taught me that no one is actually dead until the ripples they cause in the world die away.

Acknowledgements

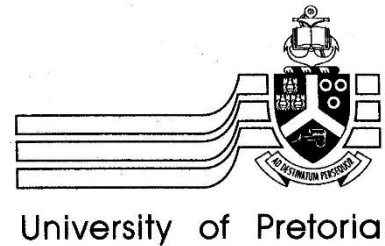
With hard work and dedication, anything is possible. I am highly grateful for all the people in my life that have put in hard work and constant dedication to see this dream come true. Firstly, my research supervisor Dr. Maniraj Sukdaven, thank you for the long hours of constant advice and support, it would not have been possible without you. This research would also have not been made possible if it were not for the Shaivite community in Pretoria, South Africa. Thank you for your open door policy with me and for your never ending patience as I endeavoured to understand the beautiful Shaivite faith.

I would like to express a large amount of gratitude to my family for your unfailing support and continuous encouragement throughout my years of study. In particular my sister, Sanchia Shunmugam, thank you for your constant availability and support but most importantly, thank you for being the reason I aspire for greatness.

To my classmates, Thabiso Thoka, Masilu Moshabela and Remita Grewal, thank you for embarking on this journey with me. The impactful roles you have played in my life will never be forgotten. To my most dear friends, Pheny Montsho and Kiara Hanmonth, thank you for always being there during the tiring days and long hours, assisting me in every way possible to ensure this research was completed. Words cannot fully express how appreciative I am.

Lastly I am thankful to the University of Pretoria, the Faculty of Theology and Religion, all my lecturers, friends and fellow students that have helped me throughout the year in making this dream come true.

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Chapter 1: Background and Methodology

1.1 Title

The aim of this investigation is to reflect on the historical development of Shaivism within Hinduism with the intention of understanding the relevance and sustainability of the movement within the modern secular world; thus the title, “Shaivism: a reflection on the history and future of Mahadeva”. Mahadeva in the title means “great god”, a term of puranic origin that is mostly used in reference to Lord Shiva (Bhatt, 2008, p. 197).

1.2 Background of Study

Bhatt (2008:59) indicates that in order to understand the history of Shaivism it is important to reflect on the pre-vedic period and search for any findings on Shaivism. For that Bhatt (2008:59) looks at the Mohenjo Daro and Harappa excavations in an attempt of gaining an understanding of what the origins of Shaivism might be. Singh (2008:32) states that Shaivism is a branch coming out of a variety of different sects within Hinduism and that the history of Shaivism displays how Rudra/Shiva being seen as the supreme deity has changed over time, continuing to create new understandings that aid people in understanding Shiva within their context. Mahajan (2008:298) then indicates that within Indian society there is a movement towards a society that separates the state and religion largely. This is a global trend resulting in Mahajan (2008:298) arguing that it can be the result that religion slowly dies out from human civilizations as they begin to depend more on scientific knowledge as opposed to religious wisdom.

This research will reflect mainly on the Saiva Agamas as it aids in understanding the literature on Shaivism. Ponniah (1952:14) explains that whilst Shaivites respect the Vedas, Puranas, Bhagavad Gita and other sacred Hindu texts, the Saiva Agamas has the most concise and direct reference to Shiva as the main deity. This research agrees with Ponniah (192:14) by using the Saiva Agamas as the basis of arguing that

Shaivism reveres Shiva as the main deity and should be recognised as a religious organisation of its own as it has its own sacred texts, religious leaders and worship styles.

This investigation aims to look at the historical development of Rudra/Shiva in and with Shaivism (Singh, 2008, p. 32). Thereafter the investigation aims to understand how Shaivism will adapt and stay relevant to the needs of its devotees in a world that is very quickly becoming more secular (Mahajan, 2008, p. 298).

1.3 Problem Statement

The problem statement of this research will be: To reflect on the history of worship and devotion to Shiva (Shaivism) with the intention of evaluating the probability of whether Shiva will continue to be worshipped in the meta-modern era¹ with its strong secular tendencies. Will Shaivism survive the meta-modern era just as it did throughout history and the postmodern era? Although Shaivism has proven to survive these ages and expand its reach from the east to the west in recent years, will it survive in the meta-modern era as it is now faced with the challenges of Secularism? The contention is that, should Shaivism, being one of the largest sects in Hinduism, fail to adapt to the needs of the meta-modern devotee, Lord Shiva will lose a large number of followers. The hypothesis though, which is based on a study of the history of Shaivism and the ability of the Shaivites to overcome adversity, is that the devout Shaivite will ensure that Shaivism will continue to thrive in the contemporary, meta-modern, secular era on a global scale.

The major question therefore is: can Shaivism survive in the contemporary, meta-modern secular age? The subsidiary questions will be:

- i. What are the challenges that Shaivism faces in the meta-modern era?
- ii. What is necessary for Shaivism to survive?

¹ Meta-modern era: Baciu (2015:35) explains metamodernism as the era after postmodernism where scepticism no longer exists and defines the meta-modern era as: "... the phase when not the critic and the problematization is the key, but the constructive effort to find solutions to societal issues."

- iii. What lesson can Shaivism learn from history for its survival?

1.4 Literature Review

Bhatt (2008:59) and Singh (2008:32) provide a large amount of information on what the history of Shaivism is composed of. Bhatt (2008:59) indicates that the earliest worship of Shiva goes back to the Vedic period where Shiva was more commonly known as Rudra. During this time all that is known of Rudra can be found within the Vedas, Bhatt (2008:59) claims that what is assumed of Rudra based on textual references is often a commonly made mistake by many scholars as they solely rely on textual references without looking at oral traditions. Bhatt (2008:59) expresses that this often leads to the misconception that all deities are simply personified natural phenomena.

Bhatt's (2008:59) supports Ayyar (1974:1-2) by arguing that scholars who reflect on Rudra from Vedic literature often misinterpret his nature and character simply because they are studying religion from a perspective that makes religion seem like a projection of man's inability to understand certain phenomena. Ayyar (1974:1-2) elaborates by providing a historical account on the origins of Shaivism starting from 5000 BCE and coming up to the 6th century CE, accounting for the different time periods and how the worship of Rudra slowly evolved to become the worship of Shiva which ultimately became the standard of worship that is still evident today.

Kok (1993:9) also contributes to understanding Shaivism by defining Kashmir Shaivism and explaining the intricacies of the faith. Kok (1993:9) indicates extensive research on the origins and development of Shaivism from 3000 BCE up until the modern era – reflecting on the different types of worship across different geographical locations and how worship has developed over time. Kalra (2013) adds to Ayyar (1974:1-2), Kok (1993:9) and Bhatt (2008:59) on the topic of the development of Shaivism. However when reflecting upon the sources it is important to note that Ayyar (1974:1-2), Kok (1993:9) and Bhatt (2008:59) focus largely on the historical developments of Shaivism leading up to the 6th – 10th century CE whereas Kalra (2013:13) is now evidently focusing more from 100 CE up to the current age looking at the development and spread of Shaivism.

Kalra (2013:13) agrees with Singh (2005:25) by reflecting on Shaivism in the modern era by looking at the worship and spread of the sect. Whilst Kalra (2013:13) mainly focuses on the spread and current practice of Shaivism, Singh (2005:25) takes an interesting angle of looking at the existence of Shaivism in relation to Science. The entirety of the work by Singh (2005:25) reflects on how Shaivism and Science coexist in the current age, posing the question of Shaivism's existence in the near future.

Dressler (2012:37-62) displays a similar argument to Singh (2005:25) in reflection of the modern era and Shaivism. Dressler (2012:37) also does research that contextualizes Shaivism with the world around it by looking at the context it finds itself in and by looking at concepts within the current age and how Shaivism might adapt to stay relevant within the current ages.

The above mentioned sources form the foundation for this research on the study of Shaivism. Based on the sources mentioned above it is evident that there are sufficient sources that aid in understanding the origin and historical development of Shaivism as well as the state of Shaivism within the current age and what might become of it in the near future.

1.5 Research gap

The contribution that this study will make is one that will enable theologians to better understand the historical development of Shaivism. Reflecting on what was mentioned in the literature review it often happens that scholars misunderstand the Rudra of the Vedas. This study aims to provide deeper insight and more clarity on the nature of Rudra in the origins of Shaivism and how the nature, characteristics and worship of Rudra transformed over the ages to become what it is today. Furthermore this study will also contribute to understanding the future of Shaivism as it will reflect upon Shaivism in the current age and how it engages with science and secularism which will ultimately aid in its survival over the years to come.

1.6 Methodology

This study will be a literature study adopting the historical research approach. Therefore books, articles, maps, newspapers and synthesized data containing information on the history/past of Shaivism will be consulted. This research will also make use of Evaluative research whereby data will be consulted to determine the sustainability of Shaivism in the fast growing secular world. As a result of this research making use of Historical and Evaluative research both qualitative and quantitative methods will be applied.

Rakotsoane (2007:17) states that Evaluative research is conducted to assert the probability of success of something. That something may be an event, policy or programme (Rakotsoane, 2007, p. 17). In this research it is to assert the sustainability of Shaivism. Evaluative research will attempt to determine based on reflecting on collected data whether or not Shaivism will continue to be practiced in the coming ages. Rakotsoane (2007:18) explains Historical research as studying and collecting data that helps the researcher understand the identification, location and evaluation of the past. Therefore Historical research reflects on primary source or written material (books, articles, etc.) to collect data on a particular subject in this research it will be to understand the historical development of Shaivism.

For both Historical and Evaluative research data is needed. This study will make use of both qualitative and quantitative methods of acquiring data. Herubel (2008:144) breaks down qualitative and quantitative methods really simply. The terms qualitative and quantitative have their meanings in the words they are derived from; qualitative – quality and quantitative – quantity (Herubel, 2008, pp. 144-145). Herubel (2008:144) shows an agreement with the work of Kishida (1997:277). Kishida (1997:277) refers to quantitative research refers as the collection and study of the quantity of matter that is collected by means of frequencies or tallied amounts. Quantitative research is about collecting the exact amount of times something happens for example the amount of times a person eats in a day (Kishida, 1997, p. 277). Quantitative research is also used to test hypothesis and how probable a certain occurrence is for example it would test the hypothesis of a particular marketing strategy to monitor what the likelihood of people purchasing a specific item is after a variety of different marketing strategies

were tested (Kishida, 1997, p. 277). Due to quantitative research focusing largely on statistical data of the quantity of objects some examples of quantitative research would be surveys, questionnaires, reports, etc. (Kishida, 1997, p. 278).

Kieft (2012:137) uses the same method that Kishida (1997:277) used to describe quantitative research, to describe qualitative research. Kieft (2012:137) describes qualitative research as the quality of the data and does not work with theories but rather with facts, qualitative research does not try to attain new knowledge but rather work with what already exists. Therefore we can understand quantitative research to look at how much something is compromised off (Kishida, 1997, p. 278) whereas qualitative research will go in depth to understand what that something is comprised off (Kieft, 2012, p. 137).

As a result of this research using both Historical and Evaluative research both quantitative and qualitative methods will be applied. Quantitative research will be used when evaluating the sustainability of Shaivism. For that reports and surveys will be consulted to understand the growth and spread of Shaivism in the current age and to test the theory of the sustainability of it in the coming years. Qualitative research will then be adopted when reflecting on the history of Shaivism. Books, articles, journals, newspapers, etc. will be consulted to provide insight into the origin and historical developments of Shaivism. Both techniques will aid in providing better knowledge of Shaivism – its origins and future in the secular world.

Furthermore to ensure the research engages with the topic, Chapters 2 – 6 have a subheading entitled: “Researchers comments” where the researcher engages the discussion in the chapter.

1.7 Proposed Contribution

This research will aid in understanding the history of Shaivism. How and when it originated, what were the earliest forms of worship, how the sect in Hinduism developed, spread across the globe and will engage with the secular world is what this research will highlight. As a result this research will contribute to a more informed

understanding on the history of Shaivism and will create space for engagement as it reflects on Shaivism and secularism, and ultimately its survival in a meta-modern era.

1.8 Structure

Chapter 1: Background and methodology

This chapter will contain my research proposal. In it will be the title, background study, problem statement, literature review, research gap, methodology, structure and preliminary biography. This chapter will also provide a guide as to what will be conducted throughout the thesis.

Chapter 2: Introduction to Shaivism

This chapter will be the introduction to the research. Here a background on what Shaivism is will be provided. Texts, religious locations and other important information (such as statistics) will be in this chapter. This chapter will contain all the necessary information needed in order to understand Shaivism. This chapter will clearly define Shaivism and explain the importance and relevance of studying Shaivism.

Chapter 3: Origins of Shaivism

This chapter will focus on how and when Shaivism originated. It will reflect on the different earliest types of worship and understandings and how they came into existence. Important locations and texts will also be consulted. This chapter will also reflect on the first challenges that Shaivism faced.

Chapter 4: Shaivism between 500 CE – 1800 CE

In this chapter Shaivism's history between 500 CE and 1800 CE will be studied. Books, articles, journals, etc. will be consulted to understand the growth of Shaivism during those centuries and how it changed and differs from the previous centuries. This chapter will reflect on the worship styles, depictions, expansion and the challenges that Shaivism faced during this period.

Chapter 5: Shaivism between 1800 CE and 2019 CE

This chapter will look at Shaivism's development in the last two centuries and the current century. Books, articles, journals, etc. will be consulted to understand the growth and global spread and support of Shaivism. A reflection on the development of the style of worship will also be provided. The expansion and depictions of Shiva will also be studied. This chapter will also reflect on the contemporary age, defining metamodernism and understanding the effects of secularism.

Chapter 6: The future of Shaivism in a secular world

In this chapter Evaluative research will be used. This chapter will assess with Quantitative research the probability of Shaivism growing and spreading on a global scale as secularism also begins to grow and spread. It will reflect on the history of Shaivism and how it engaged previous challenges to determine how it will engage challenges in the future. This chapter will also select certain passages from previous chapters to substantiate how Shaivism will engage challenges in the future.

Chapter 7: Conclusion

This chapter will contain the concluding ideas of the thesis. A brief summary on the history of Shaivism will be provided as a reflection of completing the objectives set out in the introduction. This chapter will also conclude on the future of Shaivism in a secular world. This chapter will also tie together all the chapters to provide an understanding of what Shaivism is, how it began, its history and what its future may be.

1.9 Research Schedule

This is an indication of when the different chapters will be completed and submitted:

Chapter 1 – 25 June 2019

Chapter 2 – 17 July 2019

Chapter 3 – 06 August 2019

Chapter 4 – 20 August 2019

Chapter 5 – 09 September 2019

Chapter 6 – 23 September 2019

Chapter 7 – 30 September 2019

Chapter 2: Introduction to Shaivism

2.1 Introduction

This study's main objective is to understand Shaivism's history and future. It is of utmost importance to define Shaivism before studying its history and future. This chapter will focus on defining and understanding the importance of Shaivism, it will also look at some of the important texts that refer to Shaivism.

2.2 What is Shaivism?

Gopalakrishnan (1992:1) defines Hinduism as a collective term for six religious sects in India, Shaivism being one of them. Based on Gopalakrishnan's (1992:1) statement it is evident that one cannot study Shaivism independently of Hinduism. As a result this study will begin with defining Hinduism to gain a broader and more informed definition of Shaivism.

What is Hinduism?

According to Gopalakrishnan (1992:1) Hinduism is a general term that is used in reference to six religious sects² found in India, namely:

- 1) Shaivism - Shiva
- 2) Vaishnavism – Vishnu
- 3) Saaktham – Shakti
- 4) Gaanaapatyam – Ganesha
- 5) Kaumaaram – Kumaran/Muruga
- 6) Sauram – Surya

Peetadhipathi (2009:97) disagrees with Gopalakrishnan (1992:1) in choosing to define Hinduism as the religion without a name, a religion which is not as much of a religion as it is a law; an eternal law – sanatana dharma. Peetadhipathi (2009:97) then explains

² Religious sects that revere six different Hindu gods as the main deity (Gopalakrishnan, 1992, p. 1)

that sanatana dharma is the eternal law of love and that a Hindu is a pacifist who chooses to promote love and unity as opposed to hatred and division. Boquet (1969:13), Goswami (1977:63) and Peetadhipathi (2009:97) agree that Hinduism is an eternal law as the first usage of the word Hindu was in 8 C.E. and referred to the people living along the Indus river.

Zaehner (1975:1) agrees with the definition of Boquet (1969:13) by arguing that Hinduism is a set of laws that aid people in their divine experience. These laws are not dependent on the existence of God or on pleasing any deity rather the laws are there to aid people to be the best human they could possibly be within their community, finding inner peace and contributing to communal peace (Zaehner, 1975, pp. 1-2).

Zaehner (1974:3) states that Hinduism is a highly complex religion and that it exists because of its laws however there are different sects within Hinduism. These sects are listed by Gopalakrishnan (1992:1) as stated earlier. Zaehner (1974:3) adds that the different sects are not to be understood independently of Hinduism or as Hinduism itself, rather they should be understood as movements within Hinduism that aim to establish one deity as the main henotheistic³ deity.

As a result Hinduism can be understood as a set of laws that aid in people living better lives and amongst these laws are gods that aid in peoples spirituality (Zaehner, 1975, p. 3). In addition to the pantheon of gods are movements within the religion that aim to establish one deity as the main deity of the religion (Zaehner, 1975, p. 3). The definition of Hinduism provided by Zaehner (1975:3) is what this research will use as it provides a holistic view of Hinduism, uniting the opinions of Gopalakrishnan (1992:1) and Peetadhipathi (2009:97).

Goswami (1977:33) provides insight to Zaehner's (1975:3) statement on different movements within Hinduism aiming at establishing one deity as the main deity. Goswami (1977:33) explains Hinduism as a henotheistic religion of which there are three main deities: Brahma, Vishnu and Shiva. Kumar (1994:27) agrees that Brahma, Vishnu and Shiva are also known as the Hindu trimurti (trinity) and that all other gods that exist are incarnations of the trimurti.

³ From the word Henotheism, which refers to the belief in one god who is often regarded as superior to other gods.

The Hindu trimurti should be understood as the controllers of the modes of nature as everything that exists is there because of the trimurti; Brahma creates, Vishnu preserves and Shiva destroys (Goswami, 1977, p. 33). Goswami (1977:33) and Muesse (2011:24) agree that the word trimurti can also be understood as “three faced” meaning that these three are one, with three different forms and that these three different forms make up the basis of which all other gods exist. Muesse (2011:24) also mentions that some Hindu’s believe the trimurti to be manifestations of one supreme being and that this supreme being works through the trimurti and their incarnations to aid in the cosmic balance. This research will understand the trimurti as those who control nature and form the foundation of all Hindu deities (Goswami, 1977, p. 33).

Although the Hindu trimurti exists there is no textual writing that encourages Hindus to worship the trimurti exclusively. As a result different sects have formed within Hinduism that promote individual deities as the supreme deity (Goswami, 1977, p. 33). Muesse (2011:26) indicates that the largest religious sects in Hinduism are:

1. Shaivism – Shiva
2. Vaishnavism – Vishnu
3. Shaktism/Saaktham – Shakti

Apart from these three major sects in Hinduism there are smaller movements such as Gaanaapatyam (Ganesha) and Kaumaaram (Muruga) that exist (Muesse, 2011, p. 26). Muesse (2011:25) builds upon Goswami (1977:34) in stating that Brahma worship has subsequently decreased and this is due to his role simply being to create, whereas the other deities play active roles in the lives of people.

The role of deities in the lives of people led to people devoting their entire faith to specific deities resulting in the deities being split into two categories: demi-gods and a supreme god (Wilkins, 1975, p. 311). Wilkins (1975:311) mentions that the dispute over who the supreme god is and how one should understand the supreme god has led to the different sects in Hinduism. Muesse (2011:25) adds to Wilkins (1975:311) by stating that of the trimurti, Shiva and Vishnu respectively have sects of their own where they are revered as the main deity.

Shaivism, Vaishnavism and Shaktism are the three largest sects in Hinduism and each one teaches that their supreme deity aids the devotee in attaining moksha⁴ (Muesse, 2011, p. 27). Muesse (2011:27) and Wilkins (1975:311) are in agreement in their understanding of the three largest sects: they are simply different paths leading to the ultimate goal of Hinduism – moksha; as a result the sects should not be understood as movements away from Hinduism but rather as movements established upon Hindu teachings. Muesse (2011:24) also indicates that each of the sects have millions of global followers who view their deity as the supreme deity of Hinduism.

Mahi (2004:3) argues that some Hindu's view the trimurti as manifestations of one supreme being whereas Vaishnavites⁵ view Vishnu as the one supreme deity. Vaishnavism has its roots in 9 B.C.E. southern India where songs, hymns and texts refer to Vishnu as the supreme deity who grants moksha to those who practice *bhakti* (devotion/religious service) to him (Mahi, 2004, p. 3). Mahi (2004:3) adds that Vaishnavites believe Vishnu to be the source of all living things as a result worshipping Vishnu is to worship the supreme god himself.

Vishnu is often depicted as a blue skinned god with four arms; one holding a conch shell, another a lotus flower, another a disc and lastly a mace (Mahi, 2004, p. 3). Vishnu is also depicted to be resting on a snake with many heads, known as Sheshanaga, and in some cases Vishnu is also depicted with his consort, the goddess of wealth Lakshmi and his devotee or vehicle, the great eagle Garuda (Mahi, 2004, p. 3). The core of Vaishnavism is mainly to be completely devoted in service to Vishnu and his avatars⁶ (Muesse, 2011, p. 24).

Shakti, the supreme deity of Shaktism, is seen by Shakta⁷ as the mother of nature and the epitome of consciousness (Avalon, 1998, p. 133). Avalon (1998:133) describes Shaktism as one of the oldest and most internationally spread religion that has engaged with modern science and philosophy in a manner that promoted the growth of this faith. Shakti is believed to have three forms of her own: Parvati, Kali and Durga. These three forms are often portrayed as consorts of Shiva and lead many to believe

⁴ meaning "salvation" (Muesse, 2011, p. 27)

⁵ Worshippers of Vishnu (Mahi, 2004, p. 3)

⁶ from Sanskrit *Avatara* meaning "one who descends" and is understood as the divine incarnations of a deity on earth (Muesse, 2011, p. 24)

⁷ devotees of Shakti (Avalon, 1998, p. 133)

Shaktism as a branch under Shaivism⁸. Avalon (1998:134) however argues that Shakti worship is an ancient practice independent of Shaivism and holds Shakti as “the one who is all that has been, is and will be”.

After defining 2 of the 3 largest sects in Hinduism (Vaishnavism and Shaktism) this research will now focus on Shaivism, the most important sect for this research. Bhatt (2008:43) argues that Shaivism has the longest and most continuous history in India with archaeological and literary evidence of its origins being pre-vedic and dating back to approximately 5000 years ago. According to Gopalakrishnan (1992:1) Shaivites worship and believe Shiva to be their supreme god, Shiva is the creator, preserver and destroyer. Shiva is the creator of the universe and all living beings; all other gods are just manifestations of Shiva essentially meaning that Shiva - god is one called by different names and seen differently because of maya⁹ (Gopalakrishnan, 1992, p. 1). Gopalakrishnan (1992:1) and Mishra (2003:11) define Shaivism as complete and utter devotion to Shiva with the aim of devotion set on making the devotee become one with Shiva – an example is the Shivoham¹⁰ mantra that aims to make the devotee chanting one with Shiva.

According to Devasenapati (1976:1) Shaivism can be seen as composed of philosophy and religion. Furthermore the most distinguishing factor of this sect is the personal relationship that Shiva then shares with his devotees (Devasenapati, 1976, p. 1). Shaivism is both a religious faith and concept that aims at worshiping Shiva and in this sect Shiva is believed to be the supreme god who is the cause for the existence of everything within the universe (Devasenapati, 1976, p. 1).

Pillai (1911:273) claims that Shaivism is comprised of Shaktism, Gaanaapatyam and Kaumaaram (because Shakti is believed to be the consort of Shiva with Ganesha (Gaanaapatyam) and Muruga (Kaumaaram) being their children); making Shaivism the largest sect in Hinduism. According to Pillai (1991:274) Shaivism also claims Siva to be the author of the Vedas and Agamas – the oldest Hindu texts.

Shaivism also holds Shiva as the destroyer of illusions and the one who allows positivity and growth in the world. Therefore Shiva is often depicted to either be in

⁸ (Kalra, 2013, p. 9)

⁹ Maya meaning “illusion” (Gopalakrishnan, 1992, p. 1)

¹⁰ Shivoham translated means “I am Shiva” or “I am one with Shiva” (Mishra, 2003, p. 11)

meditation or to be doing his dance of creation and destruction (Ferguson, 2013, p. 4). According to Ferguson (2013:4) Shaivites refer to Shiva as Adiyogi¹¹ when he is in his meditative state and as Nataraja¹² in his state of dance. Shiva is also depicted with a snake around his neck and flowing water out of his hair, he is seen with four arms with which he holds a trishul¹³, a drum and fire, his empty hands then make symbolic hand gestures that are often used in bharatanatyam¹⁴ (Ferguson, 2013, p. 4).



Adiyogi form

It is evident that much can be said when it comes to defining Shaivism. To summarize the major points, Shaivism is one of the largest and oldest sects in Hinduism (Muesse, 2011, p. 27) where one of the gods of the Hindu Trimurti – Shiva, is seen as the supreme deity above all the other gods who then become demi-gods (Wilkins, 1975, p. 311). Shaivism also has pre-vedic origins (Bhatt, 2008, p. 43) and is a belief system where Shiva is the supreme god who created everything and by which everything exists (Devasenapati, 1976, p. 1). It is also complete devotion and love for Shiva with the ultimate aim of becoming one with Shiva (Mishra, 2003, p. 11).



Nataraja form

2.3 Why study Shaivism?

Muesse (2011:27) declares Shaivism as one of the largest sects in Hinduism that reveres the Hindu God Shiva as the supreme god therefore understanding Shaivism aids in understanding one of the largest sects of Hinduism and how the Hindu god of destruction, Shiva, is perceived as the supreme god. In addition to Muesse (2011:27), Bhatt (2008:43) explains that Shaivism has the longest and most continuous history in India, with its origins being pre-vedic and dating back to approximately 5000 years ago.

¹¹ meaning “first yogi” – first being to practice and teach yoga to humans (Ferguson, 2013, p. 4)

¹² meaning “lord of the dance” (Ferguson, 2013, p. 4)

¹³ or trident (Ferguson, 2013, p. 4)

¹⁴ Ancient traditional Indian dance (Ferguson, 2013, p. 4)

According to Wilkins (1975:306) Hinduism as a textual religion traces its origins back to 500 BCE - when the Vedas would have been completed. Shunmugam (2018:3) argues that understanding the origins of the Vedas¹⁵ aids in understanding the origin of Hinduism and places the origin around 1500 BCE. It is evident that for a long time the Vedas contributed to the understanding of the origins of Hinduism. However with the origins of Shaivism being pre-vedic (Bhatt, 2008, p. 43) the origins of Hinduism are extended to a much earlier date resulting in a new understanding of the origins and existence of Hinduism.

Not only does Shaivism aid in the understanding of Hinduism and ancient Indian history but it also contributes to the global community by providing spiritual practices (such as yoga and bharatanatyam) and by broadening the understandings of eastern religions. Wilkins (1975:333) suggests that unlike the Vishnu, Krishna or Ganesha sects Shaivism does not have anything to attract people to it because Shiva is a dreadful, repulsive being, with fear being the main reason that people worship him. Apart from fear Shiva's consort, Parvati, is another reason that people worship Shiva – out of obligation to his wife (Wilkins, 1975, p. 334).

Wilkins (1975:333-335) argument is based on a limited understanding of Shiva where Shiva is limited to his infamous title of “the destroyer”. This is evident as Wilkins (1975:335) refers to one tribe in India that worshipped Shiva and who identified him as Bhairava¹⁶ resulting in them portraying Shiva as only a destructive god. Singh (2006:1) sheds light on the identity and character of Shiva by disagreeing with Wilkins (1975:333-335). Singh (2006:5) states that over countless manifestations on earth, Shiva has been depicted in scriptures in many different forms resulting in him acquiring a number of different names.



Bhairava form

Singh (2006:6) notes that Shiva has many different forms and this causes him to be portrayed and understood in a wide variety of different manners with some of the most popular depictions being:

¹⁵ Oldest and most sacred Hindu texts (Shunmugam, 2018, p. 3)

¹⁶ meaning “the terrible one” (Wilkins, 1975, p. 335)

1. Ardhanarisvara – Shiva being half male and half female, this form is also known as ShivShakti with the female half being Shakti.
2. Chandrashekra Murti – god of the moon
3. Mahadeva – great god
4. Gajasamhara – slayer of the elephant demon
5. *Kalasanghara* – destroyer of time
6. Adiyogi – first practitioner of yoga and the one who taught yoga to humanity
7. Nataraja – god of dance



Ardhanarisvara form

It is also important to note that Shiva as a deity can be manifest and unmanifest. This suggests that Shiva can have a physical and nonphysical form resulting in numerous different understandings of Shiva. Therefore no one individual can claim to know all the different names and manifestations of Shiva or claim Shiva to be characterized by one manifestation (Surya, 2008, pp. 6-7).

To counter the argument by Wilkins (1975:333-335) the most important points from Singh (2008:6-8) is that Shiva is also understood as Adiyogi and Nataraja. Shiva being known as Adiyogi and Nataraja is what has made him popular on a global scale. This is due to his Adiyogi form being affiliated with yoga and his Nataraja form being affiliated with bharatanatyam, with both yoga and bharatanatyam attracting millions of people across the world (Singh, 2006, p. 6).

Singh (2006:6) disagrees with Wilkins (1975:333-335) by arguing that fear is not the only reason why people worship Shiva. Healy (2010:2) agrees with Singh (2006:6) that yoga is one of the ways in which people can worship and show devotion to Shiva. Healy (2010:2) argues that in most traditional yoga institutions a statue of Shiva can be found in the building which the practitioners will often pay respect to as they enter and leave.

Pushpendra (2007:32) explains bharatanatyam as a sacred Indian dance form that has spread across the world and is practiced by thousands of people of different ethnic and cultural groups. Hindu mythology holds that bharatanatyam began when Shiva came to earth and taught it to the 100 sons of a sage named Bharata in the Himalayan mountains. These 100 sons then travelled across India teaching this divine dance to all who showed interest (Pushpendra, 2007, p. 33). Bharatanatyam also requires its

students to be devoted to worshipping Shiva often by fasting on Mondays, a day seen as auspicious when worshipping Shiva, and by paying respect to Shiva before and after the bharatanatyam lesson (Pushpendra, 2007, p. 32) .

It is evident that Shiva is worshipped and revered for a number of reasons which can be:

- 1) Practicing yoga (Healy, 2010, p. 2)
- 2) Practicing bharatanatyam (Pushpendra, 2007, p. 32) and/or
- 3) Simply out of fear (Wilkins, 1975, pp. 333-335).

Singh (2006:6) adds that because Shiva visited the earth in different forms there are certain worship practices that revere a specific manifestation, for example yoga is practiced in reverence of Shiva's Adiyogi form.

Healy (2010:3) points out that yoga has spread across the entire globe and has had a positive effect on the lives of mainly people. Many people have found mental stability and inner peace that has resulted in them living better lifestyles and having better relationships with the people around them (Healy, 2010, p. 3). Pushpendra (2007:32) maintains that bharatanatyam has proven to have benefits of its own. The traditionally south Indian dance form has taken the world by storm with many European and American countries taking to it (Pushpendra, 2007, p. 32). This dance form has enabled people globally to acknowledge the sacred Indian culture and practices, prompting people to take interest in the Indian culture (Pushpendra, 2007, p. 32).

Pushpendra (2007:32) and Healy (2010:3) make important observations on the effect that bharatanatyam and yoga have had on the world at large, it is also important to note that both bharatanatyam and yoga are seen as forms of worship within the Shaivite tradition making Shaivism have a significant impact on the world. In addition Kapoor (2002:2) claims that Shaivism is "the most ancient living faith in the world".

2.4 Important texts on Shaivism

The history of religion in India goes back to a long period stretching before the vedic age with different concepts of god and gods existing alongside one another (Bhatt, 2008, p. 17). According to Bhatt (2008:17) two popular cults that have pre-vedic origins is Shaktism and Shaivism, with Shaktism being the cult of the mother goddess who is the consort of Shiva creating a very close link between the two sects.

Due to Shaivism having pre-vedic origins many of its rituals and beliefs seem anti-vedic and follow a different set of laws, these laws are seen as the most authoritative literature by Shaivites and is known as the Saiva Agamas (Bhatt, 2008, p. 20). According to Krishnaswamy (2014:5) the word Agama is derived from Sanskrit and means: “that which has come down (from god)” resulting in Shaivites believing the Saiva Agamas to be divine knowledge which has come from Shiva.

The Saiva Agamas are not to be understood as exclusively devoted to Shiva, Ponniah (1952:13) claims that there are three groups of Agamas that give way to the three largest sects in Hinduism:

1. Vaikasana Agamas – Vaishnavism
2. Saktha Agamas – Shaktism
3. Saiva Agamas - Shaivism

This research will reflect mainly on the Saiva Agamas as it aids in understanding the literature on Shaivism. Ponniah (1952:14) explains that whilst Shaivites respect the Vedas the Saiva Agamas holds the most authority in their belief system. Krishnaswamy (2015:5) agrees that the Saiva Agamas led to the Saiva Siddhanta philosophy¹⁷ in the south Indian Tamil speaking regions and also led to the establishment of Kashmir Shaivism¹⁸ in the north Indian regions.

¹⁷ philosophy of “Sadashiva” (only Shiva) - the belief that Shiva is the ultimate and only ruler of the universe (Krishnaswamy, 2014, p. 5)

¹⁸ Kashmir Shaivism - Shiva is believed to be the Supreme Being and one reality manifesting himself in different forms and as different gods that engage the universe but in the end, all manifestations and forms return to his oneness (Dyczkowski, 1992, p. 6).

Many scholars have disputed the origins of the Shaiva Agamas. Ponniah (1952:14) claims that some Shaivites believe that the Agamas originated from the face of Shiva which fell upon the ears of Parasakti (Shakti, Shiva's consort) who then spread it across the world. Bhatt (2008:29) disagrees by arguing that some Shaivites believe that Shiva came to the earth and spoke the Agamas to his devotees. Krishnaswamy (2014:5) adds that the Saiva Agamas have non-vedic origins and that, despite archaeology placing the earliest manuscript at 500 C.E., devout Shaivites believe the Saiva Agamas are pre-vedic. It is possible that the Saiva Agamas found in 500 C.E. are copies of an earlier edition, although most scholars agree that the Saiva Agamas originated between 400-600 C.E (Krishnaswamy, 2014, p. 5).

Bhatt (2008:20) and Krishnaswamy (2014:5) argue that the Saiva Agamas are sacred religious laws that are divided into four categories:

1. Kriya pada: laws relating to the temple (construction, maintenance, sculpting and consecration of idols)
2. Charya pada: laws on daily puja (worship), religious rites, rituals and festivals
3. Yoga pada: laws of practicing religion that lead to mental and physical wellbeing
4. Jnana pada: laws of philosophical and spiritual knowledge that leads to moksha

Bhatt (2008:21) explains that whilst reference to Shiva is made in the Bhagavad Gita, Upanishads and Vedas, the Saiva Agamas are the most important when it comes to understanding Shaivism. This is due to other religious texts referring to Shiva in a supportive role of a grand narrative relating another deity or they portray limited knowledge on the characteristics of Shiva whereas the Saiva Agamas explicitly revere Shiva as the main deity and have laws that aid practitioners in their devotion and reverence of Shiva as the supreme ruler of the universe (Bhatt, 2008, p. 21). The Saiva Agamas are also seen as divine knowledge given to mankind by Shiva himself (Krishnaswamy, 2014, p. 5). As a result the Saiva Agamas play an important role in understanding Shaivism and understanding the two different types of Shaivism: Siddhanta Shaivism and Kashmir Shaivism.

Ponniah (1952:14) and Ferguson (2013:5) agree that apart from the Saiva Agamas there is no other sacred religious text that places Shiva as the supreme ruler of the universe resulting in the Saiva Agamas having utmost value in studying Shaivism and

its development over time. Despite the Saiva Agamas being the sacred text of Shaivites they are also the main source of knowledge on the origins, early practices and intricate belief systems of Shaivism (Bhatt, 2008, p. 40). Lastly, Bhatt (2008:40) remarks that the Saiva Agamas contribute to understanding Indian history, philosophy and religion furthermore it provides insight into ancient Indian art and iconography. Therefore the Saiva Agamas are important texts as they provide information not only on Shaivism but also on Indian history.

As previously mentioned this research will mainly reflect on the Saiva agamas. The Saiva agamas are not the only Hindu texts that refer to Shiva however they are the only texts that are fully dedicated to Shiva and they exalt Shiva as the one supreme deity (Ponniah, 1952, p. 14). Reflecting on the Saiva agamas itself, it aims to provide an in-depth understanding of Shiva and how one should worship Shiva. Examining the term 'Saiva agama' itself, the term "Saiva" refers to Shiva and "agama" refers to "texts, literature and practices" (Pillai, 1911, p. 39). As a result the Saiva agamas, by virtue of its title alone, refer to literature solely dedicated to Shiva. Furthermore the title provides a brief understanding of the text, which reveres Shiva as the supreme deity.

Studying mainly chapter 1 vs 16, 17 and 18 (known as sutra 1.16, 1.17 and 1.18) it is evident that the Saiva agamas try to assist people in understanding Shiva. These verses are specifically chosen as they depict how the text reveres Shiva as the main deity and how Shaivite religious leaders interpret the text to aid devotees in their quest to attain moksha. Shiva Sutra 1.16 reads:

"Suddha-tattva-samdhanadva 'pashushakith"

This is translated as "the supreme Shiva aids the universe in a higher state of consciousness" (Ferguson, 2013, p. 49). Shaivite religious leaders refer to this verse when engaging in religious debates with other Hindu sects. Shaivism maintains that divine consciousness, which aids in attaining moksha (the goal all religions ultimately aim to achieve), is only granted by the supreme being who rules over all the universe, which in this case is Shiva. Ferguson (2013:49) adds that the term "*suddha tattva*" is a term that is used only in the Saiva agamas and is used numerously throughout the Saiva agamas (as well as in later texts written of Shiva) that refers "only to the supreme

Shiva”. This further substantiates the firm stance that the Saiva agamas make by revering Shiva as the one supreme deity.

Sutra 1.17 reads:

“Vitarka atmajnanam”

This is translated directly as: “Shiva, one with the universe” (Ferguson, 2013, p. 50). Amongst Hindu communities there is a general consensus that the supreme being (whosoever that might be) is one with the universe and is found in all living and non-living objects. The Saiva agamas having this verse is another reference to the belief in Shaivism that Shiva is the supreme being as he is one with the universe.

Sutra 1.18 reads:

“Lokananda samadhisukham”

This sutra is one that is interpreted as reference to Shiva’s yoga avatar. The translation is: “His joy is bliss for the universe” (Ferguson, 2013, p. 50). Shaivite leaders refer to this verse when teaching bhakti to their devotees. One is to go into a complete meditative state, awakening their inner yogi¹⁹ and becoming one with Shiva through meditation. Shiva is taught to be the supreme being, the ruler of the universe, who is one with the universe. As a result Shaivites are taught to practice yoga with the goal being to become one with Shiva resulting in the attainment of moksha.

Another passage, that teaches the chanting of a mantra, reads:

“suragurusuravarapājitaliīgāu suravanapuūpasadārcitaliīgām

paràtparaū paramàtmakaliīgāu tatpraḍamāmi sadà+ivaliīgām ”

This translates as: “I bow before the only Siva, the transcendental and supreme being that is worshiped in all the texts and by all priests”. This mantra further establishes the view of Shiva being transcendental (without physical form) and the supreme deity of Hinduism that is worshiped by all priests. This equips Shaivites in their argument that

¹⁹ Practitioner of yoga

regardless of religious affiliation, because of Shiva's spirit empowering all gods, everyone worships Shiva.

Based on the selected passages of the Saiva agamas mentioned above, it is evident that this text directly refers to Shiva as the supreme being who grants moksha. As previously mentioned, the Saiva agamas are not the only text that refers to Shiva as Shiva can be found in every religious tradition found on the Indian subcontinent. Instead the Saiva agamas are used as they contribute to the aim of this research, which is studying the tradition that holds Shiva as the supreme deity.

2.5 Conclusion

This chapter defined Shaivism within the broader picture of Hinduism by stating that Shaivism is one of the most ancient religious sects in Hinduism where the Hindu god Shiva is revered as the supreme deity, meaning that all other gods are manifestations of Shiva (Muesse, 2011, p. 27). It also explained the importance of Shaivism by arguing that Shaivism has spread to all parts of the world with Bharatanatyam and yoga as the main propagators of the faith. Therefore studying Shaivism is important as it aids in understanding the largest religious sect in Hinduism (Healy, 2010, p. 3). This chapter lastly reflected on the sacred texts used in Shaivism – the Saiva Agamas. and The Saiva Agamas are of utmost importance as they are the only religious text that explicitly refers to Shiva as the main deity, with other texts allowing the status of Shiva to be open for interpretation, furthermore not only do they aid in understanding the belief systems and practices of Shaivism but also aid in understanding ancient Indian history (Bhatt, 2008, p. 40).

2.6 Researchers comments

This chapter focused on understanding what Shaivism is and why it is important to study this religious sect of Hinduism. This research agrees with Muesse (2011:27) by defining Shaivism as the belief in Shiva as the supreme deity over the universe. This research also explained that Shaivism has an impact on the world at large, through its

worship styles of bharatanatyam and yoga as well as through recent scientific study that engages ancient Shaivite beliefs with modern science.

In understanding Shaivism, this research aligns itself with the opinions of Mahi (2004:2) and Muesse (2011:27) instead of Wilkins (1975:311). Wilkins (1975:311) is a source that seems to have missed the essence of devotion within Shaivism and rather paints Shaivism as faith system that began out of fear. Mahi (2004:2) and Muesse (2011:27) are more recent sources which engage Shaivism on a more objective platform where the goal of understanding is prized over that of criticism.

As a result this research emphasises the need for recent publications in the study of Hinduism and the religious traditions of India. Recent publications allow for the ancient knowledge of Indian religious traditions to be valued as opposed to criticised for the purpose of promoting one religion over another.

Chapter 3: Origins of Shaivism

3.1 Introduction

This chapter will focus on studying the origins of Shaivism. It will also reflect on the earliest depictions of Shiva and the possible challenges that Shaivism faced within the days of its origins. Studying the challenges around its origins aid in understanding how Shaivism developed into the religious sect that it is today and how it will address the challenges in future.

3.2 When and where did Shaivism originate?

Kapoor (2002:2) claims Shaivism to be prehistoric and the oldest religion in India, Pathak (2015:88) adds in agreement that the origins of Shaivism cannot be set to a specific date or time period as its historical origin and early development goes back in time to when Indian civilization would have begun. Kalra (2013:2) states that the earliest textual knowledge that can be attained on Shiva is found in the Vedas where he is referred to as Rudra²⁰. Although the earliest textual reference to Shiva can be found in the Vedas, which dates to around 1000 BCE²¹, Kalra (2013:3) suggests that Shiva (or Rudra) outdates the Vedas as there is a rock carving in Yazilikaya, dating to the 13th century BCE, which shows Shiva and Durga with their vehicles; the bull and lion.

Pathak (2015:88) stipulates that around 300 BCE there is evidence of phallus worship found in the Parashurameshwara temple in India which further suggests that Shaivism had non-Aryan²² origins as the Aryan culture disapproved of phallus worship. There is evidence of people believing in a male deity who fits the descriptions of Shiva however

²⁰ Rudra meaning “red’ and is believed to be one of the earliest names and forms of Shiva (Kalra, 2013, p. 2)

²¹ (Kalra, 2013, p. 3)

²² Indian ancient history divided into two historical groups: Aryan (Indo-European group that migrated into India) and Dravidian (native group that inhabited south India), with the belief that it was the Aryans that established Hinduism and had an important role in the authorship of the Vedas (Pathak, 2015, p. 88)

Pathak (2015:88) argues that this male deity was only identified as Shiva during the Vedic age resulting in his prior reference being Rudra.

The history of Shaivism is incomplete due to the difference of opinions of its origins and the earliest worshipers of Shiva. Bhatt (2008:44) explains that Shaivism can be categorised into 4 main categories in Indian history:

1. pre-Vedic proto-Indian period

This period of time was before the Vedas and formalized Indian civilization and dates to around 900 -1300 BCE (Bhatt, 2008, p. 44).

2. Vedic period

This period was during the age of the Vedas and was when the Aryan and Dravidian civilizations first engaged with one another, this period dates between 500 – 1000 BCE (Bhatt, 2008, p. 44).

3. the period of heterodox religions

This time period was around 50 – 1000 BCE and was a time in Indian history when the pantheon of Hindu gods was being developed (Bhatt, 2008, p. 45).

4. the period of Hinduism

This period was the rise of Hinduism and was between 50 BCE – 100 CE (Bhatt, 2008, p. 45).

According to Bhatt (2008:44-45) the history of Shaivism is categorized into the 4 periods mentioned above, with its origins being before the Vedas were written and before Indian civilization had begun, between 900 – 1300 BCE in the pre-vedic proto-Indian period.

Kapoor (2002:2) and Bhatt (2008:44-45) argue that Shaivism has evidence of its existence going back to approximately 1300 BCE and places its origin amongst the native Dravidians of south India. Kalra (2013:2) agrees with Bhatt (2008:44-45) by adding that there are many theories regarding the origins of Shaivism, however, due to insufficient evidence many arguments are dispelled. Despite Kalra (2013:2)

agreeing with Bhatt (2008:44-45), Kalra (2013:2) mentions that there is a seal dating back to around 3000 BCE which has seated bulls on it. The seated bulls are understood by some scholars to be a symbol relating to a deity that can be understood as Shiva in his Pasupati²³ form. This suggests that the origins of Shaivism are not strictly confined to literature writing, because the depictions and worship of Shiva existed before Indian civilization was literate (Kalra, 2013, p. 2).

Kalra (2013:2) and Kamalakar (2008:30) agree that Shaivism is pre-vedic and non-Aryan. Kamalakar (2008:30) argues that present day people and scholars will not be able to understand the religious beliefs of people that had existed thousands of years ago. Additionally there are many different beliefs and styles of worship relating to Shiva that have changed and adapted over the years. As a result of the changes and adaptations that have occurred the way in which people see Shiva has also changed with certain factors remaining the same such as the bull vehicle, long hair and destructive/angry nature (Kamalakar, 2008, p. 30).

Kamalakar (2008:30) explains that when studying the pre-literate origins of Shaivism it is important to look at all things that bear any similarity to Shiva. It is also important to conduct an ethnographic method of research, which means that researchers will have to visit Shaivite gurus and learn from them of the history and origins of Shaivism. Kamalakar (2008:31) argues that Shaivism began before people were advanced enough to understand the concept of god. Early civilizations encountered a divine being which they depicted as Shiva. Years later, as Shaivites began to encounter different understandings of god, they began to formalize standard qualities of Shiva.

Kamalakar (2008:30) and Pathak (2015:89) claim that the discovery of the ancient history of Shaivism can be compared to the archaeological discovery of the ancient Indian city Mohenjo Daro. Kalra (2013:2) and Pathak (2015:89) agree that the Vedas project a prototype of Shiva; known as Rudra, however Pathak (2015:89) argues that there is a pre-vedic Shiva. The pre-vedic Shiva is often depicted in his Adiyogi form with three faces and two horns surrounded by animals. This depiction of Shiva is not found in any scriptures and raised question as to whether it could be understood as Shiva. Archaeological evidence supported the argument with the discovery of similar

²³ meaning "Lord of Animals" (Kalra, 2013, p. 2)

depictions of Shiva in the Indus valley leading to the conclusion that Shaivism originated well before the Aryans entered India (Pathak, 2015, p. 89).

Bhatt (2008:44-45) and Pathak (2015:89) agree that the origins of Shaivism leans more towards Siddhanta Shaivism as opposed to Kashmir Shaivism. The argument is that because Shaivism is pre-Aryan it has to be Dravidian as they inhabited India before the Aryans migration, this is supported by archaeological evidence which displays earlier depictions of Shiva in southern India as opposed to the north (Pathak, 2015, p. 89). According to Pathak (2015:89) Shaivism began with the Dravidian people who formalized their faith in Shiva into a religion when they encountered the Aryan race and their beliefs. Thereafter Shaivism spread to surrounding regions as the Dravidian and Aryan races mixed with one another, migrating and populating the Indian subcontinent.

The origins of Shaivism are difficult to assess as there are many different theories. This is due to Shaivism not originating in doctrinal teaching that can be linked to a text. Instead there are depictions of people worshiping Shiva long before Indian civilization was literate (Kalra, 2013, p. 2). Despite Bhatt (2008:44-45) arguing that Shaivism began around 1300 BCE, Pathak (2015:89) maintains that there is evidence of coins and seals that have symbols that appear to be Shiva or instruments associated to him such as the trishul or bull which date back to around 3000 BCE.

This research has shown that the origins of Shaivism cannot be given an exact date in the pre-Aryan period. Instead it supports the view of Kalra (2013:2) that, due to insufficient evidence the Vedas prove as the oldest textual evidence of Shaivism whilst there is visual (in the forms of idols and drawings) evidence of pre-vedic worship of Shiva. As a result Shaivism should be understood as pre-vedic; dating back to approximately 1300 BCE. Shaivism's origins is also within the Indian sub-continent and due to it being pre-Aryan is a religious belief of the native people of India – the Dravidians (Pathak, 2015, p. 89).

3.3 Earliest depictions of Shiva

Kamalakar (2008:30) suggests that because Shaivism outdates the earliest text that refers to Shiva worship (the Vedas), it is important to pay special attention to all pre-vedic depictions that bear any similarity to Shiva. Studying the depictions of Shiva assist in understanding the pre-vedic origins of Shaivism and the different manners in which Shiva was worshipped throughout the ages (Kamalakar, 2008, p. 30).

According to Harshananda (1999:14) engraving images and sculpting idols was an important part of worship with early Indian civilizations, because the ability to see god enabled devotees to feel as if they constantly had god with them. The Indian religious culture has maintained a long tradition of depicting gods. These depictions vary over time as people required the gods for different reasons, namely; protection, prosperity, success and to ward off evil (Harshananda, 1999, p. 14). Harshananda (1999:15) explains that within Shaivism the depictions often vary from images of Shiva to images of objects associated with him, such as the bull or trident.

One of the most ancient depictions of Shiva is that of the linga or phallus which was highly popular amongst ancient Shaivites and is a symbol that is still used today (Devasenapati, 1976, p. 19). Devasenapati (1974:19) and Kamalakar (2008:37) emphasise the importance of the linga in Shaivism. Kamalakar (2008:37) states that Shiva in the form of the phallus is the strongest evidence to proving Shiva's pre-vedic and non-Aryan existence. Symbols of the phallus can be found in the ancient cities of Mohenjo Daro and Lothal and was also common amongst the Dravidian race, who had small clay phallus ornaments and stone or coin engravings of the phallus (Kamalakar, 2008, p. 37).



The Linga, a symbol of phallus worship associated with Shiva

Devasenapati (1976:19) claims that, evidence that Shaivism was pre-vedic and non-Aryan, can be found within the Vedas itself. Although there is archaeological evidence (such as coins dating to approximately 2000 BCE) proving pre-vedic origins of Shaivism, Vedic scripture suggests that the Aryans discovered native tribes along the Indus river that worshipped the phallus (Devasenapati, 1976, p. 19). According to

Devasenapati (1976:20) the Aryans disapproved of phallus worship and referred to the native Dravidians as primitive for worshipping the phallus.

According to Pathak (2015:91) phallus worship dates back to around 2500-3000 BCE, this means that during that time people worshipped the phallus to attain blessings of fertility from Shiva. Pathak (2015:91) argues that the earliest depictions of Shiva was not the same as Vedic depictions. The Vedas depicted Shiva in his Rudra form; an angry destructive god whereas pre-vedic depictions of Shiva showed him as a god of fertility and yoga.

Kalra (2013:2) argues that pre-vedic depictions of Shiva often have him in his Pasupati form. In this form Shiva is seen as calm and in a meditative posture surrounded by animals such as the bull and tiger depicting Shiva as one with nature. The Pasupati form includes worship of the phallus as a part of Shiva's oneness with nature (Kalra, 2013, p. 2) As a result Pathak (2015:91) confirms that pre-vedic depictions of Shiva show him as promoting fertility and oneness with nature.

Pathak (2015:92) maintains that philosophical interpretations were given to phallus worship around the Christian era although sacred Hindu texts such as the Lingapurana, Sivapurana and Brahmandapurana suggest that the phallus is simply a symbol of Shiva, believed to be the god of fertility and nature. According to Kamalakar (2008:38), phallus worship is not the only thing that proves Shiva to be the god of fertility; "there are a number of different artefacts that have been collected which show that apart from phallus worship, early Indian civilizations also worshipped animals such as the tiger, bull and snake, of which all are symbols of Shiva".

According Pathak (2015:89) there is evidence of coins and seals that have symbols that appear to be Shiva or images associated to him (such as the snake, trishul, crescent moon and long matted hair) which date back to around 3000 BCE. The symbols of the trident or bull on gold coins can be understood as a means of currency. However, in the ancient world, having those symbols on seals meant that the seal bearer aligned themselves to what the symbol represented (Pathak, 2015, p. 89). Pathak (2015:89) argues that the bull and trident symbols have always been symbols that were associated with Shiva as they symbolise his dominion over all matter and as the creator of the universe. This argument establishes that the earliest depictions of

Shiva were of his Pasupati form as he was understood, depicted and worshipped as the god of the fertility and nature.

Bhatt (2008:62) strengthens this argument by stating that there are seals that depict: “the god who is three-faced is seated on a low Indian throne, in a typical attitude of yoga, with legs bent double beneath him, heel to heel and toes turned downwards.” According to Bhatt (2008:64) the abovementioned is a symbol of yoga and thus is not difficult to draw a connection between the seal and Shiva. Healy (2010:2) established that yoga and Shaivism cannot be understood as two separate entities and that yoga has been a method of worship amongst Shaivites since the first worshippers. Although Bhatt (2008:62) confirms that some scholars still argue that the seals do not bear a direct connection to Shiva, he nevertheless argues that it is evident in the seals that the phallus is displayed whilst the figure is in the yoga position, which is interpreted as a sign of phallus glorification and worship. As a result Bhatt (2008:62) draws the conclusion that the earliest depictions of Shiva is associated with the phallus and fertility.

Kamalakar (2008:30) argued that it is important to study the earliest depictions of Shiva in order to understand the origins. This has proved to be valuable as the earliest textual reference to Shiva can be found in the Vedas where he is referred to as Rudra (Kalra, 2013, p. 2) and is understood to be violent and destructive. Studying the earliest depictions of Shiva indicate that non-vedic and pre-Aryan understandings of Shiva were not of his Rudra form but rather of his Pasupati form where he was associated with images such as the phallus and bull resulting in him being perceived as the god of fertility (Pathak, 2015, p. 91).

As a result Shaivism has its origins amongst the native Dravidians around 3000 BCE (Pathak, 2015, p. 89), with Shiva being understood and worshipped as Pasupati – the god of fertility (Bhatt, 2008, p. 64).

3.4 Challenges

The origins of Shaivism began around 3000 BCE and would have concluded around 2000 BCE, being a structured religious system by the time that the Aryans had entered northern India (Pathak, 2015, p. 89). Kalra (2013:2) stipulates that because the pre-vedic artefacts are simply carvings or depictions that are now left for scholars to interpret, studying the literature that speaks of Shaivism provides a more detailed account of its history and possible challenges. In order to understand the challenges that the early Shaivites experienced, reflecting on what the Vedas say of them, becomes important.

This research found that the earliest forms of Shaivism involved phallus worship (Bhatt, 2008, p. 64) and that the Aryans did not approve of phallus worship. As a result, the first challenge that Shaivism would have encountered was conflict brought by the disapproving Aryans (Devasenapati, 1976, p. 19). Avalon (1998:151) claims that phallus worship was a part of the Indus culture since its beginning and because of the significance of the linga in Shaivism it is easy to draw a connection between phallus worship and Shaivism.

Lakshman (1988:42) adds that “Shiva worship in the form of the Phallus has proven to be pre-vedic however with the rise of the Vedic age; RigVedic Aryans strongly disapproved of phallus worship”. Lakshman (1988:42) adds that because the Aryan tribes brought new religious beliefs to the Indus valley; Shaivism was challenged to ensure that its religious beliefs did not fade as a new age dawned on their civilisation.

Phallus worship led Shiva to be understood in his form of Pasupati – the god of fertility, this form of Shiva was one of the earliest forms that can be found and depicted characteristics of peace, yoga and natural cohesion (Bhatt, 2008, p. 64). According to Srinivasan (2004:81) the Vedic and Aryan understandings of Shiva were of an earlier form known as Rudra, this form was a violent raging god often associated with thunder and storms. According to Avalon (1998:153) the Vedic god Rudra and the pre-vedic god Pasupati bear striking similarity to one another and prove to be proto-Shiva²⁴ understandings as they both:

²⁴ Understandings of Shiva before the term “Shiva” was used (Avalon, 1998, p. 153)

- have long matted hair
- were associated with the trident, bull and tiger
- were associated with the sky – clouds and moon
- believed to have a female counterpart and children
- believed to live in nearby mountainous areas

Avalon (1998:153) argues that despite Rudra and Pasupati stemming from different cultural groups they bear striking similarity which provided the platform for Shiva to be understood as one entity with different manifestations or avatars. Although Avalon (1998:153) states that Rudra and Pasupati created the philosophy of avatars in Shaivism, Srinivasan (2004:81) maintains that Rudra and Pasupati were not seen as manifestations of one entity when the Aryans and Dravidians first encountered one another.

Srinivasan's (2004:81) research shows that the Aryan group entering the Indus valley were stronger and more advanced than the native Dravidians; this advantaged them as they could easily impose their religious beliefs over the native Dravidians. The Shaivites caught in this conflict were faced with the dilemma of adopting the new religious beliefs brought by the Aryan tribes or to maintain their religious beliefs and make changes that enabled a bridge between the different beliefs (Srinivasan, 2004, p. 81). The major challenge that Shaivism faced during the time of the Vedas was engaging the new gods that the Aryans brought, these new gods brought new dogma and philosophical understandings to the Indus valley and changed the way many people understood life (Srinivasan, 2004, p. 81). Srinivasan (2004:81) explains that in order for the Shaivite cult to survive it needed to engage the new beliefs in a way that ensured its own beliefs were still maintained (Srinivasan, 2004, p. 81).

Lakshman (1988:42) suggests that Shaivism in its early phases did not have a firm view on its religious principles; mainly due to the possibility of it never having engaged different cultural groups with different religious understandings. Shaivism can be understood as a cult that followed practices of yoga and meditation but did not have any ritualistic requirements that prohibited or condoned specific behavioural patterns (Lakshman, 1988, p. 42). Srinivasan (2004:81) agrees that because Shaivism did not have any strict laws it engaged with the Aryan Rudra in an inclusive manner, it did not

criticise or condemn any of the beliefs but rather accepted it as a different understanding of the same god.

The first possible challenge that Shaivism would have faced, as traced through literature, was the ideology of different gods brought by the Aryan race (Srinivasan, 2004, p. 81). This challenge presented itself around 1500 BCE during the time of the Vedas and the Aryan invasion. However due to Shaivism still being in the early developmental phases of its ideologies it was not threatened by the new religious beliefs (Lakshman, 1988, p. 42). Srinivasan (2004:81) notes that because Shaivism was still developing it adopted the Aryan gods as different manifestations of Pasupati thus enabling them to worship their god and the Aryan gods whilst also creating the foundation of the philosophy of avatars within Shaivism.

Reflecting on Srinivasan (2004:81) it is evident that the first challenge that Shaivism faced was understanding itself within a world that involved other gods. This challenged its existence, as Shaivites could have changed religions and forsook their faith which would have later developed into Shaivism as it is known today. However they engaged it in a way that accepted all gods creating the concept that there are many names and manifestations of one god.

3.5 Conclusion

This chapter reflected on the origins of Shaivism. Although the first textual evidence of Shaivism goes back to the Vedas (around 1500 BCE) there is evidence of coins and seals, with inscriptions on them symbolising Shiva through objects and creatures associated with him, such as the trishul or bull, that dates back to around 3000 BCE. This chapter also indicated that due to Shaivism being pre-vedic, depictions of Shiva from Dravidian communities around 3000 BCE, portray Shiva as Pasupati – the god of fertility (Bhatt, 2008, p. 64). Finally Srinivasan (2004:81) stated that the first challenges Shaivism would have encountered was in understanding and engaging the fast changing world around it that now presented new gods brought by the Aryan race. This challenge threatened the existence of Shaivism. However Shaivites countered this challenge by accepting the different gods as manifestations of their god rather

than separate entities all together. This gave rise to the philosophy of avatars being developed (Srinivasan, 2004, p. 81).

3.6 Researchers comments

The origin of Shaivism is a continuous topic of discussion. This chapter agreed with Bhatt (2008:64) by estimating the origin of Shaivism as pre-vedic and pre-Aryan. Shaivism was believed to be a faith system that was brought with Aryan tribes however recent archaeological discoveries show that the native inhabitants of India contributed to the origins by worshipping Shiva through a symbol that is still recognised with him today, the phallus. This chapter also noted the first challenges that Shaivism faced. When Shaivism originated it would have found itself in a world that had vast and diverse understandings of god. As a result Shaivism had to construct itself in a way that appealed to people to ensure that it would not die out like other traditions.

This research agrees with Srinivasan (2004:81) that Shaivism faced a number of different challenges but addressed it by developing the doctrine of Avatars, a doctrine that would later be used to substantiate Shiva's supremacy over (and presence in) all gods.

Chapter 4: Shaivism between 500 – 1800 CE

4.1 Introduction

This chapter will reflect on the historical developments of Shaivism between 500 and 1800 CE. It will look at the depictions, style of worship, expansion and challenges of Shaivism. Kalra (2013:2) claims that whilst there are depictions of Shiva that are pre-vedic, literature is the best way to understand its history. For that reason Kalra (2013:2) reflects on what the Vedas say on Shiva to understand Shaivism. This research agrees with Kalra (2013:2) on the importance of textual references in understanding the history of Shaivism, as a result this research goes from the origins of Shaivism to 500 CE. The reason for the starting point being 500 CE is that the textual reference after the Vedas that will be used in this research is the Saiva Agamas (as they refer to Shiva as the Supreme Deity) which were written around 500 CE (Krishnaswamy, 2014, p. 5). This research chooses textual referring due to depictions being open to interpretation with scholars disputing over whether or not it is Shiva in the image. However post the writing of the Saiva Agamas one can easily identify the depictions of Shiva (Kalra, 2013, p. 3).

In order to best understand Shaivism between 500 and 1800 CE this chapter is split into 2 sections; section 1 – Shaivism between 500 and 1200 CE and section 2 – Shaivism between 1200 and 1800 CE. This is to ensure that Shaivism in all its facets can be researched upon indepthly during the time frame of 500 – 1800 CE.

4.2 Shaivism between 500 – 1200 CE

4.2.1 Depictions

500 CE marked the writings of the Saiva Agamas, for Shaivism this was a turning point as this spoken religious tradition would now become a literate one that had teachings and laws to aid people in their *bhakti* (Flood, 1989, p. 31). Flood (1989:31) explains that due to Shaivism now having textual laws that governed the way people practiced

their faith, the way in which Shiva was understood also began to change resulting in newer depictions being formed. Kramrisch (1981:2) and Flood (1989:31) agree that newer depictions of Shiva were carved within the sacred spaces of Shaivite temples.

According to Kramrisch (1981:2), the linga, as one of the major depictions of Shiva, was established around 500 CE. The Ekamukhalinga²⁵ was created in the early 5th century. It is made from sandstone and stands at a height of 147.3 cm (Kramrisch, 1981, p. 2). Kramrisch (1981:3) remarks that the Ekamukhalinga is cylindrical so that it resembles the linga with its base and prismatic sections being symbolic of Brahma and Vishnu. The linga was then topped with a depiction of Shiva's head to show his supremacy above the other gods, the head is often carved with great detail ensuring that the third eye, long hair and crescent moon on his head can be seen (Kramrisch, 1981, p. 3).

Kramrisch (1981:3) and Vanamali (2013:84) agree that the Ekamukhalinga was an important part of Shaivite worship between the 5th and 8th century. The earliest depiction that can be found of the Ekamukhalinga dates back to around the 1st century. However, due to archaeological excavations revealing more Ekamukhalinga's dating to the 5th century, Vanamali (2013:84) argues that they only became popular amongst Shaivites around the 5th century. Vanamali's (2013:84) argument is supported by Kramrisch (1981:2-6) who claims that evidence of the Ekamukhalinga becoming more popular can be found by studying the materials used to make the idols.

The earliest Ekamukhalinga found in the 1st century was made from mottled red sandstone. Another was found in the early 5th century in Madhya Pradesh and was made from sandstone. Thereafter, between the 5th and 8th century, the materials used developed from pink to reddish sandstone and finally to a more durable material, black chlorite (Kramrisch, 1981, pp. 2-6). Kramrisch (1981:6) explains that because the Ekamukhalinga was growing in demand amongst Shaivites the materials used to make them became more durable materials. This increased the value of the idols as time passed.

Kramrisch (1981:6) explains that as the Ekamukhalinga began to grow in demand more variations began to appear. One such variation is the Pancamukhalinga²⁶ which

²⁵ literally meaning "One faced linga" (Kramrisch, 1981, p. 2)

²⁶ literally meaning "Five-face linga" (Kramrisch, 1981, p. 6)

dates back to the 7th century in East Rajasthan. The Ekamukhalinga is a cylindrical linga with symbols for Brahma and Vishnu whereas the Pancamukhalinga has 5 faces of Shiva on it (Kramrisch, 1981, p. 6). Kramrisch (1981:6) believes that the Pancamukhalinga is a symbol of the transcendental reality of Shiva and that this was designed as Shaivism began to articulate its philosophy through depictions.

Vanamali (2013:87) agrees with Kramrisch (1981:6) that the Pancamukhalinga is a symbol of Shiva's transcendental reality. Vanamali (2013:87) adds that the Pancamukhalinga actually has 4 faces of Shiva on the cylindrical linga with the 5th being the flat surface on the top of the linga, symbolising the invisible form of Shiva. Each face depicted on the linga symbolises different principles within Shaivism that display Shiva's power and cosmic supremacy. It also has mantras of its own and are positioned to face the north, east, west and south (Vanamali, 2013, p. 87). Vanamali (2013:88) explains that the directions and the mantras depicted the first 5 major understandings of Shiva:

- ❖ North: Ardhanarisvara – symbolic of Shiva being both male and female
- ❖ East: Mahadeva – symbolic of Shiva's greatness above all other gods
- ❖ West: Vamadeva – symbolic of Shiva's relations with the goddess Uma
- ❖ South: Aghorashiva/Bhairava – symbolic of Shiva's power over fire and fierce, destructive nature.
- ❖ Flat surface on top of linga: symbolic of Shiva's transcendental nature that does not have any form and thus cannot be depicted.

As a result Vanamali, (2013:88) argues that, with the 5th century, marking the writings of the Saiva Agamas, Shaivism's philosophical understanding was deepened and this is evident with the depictions of the Pancamukhalinga.

Kramrisch (1981:7-12) notes that because civilisation between 500 and 1200 CE was revolutionised, the symbolic depictions of Shiva adapted to convey the same message through different images to ensure Shaivism remained relevant. The depictions of Shiva developed from Ekamukhalinga to Pancamukhalinga symbolising the philosophical developments that were happening within Shaivism. Although these were not the only depictions of Shiva, they largely contributed to understanding Shaivism and the connection between Shiva and the Linga (Kramrisch, 1981, p. 7).

Kramrisch (1981:7-12) claims that apart from the Ekamukhalinga and Pancamukhalinga other important depictions of Shiva between 500 – 1200 CE are:

1. Linga depiction with Vishnu and Brahma on either side of it – Kashmir 800 CE
2. Cow bowing before Linga – Tamil Nadu 800 CE
3. Shiva depicted as supreme god of Yoga – Karnataka 1000 CE
4. Shiva as lord of music – Madhya Pradesh 1100 CE
5. Shiva depicted within the Linga – Tamil Nadu 1200 CE
6. Ardhanarisvara form – Tamil Nadu 1200 CE
7. Bhairava form – Uttar Pradesh 1200 CE

Vanamali (2013:90), on the development of the depictions of Shiva between 500 – 1200 CE also suggests that during this time period many of its religious doctrines were being established and understood as holy law. Vanamali (2013:90) believes that because idols and depictions of god were an important part of Hinduism it became important for Shaivites to have depictions of Shiva that displayed important features by which people could identify him. Some of these features were the long hair, crescent moon in hair, third eye on forehead and the linga.

Reflecting on Kramrisch (1981:7-12) and Vanamali (2013:90) it is evident that the depictions of Shiva multiplied and developed at an alarmingly fast rate between 500 and 1200 CE. Between 500 – 800 CE the two most popular depictions of Shiva was the Ekamukhalinga and the Pancamukhalinga (Kramrisch, 1981, p. 3). Between 800 – 1200 CE the depictions of Shaivism became more descriptive (as they included other gods such as Brahma and Vishnu as well as animals seated alongside or worshipping Shiva) whilst ensuring that Shiva was still seen as the supreme god of dance, music and yoga (Kramrisch, 1981, pp. 7-12). The depictions of Shiva around 1200 CE also depicted him in his Ardhanarisvara form which Vanamali (2013:90) interprets as being an important factor in displaying the expansion of Shaivism.

4.2.2 Worship

Kramrisch (1981:7-12) and Fuller (1993:169) argue that, like the depictions of Shiva developed and spread, Shaivite worship also developed as it spread across the ancient Indian subcontinent. Fuller (1993:169) claims that with the development of depictions Shiva worship also became more structured and organised. Krishnaswamy (2014:5) responds by adding that 500 CE marked the writings of the Saiva Agamas which laid laws on how Shaivism would be practiced including details on how temples should be constructed, idols should be carved and how people should practice their devotion to Shiva.

With the depictions of Shiva becoming more structured the worship of said depictions became more formalized (Kramrisch, 1981, p. 8). Fuller (1993:169) explains that from 500 to 700 CE Shaivites began to worship Shiva in ways that were aligned with the Saiva Agamas. However not everyone had access to the Saiva Agamas or to temples solely dedicated to Shiva resulting in some Shaivites worshipping Shiva in manners that did not align with the Saiva Agamas.

According to Krishnaswamy (2014:5) the Charya pada of the Saiva Agamas contributed to the development of Shaivite worship. The Charya Pada contained a list of laws on how all forms of worship should be conducted (Krishnaswamy, 2014, p. 5). It is evident that the Charya pada assisted Shaivites in understanding how to worship and practice their faith. The Charya pada revolutionised Shaivite understanding of worship as they now had a text governing the way worship should be conducted, preventing certain worship styles and practices that were not in alignment with promoting Shiva as the main deity.

Although the Saiva Agamas stipulated how Shiva should be worshipped Fuller (1993:169) believes that between 500 – 700 CE people continued to worship Shiva in ways that did not align with the Saiva Agamas. Fuller (1993:169) explains that the ways in which people worshipped did not disagree or rebel against the Saiva Agamas instead it was different in terms of the ways in which yoga was practiced or how the temple was constructed.

Fuller (1993:169) and Pushpendra (2007:113) claim that the Saiva Agamas did not fully incorporate all the ways in which Shiva was worshipped. Pushpendra (2007:113) stipulates that although there were different ways in which Shiva could be worshipped between 500 – 700 CE, 700 CE marked an important date in Indian history as the *bhakti* movement²⁷ was established and began to spread and influence all religious sects in India, including Shaivism.

Although the *bhakti* movement taught love and devotion it threatened Shiva's supremacy over the universe. Shaivism countered the *bhakti* movement by promoting complete love, devotion and surrender to Shiva by means of utilizing the 4 categories of worship stipulated in the Saiva Agamas (Pushpendra, 2007, p. 117). Bowes (1977:236) adds that complete surrender to Shiva was promoted with the end reward being a range of different things. According to Bowes (1977:235-236) what made Shiva different from the other gods was his Bhairava form. The Krishna-Vishnu deity embodied and displayed passion, beauty, love, romance and benevolence whereas Shiva was seen and understood as fierce, dangerous, destructive and deadly. As a result the most attractive thing about Shiva was yoga and bharatanatyam.

500 – 700 CE Shiva worship was focused around enhancing the personal experience of devotees and providing them with a sense of comfort that god was near and would bless them with a happy life (Fuller, 1993, p. 169). The *bhakti* movement in 700 CE changed everything with Shiva now being worshipped out of fear as people worshipped Shiva to escape his wrath and to plead for death and destruction to not come upon their families (Bowes, 1977, p. 236).

The Saiva Agamas became of utmost importance around 700 CE as not only Shaivites but people from other Hindu religious sects began to rely on the 4 categories of worship out of fear (Bowes, 1977, p. 236). Bowes (1977:236) adds that Shiva's violent/destructive nature was a shadow over him that forced people into worshipping him up until the 7th century. After the 7th century more information was provided of

²⁷ Bhakti meaning "love/devotion", the bhakti movement was a religious system (originating in 7 CE India) that did not make any distinction between caste, creed or religion (Pushpendra, 2007, p. 113). Pushpendra (2007:113) states that the bhakti movement taught people to completely surrender in love and devotion to god, who will reciprocate with grace and compassion.

Shiva resulting in fear no longer being the sole motivator for Shiva worship (Bowes, 1977, p. 236).

Flood (1989:32) suggests that Shaivism did spread due to people fearing Shiva however Shaivism is a religious sect that continues to develop providing more reasons for people to worship Shiva in an attempt to promote the faith and ensure that it does not die out. Fuller (1993:171) agrees by adding that around 1000 CE the concepts of moksha, vidya²⁸, avidya²⁹ and samsara³⁰ became popular amongst Indian scholars and found their way into Shaivism. These concepts taught that the aim of life is to leave avidya in search of vidya thus resulting in people escaping samsara and attaining moksha (Fuller, 1993, p. 32). Bowes (1977:237) explains that moksha was understood as surpassing heaven and attaining a state of bliss that supersedes pain and bliss. Furthermore, moksha can be attained through meditation and yoga, with yoga being Shiva worship.

It is evident that Shiva worship developed at a fast pace between 500 – 1200 CE. 500 CE saw the writings of the Saiva Agamas and the formalization of Shaivism as different methods of worship that were clearly stipulated (Krishnaswamy, 2014, p. 5). 700 CE brought the *bhakti* movement which changed the way Shiva was worshipped and led to new understandings on why people worship (Pushpendra, 2007, p. 113). Shiva worship between 700 – 1000 CE was mainly due to the fear of Shiva. However with the dawn of 1000 CE and concepts such as moksha resurfacing, Shaivism took a new turn with people worshipping Shiva to attain salvation (Bowes, 1977, p. 237).

4.2.3 Expansion

Providing insight to the expansion of Shaivism Kramrisch (1981:7-12) explains the depictions of Shiva in his different forms play an important role in understanding the expansion and spread of Shaivism. The first depiction of Shiva is in Uttar Pradesh (500 CE), there are also depictions of Shiva in Tamil Nadu (800 CE), Kashmir (800 CE) and Karnataka (1000 CE) (Kramrisch, 1981, pp. 7-12). Reflecting on Kramrisch

²⁸ meaning “knowledge” (Fuller, 1993, p. 171)

²⁹ meaning “ignorance” (Fuller, 1993, p. 171)

³⁰ meaning “life in bondage” (Fuller, 1993, p. 171)

(1981:7-12) it is evident that Shaivism spread through India; moving all around the south and north, leaving traces of how Shiva was worshipped and understood in different areas across India. The depictions of Shiva in different regions across the Indian subcontinent depict how Shaivism changed its portrayals of Shiva as it entered new communities. Therefore the changes in the depictions of Shiva not only show how Shaivism changed with time but also contribute to understanding how Shaivism spread to neighbouring regions.

Vanamali (2013:91) believes that Shaivism began in the Indus valley but by 500 CE had spread across ancient India as Shaivites migrated for various reasons. Shaivism at 500 CE was being established by the Saiva Agamas. With the Shiva cult now formalized, it was just a matter of establishing the authority that the texts carried to surrounding regions and temples to ensure the validity and authenticity of Shaivism (Vanamali, 2013, p. 91). Vanamali (2013:91) explains that the Shiva cult did not expand by 500 CE as it was already well established in the major Indian cities at the time, what was necessary was for all Shaivites to accept the Saiva Agamas as spiritual texts, which they did. Today the Saiva Agamas give authority to orthodox Indian religion and philosophy.

Due to people fearing the destructive nature of Shiva, worshipping Shiva was something that was promoted on a large scale to people all over the landscape – with the common goal being: worship to escape calamity (Wilkins, 1975, p. 334). Wilkins (1975:334) argues that due to people believing that worshipping Shiva would spare their family from his wrath the faith grew largely between 500 – 1000 CE. With the Saiva Agamas establishing the Shiva cult, Shiva soon had temples of his own which further motivated people to worship him (Wilkins, 1975, p. 334).

Wilkins (1974:334) and Flood (1989:32) agree that Shaivism initially spread because people feared Shiva. Whenever there was a storm or calamity on the Indian landscape it was attributed to Shiva, even death slowly became closely related to Shiva (Flood, 1989, p. 32). 500 – 1000 CE was a time when the afterlife was still a topic of discussion with many people fearing that Bhairava would torment them for all eternity, resulting in many people choosing to worship Shiva (Flood, 1989, p. 32).

Fuller (1993:171) notes that between 1000 to 1200 CE the concept of moksha became a part of Shaivism and that this was the turning point for Shaivism. Up until 1000 CE Shiva was mainly worshipped out of fear but now with the promise of salvation and freedom from pain and suffering Shiva was seen as a liberator (Fuller, 1993, p. 171). 1000 – 1200 CE marked the point whereby Shiva began to be worshipped so that people could attain moksha, this concept of salvation appealed to many people of which all wanted to attain it resulting in them turning to worship Shiva thus the growing of numbers in Shaivism (Fuller, 1993, p. 171). The concept of moksha taught of a place called nirvana³¹ where people would not experience any kind of pain or suffering and is a place that they will never have to leave. This concept was widely accepted as people wanted to escape the suffering of this earth. As a result Shaivism grew as people discovered that Shiva grants moksha to those who practice yoga and are fully devoted to him (Fuller, 1993, p. 171).

Kramrisch (1981:6) asserts that between 500 – 1200 CE there were more idols being created. The first idols were made from materials that eroded quickly. However as time passed and more idols were created, people began to use more durable materials suggesting a demand for idols. The first idols created were lingas (Ekamukhalinga and Pancamukhalinga) but with time more idols were created were Shiva's supremacy was displayed by depictions that displayed every other being as inferior to him³² (Kramrisch, 1981, pp. 7-12). Reflecting on Kramrisch (1981:6-12) it is evident that the demand for idols of Shiva grew as the population of Shiva worshippers grew, idols were carved and sold as people were continuously encouraged to worship Shiva.

Reflecting on Kramrisch (1981:7-12) and the different depictions of Shiva found at different locations in India between 500 – 1200 CE, it is evident that Shaivism grew in population and size expanding over all regions of India. Shaivism also grew as the Saiva Agamas formalized the faith and laid rules on how people should worship Shiva (Vanamali, 2013, p. 91). Bowers (1977:236) indicated that between 500 – 1000 CE Shaivism grew and expanded over India mainly because people feared Shiva and the wrath that he brought.

³¹ meaning "heaven" and is understood as a place that transcends all emotions resulting in the one who attains nirvana attaining sheer bliss (Fuller, 1993, p. 171)

³² For example; carvings that depicted Brahma, Vishnu and other creatures bowing before Shiva (Kramrisch, 1981, pp. 7-12)

Bowers (1977:236) and Fuller (1993:171) add that 1000 CE was the turning point for Shiva worship as people stopped worshipping Shiva out of fear and rather worshipped him to attain moksha resulting in Shaivism continuing to grow in numbers. Kramrisch (1981:6) indicated that archaeological evidence shows a growth in the number of idols being made between 500 – 1200 CE, thus suggesting that there was a demand for Shiva idols as the Shaivite population began to grow. As a result of reflecting on the above-mentioned sources it is evident that the Shaivite population grew at an alarmingly fast rate between 500 – 1200 CE.

4.3 Shaivism between 1200 – 1800 CE

4.3.1 Depictions

Bhatt (2008:211) explains that Shaivism is unique from other faith groups as it worships its god, Shiva, through 2 main visual forms:

1. anthropomorphic images
2. the linga

Kramrisch (1981:6) expresses that the image of the linga has been a symbol of Shiva since the earliest days of Shaivism and is possibly one of the earliest depictions of Shiva. Bhatt (2008:222) agrees that the linga shows evidence of its existence going back to 2600 BCE in the Mohenjo Daro civilisation and has been popular amongst Shaivites throughout their history. Between 500 – 1200 CE the linga was an important symbol in depicting Shiva but as time changed and human civilizations became more advanced the way in which Shiva was depicted also changed (Thapar, 2001, p. 370). According to Thapar (2001:370) the depictions of Shiva changed so that the different characteristics he possessed were displayed. This meant that Shaivite temples often had more than one idol of Shiva that would be worshipped.

Kramrisch (1981:6) claims that as time passed the depictions of Shiva became more descriptive so that people could easily identify him. Kramrisch (1981:6) and Thapar (2001:370) agree that between 1200 and 1600 CE the manner in which Shiva was depicted had drastically changed. 1200 CE marked the first time that Shiva was depicted through paintings. Thapar (2001:370) adds that around 1200 CE northern

India had a very influential role in the trade routes as it was at the heart of the ancient world. This meant that advancements in technology, military and art would come by the north first. Therefore it is unsurprising that the earliest paintings of Shiva were found in the northern regions of India, such as the western hills of Punjab and Rajasthan (Thapar, 2001, p. 370).

Sharma (1993:156) substantiates Kramrisch (1981:6) by stipulating that between 500 – 1200 CE the linga was the main idol that was used to depict Shiva. As time passed the linga was incorporated with anthropomorphic depictions of Shiva, the image of Shiva was finalized between 1000 – 1200 CE resulting in Shiva being associated with the crescent moon, long matted hair, trident, third eye and bull accomplice (Sharma, 1993, p. 156). With the identification markers now set in place the depictions of Shiva grew at a rapid rate. From the linga it went to Shiva in his yoga and dance poses and even portrayed other gods bowing before Shiva (Kramrisch, 1981, p. 150).

According to Kramrisch (1981:150-153) some of the most popular depictions of Shiva idols between 1200 – 1800 CE were:

1. Shiva within the Trident – Tamil Nadu 1300 CE
2. Appar Saiva Saint – Tamil Nadu 1300 CE
3. Saiva Saint – Tamil Nadu 1400 CE
4. Shiva and Ganesha seated with one another – Nepal 1400 CE
5. Shiva and Kumaran dancing – Nepal 1600 CE
6. Shiva and Parvati – Nepal 1700 CE

Sharma (1993:156) confirms that the idols of Shiva even began to include other gods to display Shiva's sovereignty over all the gods. Shiva's family was also developed to show the link between Shaivism and Shaktism (as Shiva is believed to be the consort of Shakti). Furthermore Shiva's family was created and endorsed, since it made him more relatable and attractive to people, thus encouraging them to worship him (Sharma, 1993, p. 156).

Reflecting on Kramrisch (1981:150-153) it is evident that the depictions of Shiva between 1300 – 1400 CE were mainly of him, his trident or devoted Shaivite saints. These idols were also mainly from the southern regions of Tamil Nadu. Between 1400 – 1700 CE the depictions of Shiva developed to include his wife (Parvati) and sons

(Ganesha and Kumaran). These depictions were mainly from the northern regions of Nepal. Sharma (1993:156) agrees that the northern Kashmir Shaivism often promotes Shiva within his family and other gods, displaying how they relate to one another and how Shiva is supreme to them, whereas the Saiva Siddhanta philosophy of the south did not promote such topics and rather depicted Shiva and devout Shaivites.

Thapar (2001:390) maintains that 1200 CE brought change to the depictions of Shiva as paintings became popular amongst Shaivite communities. Although Idols still formed an important part of Shaivism, paintings served as something the elite of society had as a symbol of wealth and prosperity (Thapar, 2001, p. 390). The purpose of the paintings was never to replace the idols but rather to adorn worship rooms and be used for decorative purposes at palaces or events (Thapar, 2001, p. 390). According to Thapar (2001:390) this was a time when paintings were new to society and had grasped the interest of many, resulting in people believing that having paintings of god showed your love, devotion and commitment to this god.

According to Thapar (2001:391-392) the earliest and most important paintings of Shiva between 1200 – 1800 CE which display the developments of Shaivism are:

1. The adoration of the linga by the gods – Nepal 1200 CE
2. HariHara³³ Sadashiva - Western Punjab hills 1650 CE
3. Ardhanarisvara form – Western Punjab hills 1700 CE
4. Ardhanarisvara form riding bull – Rajasthan 1700 CE
5. Shiva within the linga of flames, worshipped by Brahma and Vishnu – Rajasthan 1800 CE

Thapar (2001:391-392) maintains that regions around north India made usage of paintings in their depictions of Shiva between 1200 – 1800 CE because of their near proximity to the northern trade routes. Kramrisch (1981:150-153) and Thapar (2001:391-392) agree that between 1200 – 1800 CE the depictions of Shiva often portrayed him in the presence of other gods to engage Shaivism with other religious sects. Due to the fast developments made by Indian civilization as well the increase in trade Shaivism had to engage the questions of the role of other gods within its

³³ “hari” meaning Vishnu and “hara” meaning Shiva; the form of half Shiva half Vishnu – displaying Shiva’s presence and power within and over all gods (Thapar, 2001, p. 392)

philosophies. This resulted in Shiva being portrayed in the Ardhanarisvara form in order to show the relationship between Shaivism and Shaktism (Kramrisch, 1981, pp. 150-153). Apart from showing the relationship between Shaivism and Shaktism, Shiva was also depicted alongside Brahma, Vishnu and other gods where these gods either worshipped or paid tribute to Shiva – emphasizing his supremacy over other gods.

It is evident that the depictions of Shiva between 1200 – 1800 CE evolved to become more descriptive idols and paintings portraying Shiva's supremacy over all other deities (Thapar, 2001, p. 390). Reflecting on Kramrisch (1981:150-153), idol depictions of Shiva from the south, portrayed Shiva more as an ascetic, whereas the north tried to make Shiva more relatable by depicting him with his family. Between 1200 – 1800 CE paintings were also used to depict Shiva. The paintings were never intended to replace the idols but rather to serve as decorative purposes, adorning the spaces that occupied the idols (Thapar, 2001, pp. 391-392). The paintings often portrayed Shiva in the company of other gods; this was often used to explain the relationship that Shiva had with other deities and to stress his supremacy over all other gods (Kramrisch, 1981, pp. 150-153).

4.3.2 Worship

The nature of worship between 1200 – 1800 CE adapted with the inclusion of paintings in depicting Shiva. The philosophy and understanding of Shiva changed from him being understood as Pasupati and Rudra to him now being understood as a god of love (Siddhiyar, 1955, p. 56). Siddhiyar (1955:56) suggests that with the changing times Shaivism had to engage new religious beliefs on a faster scale to make Shiva more appealing to people.

Between 1000 – 1200 CE the idols of Shiva became more descriptive by making use of identifying markers (his long matted hair, trident, the crescent moon, etc.) (Sharma, 1993, p. 156). The identifying markers aided people in their worship as they now had a more concise image of what Shiva looked like, which was important as the ability to see god was an important part of worship amongst all religious sects in India (Sharma, 1993, p. 157).

Thapar (2001:390) argues that because paintings were used to depict Shiva the worship practices and rituals began to adapt to include the new depictions of Shiva. The introduction to paintings of gods resulted in the remodelling of many temples, the way in which people saw the gods ultimately changed resulting in worship becoming more practical (Thapar, 2001, p. 390).

Thapar (2001:390) and Kalra (2013:6) argue that the 1500's saw a large amount of change in the way Shiva was worshipped. Shiva began to have more depictions and different forms by which people identified him by (Kalra, 2013, p. 6). Kalra (2013:6) adds that some of the popular ways to worship Shiva during this time was:

1. growing out long hair
2. wearing a crescent symbol on the forehead (typically ash was used to make this marking)
3. revering the cow by worshipping it and not eating beef as it was a symbol of Shiva
4. adorning the linga with milk and almonds

Between 1400 – 1600 CE worshipping Shiva became a very practical task that often required people to observe certain religious rites that would enable Shaivites to easily be identified (Kalra, 2013, p. 6).

Dyczkowski (1992:112) adds that in the years leading up to 1700 CE Shaivism became very ritualistic. It observed a number of different practices that stressed the importance of worshipping Shiva. Bharatanatyam became a very important symbol of Shaivism and this traditional Indian dance form stressed the importance of worshipping Shiva. Yoga was another important symbol of Shaivism which also began to spread across the globe which emphasized the importance of worshipping Shiva by bowing before the Nataraja before and after the dance practice (Dyczkowski, 1992, p. 112).

Hanuman (2004:15) adds that 1200 – 1800 CE was a time of fast growth for Shaivism were it had to make many adaptations to ensure that its faith matched the fast evolving world. The changes meant that Shaivism had to amend a number of its different beliefs and practices to ensure that it stayed relevant to the people of India. Worship therefore became a practical activity where activities such as bharatanatyam and yoga were

seen as symbols of worship (Hanuman, 2004, p. 15). Hanuman (2004:15) claims that it was during this time that the rudraksha³⁴ beads became popular amongst the Shaivite communities. The rudraksha beads became an important symbol of Shaivism around 1200 – 1400 CE, Shaivites believed the beads had mystical powers that would protect and guide them (Hanuman, 2004, p. 15).

Muesse (2011:86) added that many Shaivites were identified by the rudraksha beads which they wore on their wrists, arms and necks. The rudraksha beads marked the time in Shaivism where the diligent practice of the faith became a reality. During the period of 1200 – 1400 CE Shaivites began to take the practices of their faith seriously as they began to realize that the practical side of their faith



Rudraksha beads

would ensure blessing over their life and inevitably provide sustenance to the faith (Muesse, 2011, p. 86). The rudraksha beads became an important symbol of worship amongst Shaivites as their faith and worship styles constantly changed to match the developments within Indian societies (Hanuman, 2004, p. 15).

Ferguson (2013:31), Hanuman (2004:15) and Muesse (2011:86) agree that worship amongst Shaivites became more formalized and the changes that were being made were due to the fast developing society that it had to keep up with. Ferguson (2013:31) adds that, with the escalated importance of rudraksha beads, different mantras, relating to Shiva, also became sacred to Shaivites. According to Ferguson (2013:31-36) some of the popular mantras that became popular during this time were:

1. The Shiva Mantra:

“Om namah shivaya”

“I bow to Shiva. Shiva is the supreme reality giving consciousness to all”

2. The Rudra Mantra:

“Om namo bhagwate rudraay”

“I bow before the great Rudra”

³⁴ “Rudra” meaning Shiva and “aksha” meaning tear drops (Hanuman, 2004, p. 15). Hanuman (2004:15) states that rudraksha’s are believed to be the teardrops of Shiva and are highly auspicious beads to Shaivites as it assists with chanting, protecting the wearer, providing guidance and connecting those who wear it to Shiva.

3. Shiva Gayatri Mantra:

*“Om tatpurushaay vidmahe vidmahe mahadevaay
deemahi tanno rudrah prachodayat”*

“Let me meditate on the great purusha, the greatest god Rudra who will
enlighten my mind”

4. Maha Mrityunjaya mantra:

*“Om tryambakam yajamahe sugandhim pushti vardhanam
urvarukamiva bandhanan mrityormukshiya mamritate”*

“I worship the three eyed lord who is fragrant and who gives sustenance to all
life, may he liberate us from death and grant us immortality”

According to Ferguson (2013:31-36), the 4 mantras mentioned above, became the basic mantras that Shaivites used when worshipping Shiva. These 4 mantras were not the only mantras, and whilst it is difficult to find the origins of these mantras, Shaivite tradition and literature display that around 1300 – 1400 CE these mantras drastically increased in importance (Ferguson, 2013, pp. 31-36).

Dyczkowski (1992:84) suggests that the Shiva mantra and the Rudra mantra compete with one another for the oldest mantra. According to Dyczkowski (1992:84) the religious leaders in Shaivism hold both the Rudra and Shiva mantra as the oldest mantras explaining them to come from different origins. Shaivism’s origins outdates material culture³⁵. The linguistic nature of mantra chanting is something that cannot be traced due to the inability to find evidence of language as a result Shaivites state that the Rudra mantra comes from the southern Siddhanta philosophical sect of Shaivism whereas the Shiva mantra comes from the Kashmir Shaivism tradition (Dyczkowski, 1992, p. 84).

Dyczkowski (1992:84) states that, according to Shaivite religious leaders, the Shiva and Rudra mantra are the oldest mantras – the Shiva mantra coming from the northern

³⁵ artefacts found which aid in understanding historical societies; how they lived, the things they consumed and their interaction with other communities are some of the things that material culture aids in understanding historical societies (Dyczkowski, 1992, p. 82)

Kashmir sect and the Rudra mantra stemming from the southern Siddhanta philosophical sect. The Shiva Gayatri mantra and Maha Mrityunjaya mantra increased in importance between 1300 – 1400 CE. These mantras were chanted to provide blessing, prosperity, enlightenment, protection and liberation (Ferguson, 2013, pp. 31-36).

Ferguson (2013:31-36) and Dyczkowski (1992:84) agree that the mantras had different roles within Shaivite communities even though they maintained the same objective of elevating the spiritual connection between humans and Shiva. Ferguson (2013:31-36) explains that the main objective of the mantras was to increase and encourage worship amongst Shaivites,. Therefore the period of 1300 – 1400 CE was a time of reformation amongst Shaivite worshippers who began to stress the adoration of Shiva as the supreme deity.

1200 – 1800 CE saw change in the worship styles that was seemingly initiated by the usage of paintings to depict Shiva. Shaivite worship became more ritualistic by emphasising the need to chant mantras and revere certain religious ornaments. Idols were the main depictions of Shiva in Shaivism up until around 1300 CE but with the northern regions of India being exposed to travellers and trade paintings of Shiva were added to temples in devotion of Shiva. Thapar (2001:390) and Hanuman (2004:15) maintain that the inclusion of rudraksha beads as a method of worship and allegiance to Shiva happened around 1200 – 1400 CE. The rudraksha beads aided Shaivites in their chants and in providing them with assurance of peace, protection and prosperity (Hanuman, 2004, p. 15).

According to Ferguson (2013:31-36) worship saw more rapid change as mantras grew in importance amongst Shaivite communities, the aim of the mantras were to aid Shaivites in gaining a closer connection to Shiva. Ferguson (2013:31-36) notes that the increased value of mantras stressed the importance of worship and devotion to the supreme god Shiva.

4.3.3 Expansion

According to Flood (1989:60) 500 CE to 1800 CE was a transformative time for all societies. Which witnessed a number of developments amongst Indian communities; Flood (1989:60) claims that 500 CE saw the rise of the Kalingga kingdom which was one of the more formalized kingdoms at the time and displayed the growth of Indian civilization. Mishra (2003:31) adds to Flood's (1989:60) argument by stating that archaeological evidence from the Kalingga kingdom shows that Shaivite temples had existed in large numbers across the kingdom.

By 700 CE Shaivism had spread across the Indian subcontinent and had a large gathering of followers (Mishra, 2003, p. 31). Kingdoms before 700 CE, such as the Kalingga kingdom, played a vital role in the spread of Shaivism. These kingdoms build a number of temples dedicated to Shiva, encouraging people to worship Shiva (Flood, 1989, p. 60). The Kalingga kingdom lasted only a decade and was replaced by the Srivijaya kingdom which lasted from 600 to 1200 CE (Mishra, 2003, p. 31). Mishra (2003:31) adds that the Srivijaya kingdom started out with many of its kings being Shaivites. These kings promoted Shaivism and encouraged their subjects to pay homage to Shiva. The Srivijaya kingdom, like many other kingdoms during its time, was not completely clear on the intricacies of the Shaivite faith or dogma, so whilst Shiva was seen as the supreme god by most people many of the other gods were worshipped beside him (Mishra, 2003, p. 31).

Kapoor (2002:15) believes that around 700 CE Indian civilization had become one of the largest civilizations in the east and had maintained good relationships with surrounding nations as they would often trade spices, linen or other goods. The fast development of Indian civilization meant that their religious beliefs and ideology also expanded and spread to surrounding regions (Lakshman, 1988, p. 61). According to Lakshman (1988:61) Kashmir Shaivism spread faster and expanded to regions outside of India because of its close proximity to other regions. The close proximity to surrounding nations was not the only factor that contributed to its spread, Kashmir Shaivism and Saiva Siddhanta Shaivism differed in terms of the engagement that Shiva had with the other gods (Lakshman, 1988, p. 59). The doctrines of Kashmir Shaivism and Saiva Siddhanta Shaivism that promoted the expansion of Shaivism were adapted to engage Shiva with other deities to help communities from different

cultural and religious backgrounds see similarities between their traditional god and Shiva. The similarity between the gods and Shiva was essential for Shaivism to argue Shiva's life giving presence in all gods which was used to further motivate Shiva as the supreme deity over all gods.

Lakshman (1988:59) explains that the philosophy of Saiva Siddhantism did not necessarily engage discussions relating to other gods, because the southern form of Shaivism rather promoted the ideology of Shiva being the only supreme god with all other gods being inferior and subordinate. Kashmir Shaivism taught that all gods were manifestations of Shiva and linked all the gods to him thus promoting henotheism and making it relevant to all people (Lakshman, 1988, p. 62). According to Lakshman (1988:62) Kashmir Shaivism also stressed the importance of yoga and spirituality making it relatable and attractive to everyone.

Mishra (2003:32) and Lakshman (1988:62) agree that Kashmir Shaivism spread and grew faster than Saiva Siddhanta Shaivism. Although there are a number of dogmatic differences between Kashmir and Saiva Siddhanta Shaivism they both regard Shiva as the supreme deity and contributed to more people understanding Shiva as the supreme deity (Mishra, 2003, p. 32). Mishra (2003:34) adds that by 1200 CE Shaivism had spread across India and had inhabited surrounding regions of India. Within India Shaivism explicitly identified Shiva as the main deity. However outside of India, Shaivism was identified with yoga and bharatanatyam.

Documenting the spread of Shaivism is challenging as it was classified as Hinduism for many years by western scholars who often looked down on eastern belief systems. Within India, Shaivism could be easily identified by texts and depictions of Shiva. However once it began to spread beyond India's borders many people who did not understand Indian philosophy simply classified it as Hinduism and did not see the henotheistic movement aimed at establishing Shiva as the one supreme deity (Flood, 1989, p. 65).

By the 1400s Shaivism had not only spread to surrounding regions in the east but also to European and Mediterranean societies under the guise of Hinduism (Flood, 1989, p. 65). According to Flood (1989:65) Hinduism had attracted many people because of its easy belief systems that seemingly appealed to everyone. Although Shaivism never

spread at the fast rate of religions like Christianity and Islam it was very subtle in its expansion outside of India. It was still mainly found amongst Indian communities with very few people of other ethnicity's adopting the belief systems (Flood, 1989, p. 65).

Flood (1989:65) claims that Shaivism grew exponentially between 1200 – 1400 CE however it only began to gain recognition as a sect within Hinduism in the 1700s. Mishra (2003:35) and Flood (1989:65) agree that the 1700 – 1800 CE saw Hinduism leave the Indian sub-continent and gain an identity of its own, one that was independent of Hinduism. Shaivites did not like the idea of being categorized as Hindu's, the term Hindu referred to all the inhabitants of India and by the 1700s included Muslim and Christian converts (Mishra, 2003, p. 35). The term Hindu was something that overlooked the cultural and religious differences of people in India. This challenged Shaivites who strived to maintain Shaivism as superior over other religious beliefs (Mishra, 2003, p. 35).

Reflecting on Mishra (2003:35) and the socio-political changes happening in India, Shaivism grew at a fast rate between 500 CE – 1800 CE. Shaivism spread across the Indian sub-continent and spread to other parts of the world creating a small recognisable presence for itself (Mishra, 2003, p. 35). Despite Shaivism being classified as Hinduism by foreigners, within India it grew to become the largest sect under Hinduism with almost every region having more than one temple dedicated to worshipping Shiva or deities affiliated to him (Mishra, 2003, p. 35).

4.4 Challenges

According to Sharma (1993:261) 500 – 1800 CE was a transformative time for India, transformative in the sense of drastic change that inevitably changed the way Indian civilization saw the world. Peetadhipathi (2009:121) agrees that the 6th Century saw Christianity enter India and convert a number of Hindus from their beliefs to Christianity. Christianity's traditions holds that one of the apostles of Jesus had entered into India 6 years after the death of Jesus (06 CE) however historical evidence shows that Christianity only began to have a significantly large presence around the 6th century when Christian evangelists entered India and began their mission work (Sharma, 1993, p. 261).

Sharma (1993:261) argues that Christianity only had a significant impact in India around 600 CE. Christianity as a religion is focused largely on the belief that their faith is the only true faith as a result there is a sense of urgency amongst Christians to convert everyone that they come into contact with – this belief system resulted in a number of Hindu communities converting to Christianity (Sharma, 1993, p. 261). Reflecting on Mediterranean societies Christianity led to a number of religions becoming myths, legends and folklore, these religions were found in regions such as Egypt, Rome and Greece and had either polytheistic or henotheistic tendencies (Sharma, 1993, p. 261).

Sharma (1993:261) draws a connection between the religious beliefs of the Mediterranean and India stating that they shared a number of similarities such as:

1. The gods had anthropomorphic qualities
2. the gods were affiliated to natural phenomena
3. often times the religion was either henotheistic or polytheistic
4. the gods could be easily reached and were believed to once have lived on earth but now lived in mountainous areas nearby or in the sky

Sharma (1993:261) suggests that because of the similarities of the religions, Christianity should have been the end of Hinduism in India. Jones (2011:3) and Sharma (1993:261) agree that it is remarkable that Hinduism managed to coexist with Christianity. Jones (2011:3) adds that Christianity converting Hindu's was not the only problem that Shaivism faced; Shaivism reveres Shiva as the main god and this presented a problem as the depictions of Shiva displayed some similarities to the Christian devil. The Hindu gods in India were not favoured by the Christians, Christians had an issue with making images of god and believed in one god however Shiva stood out for Christians because of the snake around his neck and the trident he carried which for them were symbols of the devil (Jones, 2011, p. 3).

According to Jones (2011:3) Christianity demonized the Hindu faith, discouraging people that refused to convert. Christianity had entered India and began to grow at an alarmingly fast rate, the religion did not focus solely on spreading its beliefs but also on destroying any other religion that existed (Jones, 2011, p. 3). Jones (2011:3) and Joo (2013:91) claim that Christianity had one main objective; the extinction of any

other religion. Christianity did not know how to coexist with other religious beliefs, it taught that one could attain salvation only by believing in Jesus rendering all other religions null and void (Joo, 2013, p. 91). This presented Shaivism with a major challenge as Shiva was now being seen as an evil being that leads people to destruction not salvation, Shiva's Rudra form and destructive nature did not work in his favour as many people began to believe Shiva to lead people to hell.

The idea of hell was that of a place of torment and pain, a place that no one wanted to go too, Kashmir Shaivism taught that all gods were manifestations of Shiva and that in the end they would all return to Shiva's astral body however Shiva was now the villain with Jesus being the hero (Joo, 2013, p. 91). Reflecting on Jones (2011:3) and Joo (2013:91) it is evident that 500 – 600 CE was a time of radical change in Indian society where Shaivism was faced with the possibility of its extinction. Joo (2013:92) remarks that although Christianity challenged the existence of Shaivism the devout leaders of the religious sect managed to ensure that it survived the attacks of Christianity.

Kashmir Shaivism played an important role in ensuring the survival of Shaivism over the years this is due to its philosophy which taught that all gods are manifestations of one and that good and evil exist to ensure a balance in the cosmos; a burden Shiva has to bear (Joo, 2013, p. 12). Dyczkowski (1992:6) believes that Kashmir Shaivism taught that Shiva manifested upon the earth multiple times over the ages and as a result of him addressing different issues he came in different forms that equipped him to deliver humanity. Joo (2013:12) adds that Shaivites who followed Kashmir Shaivism maintained the belief that it is because of Shiva that everything exists and everything will cease to exist without Shiva, he is in the good and in the bad, and all who worship him will find favour as he blesses both demons and angels.

Sharma (1993:261) states that the radical belief system of Christianity (which is intolerant of other faiths) should have been the end of Shaivism and Hinduism at large however it failed in doing so. Joo (2013:12) suggests that one of the reasons Christianity failed in destroying the religion due to Kashmir Shaivism engaging the intolerant Christians in a manner that included them into the Shaivites faith. Kashmir Shaivism maintained that all gods are manifestations of Shiva; this meant that even Jesus was understood as a manifestation of Shiva however Shaivites did not focus on

drawing a connection between Jesus and Shiva as much as they did on arguing that Shiva is everything that exists (Joo, 2013, p. 12).

According to Joo (2013:12) Shaivism survived the Christian invasion by teaching that Shiva does not desire to punish anyone who worships him; this is evident as Shiva blesses demons and angels who worship him, as a result Shiva exists in both good and evil to ensure a cosmic balance. Furthermore Shiva blesses and grants salvation to all who worship him. These teachings allowed Shaivism to coexist with Christianity whilst simultaneously maintaining the belief in Shiva as the supreme deity (Joo, 2013, p. 12).

Shaivism survived the invasion and expansion of Christianity in 500 – 600 CE However this was not the end of the challenges it had to face. Kerala, a south Indian, province was home to the first mosque in India; the Cheraman Juma mosque which was built in 629 CE (Pushpendra, 2007, p. 161). Pushpendra (2007:161) explains that India had encountered Islam prior to 629 CE. Islam was founded in 610 CE and due to trade, Hindu's (of which some may have been Shaivites) had met Muslims and probably had religious discussions. The construction of the mosque was part of the Islamic invasion into India, after the establishment of Islam in 610 CE the religious leaders tasked themselves with conquering neighbouring nations in an attempt to spread their religion (Pushpendra, 2007, p. 161).

Pushpendra (2007:162) argues that Islam had conquered India and did establish Islamic kings to rule over India, enforcing the conversion to Islam. The Cheraman Juma mosque was the first of many mosques that was focused on converting all the inhabitants of India to Islam (Pushpendra, 2007, p. 162). Sharma (1993:270) adds that Islam's approach to Indian civilization was very similar to Christianity. The Islamic faith maintained that it was the only way to heaven and was intolerant to all other faiths. It also encouraged the use of force as a method to convert people. Those resisting were punished or killed thus coercing everyone to adopt the Islamic faith (Sharma, 1993, p. 270). Pushpendra (2007:162) agrees with Sharma (1993:270) and adds that Islam also had a number of rulers over India that enforced Islam and strived to make India an Islamic state.

Shaivism now faced a more fierce religion, Islam. Much to the distaste of Shaivites, Shaivism and all other religious sects, were grouped together as Hinduism. However this was the least of their concerns, as many people were converting to Islam out of fear (Pushpendra, 2007, p. 162). Pushpendra (2007:163) claims that between Christianity and Islam, Islam was more successful in its attack on Hinduism due to the fear that it generated in those who opposed it.

Kumar (1994:73) and Pushpendra (2007:163) agree that once again Shiva was affiliated to Shaitan or Satan, the nemesis of the monotheistic god of Islam. Of all the Hindu gods, Shiva was often the one that was viewed and attributed to being evil and being the tormentor of humans (Kumar, 1994, p. 73). Kumar (1994:73) adds that because of Shiva's Bhairava form he was often feared amongst Indian communities. This fear was something that both the Christians and Muslims played on in an attempt to put an end to Shiva worship.

Joo (2013:20) describes Shaivism as a faith open to discussion that engaged Islam like it did with Christianity by adopting much of their beliefs and encouraged the ideology of different understandings of one god, with the one god being Shiva. Due to the forceful nature of Islam during the time (600 – 700 CE) Shaivites were faced with either death or conversion. This would have resulted in Shaivism dying out as a result of this predicament Shaivites had no other option but to stand firm in their faith and resist using any means possible to ensure the survival of their faith (Joo, 2013, p. 20). According to Joo (2013:20), Shaivism survived the Islamic onslaught by ensuring strict discipline when it came to worshipping Shiva. It also survived by the strong devotion that Shaivites maintained and passed on to the generations after them.

Reflecting on Joo (2013:20) Shaivism survived the invasion of both Islam and Christianity, adapting to coexist with these religions by adding different ways to understand Shiva. Islam presented a challenge that was similar to Christianity; both religions stem from the same branch of Abrahamic religions³⁶ and believed their truth to be the only truth. They were highly intolerant to other religious traditions and this is

³⁶ Religions that trace back their origins to the patriarch Abraham, who was a key figure in the founding of Judaism, Christianity and Islam (Joo, 2013, p. 20).

evident as both demeaned and demonized the Hindu religious beliefs (Joo, 2013, p. 20).

Shaivism, as a religious sect, was not one that enforced its beliefs upon people, although, scholars such as Wilkins (1975:333) state that it was fear that motivated people to worship Shiva. Others such as Joo (2013:20), argue that Shaivism's practices brought peace and harmony to people as it helped people understand natural phenomena in a way that they could understand. Shaivism may not have been always scientifically correct in its explanations of how the world worked but its religious leaders managed to provide comfort and peace to those who sought it at Shiva's temples (Joo, 2013, p. 21). The approach Shaivism used in engaging Christianity and Islam was one that it was already accustomed too because it developed in a world of conflicting beliefs; some believed Vishnu to be the supreme god whilst for others it was Shakti, Krishna or Ganesha (Joo, 2013, p. 21).

According to Joo (2013:21) Shaivism began and developed in a community where alternative views existed. This equipped the religious sect in learning to engage with different views and provide explanations on how all religious beliefs are interconnected and ultimately work together. This ability enabled Shaivism to engage with Christianity and Islam in a way that accommodated their religious beliefs whilst maintaining its own beliefs (Joo, 2013, p. 20). Joo (2013:21) argues that because Shaivism did not resist or fight against Christianity or Islam it was able to adopt some of the teachings and preach to its followers that Jesus was just another avatar of Shiva. Therefore those who worship Jesus can still worship Shiva, as all gods are manifestations of the supreme Shiva.

500 – 700 CE marked one of the most challenging periods for Shaivite communities as it was the first time they would engage religious traditions that were not from the Indian subcontinent and that were strictly monotheistic. Shaivism was presented with another challenge in the 1400s when the Portuguese colonized India (Pushendra, 2007, p. 210). Pushendra (2007:209) maintains that the toughest challenge for India, its religious and cultural beliefs, was colonization. Colonization often brought destruction as its aim was to destroy all cultural, religious and traditional practice and to enforce its own practices (Pushendra, 2007, p. 209). Colonization was the end of

many nations' cultural heritage and now Shaivism had to face this challenge for its survival.

India's history shows that it was colonized by different nations over the course of time. According to Pushpendra (2007:209) the major colonizers were:

1. Portuguese: 1628 – 1633
2. Danish: 1620 – 1869
3. French: 1668 – 1954
4. Dutch: 1605 – 1825
5. British: 1612 – 1947

Stein (2010:196) and Pushpendra (2007:209) claim that trade was one of the major reasons that contributed to the colonisation of India. Stein (2010:196) stipulates that the most powerful coloniser of India was the British. The British rule began over India in a very subtle manner. It began with the East India Trading Company that managed different trade routes where resources from India were exchanged with other countries (Stein, 2010, p. 196). Chandra (1998:126) notes that India was a land filled with gold and riches however due to India being filled with so many diverse groups of people it was not a unified front against nations that wanted to subdue it. Stein (2010:196) agrees that the political turmoil in India enabled external nations to colonize and rule over it.

According to Stein (2010:199) the colonization of India was a royal monopoly. The colonization of India meant the implementation of Christianity. As a result Hindus were seen as heathens which permitted authorities to take ownership of native women (Stein, 2010, p. 199). Chandra (1998:126) and Stein (2010:199) agree that the abuse that native Indian women underwent was not limited to them, but also India's economy, resources, culture and history were all disrupted as a new regime was being imposed.

Reflecting on Chandra (1998:126), Stein (2010:199) and Joo (2013:21) the colonization of India brought conflicting views and beliefs into one space. This turmoil of conflicting opinions resulted in the suppression of the Indian community. Indian people were disrespected and treated on the same level as animals because they did not share the same belief system (Chandra, 1998, p. 126). Stein (2010:199) adds that Christianity was enforced upon Indian communities and for Shaivism, this was the

most challenging time. The laws enforcing Christianity meant that it was a challenge for any other religious group to practice their faith. Additionally it also meant that anyone who was not Christian was willing to brave the chance that they would be victim of violation because of their classification of heathens (Stein, 2010, p. 199).

The colonisation of India took a major toll on all the religious sects in India. The number of Christian groups began to grow whilst all native religions of India decreased (Pushpendra, 2007, p. 209). According to Joo (2013:21) Shaivism was able to engage and survive the invasion of Christianity and Islam by accepting their messages as different interpretations of Shiva. Stein (2010:197) argues that colonization brought a new problem for Shaivism as it was enforcing laws and policies that intended on eradicating the existence of all religious sects in India. Pushpendra (2007:209) claims that Shaivism and the religious sects of India survived colonization by simply being defiant. The religious sects of India were suppressed to the point where many scholars believe it faced extinction. The influx of religions that enforced their beliefs on Hindu beliefs threatened to have Hinduism destroyed (Stein, 2010, p. 198).

Joo (2013:21) adds that there was not much that native Hindu traditions could do to defend their faith and fight back. Shaivism, along with many other Hindu traditions, created the ideology of different understandings of one god when engaging with the different belief systems of Christianity and Islam (Joo, 2013, p. 21). According to Joo (2013:21) Shaivism was able to survive Christianity and Islam entering India by accepting it to be faith in one of the avatars of Shiva. Joo (2013:21) explains that Shaivism engaged with other Hindu sects by teaching that Shiva was one god that visited the earth in different forms over the course of time. These teachings helped Shaivism engage with belief systems that were contradictory to it. Shaivism accepted Christianity as a belief system that believed in one of Shiva's avatars with orthodox Shaivites believing that Jesus went to meditate in the Himalaya mountains before becoming a saint (Joo, 2013, p. 21).

Stein (2010:198) believes that colonisation viewed the Hindu religious beliefs as pagan worship and all its devotees as heathens who were unfit of respect and dignity. History shows that Christianity and Islam were intolerant to Hinduism by often persecuting Hindus and destroying sacred Hindu spaces (Chandra, 1998, p. 126). Reflecting on Stein (2010:198) and Chandra (1998:126) Hindu religious beliefs in India between 500

– 1800 CE faced challenges that threatened its existence. Never before in the history of India were the Hindu beliefs faced with a belief system that demonized it and physically attacked its followers. Chandra (1998:126) and Joo (2013:21) argue that colonization threatened the existence of sacred Hindu beliefs. However Joo (2013:21) maintains that Shaivism (among other religious sects) survived because it accepted these new religions as different understandings within the same faith.

According to Joo (2013:21) Shaivism was able to survive the oppression that Christianity and Islam presented by teaching its devotees that all gods were different avatars of Shiva. Even though Shaivism acknowledged the existence of other gods, it maintained those gods to be apparitions of Shiva thus always ensuring that the belief in Shiva, as the supreme deity, existed (Joo, 2013, p. 21). Joo (2013:21) claims that Shaivites taught that Jesus and the prophet Mohammed were teaching a similar message to Shaivites, and whilst one could receive blessings from them, moksha was granted only to those that were completely devoted to Shiva.

4.5 Conclusion

This chapter reflected on the historical developments of Shaivism between 500 and 1800 CE. It found that between 500 – 800 CE depictions of Shiva became more popular and descriptive with the Ekamukhalinga and Pancamukhalinga being the most popular depictions of Shiva during this time (Kramrisch, 1981, p. 3). Kramrisch (1981:7-12) reflects on 500 – 1200 CE and remarks that the depictions of Shiva began to include Brahma and Vishnu – with both these deities paying respect to Shiva, thus further establishing Shiva as the main deity. 1200 – 1800 CE also saw rapid developments in the depictions of Shiva and according to Thapar (2001:290), 1200 – 1800 CE saw the beginning of paintings used to depict Shiva.

500 – 1800 CE saw rapid change in the way that Shiva was worshipped. 500 CE marked the writings of the Saiva Agamas (Krishnaswamy, 2014, p. 5) and in 700 CE the *Bhakti* movement began which changed the way people displayed their devotion to Shiva (Pushpendra, 2007, p. 113). Ferguson (2013:31-36) adds that 500 – 1800 CE was also a time when mantras were officialised as a means of invoking the gods

resulting in mantras, relating to Shiva, growing in importance amongst Shaivite communities.

Kramrisch (1981:6) and Mishra (2003:35) agree that Shaivism expanded across the Indian sub-continent between 500 – 1800 CE. According to Kramrisch (1981:6) archaeological evidence shows that between 500 – 1200 CE there was an increase in the amount of Shiva idols that were being made. This suggests that more people began to create shrines in their homes that were dedicated to Shiva. For Kramrisch (1981:6) the demand of Shiva idols displays a growth in the Shaivite population. Mishra (2003:35) agrees that in light of the socio-political changes in India, Shaivism continued to grow between 500 – 1800 CE. Although Shaivism would not have had a large imprint outside of the Indian sub-continent, it was nevertheless found amongst every community in India. To foreigners all the Hindu religious sects were not identified making it slightly difficult to track the rate at which Shaivism grew. However Shaivism did grow in numbers between 500 – 1800 CE (Mishra, 2003, p. 35).

This chapter also reflected on the challenges that Shaivism faced between 500 – 1800 CE. According to Stein (2010:198) the major challenges that Shaivism faced between 500 – 1800 CE was the invasion of Christianity and Islam. Christianity and Islam challenged Hinduism's existence as it threatened Hindu devotees and enforced its belief system over everyone they could (Chandra, 1998, p. 126). Chandra (1998:126) and Stein (2010:198) claim that colonisation was a challenge that affected all religious sects in India. Colonisation brought Christianity and Islam (respectively) to India. Both religions were highly intolerant to different religious beliefs and viewed Hindus as heathens that did not deserve any form of respect or dignity (Stein, 2010, p. 198). Stein (2010:198) argues that due to the intolerance of Christianity and Islam, Shaivism (and other Hindu religious sects) was faced with the extinction of its belief system.

Joo (2013:21) believes that whilst colonisation challenged the existence of Shaivism, it was able to counter it by making alterations to its teachings. Shaivism had maintained the belief of different avatars and understandings of one god (with the one god being Shiva) so it did the same with its engagements with Christianity and Islam (Joo, 2013, p. 21). According to Joo (2013:21) Shaivism was able to survive the attacks of Christianity and Islam by teaching that they were just different paths to worshipping Shiva. Shaivites taught that the message of Jesus and the Prophet

Mohammed were teachings that would help people live better lives and receive blessings. However if one wanted to attain moksha they needed to worship Shiva (Joo, 2013, p. 21). Reflecting on Joo (2013:21) Shaivism accepted alternative beliefs as different understandings of Shiva that allowed people to receive blessings whilst maintaining that only Shiva was the supreme god and that only he granted moksha. It was through these teachings that Shaivism survived colonisation and the challenges between 500 – 1800 CE.

This chapter reflected on the depictions, style of worship, expansion and challenges of Shaivism between 500 – 1800 CE. It found that that Shaivism grew as a faith system, developing new ways in which it could relate to people with the main goal being to ensure its survival.

4.6 Researchers comments

Chapter 4 focused on understanding the historical developments of Shaivism from 500 – 1800 CE. This research agrees with Kramrisch (1981:7-12) that much of Shaivite faith was being put into depictions for people to look at. Shaivism comes from a religious tradition that takes pride in idol worship as a result making depictions of Shiva was an important part of practicing the faith. Besides Shaivism coming from a tradition that idolised the gods, other religious traditions in India were depicting their gods through idols which attracted many people. This meant that if Shaivism wanted to ensure its growth it needed to compete with these religious traditions. As a result there are depictions of Shiva between 500 – 1200 CE where other Hindu gods are found bowing in respect to Shiva.

This research agrees that more than just competing with idols, Shaivism faced the challenge of colonisation. To add to the challenges, Shaivism also had to engage the religious traditions of Christianity and Islam, which were both intolerant to the religious traditions of India. This research argued that Shaivism was able to survive the period of 500 – 1200 CE by adapting its faith system. Shaivism made alterations to its worship styles, depictions and teachings to constantly engage the changing society that it found itself in. The alterations were to ensure that Shaivism remained relevant to the spiritual needs of the community so that it could spread. Reflecting on Mishra

(2003:35) this research argued the alterations of Shaivism to be successful as it expanded at a rapid rate throughout the Indian subcontinent and the rest of the world.

Chapter 5: Shaivism 1800 – 2019 CE

5.1 Introduction

The purpose of this research is to study the sustainability of Shaivism in the future by reflecting on its history. The previous chapters covered Shaivism's history from 500 – 1800 CE. This chapter examines the history of Shaivism from the 1800s – 2019. This chapter is divided into four sub-sections that will reflect on Shaivism's history and the current age, these are; Shaivism between 1800 – 2015, Shaivism between 2015 – 2019, Metamodernism and the challenges that Shaivism faced during this time period. After reflecting on Shaivism in 2019 this chapter will look at what metamodernism is, how it affects the current age and how secularism plays a role in it.

According to Baciu (2015:35) metamodernism is the era after post-modernism where science is completely trusted. Scepticism rarely exists and this era focuses largely on using science to find the solution to issues within society as opposed to discussions surrounding criticism of dogma and society (Baciu, 2015, p. 35). Baciu (2015:35) believes that 2014/2015 marked the transition from post-modernism to metamodernism; this means that secularism became largely promoted and accepted resulting in religions struggling to find their place in the contemporary age.

This chapter begins by reflecting on Shaivism in the years that lead up to metamodernism. It also studies Shaivism in the contemporary age and indepthly reflects on what exactly metamodernism is. Lastly it reflects on the major challenges of Shaivism from the 1800s to the current age.

5.2 1800 – 2015 CE

5.2.1 Depictions

According to Pushpendra (2007:86) the 1800s did not witness any additions to how people saw Shiva. By the 1800s the depictions of Shiva were standardized, people knew what Shiva looked like and what symbols were affiliated with him resulting in no

new depictions made, rather the old ones were improved and mastered. Pushpendra (2007:86) and Pathak (2015:131) argue that the 1800s marked the time in human civilization where religions became subject to criticism. As a result religions held strongly to their ancient history as a means of validating its authenticity. From the 1800s onward Shaivism focused on promoting and maintaining its ancient traditions as opposed to developing it. At this stage Shaivism was a fully developed Hindu sect that promoted its ancient practices as opposed to creating new ones (Pathak, 2015, p. 131).

The depictions of Shiva became more descriptive from the 1800s onwards. The 1800s marked the beginning of a new era as it was the transition phase into the modern era. As a result between 1800 – 1900 Shaivism saw a number of advancements in the depictions of Shiva. The depictions did not add anything new to how Shiva was perceived instead it had more descriptive idols and paintings emphasizing the human features of Shiva (Pushpendra, 2007, p. 86). Jayaram (201:80) argues that because society was becoming more advanced, Shaivites began to make use of materials like paint to make the depictions more appealing to people.

Pathak (2015:131) adds that Shiva's different forms and avatars were also being carved into idols. Pathak (2015:131) claims that between 1800 – 1900 CE the two most popular depictions of Shiva with his consorts are:

- 1) The Nataraja and his queen
- 2) Shiva & Durga

According to Pathak (2015:131) the Nataraja and his queen display Shiva in his cosmic dance form with a consort that is depicted as a divine queen whilst the Shiva and Durga idol depict the two sitting beside each other as a couple. The Nataraja and his queen is one of the depictions that marked the 1800s as a time when much focus was given to depicting the different forms of Shiva (Pathak, 2015, p. 131). Pathak (2015:131) and Pushpendra (2007:87) agree on the significance of the different avatars increasing in numbers in the 1800s.

Jayaram (2016:80) believes that during 1800 – 2015 CE Shaivites used materials and linguistic expression accompanied by relevant depictions to ensure that Shaivism appealed to society. 1800 – 2015 CE was a time when human societies began to be more diverse. This meant that there were communities that had diverse groups of

people that were of different cultural and religious backgrounds (Pushpendra, 2007, p. 87). Pushpendra (2007:87) argues that, because of the diverse societies that Shaivites found themselves in, they began to give more importance to the different forms of Shiva. This was to emphasize the different forms of Shiva whilst maintaining that he is the one supreme god. The diverse communities also led to the change in materials that were used for the idols. The materials now being used were specifically chosen to ensure that Shaivites maintained interest in their religion and that people from other paths of life were attracted to the dogma of Shaivism (Pushpendra, 2007, p. 87).

Pushpendra (2007:87) claims that some of the popular materials that were used to make the idols more appealing were:

- ❖ Black basalt
- ❖ Red sandstone
- ❖ Brass with silver and copper
- ❖ Bronze
- ❖ Gold
- ❖ Mixture of bronze and gold
- ❖ Glass
- ❖ Marble

These materials were more resilient than previous materials and were materials that were reflective of pop culture during that time (Pushpendra, 2007, p. 87). The materials used were specifically chosen to appeal and encourage Shiv worship. Additionally these materials were used when creating idols of Shiva's avatars which was intended to further encourage people to worship and study texts on Shiva. According to Pushpendra (2007:100-112) the popular depictions of Shiva from 1800 – 2015 were:

- 1) Shiva as Bhairava – god of death and terror (Andhra Pradesh 1980)
- 2) Shiva as the moon crowned god (Tamil Nadu 1997)
- 3) Shiva in front of a Linga (Kashmir 2000)
- 4) Pasupati – Shiva as lord of animals (Tamil Nadu 2001)
- 5) Shiva as supreme lord of music (Tamil Nadu 2003)
- 6) Shiva as the saviour who swallowed poison to save the world (Andhra Pradesh (2003)

Jayaram (2016:80) explains that because of the diverse societies that Shaivites now found themselves in, it was necessary to ensure that Shaivism was able to depict Shiva in every god so that its survival was certain. Shaivites maintained that there were different understandings of god and that there were many different faces of god however they struggled to relate all gods with Shiva (Pushpendra, 2007, p. 112). As a result idols showing the different forms of Shiva were meant to serve as a reminder that there were different understandings of Shiva and that Shaivites should always see Shiva in all the gods that they look at.

Reflecting on the above, the depictions of Shaivism became more detailed between 1800 – 2015 CE with special attention being given to the different avatars of Shiva and the appeal of the idols. 1800 – 2015 was a time when society was transformed resulting in people of different cultural and religious beliefs being placed in the same community. For Shaivites it changed the way that they depicted Shiva as they tried to make his depictions more attractive and appealing to people so that they would be encouraged to follow him.

5.2.2 Worship

Shastri (2017:70) suggests that Shaivism rapidly grew from the late 1900s, as a religious sect within Hinduism it was often categorized as Hinduism to the western world that did not understand Indian religions. Shaivism spread across the globe under the guise of Hinduism becoming most popular for Bharatanatyam and Yoga (Shastri, 2017, p. 70). Kapoor (2002:40) adds that by the 2000s Shaivism had found itself in many different communities across the world. As Hinduism, a religion that had spread across the world, due to colonization and migration of people, Shaivism was not recognised as a religious sect on its own to many people outside India and, as a result, it is challenging to find the exact number of Shaivites that lived across the globe (Kapoor, 2002, p. 40). Kapoor (2002:40) argues that despite the inability to know the growth of Shaivism in numbers, Hinduism as a religion grew across the world. Furthermore, because of it being in different societies, worship began to change to meet the needs of the community.

Shastri (2017:70) agrees that the late 1900s saw Shaivism infiltrate communities across the world and as a result of people from across the globe having different cultural and traditional backgrounds, some of the practices of Shaivism changed to suit those communities. According to Shastri (2017:70), Shaivism (like many Hindu sects) is not governed by one particular text. Although the Saiva Agamas are the most important texts in Shaivism, it is not used as a reference point that governs the way Shaivites live their lives. Due to Shaivism not being governed by strict rules and practices it is given the opportunity to change and adapt to its surroundings (Shastri, 2017, p. 70).

Singh (2008:112) explains that worship is not something that can be controlled by rules. Worship is how people express their devotion to god and, because every person is unique, different people have different ways of expressing their love for god. For some it is through singing and dancing, whilst for others, it is through community service (Singh, 2008, p. 112). In the old fashioned, traditional areas of India, Shaivites would worship Shiva the way their ancestors did – by chanting mantras and playing the Indian drum. However, in a 20th century community the use of an electrical guitar and piano may be used in worshipping Shiva (Singh, 2008, p. 112).

Shastri (2017:70) agrees that one of the reasons Shaivism survived the different era's in Indian history, and managed to enter the modern world, spreading out of India and into many different countries, is because of what may seem to be a lack of rules. Shaivism is very fluid when it comes to worship and practicing the faith. As long as Shiva is revered, as the supreme god over the entire universe, everyone is happy (Shastri, 2017, p. 70). Although freedom of expression is largely promoted in Shaivism certain things are emphasized as important, should one aim to elevate in their experience with Shiva. These were:

- 1) Practicing yoga
- 2) Regular meditation
- 3) Memorizing the mantras and chanting them on a regular basis
- 4) Refraining from eating beef
- 5) Supporting Shaivite temples by making regular donations

Shastri (2017:70) claims that the above mentioned were the standardised practices that proved your devotion to Shiva. Outside of the 5 listed do's and don'ts people of

all different communities and cultural backgrounds were encouraged to practice their devotion to Shiva in any manner that they pleased (Shastri, 2017, p. 70). Kapoor (2002:41) adds that people were encouraged to worship Shiva in ways that they understood. For many people across the world Shaivism was a new religion, one that they were not used to as a result they used some of the methods of worship that was familiar to them in worshipping Shiva (Kapoor, 2002, p. 41).

Kapoor (2002:41) and Singh (2008:112) agree that Shaivite worship was not conducted by an official list of things people should and shouldn't do. Amongst the practitioners of Shaivism it was strongly emphasised that the eating of beef was not permissible, those who converted to Shaivism were expected to abide by the dietary requirements irrespective of their cultural backgrounds. Singh (2008:112) claims that between 1800 – 2015 Shiva's different avatars were also largely promoted in society. As a result certain mantras, chants and practices were labelled as a must for a desired outcome. Peace, prosperity, calmness, removal of evil, reincarnation and moksha were some of the things that were affiliated to Shiva. Shaivites emigrating to different countries made certain that they spread the message of the benefits of worshipping Shiva thereby ensuring that people converted to their faith (Singh, 2008, p. 112).

According to Singh (2008:112) mantras affiliated to Shiva increased in value and importance from the 1900 onwards. Shaivites began to boast about their history and emphasized the importance of ancient mantras in Shiva worship (Singh, 2008, p. 112). Singh (2008:112) and Shastri (2017:71) argue that the period of 1800 – 2015 was a time when Shaivism displayed how it is able to mix its ancient traditions and practices with the modern world in a way that promotes the faith. Although Shaivism stressed the importance of chanting the ancient mantras it allowed people to practice their worship in any setting. People did not have to go to temples and offer sacrifices or ensure that their devotion was evidently visible instead the personal relationship with Shiva was encouraged where people were taught to take time off from their daily schedule to worship Shiva (Shastri, 2017, p. 71).

Reflecting on Kapoor (2002:41) and Singh (2008:112) Shiva worship between 1800 – 2015 was a fusion of ancient mantras with modern practices. Shaivism is one of the few religious systems that was able to allow people to maintain their cultural and traditional practices whilst maintaining faith in the god around which their faith revolves

(Singh, 2008, p. 112). Worship in Shaivism emphasized the importance of the mantras and practices such as yoga. However it allowed people in different parts of the world to practice their faith differently with emphasis being on Shiva as the supreme god (Kapoor, 2002, p. 41).

Kapoor (2002:41), Singh (2008:112) and Shastri (2017:71) agree that because Shaivism was growing in communities outside of India it had to be more inclusive to the ways in which people worshipped god. According to Shastri (2017:71) between the late 1900's and 2012 Shaivism focused on appealing to all people as opposed to boasting of its history. As a result worship in Shaivism became more inclusive between the 1800s and 2015 where people were encouraged to worship Shiva in ways that they were comfortable with the only standard rules being that the mantras are revered and the practice of yoga be conducted on a regular basis (Shastri, 2017, p. 70).

5.2.3 Expansion

Between 1800 and 2015 CE Shaivism gained more exposure and recognition on a global scale spreading to diverse communities that never had historic contact with the religious system (Pathak, 2015, p. 130). Pathak (2015:130) claims that 1950 – 2005 saw Hinduism grow at a significant rate. The 1800s was a time when colonisation resulted in a diaspora of native Indians, leading to the establishment of small Hindu communities across the world (Pathak, 2015, p. 130). Surya (2008:32) adds that from the 1800s up until 2006 Shaivism was seen as Hinduism to the western world. Under the guise of Hinduism, Shaivism had liberty in communities outside of India to develop within the cultural setting of the surrounding community.

Vidyapeeth (2012:76) claims that all Hindu religious sects were not given their own identity instead they were all seen under the branch of Hinduism. Vidyapeeth (2012:76) argues that once Hindu communities were established in countries outside of India many people were drawn to the colourful religious practices and art forms, such as bharatanatyam and yoga. The early 2000s saw yoga as a new age movement with it slowly being seen as a part of pop culture, due to the physical and mental health benefits that came with practicing it. These benefits resulted in the broader global community becoming more aware of Hinduism (Vidyapeeth, 2012, p. 76).

Vidyapeeth (2012:76) and Pathak (2015:130) maintain that Shaivism gained most of its popularity in the 2000s as society became more accommodating to different religious beliefs. The 2000s saw the peak of modernization and the entry into post-modernization as a result being informed on the global community was something that was encouraged; this led to Shaivism gaining more popularity and attention from people (Pathak, 2015, p. 130). According to Pathak (2015:129) a contributing factor that led to the growth in the Shaivite population was the establishment of the World Saiva Council (WSC) in 1992. Although the WSC was an initiative that was started by the Saiva Siddhanta philosophical group it became a council that united all Shaivites across the globe (Pathak, 2015, p. 129).

Surya (2008:29) and Pathak (2015:129) agree that the World Saiva Council is a clear indication of the growth in the Shaivite population. Surya's (2008:29) statistics display that Shaivism grew at a rate of 1.3% every 5 years since 1920. Due to the rate at which Shaivism was growing, whilst considering the expansion of other major religions such as Christianity and Islam, the Shaivite community decided that it was time to establish a council that unified Shaivites from across the globe (Surya, 2008, p. 29). According to Surya (2008:29) a census held in 2000 stated that Hinduism had a global population of above 8 million people and as a result of Shaivism still being regarded as the largest Hindu sect, over 50% (4 million) of the Hindu population would have been Shaivites.

Shaivism only got recognition as a religious sect independent of Hinduism in 1992 as a result there was no census or record of the growth in the Shaivite population (Surya, 2008, p. 29). Surya (2008:29) declares that whilst there is no official record or document to track the growth of Shaivism reflecting on the expansion of Shaivism in the current age is significant proof that it has grown and expanded to regions far beyond the Indian sub-continent. Surya (2008:29) and Pathak (2015:129) claim that evidence of the growth of Shaivism is visible in Shiva temples being constructed in communities that, prior to Hindu communities being established, did not have contact with the Hindu culture and beliefs.

Other than there being large Shaivite gatherings in communities outside of India Shaivite leaders recognised that due to reasons such as diaspora and immigration Shaivism was being practiced and spread far beyond the borders of India (Pathak, 2015, p. 129). Due to Shaivite leaders recognizing the expansion of Shaivism beyond

India they felt the responsibility of establishing a Saiva council that would help guide Shaivite communities across the world in understanding the ancient and sacred practices of the religious sect (Pathak, 2015, p. 129).

According to Surya (2008:29), considering the global community and the issues it presented, the Shaivite community grew at a significant rate with a population estimated at 4 – 5 million people globally in 2000. Pathak (2015:129) agrees that evidence of the growth in the Shaivite population is visible in the Shiva temples across the world and with the establishment of the World Saiva Council in the late 1900s it had an upsurge in the Shaivite population. The Shaivite leaders recognised the need for a council to unify and bring the broader Shaivite community together.

Reflecting on Surya (2008:29) and Pathak (2015:129) it is evident that from 1800 to 2015 Shaivism had expanded to a wide variety of different countries across the world. Pathak (2015:129) claims that by 2002 Shaivism had been in a variety of different countries some of which were:

- 1) America
- 2) Brazil
- 3) Russia
- 4) Poland
- 5) South Africa
- 6) Germany
- 7) London

The expansion of Shaivism did not only mean that there were Shaivite communities across the globe but also that by 2005 the Shaivite community was not composed of Indian people but had developed a significantly large population of other nationalities, this displayed the nature of Shaivism that was able to appeal to all people regardless of their cultural or traditional background. Pathak (2015:129) and Surya (2008:29) agree that 1800 – 2015 was a time in Shaivite history where the Hindu religious sect expanded across the world growing in population to include people of different nations.

5.3 2005 – 2019

5.3.1 Depictions

According to Singh (2006:15) the 20th – 21st century saw change in the depictions of Shiva to appeal to the new technologically advanced society. Singh (2006:15) and Ferguson (2013:21) agree that the technological age saw the depictions of Shiva change from its traditional understanding to a new understanding that made people of the 21st century relate to him. In the 21st century people rarely view Shiva as an angry or destructive god but relate yoga and meditation when they think of Shiva (Ferguson, 2013, p. 21). Ferguson (2013:21) claims that people of the 21st century lean towards a more secular society that still acknowledges a higher power that is responsible for the creation of the universe. This argument is used by Shaivites to recreate the image of Shiva as the one supreme god. The 21st century society leans towards secularism, to being a more henotheistic community; thus benefiting Shaivites as they use that argument to depict Shiva in a way that relates him to gods of other religions.

Jackson (2006:110) stipulates that the image of Shiva did not change in the 20th – 21st century as the trident, bull, third eye and meditative posture was still closely affiliated with Shiva. Shiva is easily recognised even in the 21st century by both Shaivites and people who belong to other religious beliefs. Whilst the depictions of Shiva multiplied with a number of different variations, identifying markers such as the trident, crescent moon, snake on neck and long hair always accompanied Shiva, allowing his devotees to easily identify him (Jackson, 2006, p. 110). Ferguson (2013:21) agrees that because modern day people aren't fond of overcrowded images the depictions of Shiva are often simplified to appeal to people. According to Ferguson (2013:21); one of the reasons for the simplification of the images of Shiva is due to images that combines Shiva and other deities. Due to the global community becoming more henotheistic Shaivites have come up with a strategic way to capitalize on henotheism and promote Shiva as the supreme god (Ferguson, 2013, p. 21). Ferguson (2013:21) adds that one of the most popular strategies that Shaivites use is to depict Shiva in the close company or warm embrace of the gods of other religions. Amongst Hindu religious sects, Shiva can be seen as the author and controller of the deities, whereas amongst other religions, such as Christianity, he can be found in close company with Jesus,

where it seems like Shiva is mentoring Jesus (Ferguson, 2013, p. 22). Ferguson (2013:22) states that, because society became more secular, but did not want to distance themselves entirely from religious beliefs, Shaivism began to create the narrative that all religions worship the same god, just with different understandings. As a result slight changes were made to the way Shiva was depicted, aiming to make Shiva seem more relatable and more closely affiliated with gods of other religions.



Shiva and Jesus

Hanuman (2004:80) argues that with the rise of technology, the depictions of Shiva also began to vary. Reflecting on the historical background of Shaivism, Shiva

was mostly depicted through idols. As time passed paintings were slowly introduced to Shaivite communities (Hanuman, 2004, p. 80). Hanuman (2005:80) further claims that because paintings were introduced to Shaivite communities images of Shiva was not something entirely new to Shaivites. Hanuman (2004:80) and Jackson (2006:113) argue that graphic, computerised images of Shiva also began to grow in popularity. Although every platform made available to Shaivites was used to generate images of Shiva, the depictions and images never replaced the physical idols of Shiva (Jackson, 2006, p. 113).

According to Jackson (2006:113) the linga was an important symbol of Shaivism since its early days as a religious sect. Entering the modern age the linga maintained its importance in being a symbol of Shiva with most people and temples having a linga alongside their Shiva murtis (Jackson, 2006, p. 113). Jackson (2006:113) claims that the linga grew as an important symbol of Shiva in the 21st century with many people having miniature versions of it which they would keep with them at all times. Other symbols that were normally never seen independent of Shiva also became important. Symbols like the trident, three lines of horizontal ash and the crescent moon became symbols of Shiva that did not need to be seen with him for people to understand that it was an affiliation to Shiva (Jackson, 2006, p. 113).

Jackson (2006:113) and Pathak (2015;150) argue that the trident and crescent moon became symbolic of Shiva and were items that would be attached to a necklace or hung as an ornament in cars or rooms as a sign of Shiva's protection and blessing

over the individual. Pathak (2015:150) states that the 21st century saw Shiva be depicted in a wide variety of different ways which were all aimed at making him more relatable to people. According to Pathak (2015:150) some of the variations depict Shiva as the:

- 1) destroyer
- 2) yogi practicing yoga
- 3) god of dance and music (bharatanatyam)
- 4) god of meditation
- 5) god of reincarnation and death
- 6) supreme god worshipped by Brahma, Vishnu and all other gods

Ferguson (2013:20) adds that the depictions of Shiva in the 21st century was slightly adapted to make Shiva appeal more to people and to show the similarities that Shiva shares with other gods so that the argument of Shiva being the supreme god could be motivated. Pathak (2015:15) agrees with Ferguson (2013:21) that some of the depictions of Shiva in the 21st century depicted him with gods of other religions to show the similarity and encourage people of other faiths to identify Shiva as the supreme god.

Reflecting on Ferguson (2013:21) and Pathak (2015:15); Shaivism as a religious sect at the turn of the 20 to 21st century began to depict Shiva in the presence of gods of other religions. The 21st century saw the global community grow to become more diverse with communities across the world having people of different cultural, social and religious backgrounds within the same society (Ferguson, 2013, p. 21).

As a result of secularism and the newly diverse communities Shaivites wanted to make Shiva more applicable and relatable to people of the 21st century with the main aim being to motivate Shaivites to practice their faith and to encourage people of other faiths to join Shaivism (Ferguson, 2013, p. 21). Due to Shaivism aiming at appealing to people it began to depict Shiva with gods of other religions with the main aim being to appeal to people and ensure that the religious beliefs of Shaivism don't die out as society became more secular (Pathak, 2015, p. 15).

5.3.2 Worship

Hanuman (2004:85) explains that Shaivism (like most world religions) changed the way they traditionally practiced worship to match the culture of the community it now found itself in. According to Surya (2008:29), because Shaivism had spread across the world by 2010, it had to appeal to all the communities it found itself in regardless of the cultural or historical background of the people to ensure its survival. Ferguson (2013:35) agrees that because Shaivism had found itself in communities that were diverse with a significant number of people that were not from any Indian background, the way in which Shaivites practiced their faith, had to change.

As a result, Shaivite worship made slight alterations to include different styles of worship that appealed to people of different cultural and traditional backgrounds. According to Siang (2015:2) the sacred texts in Hinduism (Saiva Agamas, Epics and Puranas) clearly indicate how one should go about worshipping the Hindu gods. Worship in Hinduism is not like other religions that are open to creativity. Within Hinduism there are chants and mantras that assist people in practising their faith as well as certain religious practices such as fasting, animal sacrifices and specific practices at temples that follow Vedic instructions which can be counted as worship amongst Hindu's (Siang, 2015, p. 2). Ferguson (2013:35) agrees with the need for Shaivism's change in style of worship to ensure that it keeps people interested in the religious beliefs. However Siang (2015:4) also argues that whilst Shaivism might have made some changes, new devotees of the religious sect were urged to learn the mantras in their original form thus ensuring the preservation of thousands of year old mantras.

According to Siang (2015:4) Shaivism maintained its heritage and history by ensuring that although certain things changed, others didn't. The mantras and Saiva Agamas are some of the things that did not change. These things were rather taught to new converts whilst other things such as worship style could change (Siang, 2015, p. 4). Siang (2015:4) argues that in the 21st century some of the ways in which Shiva was worshipped was by the usage of depictions. Due to Shaivites understanding the technological age they were entering where aesthetically appealing objects attracted people, drawings, movies, pictures, paintings and even ornaments/mini idols, adorning

temples, became a part of Shaivite worship (Siang, 2015, p. 4). Siang (2015:4) adds that because of the fast developing world Shaivism had to make use of whatever resource was available to ensure its survival. Therefore devout Shaivites used different methods of practicing their faith; some made movies, some made paintings, some made images and graphic idols whilst others wrote poems and songs. The inclusion of different cultural practices is still a sensitive topic amongst Shaivite communities, as a result many cases of Shaivite worship incorporate the usage of instruments such as the guitar or piano but ensure that the mantras and sacred texts were chanted and read in Sanskrit (Siang, 2015, p. 4).

Jayaram (2016:60) adds that because Shaivism needed to adapt to the changing, times it could not allow the religion to be left open for interpretation. Therefore Shaivites decided to formalise 4 laws which aided Shaivites on how to practice their devotion to Shiva. These 4 laws enabled Shaivism to spread to any part of the globe and adapt to any culture allowing people to decide how to worship, yet at the same time, ensuring that the sacred ancient ideals of the faith, were maintained (Jayaram, 2016, p. 60). According to Jayaram (2016:60), the 4 laws in which Shaivite worship was formalised ensured that the religious sect maintained some consistency, despite its fluidity across the globe. The 4 standard ways of Shaivite worship are:

- 1) Sravanam – means hearing and refers to the importance of listening to the wisdom of Shiva by means of listening to stories, debates, mantras and scripture pertaining to Shiva.
- 2) Kirtanam – means singing and refers to chanting the mantras or singing songs of Shiva ultimately leading to inner peace and purity of the mind. Kirtanam when practiced can be practiced alone or in a group (called a bhajan³⁷).
- 3) Manaram – meaning “to remember” and refers to devotees focusing their mind on Shiv at all times with the aim to be fully conscious of the entire universe.
- 4) Nidhi Dhyasanam – means concentrated contemplation, this is the physical worship of Shiva murti’s and the linga and also includes mental worship where practicing yoga and meditation form a pivotal part of the faith. Nidhi Dhyasanam is often practiced by those who wish to attain moksha or please Shiva so that their desires/wishes may be fulfilled.

³⁷ Meaning “group of Hindu religious singers” (Jayaram, 2016, p. 60)

According to Jayaram (2016:61) the above mentioned laws of worshipping Shiva became a standard set of rules that governed and helped Shaivites in new communities (that had no connection to India or any other Hindu religious sect) to understand how to worship Shiva and practice their faith in a way that respected the ancient history of Shaivism. Siang (2015:4) and Jayaram (2016:60) agree in stating that although Shaivism is trying to appeal to the broader community, it ensures that its own heritage and culture remains something that people are taught.

Reflecting on Ferguson (2013:35) between 2005 – 2019 Shaivism made changes to the way Shiva was worshipped. Shaivism became more inclusive of communities that had different cultural backgrounds and therefore worshipped Shiva in ways that they could relate to even though those ways were sometimes different to traditional Shaivite worship. Ferguson (2013:35) and Siang (2015:4) argue that Shaivism became inclusive of other traditions and people because it wanted to ensure the spread and survival of the faith. Additionally, Siang (2015:4) claims that Shaivite communities began to have images of Shiva and other deities together to promote the similarities of all the gods and to emphasise that all gods are manifestations of Shiva who is the one true god.

Jayaram (2016:60) states that although Shaivism made certain changes to the belief systems for the faith to survive in the future there was a need for certain rules/laws to be put into place to ensure that the practises which established Shaivism, did not get replaced. Siang (2015:4) and Jayaram (2016:60) claim that because of the fast development of society, Shaivism had to make changes to some of the religious beliefs and practices in order to stay relevant. As a result Jayaram (2016:60) lists 4 laws that were decided upon (by Shaivite leaders) to help Shaivism maintain some consistency as it changes to keep up with society. Reflecting on Siang (2015:4) and Jayaram (2016:60) it is evident that Shaivite worship had developed at a rapid rate between 2005-2019 as it became more inclusive of alternative ways of worship because of its exposure to communities of different cultural and ethnic backgrounds.

5.3.3 Expansion

West (2014:18) conducted a study on the global Hindu population and documented that in 2014 Hinduism was the third largest religion in the world. According to West (2014:18) Hinduism has approximately 1 billion global followers of which 90% of its followers inhabit the Indian subcontinent countries of:

- India
- Bhutan
- Pakistan
- Sri Lanka
- Bangladesh
- Nepal

The remaining 10% of the Hindu population is found across Africa, Europe and the Americas (West, 2014, p. 18).

Kapoor (2002:40) argues that although 21st century societies were more knowledgeable, Shaivism was still recognised as Hinduism. As a result of Shaivism not being recognised as a religious organisation of its own (that is independent of Hinduism) it is not possible to conduct a census to assess the number of followers that Shaivism has. West (2014:20) explains that despite religious sects within Hinduism not being easily identifiable on a global scale; most international Hindu communities mainly identify with:

- 1) Shiva
- 2) Vishnu
- 3) Shakti / Durga
- 4) Krishna

According to West (2014:21) most international communities of Hindu's recognise one of the 4 Hindu deities mentioned above as the supreme god. Vanamali (2013:164) agrees that the teachings of Shaivism largely appealed to communities outside of India. The idea of one god having many manifestations and advocating for inner peace and mental stability by means of introspective critique appealed to people of different cultural groups who wanted to be a part of something larger (Vanamali, 2013, p. 164).

West (2014:21) agrees that Shaivism was one of the deities that became popular amongst international communities. West (2014:21) argues that outside of the Indian subcontinent Hinduism was largely found in countries like South Africa, Britain and America. Vanamali (2013:164) claims that whilst Shaivism was not recognised as a religious system independent of Hinduism there are significant features amongst Hindu communities across the world that serve as evidence of Shaivism expanding to countries outside of India. According to Vanamali (2013:164) some of the features that serve as evidence of Shaivism's expansion are:

- 1) Temples dedicated specifically to Shiva
- 2) The practice of spiritualised yoga
- 3) The practice of chanting Shiva mantras while meditating
- 4) The promotion and sale of items relating to or symbolic of Shiva (such as chains, pictures and cd's containing songs of worship to Shiva)

Although Vanamali (2013:164) argues that there are certain traits of communities outside of India which display the evidence of Shaivism, West (2014:21) claims that there is no clear evidence that suggests it is solely Shaivism. West (2014:21) does not deny that Shaivism did not expand but rather argues that one cannot look at the entire Hindu population as a reflection of the Shaivite community. West (2014:22) and Vidyapeeth (2013:76) agree that although the numbers of the Shaivite population cannot be assessed there is sufficient evidence that proves the expansion and spread of Shaivism outside of the India subcontinent.

Vidyapeeth (2013:76) claims that the interest in bharatanatyam and yoga across the globe drastically increased over the past 50 years. Bharatanatyam and yoga are practices that have countless benefits ranging from spiritual to physical furthermore these activities enabled people of different ethnic backgrounds to learn of India and the cultural practices (Vidyapeeth, 2012, p. 76). Vidyapeeth (2013:76) adds that Shaivism spread under the guise of bharatanatyam and yoga as people that were interested in these religious practices slowly found themselves learning about and worshipping Shiva.

Vanamali (2013:164) argues that although bharatanatyam and yoga did play a large role in the expansion and growth of Shaivism they were not the only reason that Shaivism spread. Shaivism was seen by many people as Hinduism and as a result the

traditional practices of Hinduism (as understood by westerners) also appealed to international communities (Vanamali, 2013, p. 164). Despite the study of Shaivism stating that revering Shiva as the main deity is the core of the faith system, it became fluid in accepting alternative names of Shiva to be more inclusive to people of other faiths and to further motivate Shiva as the supreme gods (Vanamali, 2013, p. 164).

Vanamali (2013:165) claims that more evidence of the spread of Shaivism are Shiva temples that have been constructed across the world. According to Vanamali (2013:165) some of the famous temples outside of the Indian subcontinent are:

- 1) Mukti Gupteshwar Shiva Temple in Minto, Australia
- 2) The Shiva Temple in Auckland, New Zealand
- 3) The Shiva temple in Livermore, California
- 4) The Mahadev temple in Zurich, Switzerland
- 5) The Benoni Shiva temple in South Africa

Vanamali (2013:165) states that the Shiva temples in countries outside of the Indian subcontinent are a clear indication of the growth and expansion of Shaivism. Although Vidyapeeth (2013:76) claims that one cannot assess the exact number of Shaivites, Vanamali (2013:165) argues that there is evidence that proves Shaivism expanded and grew as a religious sect.

Vanamali (2013:165) and West (2014:21) explain that outside of India, Shaivism spread to countries like South Africa, Britain and America leading to the understanding that whilst Shaivism did not have independence from Hinduism, it used the guise of Hinduism to expand beyond the borders of the Indian subcontinent. West (2014:21) is validated by Vanamali (2013:165) in that Shiva temples in Australia, New Zealand, California, Switzerland and South Africa serve as proof that Shaivism did grow as a religious sect and expand to countries outside of India.

Reflecting on Vidyapeeth (2013:76), Vanamali (2013:165) and West (2014:21) it is evident that Shaivism did expand between 2005 and 2019, grew in numbers and had an international presence. Shaivism as a religious sect grew to develop modern versions of some of its most ancient practices thus proving that the religious sect of the Indian subcontinent grew to have a global presence (Vanamali, 2013, p. 165).

5.4 The Meta-Modern Era

Vermeulen (2010:1) explains that metamodernism is most clearly understood as a neoromantic movement that is affiliated with the architecture of Herzog and de Meuron and the films of Michel Gondry. According to Vermeulen (2010:2) modernism marked the time when human civilisation moved away from basing their knowledge of the cosmos on religious beliefs to scientific studies. The shift from modernism to postmodernism was when society moved their focus from short term economic growth (modernism) to long term sustainability in terms of natural resources (postmodernism) (Vermeulen, 2010, p. 2). Vermeulen (2010:2) argues that although postmodernism is the stage after modernism, human civilisation now finds itself entering a new era termed the meta-modern era.

Vermeulen (2010:2) explains that metamodernism can be understood by dissecting the word and looking at the preposition in metamodernism, “meta” which means; “with, between and beyond”. Therefore metamodernism is defined by Vermeulen (2010:2) as the era beyond modernism where debates lead people to have their own interpretation, opinion and truth when it comes to understanding faith and belief. Baciu (2015:35) adds that metamodernism is more than just a response to postmodernism. Metamodernism is the era where humans focus on settling the conflict that began in the modern and postmodern era by seeking to create a sense of unity and harmony amongst people of different ethnic groups across the world (Baciu, 2015, p. 35).

Yousef (2017:33) explains modernism, postmodernism and metamodernism as 3 successive literary movements that reflect on the critical thought processes in the 20th and 21st centuries. Metamodernism is the most recent movement where the different aspects of philosophy, politics, literature, art and other activities come together to address social issues that people face on a daily basis (Yousef, 2017, p. 33). Yusuf (2017:33) adds that there is no definitive day, month or year that marked the transition from modern to postmodern and postmodern to metamodern. Instead there is a subtle transitional phase where art, literature, philosophy, architecture and other human activities show a shift in the way people perceived society. Despite metamodernism only being visible in society from around 2013 there have been a number of references to it. The first time the word “metamodern” was used was in 1975 when Masu’ud

Zavarzadeh used it to describe a change in American literature that he reflected on since the 1950s (Yousef, 2017, p. 37).

Yousef (2017:37) responds to Baciu (2015:35) by arguing that metamodernism should not be understood independently of modernism and postmodernism. Whilst modernism and postmodernism are strikingly different as they focus on different subjects (modernism being the shift from religion to science and postmodernism being discourse on the effect the human population has on the world), metamodernism does not create a new topic of discussion but rather brings aspects of both modernism and postmodernism together (Yousef, 2017, p. 37).

Clasquin-Johnson (2017:1) and Yousef (2017:37) agree that metamodernism was conceptualised before its appearance in society. Clasquin-Johnson (2017:1) explains metamodernism as the largest cultural philosophy of the internet age, which became popular around 2015. Clasquin-Johnson (2017:1) remarks that scholars have been using the term since 1975 with it being mentioned throughout history:

- 1) 1975: Zavarzadeh
- 2) 1986: Carruth
- 3) 1991: Haig
- 4) 1992: McCloskey
- 5) 1997: Koutselini
- 6) 2004: Stambler
- 7) 2006: Truitt
- 8) 2009: Valiande & Koutselini

Clasquin-Johnson (2017:1) argues that whilst the term metamodern was used since 1975, it has not been visible in society since 2010. Clasquin-Johnson (2017:1) refers to Vermeulen (2010:1-14); stating that Vermeulen (2010:1-14) marked the first time that metamodernism was visible in society when they published their article entitled "Notes on Metamodernism". Yousef (2013:37) claims that metamodernism was first visible in 2013 due to it becoming popular in literature and art however Clasquin-Johnson (2017:1) remarks that metamodernism first became visible in society with the publication by Vermeulen (2010:1-14). Clasquin-Johnson (2017:1) states that Vermeulen (2010:1-4) created the foundational document that enables society to reflect on and understand metamodernism. Clasquin-Johnson (2017:2) explains that

Vermeulen (2010:1-14) reflected on metamodernism and described a clear understanding and reflection of metamodernism within society resulting in the first signs of metamodernism being visible around 2010.

Bunnell (2015:3) states that metamodernism had its first impact on society between 2009 and 2011 and that it is visible in the wider cultural acceptances that occurred during that time frame; which is a trait of metamodernism. Vermeulen (2010:2) and Bunnell (2015:3) agree that “meta” means “with, between and/or beyond” and that metamodernism should not only be understood as beyond modernism and postmodernism but also as between them. From 2011 to 2012 metamodern artists began to be more accepting of different cultural exhibitions going to the extent of supporting and endorsing different interpretations (Bunnell, 2015, p. 3). Bunnell (2015:3) claims that unlike modernism and postmodernism, metamodernism is more aware of different cultural beliefs, practices and interpretations. These different cultural aspects are not simply acknowledged but are also accepted and given its own space to survive in the metamodern world.

Leffel (2017:48) and Clasquin-Johnson (2017:2) agree that Vermeulen (2010:1-14) provides the foundation of understanding metamodernism and is also used as a reference point when reflecting on the beginning of the metamodern era. Vermeulen (2010:2) adds that the metamodern era is an invitation to debate rather than an extension of dogma that was often promoted by the postmodern era. Metamodernism goes beyond the modern and postmodern era yet it finds itself in the middle of the two in terms of ideology. It goes beyond the previous two eras by promoting the acceptance of different cultures, beliefs and theories whilst simultaneously finding itself in-between by creating dialogue on how to promote unity and harmony (Vermeulen, 2010, p. 2).

Reflecting on Vermeulen (2010:2), metamodernism is a new era amongst human civilisations where different cultures and beliefs are encouraged and accepted. The idea of one truth and only one correct interpretation is no longer accepted. Society and people are more accommodating to different cultures and traditions (Vermeulen, 2010, p. 2). Clasquin-Johnson (2017:2) explains that metamodernism can be understood as the next era that creates a dialogue and negotiation between the previous two eras; the modern and postmodern eras. Metamodernism can be summarised as the era

after postmodernism where dialogue is created on topics relating to modernism and postmodernism with the aim being to encourage unity, harmony and tolerance amongst all people of the global community (Clasquin-Johnson, 2017, p. 2). Clasquin-Johnson (2017:2) concludes that the publication of Vermeulen (2010:1-14) is an indication that the transition into the metamodern era began in 2010 resulting in the metamodern era being the new era by 2014/2015.

5.4.1 Secularism

Bilgrami (2011:2) states that since the 1980s, research, studies and understandings of the world began to rely more on scientific research as opposed to religiously based opinions on the existence of the universe. Bilgrami (2011:2) claims that since the 1800s there have been scholars who leaned more towards scientific study as opposed to religious faith. One such example is Charles Darwin and his work on the theory of evolution. Although Charles Darwin was seemingly ostracised from society for his theory of evolution, a strikingly large amount of people began to rely more on scientific study (Bilgrami, 2011, p. 2).

Bhagwati (2013:3) defines secularism as society distancing itself from religious beliefs to a more scientifically researched opinion. Secularism can simply be understood as society moving away from religions in the sense that certain beliefs of the earth and cosmos are now reflected upon in light of scientific research as opposed to religious faith statements (Bala, 2013, p. 3).

According to Hanninen (2002:16) the word 'secular' is derived from the Latin term 'saeculum' which means 'an age or the spirit of an age'. Secularism refers to an age that began in the late middle ages of European history where society began to rely more on scientific research as opposed to the protestant faith that failed to provide explanations on many scientific works (Hanninen, 2002, p. 16).

Bhagwati (2013:3) and Hanninen (2002:16) agree that secularism is a result of the churches role in society from the late 1800s and early 1900s. During this period it controlled much of the political sphere resulting in the passing of laws and policies that preyed on the faith of people, paying little to no attention to the struggles of the people

(Bala, 2013, p. 3). Bilgrami (2011:3) explains secularism as a direct reference to the stance of religious beliefs that governs and seemingly dictates the way a person lives; monitoring and controlling who individuals encounter, what they eat, the way they dress and the things they should promote and fight against. Secularism has always been under the spotlight by devout religious communities across the world as it seemed to attack the religious beliefs that many religions were established on (Bilgrami, 2011, p. 3).

According to Bilgrami (2011:3) secularism based its existence on the fact that religious beliefs have often been inaccurately generated to enforce the rule and power that religious institutions had over people. Secularism also takes more of a cognitive approach to studying religion. As such religion exists to provide solace to civilisation not being able to explain natural phenomena (Bilgrami, 2011, p. 3).

Hanninen (2002:21) claims that whilst secularism is often frowned upon and treated like a threat to society and religious faith and belief, it actually has the best interest of society at heart. According to Hanninen (2002:21) secularism aims to address two major issues in society:

- 1) Politics; on a global scale politics began to change as politicians began to speak of the interest and wellbeing of the people where religion was often spoken as ignorant to the needs of the people
- 2) Diversity; since the 1950s communities across the world became slightly more aware and tolerant to other cultures and religious beliefs as a result secularism from the 1990s onwards argued for diverse communities to be tolerant of different religious and cultural practices, thus allowing all religions to safely practice their faith without fear, exclusion or victimisation.

Hanninen (2002:21) argues that although society looks at secularism negatively it has the best interest of people from all religious, cultural and ethnic backgrounds. Bilgrami (2011:2) contributes to Hanninen (2002:21) by defining secularism as a stance taken against religion. Secularism refers to the moving away from religiously based opinions on how society should work and rather focusing on dialogue, discussion and scientific research to assess the most feasible manner for society to function (Bilgrami, 2011, p. 2).

Bilgrami (2011:2) states that religious beliefs should be understood as phenomena³⁸ and that secularism moves away from what a minority claims to have experienced or perceived, choosing to rely on what the majority can experience with the senses. Battaglia (2017:1), reflecting on the country of India, states that India is a country that is pluralistic³⁹ with a population comprising of a wide variety of different ethnic groups, religious beliefs, languages, cultural practices and traditions. According to Battaglia (2017:1) a country like India requires secularism in order to ensure that no one is excluded but that all people are given equal opportunities.

Secularism in India has been a topic of discussion for many years. The caste system and the role of women in society have served as strong motivation for India to become more secular in its laws relating to the wellbeing of all people within the country (Battaglia, 2017, p. 1). Battaglia (2017:1) argues that secularism often speaks of segregation between the state and religion. To many this seems like an attack on religion. However secularism does not focus on fighting religion as much as it asks for equal representation for all people, regardless of their faith, culture or ethnicity. Bhagwati (2013:3) and Battaglia (2017:1) agree that within India there is often conflict between the Muslim and Hindu communities over who has right to certain areas, and freedom to practice certain religious rituals. With the case of India, Bhagwati (2013:3) claims that secularism advocates for equal representation of all religions. This means that all religions are given the space and opportunity to freely practice their religion and express their faith in a way that they are comfortable with. (Bilgrami, 2011)

Bilgrami (2011:3) believes that secularism started out as a practice rather than a political document. The term “secular” refers to people behaving in a manner that promotes areligious thought and practices. An example is art being representative of the contemporary human and the struggle they face as opposed to a picture depicting the divine (Bilgrami, 2011, p. 3). Bilgrami (2011:3) argues that the term “secular” which referred mainly to the behavioural patterns of people became “secularism” when secular behaviour entered the political space.

³⁸ Phenomena referring to a situation that is experienced where people are unable to explain the events that transpired by means of scientific study (Bilgrami, 2011, p. 2).

³⁹ Meaning: a system or community that has more than one principle, laws, beliefs, religions and set of values (Battaglia, 2017, p. 1).

Secularism refers to behavioural patterns and thought processes that are distanced from religious beliefs and practices, and are rather more closely aligned to political stances that are a result of the damage caused by religion (Bilgrami, 2011, p. 3).

Bilgrami (2011:3) argues that religion and politics should be kept separate. Reflecting on the history of countries that were theocratic⁴⁰, religion was used as a tool to control and take advantage of people. Battaglia (2017:2) explains that religion has often taken undue advantage of people by playing on their faith. As a result secularism allows people to practice their faith whilst protecting them from religious leaders that want to take advantage of their faith.

Battaglia (2017:2) reflects on the conflict of Muslims and Hindus in India and argues that secularism within the Indian context will allow all the religions to coexist. Secularism has two extremes to it; either all religions be removed or all religions be accommodated, with the case of India permitting all religions the space to practice their faith means that even followers of Islam need to be accommodated (Battaglia, 2017, p. 3). Battaglia (2017:3) claims that in India secularism in the sense of restricting religious practices to certain spaces is most feasible because certain Islamic practices (like sacrificing a cow or bull) will result in a catastrophe between the Muslim and Hindu community.

Reflecting on Battaglia (2017:3) secularism is seen to put an end to years of religious conflict. Secularism can be understood as removing politics from religion ensuring that the political space is focused on representing and addressing the needs of all people instead of promoting, advocating and unfairly advantaging a specific religion over another (Battaglia, 2017, p. 4). Although secularism is often seen in a negative light its main aim is to ensure that the faith of people is not used as a tool to ensure the wealth and prosperity of religious leaders (Bilgrami, 2011, p. 3). Bilgrami (2011:3) adds that throughout history governments that were theocratic often led to the demise of people. Political leaders (such as kings) were controlled by the words of religious leaders, which meant that military tactics, governance laws and the state of affairs within theocratic nations were passed under the close watchful eye of religious leaders.

⁴⁰ System of political power where the governance is by religious leaders who claim to carry out the will of god/the gods (Bilgrami, 2011, p. 3).

Secularism can be understood as the new age in human history where society leans more to scientific research as opposed to religious laws (Hanninen, 2002, p. 16). Hanninen (2002:16) and Bilgrami (2011:3) agree that religions have failed to cater for the betterment of society and have rather prioritized the wellbeing of religious leaders at the cost of the devotee. As a result secularism allows people to practice their faith out of a political space to ensure that the needs of everyone (regardless of religious faith) are met.

Battaglia (2017:3) summarises the understanding of secularism by stating that secularism is a political stance that ensures that religion and governance is kept separate and that people of all religious groups and faith communities, are equally represented and catered for when political agendas and motions are proposed.

5.5 Challenges

Due to 1800 – 2019 CE being a time of rapid change and transformation amongst civilisations across the world; Shaivism experienced changes in the nature of its depictions, the style of worship and its global footprint. 1800 – 2015 was a time of rapid change amongst Shaivite communities, Shaivism spread across the globe at an extremely fast pace (Pathak, 2015, p. 130). Pathak (2015:130) claims that from the 1800s Shaivism was exposed to the global community because of colonisation. According to Pushpendra (2007:209) colonial rule over India happened by a number of different countries over Indian history, some of the major colonisers were:

1. Danish (ended in 1869)
2. French (ended in 1954)
3. Dutch (ended in 1925)
4. British (ended in 1947)

Pushpendra (2007:209) and Pathak (2015:130) agree that colonisation resulted in Shaivism (under the guise of Hinduism) spreading across the globe. Although Shaivism spread across the globe the major challenges presented to Shaivism was in understanding how Shiva should be depicted and worshipped in communities with people of different cultural and traditional backgrounds. Jayaram (2016:60) explains

worship as one of the things that needed to change in order to make Shaivism relatable to communities outside India. Additionally Jayaram (2016:60) claims that worship is an important part of religious expression and that Shaivism needed to enhance its methods of worship to be inclusive of other cultural groups.

The worship practices of Shaivism are deeply embedded in ancient Indian traditions and make it difficult for practices of other ethnic or cultural groups to be added. This was a challenge for Shaivism as it needed its worship styles to include people of different ethnic and cultural groups because of its global presence (Jayaram, 2016, p. 60). Jayaram (2016:60) and Siang (2015:4) agree on instruments, songs, pictures and the style of temple structures changing to accommodate communities that had a cultural heritage that was different to the Shaivite culture.

Siang (2015:4) argues that the worship and depictions of Shiva needed to adapt to the community that Shaivites were now in. The depictions and style of worship needed to change to accommodate the change in the way that Shaivites saw the world. Shaivism entered communities that had their own religious traditions (which in some cases had little to no similarities with Shaivism). These traditions presented a competition to the Shaivite community resulting in Shaivism making necessary amendments to ensure that faith in Shiva was maintained (Siang, 2015, p. 4).

Jayaram (2016:60) agrees by adding that one of the challenges that Shaivism faced was that it did not have an identity of its own. Shaivism was constantly seen as Hinduism up until 2010 when more attention and research was given to Hindu traditions. As a result the worship and depictions of Shiva had to incorporate the new traditions it encountered whilst ensuring that people saw Shiva as the supreme deity above gods of other religions (Jayaram, 2016, p. 60).

Reflecting on Jayaram (2016:60) and Siang (2015:4) it is evident that the Shaivite communities outside of the Indian sub-continent had to engage with cultures and traditions that were new to them, leading to certain changes in the way Shaivism was understood and practiced. The worship styles and depictions of Shiva began to be more inclusive of other cultural understandings to ensure that existing Shaivites and non-Shaivites were encouraged to follow the teachings of Shaivism (Jayaram, 2016, p. 60).

Reflecting on Pathak (2015:130), Stein (2010:196) and Pushpendra (2007:209), colonisation was a challenge that affected Shaivism and India at large. Colonisation began with the enforcing of its own religion over the colonised country. Apart from that it also enforced ignorance of other cultural, traditional and religious beliefs thus resulting in the undermining and intolerance of traditional Hindu culture and religious beliefs (Pushpendra, 2007, p. 209). Stein (2010:196) adds that colonisation resulted in much of the Indian culture being destroyed or diminished by the might of the colonisers. Jayaram (2016:60) and Pushpendra (2007:209) agree that one of the contributing factors for Shaivism being seen as a sect under Hinduism is due to the ignorance and intolerance that colonisers practiced and enforced onto traditions, cultures and religious beliefs that were not their own.

Reflecting on Bilgrami (2011:3) and Hanninen (2002:16), religion has failed humanity when it had the platform to govern kingdoms and nations. Due to religion failing to govern people the modern and postmodern global community began to promote secularism to ensure that people of all ethnic, cultural and religious were accommodated and allowed equal opportunities to practice their faith (Bilgrami, 2011, p. 3). Secularism teaches that within a particular space all religions can either be accommodated and allowed to exist in all spaces or practiced in a private space where there is no public disturbance (Hanninen, 2002, p. 16). Hanninen (2002:16), Bilgrami (2011:3) and Battaglia (2017:3) agree that secularism is a stance that endorses the separation of religion from political spaces, this separation has often led to religion being critiqued and seemingly attacked resulting in religion being seen as a product of the fears of primitive human civilisations.

Summarising this chapter, the major issues that Shaivism faced are:

- 1) Colonisation (Pushpendra, 2007, p. 209)
- 2) Engaging communities that had their own religious and cultural traditions (Jayaram, 2016, p. 209)
- 3) Transforming the worship and depictions of Shiva to remain relevant as civilisation develops (Siang, 2015, p. 4)
- 4) Secularism (Bilgrami, 2011, p. 3)

5.6 Conclusion

The purpose of this chapter was to study the recent history of Shaivism to reflect on the sustainability of Shaivism in the future. This chapter stated that between 1800 – 2019 CE Shaivism experienced changes at a fast rate. The depictions of Shaivism changed to incorporate images and materials that allowed the depictions (be it paintings, pictures or idols) to be relevant and attractive to people that are now a part of diverse communities (Pushpendra, 2007, p. 87).

In addition to the change in the depictions of Shiva, Kapoor (2002:40) explains that Shaivism had entered communities across the world that had their own cultures and religious beliefs. The challenge with different communities was in staying relevant and appealing to the current and possible new members of the faith. As a result Shaivism included certain instrumental and vocal styles to ensure that people maintained interest in the faith (Kapoor, 2002, p. 40).

This chapter also reflected on Vanamali (2013:165) stating that Shaivism expanded across the globe at a fast pace resulting in the growth and global recognition of the Hindu religious sect. Although Shaivism initially began to spread under the name of Hinduism, by the 2000s it began to get recognition as a religious sect of its own. This is evident in temples being dedicated solely to Shiva in countries across the globe (Vanamali, 2013, p. 165).

After reflecting on the depictions, worship styles and expansion of Shaivism from 1800 - 2019, this chapter studied the metamodern era and secularism. Bilgrami (2011:2) expressed that since the 1800s secularism has been a topic of discussion. One of the markers of modernisation in the 1900s was the support of secularism. The postmodern era further reinforced secularism leading the metamodern era to base itself on secularism leaving little to no space for religion in political spaces (Bilgrami, 2011, p. 2).

Lastly, this chapter reflected on the major issues that Shaivism faced from 1800 to 2019 CE. Some of the major challenges that Shaivism faced were; colonisation (Pushpendra, 2007, p. 209) and secularism (Bilgrami, 2011, p. 3). This chapter ended with the major challenges of Shaivism as stipulated by Pushpendra (2007:209) and Bilgrami (2011:3) (amongst other issues raised by other scholars) as they are issues

that Shaivism faces in the current age resulting in the address of these issues being in the next chapter.

5.7 Researchers comments

Chapter 5 briefly reflected on the history of Shaivism however the main focus was on Shaivism in the current age. This chapter studied Shaivism's growth leading up to 2019, taking into cognisance how its worship and depictions adapted to suit the changing times. This chapter agreed with Kapoor (2002:40) and Vanamali (2013:165) that as Shaivism expanded to countries outside of the Indian subcontinent it began to make a number of alterations to ensure it maintained a balance between the contemporary issues of people and its ancient traditions.

Between 1800 and 2019 Shaivism witnessed change at a rapid rate. Societies across the world were changing due to technological and scientific breakthroughs. Society became more secular, challenging the liberty and influence that religion had over people. Secularism is the major challenge that Shaivism faces in the current metamodern age, this challenge is different to every other challenge that Shaivism had faced. Before Secularism, Shaivism's major challenge was adapting to changing societies and to engaging other religious traditions. These challenges are very different from secularism, which teaches that religion is device used for the benefit of religious leaders as opposed to the wellbeing of the devotees.

This chapter argued that secularism is based strongly on the evidence provided by science. This research further argued that in the contemporary secular age, Shaivism engaged secularism by entering discussions with science. Where other religious traditions would shy away or criticise science, Shaivism engaged science by arguing that its ancient beliefs held scientific knowledge that is only being discovered today. This research argued that Shaivism engages secularism by engaging science to substantiate itself as a tradition that should not be understood like religions such as Christianity or Islam. Instead it is a tradition that is based on science and is focused on addressing the spiritual and mental needs of all people.

Chapter 6: The future of Shaivism in a secular world

6.1 Introduction

The previous chapters in this research studied the history of Shaivism by paying special attention to its origins, growth and expansion. This chapter focuses on Shaivism in the current, metamodern age. The metamodern era presents Shaivism with the challenge of secularism, this chapter reflects on how Shaivism will engage the challenges of the current age based on how it engaged with issues in its vast history. Based on its history, Shaivism will be studied to assess if it will survive in the metamodern era. Thereafter, based on the study of Shaivism with metamodernism and secularism, this chapter will assess how Shaivism will engage issues in future to ensure its survival.

Hanninen (2002:21) argues that secularism began to trend from the 1950s and that by the 1980s – 1990s became a heated topic of discussion. Battaglia (2017:4) adds that secularism was mainly a topic of discussion in the 1900s but by 2015 more than 60 out of 195 countries across the world announced that they were secular states. Battaglia (2017:3) claims that secularism is a threat to all religious beliefs as it promotes the removal of religious beliefs and practices from public spaces. Reflecting on Battaglia (2017:3) secularism became widely accepted across the world and resulted in a number of countries becoming secular. With this momentum in secularism, 2019 and the future of civilisation looks to further endorse secularism as the best governmental policy. This chapter reflects on the history of Shaivism to create a calculated prediction of how it will engage secularism in the near future.

6.2 Religion and Metamodernism

Yousef (2017:41) states that modernism appeared in the first half of the 20th century reacting to the Romanticism of the 19th century. Postmodernism arose in the 20th century with metamodernism following shortly after as a response to postmodernism (Yousef, 2017, p. 41). Yousef (2017:41) explains that whilst the three eras have different features, they are not to be understood as independent of one another. Metamodernism is interlinked with modernism and postmodernism, creating a dialogue between the two by picking off the advantages of each era to make a positive change in the current age (Yousef, 2017, p. 41). Reflecting on Yousef (2017:39); metamodernism does not distance itself from the beliefs and traditions of modernism and postmodernism thus enhancing the challenges that modernism/postmodernism presenting to religion.

Yousef (2017:41) agrees with Drumitrescu's (2014:143) "It is raised a spiritual body" where Drumitrescu (2014:143) reflects on metamodernism and spirituality, arguing that metamodernism moved past the modern and postmodern understanding of religious beliefs to create a middle ground for religion and science. Drumitrescu (2014:146) reflects largely on Christianity stating that the Christian faith largely impacted the way in which the world understands religion. Drumitrescu (2014:146-147) claims that studying religion objectively (without the influence of Christianity) shows that religion and science can work together. There are many religious truths that support and work with science. Additionally there are many religious mysteries that motivate science to broaden its research (Drumitrescu, 2014, p. 147).

Drumitrescu (2014:147) stipulates that metamodernism does not condone the blind faith in religion or the unwavering faith in scientifically unexplainable accounts of religious experience. However, it is more lenient on religious beliefs than modernism and postmodernism were. Metamodernism allows for religions other than just Christianity to exist harmoniously in communities, practicing their faith freely without concern of victimisation or attacks. Furthermore, recent studies show that some metamodern scholars and scientists accept the possibility of the existence of a higher power that played a role in the creation of the universe (Drumitrescu, 2014, p. 147).

Drumitrescu (2014:147) and Leffel (2017:47) agree that metamodernism has made significant contributions to the way in which the world understands religion. Leffel (2014:44) argues that although some metamodern scholars accept the possibility of a higher power (that is clearly distinguished as not the religious understanding of god) that had a role in the creation of the universe, metamodernism nevertheless supports and promotes the biggest challenge for all religions, secularism. Leffel (2017:47) argues that secularism presents a number of different challenges that range from: (1) divisions amongst religions of the same faith, (2) diverse communities challenging the traditional beliefs of religion (3) critical analyses of religion that seemingly demeans the role of religion in the world (4) religious leaders that take advantage of the faith of people and (5) certain religious beliefs that endorse inequality.

Clasquin-Johnson (2017:4) and Leffel (2017:47) agree that metamodernism embraces different beliefs and truths. Unlike modernism and postmodernism, metamodernism acknowledges that people have faith in certain beliefs as historically correct (Clasquin-Johnson, 2017, p. 4). Clasquin-Johnson (2017:4) notes that metamodernism teaches that instead of debating and trying to change the mentality of people (like modernism and postmodernism would do), people should be accepted regardless of their beliefs.

Leffel (2017:47) and Clasquin-Johnson (2017:4) agree that religion and science work more constructively in the metamodern era than the previous eras. Reflecting on religion from the 1900s; (1) modernism taught you can either choose science or religion, (2) postmodernism taught that religious beliefs must be attacked by scientific evidence, (3) metamodernism goes beyond the two by stating that one does not have to choose between right and wrong or have their beliefs attacked. Instead society should move to accepting and value alternative beliefs and opinions.

Clasquin-Johnson (2017:4) claims that metamodernism acknowledges the differences of religions and instead of accepting them as different versions of the truth it simply acknowledges it as a different experience. According to Clasquin-Johnson the metamodern era is more accepting to religion than the previous two eras that focused on criticising religion. Bunnell (2015:2) adds that the metamodern era is more accepting of religious beliefs however Bunnell (2015:2) argues that although metamodernism acknowledges different belief systems it still promotes secularism.

Bunnell (2015:2) argues that metamodernism allows people to have their own beliefs and religious practices without critiquing them the way that modernism and postmodernism did, however metamodernism does not promote religion. Despite encouraging the acceptance of religious freedom metamodernism does not condone or encourage blind faith in religious beliefs. Instead it encourages science and religion to find middle ground allowing both to coexist (Bunnell, 2015, p. 2). Bhagwati (2015:3) explains that the new metamodern era promotes secularism in the sense of either removing all religious practices and influence from public spaces or by allowing all religious beliefs to practice their faith.

Clasquin-Johnson (2017:4), Bunnell (2015:2) and Bhagwati (2015:3) agree that religion continues to critique the metamodern age because of its secularistic tendencies resulting in secularism being the biggest challenge that religions face in the metamodern era. Leffel (2017:47) agrees that along with secularism the metamodern era challenges religions by creating division over dogmatic disagreements, diverse communities and their cultural heritage, critical analyses and the exposure of fraudulent religious leaders.

According to Leffel (2017:47) the metamodern era is big on science. Scientific research and exploration has developed to be far more advanced than the previous two eras with science uncovering more on the history of humanity and the mysteries of the universe on a daily basis (Leffel, 2017, p. 47). The science of the metamodern era is focused on finding scientific breakthroughs that promote unity amongst the global community and help humanity understand its purpose in this universe (Leffel, 2017, p. 47). Bunnell (2015:2) and Leffel (2017:47) argue that a number of scientific discoveries in the metamodern era build upon the modern and postmodern critique of religion which encourages people to rely on scientific research as opposed to religious beliefs.

Bhagwati (2015:4) states that within the Indian subcontinent, metamodernism and secularism is heavily critiqued and disregarded by the religious communities of both the Hindu and Muslims. According to Bhagwati (2015:4) Hindu's make up 80% of the population in India who are highly devoted, religious and critical people with different beliefs or people that critique their religion or religion in general. Although the metamodern era allows for religious beliefs to be accepted instead of analysed and

critiqued it does not encourage the faith of any religious institution. Instead it encourages secularism and scientific breakthroughs that expose the failures and flaws of religion whilst praising science (Bhagwati, 2015, p. 4).

Drumitrescu (2014:147) agrees that the metamodern era seems to be supportive of religion whilst it supports science. Drumitrescu (2014:147) states that the metamodern era should not be understood as an era that encourages religious beliefs. Instead the metamodern era is about accepting people from different cultural, traditional and religious backgrounds for who they are rather than engaging their beliefs and trying to change them. The metamodern era's acceptance of religious beliefs does not mean that it encourages religion. It is rather more accepting and accommodating to religion than the previous two eras (Drumitrescu, 2014, p. 147). Drumitrescu (2014:147) maintains that the metamodern era still promotes secularism and the exposure of religion as a tool to control and oppress people for the benefit of religious leaders.

To argue his point, Drumitrescu (2014:147) reflects on literature from a variety of different religions documenting how metamodern artists and scholars interpret them as poetic literature that is used to convey a particular message as opposed to documenting historical truth. Leffel (2017:48) agrees by stating that the metamodern era promotes secularism, challenging religious beliefs to defend the authenticity of their sacred texts and ancient traditions.

Leffel (2017:48) argues that the metamodern era is critical of religion as it does not hold value to the traditional understanding of a god in the heavens above that watches over everything. Instead some metamodern scientists argue that an "agent" (for example a specific DNA trait that died out thousands of years ago) played an important role in starting life on earth and aiding in the evolution of mankind. Other metamodern scientists argue that a different human race or alien species aided in starting life on earth. However neither should be understood in the same way as religion depicts god (Leffel, 2017, p. 48).

Reflecting on Leffel (2017:48) and Drumitrescu (2014:147), the metamodern era subtly dismisses religion by arguing that religion is underdeveloped in its understanding of forces that had a role in the origins of life on earth. Although Clasquin-Johnson (2017:4) argues that metamodernism creates a more conducive environment for religions, Leffel (2017:48) argues that it continues to promote secularism by

highlighting the failures and ulterior motives that religious systems have. Drumitrescu (2014:147) agrees that metamodernism is more accommodating of religion than the previous two eras however metamodernism is still critical of religion, choosing to promote secularism and scientific research as opposed to faith in religious institutions. Reflecting on Leffel (2017:48) and Drumitrescu (2014:147) the major challenge that religions face in the metamodern era is secularism and scientific research that narrates religious historical events differently thus removing inexplicable acts of a divine being and replacing it with natural phenomena that the historical human race could not understand or explain.

6.3 Shaivism and Secularism

Balasubramanian (2014:1) claims that 2012 saw a shift in the way that the world understood physics. Physics has always changed the way civilisation understood history and the universe. Physics studies the universe in an attempt to collect information to understand the role, purpose and function of everything within the universe (Balasubramanian, 2014, p. 1).

Balasubramanian (2014:1) argues that there is a strong connect and synergy between the 5 Shuddha Tattvas⁴¹ of Shaivism and modern physics. Harshananda (1999:39) and Balasubramanian (2014:4) agree that the 5 Shuddha Tattvas are 5 concepts that are based on the belief that Shakti (the primordial cosmic energy) began and orchestrated the creation of the universe. According to Balasubramanian (2014:4) the 5 Shuddha Tattvas are:

- 1) Chit Shakti – representing the divine consciousness that created the universe
- 2) Ananda Shakti – representing supreme bliss where Shiva and Shakti are united as one being in an astrophysical⁴² body

⁴¹ “Shuddha” meaning ‘pure’ and is a term affiliated with the divine being that existed before the creation of the universe, “Tattvas” referring to stanzas of Shaivite literature believed to be divine knowledge; as a result the Shuddha Tattvas refer to writings/concepts in Shaivism that explain the creation of the universe. (Balasubramanian, 2014, p. 4).

⁴² “Astrophysical” refers to a state of existence that is beyond physical, a state of existence where the beings don’t have physical bodies; in this sense it refers to the cosmos making up the body of the divine. (Balasubramanian, 2014, p. 4).

- 3) Iccha Shakti – representing the will of the supreme divine being, this concept displays the divine beings desire to create the universe
- 4) Jnana Shakti – representing the attainment of knowledge, here ShivShakti learn of their unity and individuality
- 5) Kriya Shakti – representing manifestation, this concept deals with the creation of the universe.

According to Balasubramanian (2014:4) the Higgs mechanism of mass and symmetry provides an understanding of how the universe began. The understanding of the creation of the universe according to the Higgs mechanism shares a remarkable connection with Kashmir Shaivism where the two support one another (Balasubramanian, 2014, p. 4). As a result of the Higgs mechanism and the Shuddha Tattvas sharing a connection, Balasubramanian (2014:5) argues that secularism (as a movement that promotes science over religion) aids Shaivism in understanding that some of its religious beliefs hold scientific truth.

Balasubramanian (2014:4) disagrees with Hanninen (2002:19) by remarking that secularism and Shaivism work together. Hanninen (2002:19) argues that within India, secularism has been strongly motivated for by a number of different world renowned public figures. The two most popular people in Indian history that motivated for secularism were, Mahatma Gandhi and Jawaharlal Nehru (Hanninen, 2002, p. 19). According to Hanninen (2002:19) Gandhi was a religious man however he argued that governance and religion should not come together. Gandhi argued that in a country as diverse as India allowing religion and the state together would result in a national catastrophe because civil wars break out on a regular basis between different religious organisations that don't have their beliefs represented in governance (Hanninen, 2002, p. 19).

Hanninen (2002:19) defines Nehru as another influential political figure in Indian history that stood against religion being in the political sphere. Whilst Gandhi argued that religion and the state should be kept separate with religion still being allowed to contribute to political decisions, Nehru had a slightly different approach. Nehru agreed with Gandhi that religion and the state should be kept separate however the two differed as Jawaharlal Nehru argued that religion was a hindrance to change, progress, transformation and inclusivity (Hanninen, 2002, p. 19).

Nehru formed the foundation for secularism in India by arguing that religion divides people, Nehru created a vision of India where the entire nation of India would be united as one, regardless of the diverse cultures, religions and languages (Hanninen, 2002, p. 20). As a result Nehru labelled religion as a promoter of civil wars and conflict as it mostly highlighted the religious (and sometimes doctrinal) differences of people thus dividing the nation instead of unifying it (Hanninen, 2002, p. 20).

Reflecting on Balasubramanian (2014:4), secularism (with its scientific research) works with Shaivism as it supports and validates some of the ancient Shaivite beliefs. However Hanninen (2002:20) claims that famous Indian politicians such as Gandhi and Nehru argued that religion and politics should be kept separate, with Nehru arguing that religion is a hindrance to progress and will not allow the nation to be one unified front. Battaglia (2017:10) disagrees with Balasubramanian (2014:4) and agrees more with Hanninen (2002:20) arguing that whilst metamodern science might validate some religious beliefs, metamodern secularism remains as a policy that argues for the removal of religion from political spaces.

Hanninen (2002:21) and Battaglia (2017:10) agree that secularism refers to either the removal of religion or the acceptance of all. While it is impossible to remove religious beliefs from the heart of people, secularism motivates for all religions to be seen as equal, thus allowing religion to practice its faith but outside of the political space. Reflecting on Hanninen (2002:21) and Battaglia (2017:10) the major challenges that secularism presents to Shaivism are:

- 1) the removal of religious expression from political spaces – this preventing Shaivism from contributing to political decisions
- 2) the promotion of all religions to be seen as equal – because Shaivism comes from a henotheistic faith it prides itself with being above other religious faith systems, this challenge places Shaivism on the same level as the other Hindu religious sects
- 3) Shaivism seen as Hinduism – because all religions are placed on the same level Shaivism continues to be affiliated with Hinduism as opposed to being recognised as an independent religious system

- 4) in countries that are religious states that are slowly becoming more secular; the religion of the nation is protected whereas other religious systems are frowned upon and often attacked

As a result, Hanninen (2002:21) and Battaglia (2017:10) argue that secularism is seen more to create harsh conditions for Shaivism to exist in. Hanninen (2002:22) claims that secularism has been constructed to direct society in the direction of a future that is non-conducive of religious beliefs. Reflecting on Hanninen (2002:22) secularism challenges Shaivism by presenting all religions as the same to the metamodern human. This removes the individuality and differences that religious systems have and rather teaches that all religions are the same, with the same motive of exploiting people's faith.

6.4 Summarising historical Challenges of Shaivism

According to Kalra (2013:2) Shaivism is one of the oldest religious systems that has existed since approximately 1300 BCE. Reflecting on Kalra (2013:2) Shaivism existed for around 3000 – 4000 years. In this long history of Shaivism it encountered a number of challenges which it overcame resulting in the religious sect existing in the current age. This research aims to assert the probability of Shaivism's existence in the contemporary metamodern age and the next age based on its history and ability to adapt and change to stay relevant, ensuring its survival.

Based on the history of Shaivism, Srinivasan (2004:81) claims that between 3000 - 100 BCE Shaivism's major challenge was forming religious beliefs and understanding itself as a religious institution in an environment that was developing with numerous gods being identified and worshipped. Srinivasan (2004:81) explains that when Shaivism started out as a religion it found itself in the historical context of the Indian subcontinent where a number of different religious belief systems were being constructed. This means that since the beginning of Shaivism as a religious system, it had competed with other faith communities in establishing itself as the one true religion. Reflecting on Jayaram (2016:209) it is evident that Shaivism engaging other religious beliefs and creating dogma that explained itself in a world with other gods

was a challenge that it faced throughout its history. It struggled to teach the coexistence of all gods whilst maintaining Shiva as the supreme deity.

Chapter 4 reflected on Shaivism between 500 – 1800 BCE where Stein (2010:198) argued that during this time the major challenges that Shaivism faced was the invasion of Christianity and Islam into India. Christianity and Islam were two major religions that were particularly intolerant to other religions. These Abrahamic religions shared a mutual enemy in their disapproval of the Hindu religious traditions (Stein, 2010, p. 198). Stein (2010:198) states that Christianity and Islam both ruled over the Indian nation and despite their many attempts, they were unable to convert the large population of Hindus. Christianity and Islam were also tyrant religions that forcefully established their belief system over the Hindu nation of India. This embedded fear in the hearts of anyone who was not willing to convert to the religion and/or maintain faith in a different religion.

This research then reflected on the time period of 1800 – 2015 where Pushpendra (2007:209) argued that the conquest and colonisation of India by the Portuguese, Danish, French, Dutch and British were amongst the most challenging issues that Shaivism had to face in its history. Pathak (2015:130) and Pushpendra (2007:209) agree that although colonisation by European nations did contribute to Shaivism spreading outside of India, it began as a challenge that attacked the existence of Shaivism. The mandate of coloniser nations is to rule over its victims by destroying the subdued nation's historical, cultural and religious heritage and replacing it with their own in an attempt to indoctrinate the nation to make it easier to control the population (Pushpendra, 2007, p. 209). Reflecting on Pushpendra (2007:209) it is evident that the colonisation of India by European nations aimed to destroy all Indian heritages, Shaivism included.

Jayaram (2016:60) and Siang (2015:4) state that since 2009 the issues of Shaivism slightly changed due to the context of the world that Shaivism now found itself in. Throughout the history of Shaivism, the traditionally Hindu sect found itself mainly amongst Indian communities, however, since 2010, Shaivite devotees found themselves engaging with more communities that had people of different traditional and ethnic backgrounds (Jayaram, 2016, p. 60). In the modern/postmodern world Shaivism found itself facing the challenge of struggling to stay relevant and

understandable to the new world that it found itself in. Furthermore Shaivism had to amend some of its traditional worship styles to be more inclusive of different cultural styles of worship (Jayaram, 2016, p. 60). Reflecting on Jayaram (2016:209) and Siang (2015:4), the major challenge that Shaivism faced was trying to engage diverse communities in a manner that encouraged faith in Shaivism.

The major challenges of Shaivism can be summed up as facing different religious systems that were intolerant to it (Stein, 2010, p. 198), struggling to have an identity of its own (one that was independent to Hinduism) and finding itself in diverse communities that could not relate to the traditionally Indian methods of worship and devotion (Jayaram, 2016, p. 60). Reflecting on Stein (2010:198) and Jayaram (2016:60); it is evident that the major challenges that Shaivism had since its origins were:

- 1) Co-existing in a world with other gods and religious beliefs (of which some religious beliefs were intolerant to it)
- 2) Developing religious practices and laws to stay relevant to the daily lives of its devotees
- 3) Expanding to communities that were outside of the Indian subcontinent where Shaivism had to face communities that were either intolerant or not open to engaging the ancient henotheistic Indian religious system
- 4) Failure to be recognised as a religious system of its own
- 5) Generalisation of Shiva's role and importance in the universe; undermining and demeaning the belief systems of Shaivism

Stein (2010:198) and Jayaram (2016:60) argue that each of the major challenges that Shaivism faced since its origins could have been the final challenge that Shaivism faced as each of the challenges listed above threatened the existence of Shaivism as a religious sect.

6.5 Shaivism in the contemporary age

This section aims to study Shaivism during the period of 2014 – 2019. Raina (2016:72) notes that in 1982 the Ishwar Ashram Trust (hereafter referred to as IAT) was founded. Since then IAT has grown and developed on a global scale to advocate and propagate the beliefs of Shaivism. According to Raina (2016:72) IAT's main objectives are:

- 1) to establish Shaivite communities across the globe
- 2) to ensure that Shaivite communities across the globe have spaces of worship where they can have meditation evenings, discourses and meetings
- 3) to advocate Shaivite literature and media
- 4) to advocate for all people, regardless of caste, creed, religion or sex
- 5) to promote vegetarianism and abstinence from alcohol and drugs

Raina (2016:72) and Sharma (2017:1) agree that since 1982 IAT has grown to become one of the largest Shaivite organisations, representing the needs and faith system of Shaivism on a global scale. Reflecting on Raina (2016:72), Sharma (2017:1) argues that the objectives of IAT advocate for the representation of Shaivite beliefs to all people and communities across the world without any form of discrimination. The policies by IAT display how Shaivism is engaging with the current world by acknowledging diverse communities and adapting accordingly to ensure that it does not exclude or discriminate against anyone (Sharma, 2017, p. 1).

Skora (2018:1) agrees that since the 2000s Shaivism has drawn more attention and gained in stature. Since the 2000s Shaivism began to be recognised as a religious sect independent of Hinduism. Furthermore, Shaivism witnessed a growth in its population allowing it to spread to have a significantly large population on each continent (Sharma, 2017, p. 1). According to Sharma (2017:1) some of the changes that Shaivism made to ensure it was inclusive to all people were:

- 1) Shaivism's movement to being unbiased to all people. This means that Shaivism took a stance to consider women, men, children, sea creatures, land animals, birds, insects, trees, plants and all other material and non-material (including living and non-living objects) as equal entities, making up the universe as we know it.

- 2) Shaivism changed its understanding of moksha to be equal for all living entities on earth; meaning that one could attain moksha by learning of one's purpose from Shiva and fulfilling that universal purpose.
- 3) Shaivism began to teach more communal based practices. Teaching its devotees to take time to learn of people from different cultural and traditional backgrounds; emphasizing the importance of Shaivites being actively involved in the community around them.
- 4) Shaivism adopted the philosophy that taught of divinity, love and self-realization; ensuring that people learnt of Shiva and themselves by displaying love for members of their surrounding community.

Reflecting on Sharma (2017:1) it is evident that Shaivism made adaptations to ensure that it stayed relevant and most importantly; did not exclude anyone regardless of their age, background or gender.

Wolter (2016:2) and Sharma (2017:1) agree that Shaivism made a number of inclusions to its belief systems to ensure that the modern/postmodern and later metamodern human would feel welcomed and included in the long, ancient history of Shaivism. Wolter (2016:2) states that in order for Shaivism to survive in the 20th century (that was a highly secular era where religion was often critiqued) it needed to change some of its exclusive practices to become more inclusive. If Shaivism maintained practices that excluded people of different cultural and ethnic backgrounds it would have slowly found itself decreasing to a small population limited to the Indian subcontinent (Wolter, 2016, p. 2).

Skora (2018:1) agrees that Shaivism had no intention of limiting itself to the Indian subcontinent, especially when a significantly large amount of Shaivites found themselves outside of India due to factors such as colonisation. Due to Shaivism accepting the inevitable fact that it now had a global presence, it had to demand rights for itself so that it was recognised independently of Hinduism and ensured that its religious needs were met but in order for that to happen it needed to grow in size and recognition so that it would not be undermined (Skora, 2018, p. 1).

Reflecting on Raina (2016:72) and Sharma (2017:1); Shaivism made a number of changes to its orthodox belief systems to ensure its survival, expansion and relevance in the current age of 2014 – 2019. Raina (2016:72) claims that the IAT united Shaivite

communities across the globe and governed them to ensure that Shaivite communities were well catered for and that Shaivism was able to grow within that community.

Sharma (2017:1) adds to Raina (2016:72) by stating that Shaivism made a number of different changes to ensure that its ancient traditions were still respected whilst ensuring that Shaivism was able to engage with diverse communities. Raina (2016:72) and Sharma (2017:1) argue that Shaivism made a number of adaptations that ensure the social, physical, mental and spiritual needs of the metamodern human are met. Sharma (2017:1) and Raina (2016:72) display the adaptations and changes that happened to Shaivism over the years, making Shaivism become a religious structure that accepted and accommodated people of all backgrounds. Sharma (2017:1) and Raina (2016:72) also show how Shaivism engaged the new world that it found itself in by formalising laws that promoted inclusivity.

6.6 The Future of Shaivism

Reflecting on the history of Shaivism from 3000 BCE – 2015 CE this research displays that Shaivism faced and overcame a number of different issues over the years. Siang (2015:4) and Jayaram (2016:60) claim that the major challenges Shaivism faced since its origins could have resulted in the end of Shaivism. According to Jayaram (2016:60) and Siang (2015:4) the major challenges that Shaivism faced existed in religiously, culturally and ethnically diverse communities with, Shaivism, not being recognised as a religious system independent of Hinduism. The challenges of Shaivism also included its engagement with violent religions like Christianity and Islam; with both these religions being highly intolerant to all who followed Hinduism (Pathak, 2015, p. 130).

Raina (2016:72) and Sharma (2017:1) reflect on Siang (2015:4) and Jayaram (2016:60) by stating that Shaivism was aware of the challenges that the evolving world presented to it and was able to make the necessary adaptations to ensure that it engaged those challenges in a progressive manner that allowed for the religious system to grow rather than to die out. Raina (2016:72) states that the founding of organisations such as the Ishwar Ashram Trust and World Shaiva Council was one step to ensuring that the new age challenges that Shaivism faced did not cause its extinction.

The IAT and World Shaiva Council united and governed Shaivite communities across the world. These two Shaivite organisations engaged the challenges that Siang (2015:4) and Jayaram (2016:60) listed by ensuring the establishment of Shaivite communities across the globe (Raina, 2016, p. 72). These organisations also ensure that all Shaivite communities had the necessary facilities, enabling them to adhere to their religious practices, it also advocates for Shaivism to have a significant impact on the community by publishing literature and being involved in the media, it also ensures that Shaivite communities respect people of different castes, creeds, religions and gender – making it inclusive to everyone (Raina, 2016, p. 72).

Sharma (2017:1) adds to Raina (2016:72) by stating that since the 2000s, Shaivism has attained a more visible global presence. Due to Shaivism expanding to having a presence in countries across the world it made changes to some of its principles; ensuring that whilst Shiva was still worshipped as the main deity, people from across the world were welcomed to the religion (Sharma, 2017, p. 1).

Raina (2016:72) and Sharma (2017:1) indicate that Shaivism is able to survive in the current age based on the councils that govern Shaivite communities to ensure that Shaivism maintains its ancient traditions but keeps up with the fast changing communities that Shaivism finds itself in. Although Shaivism might have been able to survive up until now will it survive in the future?

Clasquin-Johnson (2017:4) and Leffel (2017:47) agree that metamodernism is more tolerant than the previous age however note that it still advocates for secularism. Scott (2015:1) claims that the information age⁴³ that began in the 1970s has not ended. Instead it has grown and developed over the years with its future looking at replacing basic human functions with robots. Reflecting on Scott (2015:1), Clasquin-Johnson (2017:4) and Leffel (2017:47) it is evident that whilst Shaivism might continue to survive in the current age, along with other religions, Shaivism might face an inevitable end in the near future.

Hart (2006:12) argues that as the future draws closer and closer with each day, religion is one step closer to its end. Historically something like thunder was understood to be a result of the anger of god however it is now understood to be a natural phenomenon

⁴³ The age of technology, innovation and information attained through technology (Scott, 2015, p. 1).

that previous human civilisations did not understand (Hart, 2006, p. 12). Hart (2006:12) uses the reference of thunder as the basis for his argument of religion being a result of ancient civilisations inability to understand the universe around them. According to Hart (2006:12) ancient civilisations were not technologically or scientifically advanced as a result they projected all the things that they did not understand onto a divine entity. Since the 1990s there have been a number of scientific breakthroughs that help people understand the world around them. These breakthroughs provide more scientifically logical and understandable explanations to natural phenomena than religion thus resulting in the role of religion slowly being diminished (Hart, 2006, p. 12).

Unger (2014:84) and Hart (2016:12) agree that despite religion comforting and providing solace to humans for over thousands of years, religion will be betrayed in the near future by the same humans it once nurtured and fed. Unger (2014:84) adds that all religious groups will lose its value, as scientific research replaces the fear, doubt and insecurities of mankind with reason, understanding and logic. Hart (2006:12) adds that secularism and science is only the cherry on top when it comes to the demise of religion. For thousands of years different religious structures have been digging their own grave; raping, murdering, pillaging and starting wars all in the name of god (Unger, 2014, p. 84).

According to Unger (2014:84) society displays its disregard for religion by choosing to rely on science instead of religion as science does not seem to have any ulterior motive and does not take undue advantage of people's faith. Religion has failed people for thousands of years by failing to provide reasonable explanations on understanding how the world functions, why certain things exist and why others do not. Furthermore religion has taken undue advantage of the faith of people by looting their wealth, using them for religious agendas and by teachings that segregated and divided the human population thus causing unjustifiable conflict between people across the globe (Unger, 2014, p. 85).

Reflecting on Hart (2006:12) and Unger (2014:85), religion managed to survive up until this point. However it will fail to survive in the future mainly because of its own sins against humanity. Based on the arguments put forth by Hart (2006:12) and Unger (2014:85) all religious systems (Shaivism included) will not exist for much longer.

Peetadhipathi (2009:97) disagrees with Hart (2006:12) by claiming that Hinduism is not a religion as one understands the contemporary term “religion”. Hinduism, with all its religious sects, is an eternal law (that is understood and expressed differently by the different sects) that has existed since the creation of the universe and will exist for as long as the universe exists (Peetadhipathi, 2009, p. 97). As a result Hinduism is to be seen as a collective term given to different religious traditions in India. Sharma (2017:1) and Raina (2016:72) add to Peetadhipathi (2009:97) by arguing that Shaivism should not be understood in the same light as other religions as Shaivism is able to display how it can adapt to suit the needs of modern day society whilst maintaining its ancient traditions. Furthermore Shaivism is not bound by any specific literature, teaching or founder allowing it to adapt to contextualise itself in the lives of all people.

According to Raina (2016:72) the founding of the IAT is a symbol of the sustainability of Shaivism. The founding of the IAT along with other Shaivite organisations display the growth of Shaivism as a religious system from humble beginnings to being internationally recognised (Raina, 2016, p. 72). Raina (2016:71) argues that whilst other religious organisations saw a decline in their population with the rise of the modern and postmodern era, Shaivism has seen an increase in its population. Raina (2016:71) agrees with Balasubramanian (2014:4) on the growth and expansion of Shaivism since the late 1900s whilst other religions saw a decrease in their population.

Balasubramanian (2014:4) argues that whilst other religious systems often feel threatened or attacked by science, Shaivism embraces it by choosing to engage its ancient beliefs and practices with scientific research. Shaivism is one of the few religions that engages science in a productive manner that allows for the coexistence of both systems within society (Balasubramanian, 2014, p. 4). Balasubramanian (2014:4) and Sharma (2017:1) agree that Shaivism amended its religious beliefs with the aim of being more people orientated. Shaivism made changes to some of its practices and belief systems by engaging with the issues of society in a manner that allowed Shaivites to address the challenges the contemporary human faces whilst maintaining the ancient beliefs (Shastri, 2017, p. 2). According to Sharma (2017:2) Shaivism’s willingness to adapt to meet the needs of the contemporary human displays how different Shaivism is from other religious systems; where other religions will focus on taking people out of the current age and embedding them in a context

thousands of years ago, Shaivism steps out of its ancient context and into the current age to meet the contemporary human within their setting.

Reflecting on Balasubramanian (2014:4), Raina (2016:72) and Sharma (2017:2); Shaivism as a religious system will not meet the same fate that Hart (2006:12) and Unger (2014:85) argued religion would face. Raina (2016:72) and Sharma (2017:2) disagree with Hart (2006:12) and Unger (2014:85) by stating that for as long as there will be human civilisations, Shaivism will continue to adapt; ensuring that its ancient beliefs continue to address all the physical, mental and spiritual issues that humans may face.

6.7 Researchers comments

Chapter 6 studied the view of religion in the metamodern era. This research chose to reflect first on religion as the challenge of secularism is one that affects all religions, not just Shaivism. This research then reflected on Shaivism and secularism. Literature on Shaivism in the metamodern era is scarce as it is the current age that this paper is being written. As a result it is challenging to come to a conclusion on what the exact challenges of Shaivism are and how it plans on addressing those challenges.

This research agreed with Harshananda (1999:39) and Balasubramanian (2014:4) by arguing that the most visible challenge Shaivism faces in the metamodern era is secularism. Furthermore, Shaivism engages secularism by entering in discussion with modern physics. The 5 Shuddha Tattvas of Shaivism are used to argue that Shaivism and science work together. As a result secularism should not see Shaivism in the same light as all other religions. Instead Shaivism should be viewed as devotion to the supreme god Shiva who enlightens humanity and provides people with individual liberation.

Chapter 6 focused on assessing the future of Shaivism. As a result this chapter briefly reflected on the major challenges that Shaivism faced so that the manner in which Shaivism engages challenges can be studied. Studying how Shaivism engages challenges enabled this research to assess how Shaivism will engage future challenges to ensure its survival. This research argued that because Shaivism was

not bound by any text or founder it was able to constantly change to ensure that it was always presented in a manner that people could understand. This research then argued that because the major challenge of the contemporary age was secularism, Shaivism engaged this challenge by showing the cohesion between its ancient beliefs and science.

This chapter then concluded by claiming that Shaivism will survive the contemporary age and future eras as it is able to constantly adapt to engage the current issues that society faces. Furthermore Shaivism adopted belief systems, which allows it to be inclusive to everyone across the world, by encouraging different understandings of faith and religion.

Chapter 7: Conclusion

This research set out to understand what the future of Shaivism would be based on its history. This research began with an introduction to Shaivism where Shaivism was defined and an understanding of Shaivism within its context of Indian civilisation was provided. In defining Shaivism, Devasenapati (1976:1) states that Shaivism is a religious system that maintains the belief that Shiva is the supreme deity who created and rules over the universe. Bhatt (2008:43) and Muesse (2011:27) added that Shaivism is one of the largest sects in Hinduism with its origins being pre-vedic. Goswami (1977:33) and Gopalakrishnan (1992:1) agree that Shaivism cannot be understood outside of Hinduism as Hinduism is made up of different religious sects of which Shaivism is one of them. These religious sects have spent thousands of years coexisting and influencing one another by making reference to each other thus resulting in it being necessary to have a general knowledge of all sects when studying Shaivism. Muesse (2011:27) agrees that Shaivism is reverence of one of the Hindu trimurti gods – Shiva. Although Shaivism can be understood as devotion to the Hindu god Shiva, Shaivism is to be seen as a religious system that is older and independent of Hinduism (Bhatt, 2008, p. 43).

As a result this research agrees with Mishra (2003:11) and Bhatt (2008:43) by stating that Shaivism is a religious system that is older and independent of Hinduism, where Shiva is viewed as the supreme deity above all other gods. Furthermore Shaivism is complete reverence, love and devotion to Shiva with Shaivites worshipping and devoting their lives to him with the main goal being to attain moksha and become one with Shiva (Mishra, 2003, p. 11).

This research chose to study the sustainability of Shaivism due to the significance and importance of Shaivism within the religious community. According to Muesse (2011:27) Shaivism is one of the largest and oldest sects from the Indian subcontinent dating back to around 5000 years ago. Shaivism is often believed to be the first organised religious system of mankind therefore contributing to the study of the origin and development of ancient religions (Muesse, 2011, p. 27). Muesse (2011:27) and Bhatt (2008:43) agree that Shaivism has the longest and most continuous history of religious organisations in India. As a result studying Shaivism does not only provide

an in-depth understanding of how religion originated and developed over time but also provides a brief account of ancient human civilisations in India.

Contributing to the importance of studying Shaivism, Pushpendra (2007:32) stipulates that in the modern/postmodern world Shaivism had a significant impact on the world. Pushpendra (2007:32) and Healy (2010:3) argue that Shaivism began to get recognised as a religious organisation independent of Hinduism when the world began to take interest in bharatanatyam and yoga. According to Healy (2010:3) bharatanatyam and yoga helped Shaivism spread across the world and get people to recognise it as its own religious system.

Reflecting on Pushpendra (2007:32), Healy (2010:3) and Muesse (2011:27); Shaivism as a religious sect of the Indian subcontinent needs to be studied so that people gain insight into understanding what the first religious beliefs and practices would have been like. Apart from providing an understanding on the origins of religions, Shaivism aids in the understanding of bharatanatyam and yoga (Healy, 2010, p. 3). According to Kapoor (2002:2) Shaivism is the most ancient living religious organisation in the world. As a result Shaivism also proves to contribute to researchers understanding how religious organisations have grown and developed over time to stay relevant in the current age.

The purpose of this research is to study the history of Shaivism to learn how this religious sect grew and developed over time, understanding the challenges it faced and how it overcame those challenges in an attempt of understanding whether or not Shaivism will have a future in the metamodern and future eras.

Although tradition holds that Shaivism began around 5000 years ago, archaeological evidence suggests that Shaivism began around 1300 BCE (Kalra, 2013, p. 2). Kalra (2013:2) and Pathak (2015:89) state that since the first signs of Shaivism's existence (around 2000 BCE), Shaivism faced challenges that spoke to its purpose and relevance within its community. Shaivism in its earliest form involved the practice of phallus worship. Phallus worship was the glorification of the male and female genitals as a means of reverence to fertility (Bhatt, 2008, p. 64). According to Bhatt (2008:64) one of the first understandings of Shiva was that he was the god of fertility. The god of fertility was popularly worshipped amongst Dravidian communities. However when the Aryan's invaded India they disapproved and criticised phallus worship.

Srinivasan (2004:81) and Bhatt (2008:64) agree that the invasion of the Aryan can be understood as the first colonisation of the native Indian community where the traditional beliefs and practices were undermined and criticised. Srinivasan (2004:81) claims that apart from criticising phallus worship the Aryan's came with their own set of beliefs and gods which placed Shaivism with the challenge of establishing its existence amidst other gods.

This research then reflected on 500 – 2019 CE were a number of issues that Shaivism faced/faces were raised. Sharma (1993:261) argues that 500 – 1800 CE was a transformative time for Indian societies because the world, as it was understood, changed drastically in a short span of time. Sharma (1993:261) and Peetadhipathi (2009:121) agree that Christianity entered and changed the way religious systems were understood around 600 CE. Pushpendra (2007:161) adds that in addition to Christianity entering India, Islam also made an entrance. In 629 CE the first mosque was built in Kerala, a south Indian province. Sharma (1993: 261) and Pushpendra (2007:161) agree that both Christianity and Islam come from the same Abrahamic tradition resulting in these religions strictly believing in monotheism, criticising all other religious traditions. Christianity and Islam were highly intolerant to the Hindu tradition often demonising it and threatening to kill those who practiced the faith (Joo, 2013, p. 91). Joo (2013:91) claims that these two Abrahamic religions had the main objective of the extinction of all other religious traditions as they believed that their faith was the only true way.

Reflecting on Pushpendra (2007:209), Stein (2010:196) and Joo (2013:91) the major challenges that Shaivism faced between 500 – 1800 CE was the invasion of the Christian and Islamic faith and the colonisation of India by the Portuguese, Danish, French, Dutch and British.

This research argued that the major issues between 1800 and 2019 CE were built upon the issues that Shaivism faced from 500 – 1800 CE. Bilgrami (2011:3) explains that the major issue Shaivites had to address was the issue of secularisation. Bilgrami (2011:3) adds to Pushpendra (2007:209) and Siang (2015:4) that the continuation of colonisation and the amendment of ancient traditions to stay relevant, Shaivism also had to face the daunting secularism that threatened the existence of all religious traditions.

After discussing the challenges that Shaivism faced over its extensive history this research looked at how it addressed those issues to gain an understanding of how Shaivism will address current and future issues to ensure its ultimate survival. Dyczkowski (1992:6) engaged the discussion of Shaivism relating to concepts of other gods and religions by arguing that Shiva visited the planet earth multiple times over the course of history where different communities of people recognised and identified him differently resulting in many different concepts of god. Dyczkowski (1992:6) states that Shiva's heart belongs to those who worship him as a result Shiva manifested himself onto the earth at different points. According to Dyczkowski (1992:6) this argument is what is used to understand how Shaivism engaged with other religions.

Raina (2016:72) adds to Dyczkowski (1992:6) by remarking that one of the most persuasive ways in which Shaivism engaged its challenges was by the founding of the IAT in 1982. The IAT was one of the first Shaivite organisations that united global Shaivite communities and ensured the spread and sustenance of Shaivism over the coming years (Raina, 2016, p. 72). According to Raina (2016:72) the IAT advocated for Shaivite communities to have comfortable spaces of worship where meditation evenings and discourse could be held. Furthermore these spaces were to promote vegetarianism, the abstinence from alcohol and drugs, the promotion of Shaivite based literature and to advocate for people of all caste, creed, religion and genders.

Raina (2016:72) and Sharma (2017:1) explain that Shaivism did not shy away from engaging social issues. Shaivism (through its social media platforms and religious teachings) engaged issues that affected people and stated that, as a religious sect, it promotes the equality of all creations on earth by viewing men, women, children, animals, plants, trees and all other living and non-living objects as equal entities (Sharma, 2017, p. 1). According to Sharma (2017:1) Shaivism also taught that moksha could be attained by learning of your own role within the universe, promoting love and self-realization.

Reflecting on Wolter (2016:2), Raina (2016:72) and Sharma (2017:1) state that Shaivism made a number of different changes to some of its ancient beliefs to accommodate the metamodern human, which is evident by the contemporary teachings, worship styles and depictions of Shiva. Shaivism adopted new practices and embraced new outlooks to ensure that its ancient beliefs and teachings on

spirituality would still be beneficial and understandable to all people of the world (Wolter, 2016, p. 2). Shaivism overcame its challenges over the course of the years by stepping into the context of the contemporary man, amending the understanding of certain beliefs so that it remained relevant when speaking to the spiritual growth of people (Shastri, 2017, p. 2).

Although Raina (2016:72) and Sharma (2017:1) agree that Shaivism has been making a number of changes to ensure it continues to survive and expand in a world that is non-conducive of religious organisations, Clasquin-Johnson (2017:4) and Leffel (2017:47) argue that although the metamodern age is more tolerant to religious organisations than the previous two eras, it still promotes secularism and maintains that religion does more harm to society than good. Unger (2014:84) states that secularism only completes the demise of religion by putting forth a good argument as people have witnessed themselves how religion has failed to represent and deliver for the benefit of the people. Hart (2006:12) adds that whilst religion has survived till the current age it will fail to exist in the future as more people begin to see the failures and inconsistency of religion resulting in them choosing to rely on science and reason.

Peetadhipathi (2009:97) and Raina (2016:72) disagree with Unger (2014:85) and Hart (2006:12) by stating that Shaivism is a part of the Sanatana dharma that Hindu communities teach. Shaivism should be understood not as a religion but as an eternal law that has always existed and will always exist; religion may die but the eternal law of faith in Shiva will outlive the human race (Peetadhipathi, 2009, p. 97). Peetadhipathi (2009:97) and Raina (2016:72) argue that the founding of the Ishwar Ashram Trust is another measure taken by Shaivism to ensure that whilst religion might decrease, Shaivism will continue to grow. The Ishwar Ashram Trust is a Shaivite organisation that was started to ensure that Shaivite communities are well cared for and that the expansion of Shaivism on all platforms is promoted.

Reflecting on Peetadhipathi (2009:97), Raina (2016:72) and other sources this research argues that Shaivism will continue to exist in the future. Based on the adaptations listed by Sharma (2017:2) and the founding of organisations like the Ishwar Ashram Trust, this research agrees with Raina (2016:72) who strongly believes that Shaivism will never see the end to the practice of its religious beliefs. Based on the history of Shaivism, this research concludes that Shaivism will continue to be the

oldest surviving religion for many more years to come; continuing to address the spiritual issues of all people.

This research has proven that in the metamodern era Shaivism has adapted to be more inclusive of all cultures and people. It has grown to ensure that its religious doctrines and practices appeal to the entire global community. Furthermore Shaivism makes a constant effort to ensure that its presence is noticed in all communities that it finds itself. Celebrations such as Maha Shivratri⁴⁴ are marketed and hosted with great pomp to ensure that Shaivism gets the attention of people. Furthermore Shaivism engages the metamodern era by ensuring that it has a strong online presence. One of the key distinguishing factors of the metamodern era is its reliance on the internet and social media. Shaivism has ensured that it uses the internet and social media as a tool to create awareness of its practices and teachings. Shaivism has adapted from an ancient religion embedded in the practices of primal religions to a world religion that remains relevant with society by making use of different platforms to ensure that everyone has the opportunity to engage Shaivism.

With its engagement with metamodernism, Shaivism has shown that it is able to constantly make alterations to its religious system to ensure it engages the current spiritual and mental challenges of people. Shaivism's ability to change allows it to engage secularism in a manner that is constructive. This research agrees with Harshananda (1999:39) and Balasubramanian (2014:4) that Shaivism uses its ancient doctrines to show how the religion and science work together. Shaivism's engagement with science is to show the world that secularism is not something that will affect it because Shaivism is not interested in politics. Shaivism argues that its ancient beliefs hold scientific truth which should be seen as Shaivism, not only having divine knowledge but also, focusing on addressing the spiritual needs of people as opposed to any personal gain that religious leaders may receive.

In the current metamodern age, Shaivism has strived to make it clear to the world that its main objective is to assist people. As a religious organisation that demands an identity independent of Hinduism, Shaivism is not bound by any religious leader/founder, text or teaching. As a result Shaivism is not faced with the conundrum

⁴⁴ literally: "great night of Shiva", a religious festival where Shaivites and people from other Hindu sects meditate through the night, expecting great revelation and blessings from Shiva (Jayaram, 2016, p. 12).

of balancing an ancient context with a modern one. Instead Shaivism is able to constantly change, to expand to other regions of the globe and make use of all devices (such as the internet) to ensure that its faith in Mahadeva continues to spread.

In the near future, Shaivism will continue to adapt and use devices of man to ensure that its religious beliefs and practices are always made accessible to people. Shaivism has also become more lenient in its practices in the metamodern era, in the sense of people not being required to visit a temple or guru regularly. Instead Shaivites can access their religious leader and grow in spirituality from the comfort of their home through the usage of social media, the internet and even television. Furthermore Shaivism has adapted to ensure that should a person want to visit a temple, it is available and should a person not wish to visit a temple, they are still able to practice their faith in Shiva. Shaivism has ensured that the necessary alterations are made to its religious systems, ensuring that everyone can have access to its ancient knowledge. Shaivism's constant effort to make alterations to its faith systems shows that in the future Shaivism will change what it must and adapt to make use of whatever resources it can to ensure that society is aware of this religious sect.

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