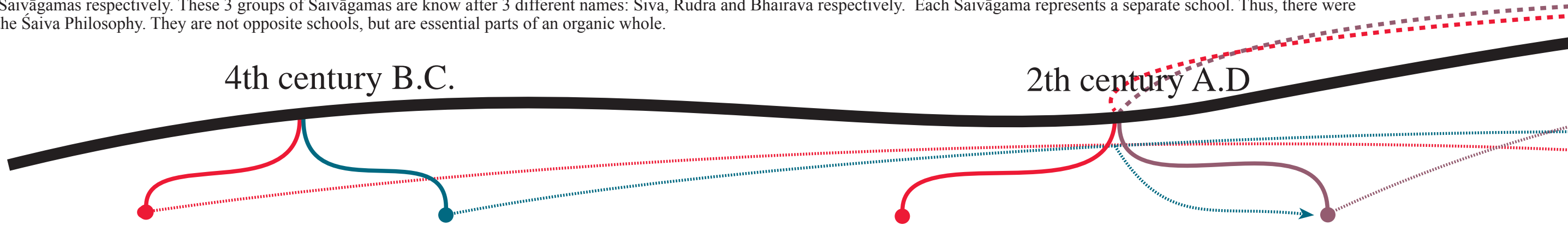


The Śaiva Philosophy is an outgrowth of the religion that has persisted since the prehistoric time of the archaeological finds of Harappa and Mohenjodaro. It has a continuous history of at least thousand years. It is a living faith all over India. According to Abhinavagupta there were 3 Śaiva systems: **Dualism (Dvaita)**, **Dualism-cum-non-dualism (Dvaitādvaita)** and **Monism (Advaita)**. And they were based upon 10, 18 and 64 Śaivāgamas respectively. These 3 groups of Śaivāgamas are know after 3 different names: Śīva, Rudra and Bhairava respectively. Each Śaivāgama represents a separate school. Thus, there were 92 schools of the Śaiva Philosophy. They are not opposite schools, but are essential parts of an organic whole.

The eight Systems of Shaiva Philosophy



PĀŚUPATA DUALISM

There was a dualistic Śaiva system before the rise of the Vedānta; it was followed by the founders of the Nyāya and the Vaiśeṣika, and it was known as Pāśupata, a leading school of thought in the pre-Christian era. The Pāśupata Dualism is the philosophic interpretation of the Vedic conception of God Rudra as Pāśupati. Its metaphysical theory based upon the conception of the uncaused cause it seems to be the earliest, and was adopted by both, the Nyāya and the Vaiśeṣika. **Before the 8th Century A.D. the distinction between Śaiva and Pāśupata was not emphasised.**

. **Mahesvara** is only an instrumental cause and depends on something external to Himself, as a material cause, for His creative activity. **Pradhana** as the material cause, is separate from the efficient cause, the Lord (Pati). In the creation of the diversity of the empirical world, the Lord is influenced by Karma.

. It admitted 5 primary **categories**: Cause (kāraṇa), Effect (Kārya), Union (Yoga), Ritual (Vidhi), Liberation (Duhkhānta). Under Kārya it have put the categories from Mahan to Earth which are admitted by the Sankhya, as dependent categories.

. The **individual souls** are under the control of and dependent on the Lord (Pati). They are co-eternal with both causes, the material and the efficient.

. The **Liberation** is nothing more than the end of all pains.

NANDIKEŚVARA ŚAIVAIISM

It is a monistic school with a **predominant mystic tendency**. It was propounded by Nandikeśvara, a contemporary of Pāṇini, and he was the author of the *Nandikeśvara Kāśikā*, a very important work consisting of 26 verses. It states the fundamentals of the monistic Śaiva Philosophy, as incorporated in the first 14 aphorisms of Pāṇini's grammar. **It is the earliest voluntaristic Philosophy**, which was subsequently developed by Lakulīśa in his *Pāśupata Sūtra*, in the light of Dualism-cum-non-dualism, and by the thinkers of Kashmir, such as Soma-ānanda, Kallaṭa, Utpala, Abhinavagupta and Kṣemarāja etc. in the light of monism.

. The Reality is beyond all categories, it is **Parama Śiva**, the "I" or "Aham" all-transcending, all-graceful, and the transcendental witness of everything. The Ultimate is admitted to be both transcendent and immanent. The metaphysical Reality is identified with the first letter "A", as Brahman, which is free from all Guṇas, is present in everything and in all forms of speech, and is the origin of all letters and also the entire universe. Brahman manifest itself as the Universe through its power technically called "**Citkala**" or "**Cit-sakti**", and therefore is called "Iśvara". The word "Citkala" is interpreted as "**Maya**" and **it not means ignorance and illusion as in the Vedanta Philosophy, but "Free Will"** (like 'Vimarsa' in the monistic Saivism of Kashmir), it is the power to which everything owes its being. Nandikesvara uses the word "Maya" in the sense of "Manovṛitti", the activity of the mind manifested by the Lord. Brahman is the Mind, and "Maya" is the activity which it manifests. The Brahman, being active, being in relation with its activity, which is its own outflow, brings the world into being. The two are inseparable, much as are the Moon and her rays, or a word and its meaning. (Upamanyu use the words "Maya", "I" and "Citkala" as synonymous). Nandikesvara identifies the Brahman, with Para, and it is pure Jñāpti or sentiency. The word Jñāpti seems to be used as a synonym of "Citi". Nandikesvara Saivism is a monistic system because it admits the identity of the mind and its potentiality and activity, of Śiva and Sakti or Brahman and Citkala.

. It admitted 36 **categories**, though some of them are different from those of the monistic Saiva School of Kashmir. The world does not exist apart from the Brahman, it is the thought of Brahman, it is external manifestation of what is potentially within. It is essentially identical with Brahman, much as thought is with the thinking subject. Similarly the transcendental Reality (Nirguṇa) and the immanent (Saguna) are identical. For, the latter is a manifestation of the former. All categories are the manifestations of the Brahman.

Upamanyu is the only known commentator on *Nandikesvara Kasika*. He seems to belong to a period when the Saiva-Āgamas or Tantras has assumed definite form and commentaries on some of them had already been written. It is known that **the commentaries on Saivagamas were begun to be written in the 9th A.D.** Sripati Paṇḍita (14th c.) referred to him as an ancient authority along with Revāṇa Siddha and Marula. Therefore, he is assigned to the close of the 11th and the beginning of the 12th century. About this time various attempts were made to study and to systematise those sections of the Saivagamas, in which the Devanagari alphabetical system was presented as representing the Saiva metaphysics.

Nandikeśvara 4th century B.C.

11th century A.D.

Upamanyu 12th century A.D.

RASEŚVARA ŚAIVAIISM

This systems is more a science than a School of Philosophy. It does not propound any new metaphysical, ethical or epistemic theory, it **adopts the philosophy of the dualistic Śaivism**. But it is included amongst the systems of philosophy because it is concerned with a way to final emancipation. Its followers say that mercury is a means to get beyond the series of transmigratory states and that it is the most powerful of all medicines. The Raseśvara system presents the crowning phases of the Indian medicine system, the Āyurveda. Rasāyana, one of his 8 branches, is well known efficacious in prolonging life, strengthening memory etc. and restoring youth. Raseśvara system present an advance on the earlier conception of Rasāyana and holds that mercury (Rasendra) processed and purified, in accordance with the ways and means, is capable of giving immortality to the user. The mercurial science is based on the Śaiva Āgamas or Tantras and subsequent works mostly based on them. Buddhists, such as Nāgārjuna, made substantial contribution to this science, although the majority of writers on it, have been the Śaivas, and its origin has been mythically attributed to Śiva. For, mercury is held to be the semen, dropped from the body of Śiva. There is no reference to mercury in the Vedas, and it is unknown in the Brāhmanic literature also. There is no evidence to show that mercury was known in India in the 4th century B.C. The literary evidence seems to support the view that mercury came to India from the West, particularly Misra (Egypt). Another tradition says that Śiva, the founder of Chemistry, imparted instructions to Pārvaṭi about the method of subjecting mercury to some scientific process, so as to make it capable of converting iron into gold and giving immortality to human body. That success had been attained in this field is testified by the literary **tradition about Rasasiddhas**, this tradition is common to Buddhism also. It seems that the **Raseśvara system arose about the commencement of the Christian era**, particularly because **Nāgārjuna is a recognised great authority on it**. According to this system, there is no antagonism between science and religion. There are certain religious practices to be maintained and certain religious rites to be performed in order to attain success in processing and purifying mercury so as to get freedom from death, diseases and old age through its use. The internal repetition of a certain set of symbolic sounds (Mantrajapa), the spiritual initiation and worship of the phallic form of Śiva, are all necessary. And finally success in the undertaking depends upon His Grace. Also it asserts the importance of the teacher and the devotion to him.

. The **Mahesvara**, is the Ultimate metaphysical principle. He is omniscient and omnipotent, essentially subtle and free from all impurities. He create and annihilate everything by His will. The entire universe springs from Him, has its being in Him and is essentially identical with Him.

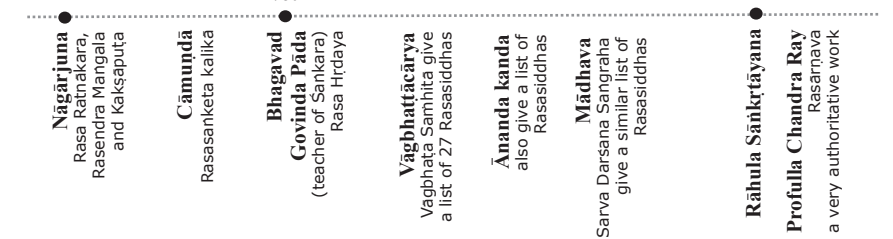
. The **individual** self, is admitted to be essentially identical with the supreme. It has innate impurities and can get freedom from them through His Grace. It can acquire an immortal body, made up of mercury and mica. It can attain liberation in the very life time on the earth and have the supernatural powers.

. The **liberation** in life is the consciousness or awareness of identity of the soul which is within the unaging and immortal body, with Śiva. It is very sceptic about the liberation after death, which is promised by some schools of thought. It says that there is no direct evidence to convince us that the liberation after death does certainly take place. Instead the liberation in the life time of a soul with mercurial body is directly perceptible, because the body, wherein it is, is entirely free from accidental death, diseases and old age, cannot be cut by weapons, knows no obstruction of any kind, can freely go to other worlds and come back. It admits gradual liberation in 3 stages: 1) Jivanmukti: the liberation in life, here there is awareness of qualitative identity of the individual in the perdurable body with the Brahman, though the duality individual-Universal persist; 2) Salokya: the soul goes to the world of Śiva at the end of universal annihilation; 3) Sivata: the attainment of similarity with Śiva. A soul that has mercurial body is free to realise perfect identity with Śiva in respect of all attributes, at its own will. It admits that true knowledge is the means of final emancipation; but such a knowledge is not possible without the practice of Yoga, the control over breath. Rasesvara Darsana emphasized the importance of healthy and durable body for the successful practice of Yoga. Such a body can only be got through the use of "Rasendra". Hence Rasendra is the basic means of liberation.

Circa 120 A.D.

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LAKULĪŚA PĀŚUPATA

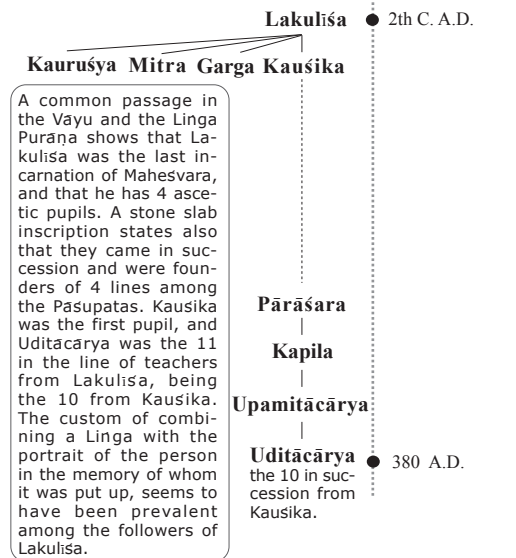
Its founder was Lakulīśa. This system is very closely related to the Veda in general and the Black Yajurveda in particular. The 5 Anuvākas (chapters) in the Taittiriya Āraṇyaka are the basis of this system. It is dvaitādvaita because though it admits the essential difference between mind and matter and the individual and the universal, yet it holds the matter to be not outside the Cit, the Lord, but within Him. Metaphysically this system is rationalistic voluntarism, because its recognition of casual law as inviolable, as absolute. The Reality is unity in multiplicity and, therefore, the multiplicity exist in the unity.

. The Lord (Pati or Brahman) is "being" (Sat), uncaused eternal cause. He is free and does not depend upon anything external to Him in His creative activity (he is independent of Karma). The object of creation (the matter) has its being in Him as His power. His creative activity is in accordance with the causal laws. He does not change the essential nature and order of the effect. He manifest the effect at His Will.

. It admit 5 primary **categories**: karaṇa (Pati/Cause), Kārya (Pasu/Effect), Yoga (Union), Vidhi (Ritual), Duhkhānta (Liberation). The effect (*kārya*) and his triad dependent categories: Vidya, kala and Pasu, springs up from Pati and are eternal. All effects exist as identical with the Lord's power (Sakti) which constitutes his essential nature. He manifest them at will.

. The **individual soul** or self, is made of the 5 kosas, and is essentially identical with Brahman. The person who realises this, experiences the entire objectivity simultaneously. The individual subject (pasu, the soul in bondage) have 5 malas: wrong knowledge, demerit, attachment and its cause, fall of mind and subjective-individuality.

. The **liberation** is the end of all pains and also the attainment of the attributes of the Supreme. The powers of knowledge and action pass into the liberated. It is not freedom of bondage but also union (Yoga).



The tradition of Lakulīśa Pāśupata system continued to live in the 12th century A.D.

8-9th – 12-13th century

11th century

12-14th century

SIDDHĀNTA ŚAIVA DUALISM

Its origin seems to have been the Pāsupata Dualism, and to be the outcome of a tendency to separate philosophy from religion. This system differs from and criticises every other system, because it flourished at a time when almost every system of India philosophy had taken a definitive shape. It had its exponents in Kānyakubja, Kashmir, central India, Lāṭa or Southern Gujārāt, and Cola (south India).

- It accepted the metaphysical theory of the **Pasupata**: the material cause of the universe is different from the efficient, and asserts the pre-existence of the effect in the cause.
- It admits 3 primary **categories**: Pati (Siva, the uncaused cause; its inherent powers are: knowledge, action, will, and also creation, maintenance, annihilation, obscuration and grace in relation to the objective world), Paśu (Puruṣa, the individual self) and Paśa (Maya, Mahamaya, bondage); and 36 dependent categories. The creation is of 2 types: pure (its material cause is bindu) and impure (its material cause is Maya). Maya also is of 2 types: Maya and Mahamaya or bindu (metaphysical matter).
- The **individual souls** are innumerable and are distinct from the Universal, though they are dependent on the Lord for the enjoyment of the fruits of action and the liberation. The individual soul is essentially sentient (Cit) or sentiency itself (Jñānasvarūpa), and it has beginningless impurities. **Karma** is a quality of Buddha and not of the Atman. **Bhoga** is a mere awareness of the affected Buddha by the self; the awareness of the modifications of the Buddha, involved in the judgements about external pleasure and pain. The sentient self is the enjoyer and, therefore, doer.
- The **liberation** is of two types: Para (Higher) and Aparā (Lower). It is the attainment of similarity with Parama Siva, in respect the powers of knowledge and action; is coming to light of what was obscured by the 3 impurities: Mala, Maya and Karma.
- It admit 4 aspects of speech: Parā, Paśyanti, Madhyamā and Vaiḥari.

MONISTIC ŚAIVAISM OF KASHMIR as presented in the Īśvara Pratyabhijñā Vimarśinī

It is a synthesis of the realistic, idealistic, voluntaristic and mystic tendencies. It admits that the Universal Mind has 2 aspects, transcendent (Viśvottirṇa) in the context of mysticism, and immanent (Viśvamaya) in the context of metaphysics. Historically and fundamentally owes its origin to Nandikeśvara Śaivism. With the Siddhānta Śaiva Dualism both systems occupy the central position in the history of the Śaiva Philosophy, systematising logically what had been thought and said by their respective authorities. But the Monistic Śaiva Philosophy of Kashmir attained predominance: 1) because the writers on it evolved out a system in terms of which every field of experience could be explained; 2) because they approached the problem of metaphysics from the psychoepistemic point of view; 3) because an encyclopaedic thinker as Abhinavagupta, who applied its technique to explain not only the empirical and the transcendental experiences, but also the Aesthetic. Monistic Śaiva's metaphysical principle is the presupposition of every phenomenon of knowledge and the basis of the practical life. It denies the essential difference between mind and matter, thought and thing, subject and object. It rejects the dualistic explanation of the phenomena of knowledge, and it also rejects pure idealistic Monism which holds the world to be mere illusion. It denies the essential difference between the individual mind or subject and the Universal. The All-inclusive Universal Mind is the logical necessity to account for the phenomena of knowledge. His omniscience consists in freedom to manifest and to unite the Ābhāsas so as to give rise to all that is necessary for the rise of the phenomena of knowledge; all phenomena of knowledge emerge from and merge back into the Universal Mind. It is consciousness and freedom itself.

The Ultimate Metaphysical Principle, the **Mahesvara**, is omniscient and omnipotent; He is free and, therefore, He does not depend upon anything external to Him to bring the entire universe into being. The universe is nothing but His idea or thought and, arise in Him. He is the self-luminous and self-sufficient presupposition of all thoughts and acts. He is purely subjective, and all individual subjects are essentially identical with Him as self-luminosity and self-consciousness, and have no being separately from and independently of Him. The universe is the concretisation or manifestation of the free Universal Mind or Will. The unity of the Universal Mind or the Lord remains unaffected in spite of the appearance of the multiplicity of the universe in it.

It admits 36 **categories**, they are interpreted as characteristic features of different types of subject and different levels of experience.

The conception of **action** is based upon the observation of its external objective aspect and on the internal subjective aspect. It approaches the problem of action not only from the point of view of empiricism but also from that of voluntarism. It asserts that worldly action is the expression of the will of the individual. Action is unity in multiplicity, the unity is internal and subjective and multiplicity is external and objective. The word 'Kriyā' (action) is used not only in the sense of the empirical action, but also in that of the metaphysical power of action (**Kriya Sakti**). And the latter is the basis of the Saiva conception of the omnipotence of the Lord. Kriya Sakti is responsible for the manifestation of temporal and spatial orders and, therefore, it is free from the temporal and spatial limitation. The temporal and spatial orders shine in relation to the individual mind only. To the Universal Mind the whole universe shines as identical with itself.

The **individual** is essentially free, freedom is the inner being of the individual, but it is hidden by the veil of ignorance. The ignorance has to be removed to recognise and to realise it as identical with the Reality. The individual and the universal are identical not only in essence but in functions also. It established the permanent subject, both individual and universal. The permanent subject is an epistemic necessity and, therefore, a practical necessity also, because action presupposes knowledge of the thing towards which the activity is to be directed and also remembrance of the past experiences of it or of something similar to it, to determine the nature of the activity.

The means to the **realisation** of the Ultimate is not knowledge or cognition, but Recognition (Pratyabhijñā). The realisation consists in the actualisation of the potential; nor in the attainment of something new, nor in knowing what was unknown before; but in penetrating through the veil, that makes the Mahesvara appear as the individual and in recognising the Mahesvara in the individual.

THE ŚAIVA VIŚIṢṬĀDVAITA

The qualified monistic Śaivism has evolved out of the Dualism-cum-non-dualism. Śrīkaṇṭha is an exponent. He adopts the basic philosophical ideas of Dualistic Siddhānta Śaivism. He was also influenced by the Monistic Śaivism of Kashmir and Lakuliśa Pāsupata system.

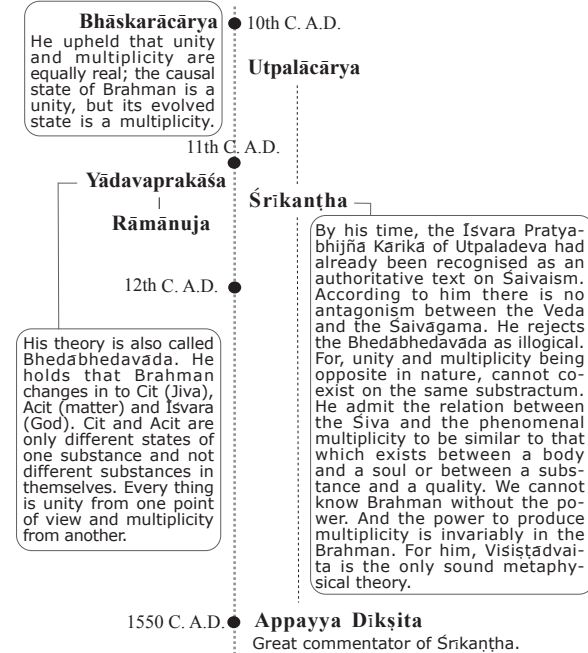
The Ultimate Reality, the **Brahman or Siva**, is free from temporal, spatial and formal limitations. It is the material as well the efficient cause of the universe. Parama Siva transcends all categories and possesses the power (Sakti) which is inherent in Him and constitutes His essential quality. The evolution is not in Siva but in the power that is stirred to action by His will. The objective world does not exist independent of and separately from the Brahman, the one is subordinate to the other because of the inherence's relation. Identity means the non-existence of one without the other.

There are 3 primary **categories**: Pati, Paśu and Paśa; and 36 dependent categories.

The **individual** subject possesses omniscience and omnipotence, these powers are obscured by the 3 beginningless impurities: Pasutva, Karma and Mayya.

Liberation is the attainment of similarity with Siva, when the individual self gets freedom from the impurities and his hidden powers become manifest. Similarity of the liberated with Brahman consists in having the same experience as that of the Brahman, but not doing what Brahman does. The freedom from Pasutva mala (individuality), is the most necessary condition of such Liberation. This system recognises the importance of rituals, ceremonies and sacrifices, recognised by the brahmanism, in the attainment of liberation. But it asserts that ultimately it is due to the Grace of Lord. The liberated sees nothing but Brahman, with whom the entire multiplicity is unified.

In the 11th century A.D. there was concentrated effort at bridging the gulf the separated Śaivism and Vaiṣṇavaism from Brahmanism. Rāmānuja and Śrīkaṇṭha are the two great intellectual luminaries, who attempted this task. They seem to have propounded viśiṣṭādvaita. One from the point of view of Vaiṣṇavaism and the other from that of Śaivism.



VIŚEṢĀDVAITA OR VĪRA ŚAIVAISM

The word "Vira Śaiva" refers to the heroic attitude of the followers of Śaivism. The religious tradition, says that it was founded by 5 Ācāryas: Renuka, Dārūka, Ekorāma, Paṇḍitārādhyā and Viśvārādhyā; they belonged to hoary past. Basava, minister of Bijjala, in 1167 A.D. was a great exponent and revived and popularised it. As a religious sect of Śaivism, they followers wear Liṅga on the body, preferably on the head or suspend it from the neck. It follows the authority of 28 Śaivāgamas of the Siddhānta School. *Siddhānta Śikhāmaṇi* is a very important work on Vira Śaivism. It was translated into Talmil in the 17th century A.D. It is a living faith, particularly in South India. The Viśeṣādvaita system is referred to by various names: Pure Dvaitādvaita, Seśvarādvaita, Śivādvaita, Sarvaśruti-sāramata and Bhedābheda. It denies that pure dualism or pure monism can be maintained from every point of view and at all levels, both are against the fact of experience. Dualism and Monism, though opposed to each other, they are reconcilable, if they maintained to belong to different levels and be asserted from different points of view. Everything is unity from one point of view but multiplicity from another. Monism refers to the causal state, and Dualism refers to the state of effect. Hence it asserts that Dualism-cum-monism is the only sound philosophy, and that it present the essential point of view of all the sacred texts.

The Ultimate Reality is **Siva**, the All-inclusive Universal Being, in whom the entire multiplicity of the objective world has its being potentially and springs up from Him effectually at His Will. Siva is the efficient cause, and Sakti is the material cause. The former is one with the latter, they between relation is that of identity.

There are 3 primary **categories**: Pati (Brahman, Para Siva) is beyond the 36 categories, It is the efficient and the material cause; Paśu (Jiva, individual soul) is beginningless and has beginningless impurities; and Paśa. There are 36 categories, the first 5 are pure category, the next 7 (from Maya to Puruṣa) are pure-cum-impure, and the last 24 (from Prakṛiti to earth) are impure. It admits that multiplicity is real and eternal. Unity and multiplicity are 2 states of the same reality. The state of unity is unity of the two, the Lord and His power, Siva and Sakti.

The **individual** subject and the Universal are identical, both are essentially sentiency (Cit), yet they are different in so far as the one is atomic and the other is all-pervasive, the one has limited powers but the other is omniscient and omnipotent. It admits 3 types of bondage: Mala, Karma and Maya.

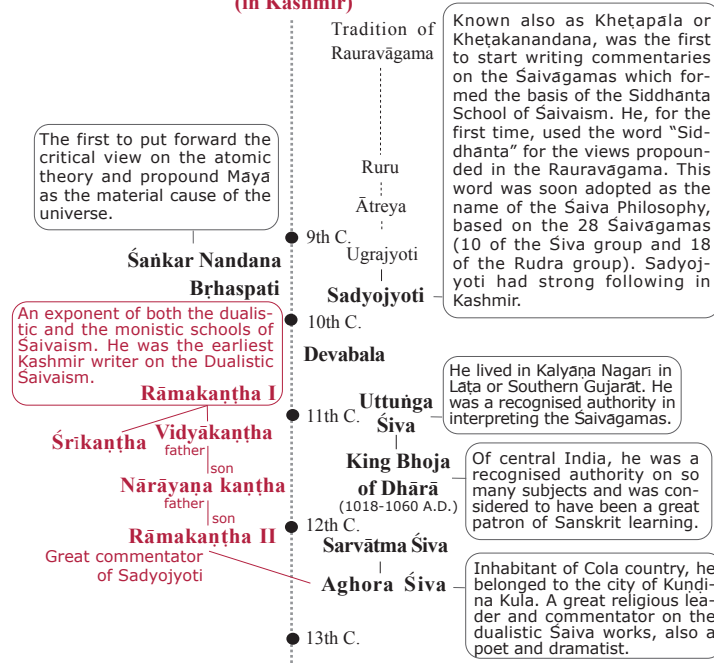
The **Liberation** is complete union with Siva. The individual is different from Siva at the empirical level, but is one with Him, when he merges into Him at liberation. Liberation consist in the everlasting freedom from the bondages and consequent union with Para Siva. It is the ultimate goal of humanity. It is realised through successive stages. There are different ways of attaining it, according the different types of souls and capacities. It holds that devotion is the principal means to union with the Ultimate Reality. Devotion presupposes the worshipper and the object of worship but the end that is realised through it, is that the former becomes one with the latter. It recognises 6 paths to final union, one leading to the other, and 6 forms of Grace also.

He was well versed in the rituals and ceremonies of the Śaivism; a man of perfect self-control who had become a Siddha. He have refuted the theories of the opponents. A great Vedic scholar who mastered all the Sakhas and written commentaries on the vedantic works. He held that all the passages in the Śrutis which talk of Saguna Brahman, refer to the manifested state of Sakti of Brahman; while those which talk of the Nirguṇa Brahman refer to the Sakti's unmanifested state. He along with Vemana, is said that to have held that the Puruṣa Sukha is to be interpreted as referring to Parama Siva.

Pupil of Revana, he was also a Siddha. He was well versed in various arts. He have rejected false monism, nihilistic monism, Jainism and Buddhism, in common with Durvasa and Revana. He hold also that all the Śrutis referring to Saguna Brahman, refer to the manifested state of Sakti and those which speak of the Nirguṇa refer to the unmanifested state of Sakti, and that Puruṣa Sukha refers to Parama Siva.

The author of the *Śrīkara Bhasya* on the Vedānta Sūtra from the point of Vira Śaivism. He is a very important person in the history of the Vira Śaiva literature, exactly as Abhinavagupta is, in the history of the monistic Śaiva literature of Kashmir. It is in relation to him that we can fix the dates of other authorities. He had embraced asceticism and had become a Sanyasi. He called this system Viśeṣādvaita in order to distinguish it from the Nirviśeṣādvaita of Sankara and the Viśiṣṭā dvaita of Rāmānuja. He holds that the Veda is of equal authority with the Śaivāgama. He holds that all the Śruti propound the dualism-cum-non-dualism, and that it is also a fact of the common experience. We can refer dualism to the empirical level and monism to the transcendental level, at which the individual gets united with Siva and becomes one with Him. He refuted the Vaiṣṇava Viśiṣṭādvaita of Rāmānuja and the Saiva Viśiṣṭādvaita of Śrīkaṇṭha, also others systems like Raudra, Tantra Pasupata, Gaṇapatya, Saura, Saktā, Kapalika, Madhya, Saṅkhyā, Yoga, Nyāya, Vaiśeṣika, Bauddha, Jaina, etc.

ŚAIVA DUALISM (in Kashmir)



The literature that Kashmir produced during the 9th, 10th and 11th Century A.D. have two parallel Philosophic currents, the Saiva Monism and the Saiva Dualism. Both seem to have equally strong. Each was aggressive towards the other. The followers of each school tried to interpret the authoritative texts of the other school in the light of their own school. Also during these three centuries, there was intense discussion on the theory of Meaning in Kashmir. Somānanda, Helārāja and Abhinavagupta are three great exponents of it from the monistic point of view. And Śrīkaṇṭha and Rāmakaṇṭha II are from the dualistic. All belonged to Kashmir.

