"According to the Trika, there can be nothing like an origin of the Saivagamas. There is only appearance or re-appearance of them at the divine will." - Mallin Vijaaya Varika, Abhinavagupta

When the iron age (Kaliyuga) was sufficiently advanced, the sages who were in the possession of the Saiva Tantric traditions, retired to places inaccessible to ordinary mortals. The Saiva Tantric traditions, therefore, disappeared from the ordinary society and spiritual darkness prevailed. Srikanthana, touched with pity, instigated the sage Durvasa to revive the Saivagamic teaching. The sages accordingly divined all the Saivagamas 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 Agamas. Thus there came into existence 4 Saiva Tantric schools.

**Srikanthana**

**Durvasa Rishi**

**Sriniwa**

**Amaradaka**

**Tryambakana**

**Adhartambakab**

**Tryambakaditya**

The fourth school called Ananda-Tryambaka, has its origin in Kanyakubja (Assam), and its founder was the great sage, Nira, alias Mahendra Vahhu, described also as Tryambaka. Macchanda (or also Sriinamachandana) is admitted to be the originator of the Kula system in the Kali-age.

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**Kashmir Valley**

**Kaliya**

**4th C.** Punnini and Nandiketavara

**3th C.** Reign of Akoia (273-232 B.C.), at this time Buddhism entered in Kashmir. There was already a religion there, the predominant feature of which was Satevata.

Kaniska’s gift (125-60 A.D.) to Kashmir was the first time when the struggle between Buddhism and Saivism began. (Some authorities hold that the teaching of the local religion, which was the Vaisnavism, was spread Buddhism. This was the time when the struggle between Buddhism and Saivism began. The immediat effect of this was that the teaching of the local religion, which was the Vaisnavism, was spread Buddhism. This was the time when the struggle between Buddhism and Saivism began. The immediat effect of this was that the teaching of the local religion, which was the Vaisnavism, was spread Buddhism. This was the time when the struggle between Buddhism and Saivism began.

**5th C.**

For over 9 centuries (from 2nd C. B.C. to 1st C. A.D.), the local faith had been influenced by Buddhism. For about the middle-end 1st C. A.D. the local faith had been influenced by Buddhism. The Lakulishas and their cultus were in the second decade of the 1st C. A.D. Buddhism had been influenced by the local faith.

Thetempts to formulate and to elaborate, are non-Vedic; not because their doctrines are fundamentally opposed to those of the Vedic system, but because their doctrines are fundamentally opposed to those of the Vedic system, but because their doctrines are fundamentally opposed to those of the Vedic system. For a very long time, they were very popular among the Brahmans. (...) But, for more than a century, they were very popular among the Brahmans. (...) But, for more than a century, they were very popular among the Brahmans. (...) But, for more than a century, they were very popular among the Brahmans.

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**7th C.**

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**9th C.**

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**10th C.**

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**11th C.**

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**12th C.**

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**Abhinavagupta**

Abhinavagupta was recognised to be the spiritual head of all the Saiva sects known up to that date, such as Suddhaisya, Vina, Bhairava, Vimala, Kusa and Ekavira.

**Amaradakab**

**Tryambakab**

**Adhartambakab**

**Tryambakabidiya**

He lived in Antarvedi, the region between the Ganges and the Yamuna, king of king Yashovarman of Karnata (Cira 730-46 A.D.). He inherited the tradition of the Autamarnayas, the various Saiva philosophical schools of Kashmir. He had mastered the Krama, Kula and Pratyabhijna systems.

He had mastered the Krama, Kula and Pratyabhijna systems. Atrigupta, grandson of Dhvani, was the 12th century B.C. He was the spiritual head of the learned family.

Abhinavagupta wrote a number of subjects and was recognised to be the spiritual head of all the Saiva sects known up to that date, such as Suddhaisya, Vina, Bhairava, Vimala, Kusa and Ekavira. He is better known as an able exponent of the theories of Rasa and Bhavana than as the greatest authority on the three monistic Saiva systems, the Krama, the Kula and the Pratyabhijna. The reason is not so far to seek. The systems of philosophy he has attempted to formulate are not Vedic, are not non-Vedic, because their doctrines are fundamentally opposed to those of the Vedic system, but because their doctrines are fundamentally opposed to those of the Vedic system, but because their doctrines are fundamentally opposed to those of the Vedic system.