

“According to the Trika, there can be nothing like an origin of the Śaivāgamas. There is only appearance or reappearance of them at the divine will.”

Mālinī Vijaya Vārtika, Abhinavagupta

Kāliyuga

When the iron age (**Kaliyuga**) was sufficiently advanced, the sages who were in the possession of the Śaiva Tantric traditions, retired to places inaccessible to ordinary mortals. The Śaiva Tantric traditions, therefore, disappeared from the ordinary society and spiritual darkness prevailed. Śrīkaṇṭha, touched with pity, instructed the sage Durvāsas to revive the Śaivāgamic teaching. The sage accordingly divided all the Śaivāgamas into three classes according as they taught monism, dualism or monism-cum-dualism; and imparted their knowledge to his mind-born sons (3 sons and 1 daughter), and charged each one of them separately with the mission of spreading the knowledge of the Āgamas. Thus there came into existence 4 Śaiva Tantric Schools.

# Śrīkaṇṭhanātha

Durvāsā Rṣi

Śrīnātha      Āmardakanātha      Tryambakanātha      Ardhatryambakā

founder of the Advaita Tantric School

Tryambakāditya

4th C. Pāṇini and Nandikeśvara (older contemporary of Pāṇini).  
3rd C. Reign of Aśoka (273-232 B.C.), at this time Buddhism entered in Kashmir. There was already a religion there, the predominant feature of which was the worship to **Ardhanārī** **Naṭeśvara**.  
B.C.

Kaniṣka's gift (125-60 A.D.) of Kashmir to Buddhistic Church. **Nāgārjuna** came to power and began to use his power of both learning and position to spread Buddhism. This was the time when the struggle between Buddhism and Śaivism began. (Some authorities stand Nāgārjuna also as Nāgabhoḍi). The immediate effect of this was that the teaching of the local religion, which were till then simply a matter of floating traditions, were systematised for the first time by a pious Brāhmaṇa ascetic, **Candraśrī**. p. 150  
The Lakuliśa Pāsupata system arose in the first half of 2nd Century A.D. The bifurcation of different schools of Śaivism can, therefore, be admitted to have taken place much earlier than the traditional method would permit us to assert. **The Śaivāgama in its available form had its origin between the 3th and the last quarter of the 4th century A. D..**

According to Maheśvarananda, the Krama system is also called **Auttarāmnaya**, because it arose in Kashmir, The Uttarapittha, originated from Siva or Bhairava and the first recipient of its teaching was **Iccha Sakti** or Bhairavi. According Jayaratha, Sivananda, who belonged to Kashmir, the Uttarapittha, was the earliest known teacher of this system on the earth. p. 463  
Sivananda is also referred to as **Avatāraka Nātha**. p. 466

The fourth school called Ardhha-Tryambaka, has its origin in Kamarūpa (Assam), and its founder was the great sage, **Mina** alias **Macchanda Vibhu**, described also as **Turyanātha**. **Macchanda** (or also **Srimacchandanaṭha**) is admitted to be the originator of the **Kula** system in the Kali age.

K a s h m i r V a l i e y

For over 9 centuries (from 2th C. B. C until 8th C. A.D.) the local faith had been influenced by Buddhism. For about the same period the people of Kashmir had professed a mixed faith and had heard enough of the idealistic philosophy and perhaps thought also over it. **Kumārila Bhaṭṭa** (about 750 A.D.) shook the roots of Buddhism and its decline had come. p. 151

Śaṅkarācārya visited Kashmir in the second decade of the 9th C., after giving his final blow to Buddhism in the rest of India.

**SPANDA**  
Vasugupta  
end 8th-first half 9th C.

Samgamāditya  
Varṣāditya  
Aruṇāditya  
Ānanda

**KRAMA**  
Śivānanda  
Keyūravati-Madanika-Kalyānikā

**Atrigupta**  
He lived in Antardvedi, the region between the Ganges and the Yamuna, reign of king Yasovarman of kannauj (Circa 730-40 A.D.). He attained a very great fame for erudition in all the branches of learning in general and in the Śaiva Śāstrās in particular. King Lalitāditya, (Circa 725-61) impressed with his scholarship, after the conquest of King Yasovarman (about 740 A.D.), requested Atrigupta to accompany him to Kashmir. Thus the family migrated from Kānyakubja to Kashmir. The successive generations had maintained the scholastic tradition of the learned family.

**PRATYABHIJĪĀ**  
Somānandanātha  
19th descendant of Tryambaka

Govindarāja Bhanuka Erakanātha  
Udbhaṭa Ujjāta

**Varāhagupta** grand father, beginning of 10th C.  
**Narasimhagupta U Vimalakalā** father  
**alias Cukhulaka** mother  
**Grammar**

**Bhūtīrāja** and his son **Helārāja** or **Bhūtīrājatanaya**  
dualistic Śaivāgamas, Brahma-Vidya & Krama  
**Tota or Bhaṭṭa Tauta** Dramaturgy

**Bhaṭṭendurāja**  
Bhagavad Gīta Dhvani (poethry)

**Śrīkaṇṭha Bhaṭṭa**  
**Bhāskaraācārya**  
older contempor. of Abh. or a predecessor

**Rājānaka Rāmakaṇṭha**  
**Lakṣmanagupta**  
2-3/4r 10th C.  
Krama & Trika (philosophy)

**Sumatinātha**  
Southern Pitha  
**Somanātha**  
**Śambhunātha**  
Kaulica literature and practices

**Vāmanātha**  
Dvaita Tantras  
uncle

**Abhinavagupta**  
middle 10th-beginning 11th C.

Abhinavagupta was recognised to be the spiritual head of all the Śaiva sects known up to that date, such as Siddhānta, Vāma, Bhairava, Yāmala, Kaula and Ekavīra.

**Kṣemarāja**, **Utpala**, **Abhinava**, **Cakraka**, **Padmagupta** / 5 cousins  
**Kṣemendra** or **Vyāsādāsa**  
1-2-3/4r 11th C.

**Madhurāja Yogin**  
or **Bhaṭṭa Kṛṣṇa** 1-2-3/4r 11th C.  
father  
son

**Manoratha** younger brother  
**Varāhagupta** grand father, beginning of 10th C.  
**Narasimhagupta U Vimalakalā** father  
**alias Cukhulaka** mother  
**Grammar**

**Varada Rāja** alias **Kṛṣṇadāsa**  
end 11th beginning 12th. C.

**Mādhava**  
12th or 15th? C.  
father  
son

**Mahāprakaśa**  
teacher  
pupil

**Subhaṭa Datta**  
**Śaṅkhadhara** and **Kalyāna**  
Śaivism teacher  
**Jayaratha**  
end 12th beginning 13th C.

**Gorakṣanātha** alias **Maheśvarānanda**

He had inherited the tradition of the **Auttarāmnayas**, the various Śaiva philosophical schools of Kashmir. He had mastered the **Krama**, **Kula** and **Pratyabhijñā** systems.

**Lallā**

13th C. Abhinavagupta wrote on a number of subjects and was recognized to be a reliable authority on each one of them. (...) Hence he is better known as an able exponent of the theories of Rasa and Dhvani than as the greatest authority on the three monistic Śaiva systems, the Krama, the Kula and the Pratyabhijñā. The reason is not so far to seek. The systems of philosophy he has attempted to formulate and to elaborate, are non-Vedic; not because their doctrines are fundamentally opposed to those of the Vedic systems, but because they do not recognize the Vedas as the final authority. They were, therefore, ignored by the Brāhmaṇa community, which alone has kept alive the literary traditions connected with various schools of Indian thought as a matter of religious duty. These non-Vedic trends of thought, however, were very popular among the Brāhmaṇas of Kashmir who had the opportunity of knowing them better than those elsewhere. They had a succession of learned writers and the basic Āgamas. (...) But, for more than a century, they were neglected even in the land of their birth. Some fifty years back the literary tradition of these systems seemed to be completely dead in Kashmir too, where they primarily existed. The local Pandit families, however, continued to hold a very high opinion of them, because of the vast treasure of MSS. of the literature on them in their possession, and to regard the monistic Śaiva philosophy of Kashmir to be better than any other system of thought in India. During the last Fifty years, however, the scholarly interest in the monistic Kashmir Śaiva philosophy has been growing, because it has been realised that it has contributed to the growth of such important branches of Indian thought as the philosophy of grammar or language and aesthetics.

**Vaidūrya Kaṇṭha** grandfather  
**Avatāra Kaṇṭha** father  
**Kaula Narottama** teacher  
**Bhāskara Kaṇṭha** middle-end 18th C.  
son  
**Jagannātha**

**Bhāskara Rāja** alias **Bhāsurānanda**  
end 17th first half 18th C.  
father  
son  
**Jagannātha** alias **Umānandanātha**  
**Śukānanda**  
son  
**Deśikānanda**  
grandson  
**Yajñeśānanda**  
**Dharmānanda**  
**Dhīrānanda**  
**Bhūmānanda**  
**Ambānanda**  
**Bhūmānanda**

The Āgamic lore was hereditary in his family. At the request of his loving pupil Candresena Yādava, he travelled all over India and installed Śricakra in many temples.

**Nārāyaṇa Śāstrī Khrīste** Ex Principal of the Government Sanskrit College, Banaras, actual Sanskrit University.  
**Vaṭukanātha Śāstrī** son

Dr. Kanti Chandra Pandey had direct contact with him in Kashmir.