

ŚAIVISM AS DEPICTED IN *VĀYAVĪYA SAMHITĀ* OF *ŚIVAPURĀṆA*

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Abstract

Hinduism consists of six systems namely Śaivism, Vaiṣṇavism, Gāṇapatism, Kaumāram, Sauram and Śāktam. Śaivism is the name given to a group of religious and philosophical tradition which regards Lord Śiva as the Supreme Self or the Highest Reality. The Śaiva philosophy is preserved in the Āgamas and Purāṇas. The *Śivapurāṇa* is one of the main sources of Purāṇic Śaivism. Śaivism as a philosophical system has developed in different sub-sects. Five main sects of Śaivism are accepted by many scholars. The *Vāyaviyasamhitā* is one of the nine sections of the *Śivapurāṇa*. In the present paper an attempt has been made to throw light on the Śaivism depicted in the *Vāyaviyasamhitā* of the *Śivapurāṇa*.

Śaivism is the name given to a group of religious and philosophical tradition which regards Śiva as the Supreme Self or the Highest Reality. Śaivism is considered to be one of the oldest sects of Hinduism. The Śaiva Philosophy is preserved in the Āgamas and Purāṇas. The *Śiva Purāṇa* is one of the main sources of Purāṇic Śaivism. Śaivism as a philosophy and religion upholds Śiva as the Ultimate Reality. Śiva is the cause of origination, sustenance and destruction of the world. The *Śiva Purāṇa* which is a voluminous work deals extensively with the philosophy of Śaivism. This *Purāṇa* is consisted of nine sections called Samhitās. They are : *Jñānasamhitā*, *Vidyēśvarasamhitā*, *Rudrasamhitā*, *Śatarudrasamhitā*, *Koṭirudrasamhitā*, *Umāsamhitā*, *Kailāśasamhitā*, *Vāyaviyasamhitā* and *Dharmasamhitā*. In the present paper we will discuss about Śaivism as depicted in the *Vāyaviyasamhitā* of the *Śiva Purāṇa*.

Śaivism as a philosophical system has developed in different sub-sects. Different systems of Śaivism are referred to by many scholars in their works. Śaṅkarācārya in his commentary on the *Brahmasūtra* refers to the doctrine of Śaiva-Siddhānta written by Maheśvara¹. Rāmānuja in his work *Śrībhāṣya* mentioned four types of Śaiva school viz., Kāpāla, Kālāmukha, Pāśupata and Śaiva.² It appears that, according to R.G. Bhandarkar, there are five main systems of Śaivism viz., i) Pāśupata, ii) Śaiva, iii) Kāpāla and Kālāmukha, iv) Kāśmīra Śaivism and v) Vīra-Śaivism³. Though there are some differences of opinion, even then most of the scholars accept five main systems of Śaivism which are:

- i) Pāśupata Śaivism
- ii) Śaiva-Siddhānta
- iii) Śrīkaṇṭha's Philosophy
- iv) Vīraśaivism and
- v) Pratyabhijñā Śaivism

As it has been already mentioned, *Vāyavīyasamhitā* is one of the nine sections of the *Śiva Purāṇa*. This *Samhitā* is a large one and is divided into two parts: *Pūrvabhāga* and *Uttarabhāga*.

Nature of Śiva :

In the *Vāyavīyasamhitā* of the *Śivapurāṇa* Śiva is regarded as the Ultimate Reality and is identified with Brahman. All the natures of Brahman advocated in the Upaniṣads are also attributed to Śiva. Śiva and Brahman being the same reality. Śiva is *nirguṇa* (qualityless) and *saccidānandarūpa*- existence, consciousness and bliss.⁴

Śiva is the purest, perfect, eternal and more ancient than all living beings. He has no beginning, no end. He is naturally pure, independent and perfect. The mobile and immobile beings are subservient to His will.⁵ Śiva appears in three forms- gross, subtle and that which is beyond.⁶ The last form is eternal, knowledge, bliss and unchanging.⁷ There is nothing beyond this supreme soul. There is nothing smaller or bigger than Him. The world is complete by Him alone.⁸ Besides being unchanging, He is smaller than the smallest of atoms and greater than the greatest.⁹ He has faces on all

sides and dwells in the cave like heart of everyone. He is all pervading and as such Lord Śiva dwells in all.¹⁰ In His real nature Śiva is *purāṇa* (the ancient most), *para puruṣa* (supreme person), *paramātmān* (supreme self), and *parameśvara* (supreme Lord). He is devoid of all distinguishing characteristics and as such Śiva is described as *nirguṇa* (qualityless). In the *Vāyavīyasamhitā* Vāyu describes that Śiva is devoid of all attributes and activities, is peaceful, free from trouble and unblemished.¹¹ Śiva is clearly said as quite powerful, independent, omnipotent and omniscient.¹² Śiva is unparalleled, without a second, incomprehensible, invisible to those who are devoid of virtue, the creator, the supreme Lord endowed with creative power. He is devoid of arguments and of malicious appearance. He is beyond measure, unaging, stable, unmoving, having no attribute, dormant, infinite, omnipresent, bestower of boons, beyond the difference between existent and non-existent, beyond comparison, everlasting and permanent, in whom one can take refuge.¹³ He is omnipotent and the Lord of all.¹⁴ Śiva is the only *Īśvara* with whom the entire cosmos is complete.¹⁵ Everything in this universe are of three-fold nature viz., gross, subtle and that which is beyond. The gross is visible to all and the subtle is seen by the yogins. The supreme Lord is beyond these both i.e., gross and subtle and can be seen by those who dwell in it.¹⁶

Śiva as the cause of All :

The whole universe is the manifestation of Śiva who resides in all beings. In the second chapter of the first part of *Vāyavīyasamhitā* it is said that the ultimate cause is that which is unspeakable and unthinkable.¹⁷ It is that from whom Brahmā, Viṣṇu, Indra and other gods were born for the first time. He is the creator of the causes of the creation and is not produced from any other cause. The ultimate God is regarded as being the original cause. In fact the world is included in the *Brahmāṇḍa*, which is nothing but an effect of Śiva and as such is in Him. This means the whole world is originated from Śiva. To amplify this the *Vāyavīyasamhitā* enumerates different objects of the world which are originated from Him. It is said here that at the command of the Lord the *Prakṛti* and *Puruṣa* function with the creation of the intelligence. *Ahaṁkāra*, ten sense organs, mind, subtle meaningful

words, touch, form essence, fragrance, five Tanmātras emerge out of the same. The Ādityas, Vasus, Rudras, Aśvinīkumāras, Ṛṣis, Siddhas, Maruts i.e., all the deities are born from Lord Śiva. The birds, serpents, immobile beings, mountain, forests, lakes, Vedas, post-Vedic literature, Śāstras, group of mantras and the yajñas, the entire past, present and future, sides and directions, kālabhedas as well as kalās besides whatever is seen or heard in this world are all born from Him.¹⁸ At His command Brahmā controls the entire universe, Viṣṇu sustains the world and Hara resorts to its destruction.¹⁹ He is the soul of the universe, who taking three forms, creates the universe, protects it and finally destroys the same.²⁰ At His command, the earth, the mountains, the clouds, the oceans, the planets, Indra and other gods, the movable and immovable get established.²¹ He is the one who creates the universe in the beginning, then preserves it and ultimately destroys the same.²²

Powers of Śiva:

A question may be asked here: how can creative agency be attributed to that *Brahman* or Śiva who is qualityless and immutable? To answer this question the *Vāyaviyaśamhitā* takes the help of the power or *Śakti* of Śiva called *spanda* or vibration.²³ *Śakti* is none other than the Goddess Pārvatī and Śiva is possessor of *śakti* (*Śaktimān*). However, Śivā or the Supreme Goddess is not different from Śiva just as sunlight is not different from the sun. Hence, Śiva cannot remain without *śakti* as also *śakti* cannot exist without Śiva.²⁴ This *śakti* is known as *ādyāśakti* or *parāśakti* who is dependent on Śiva.²⁵ Śiva can bestow devotion and liberation to all living beings only when He is endowed with this *śakti*. *Parāśakti* resembles Śiva in all Her qualities. She is one without a second and is of the nature of consciousness. She is possessed of the power of production and divides this world depending on the desire of Śiva. She is called *mūlaprakṛti* and *māyā*. *Śakti* is endowed with three guṇas, viz., *sattva*, *rajas* and *tamas*. *Śakti* is again of three types, viz., *jñānaśakti* (power of knowledge), *kriyāśakti* (power of activity) and *icchāśakti* (power of wish). Śiva possesses all these three śaktis and pervades and stays in the universe.²⁶

The Theory of Creation in the *Vāyavīyasamhitā*

The process of creation described in the *Vāyavīyasamhitā* is similar to the different schools of Śaivism, although there are some differences also. It is described here that at the time of creation *śakti* is manifested as different from Śiva, with whom She is unified, just as oil is manifested from sesame seeds. This is called *kriyāśakti* which then brings disturbance in *ādyāśakti* and then *nāda* is produced. From that *nāda*, *biṇḍu* is evolved; from *biṇḍu*, *sadāśiva*; from *sadāśiva*, *Maheśvara* and from *Maheśvara*, *śuddhavidyā*.²⁷ *Māyā* or *parāśakti* then creates *kāla*, *niyati*, *kalā* and *vidyā*. *Rāga* and *puruṣa* are produced from *kalā*. And then from *māyā* is produced *avyakta* and from *avyakta*, three *guṇas* viz., *sattva*, *rajas* and *tamas*. When these three *guṇas* are disturbed, there comes out three *guṇeśas* and other evolutes starting from *mahat*.

In this way the *parāśakti* creates the whole world being engaged by the desire of Śiva. Thus, the whole world consisting of movables and immovables is endowed with *śakti* (power).²⁸ *Vidyā* and *kalā* are the manifestations of knowledge and action of the *puruṣa*.²⁹ Time or *kāla* is that which limits or experiences³⁰ and *niyati* means that which determines the order of things and *rāga* impels one to do actions. The *avyakta* (unmanifest) is the cause which consists of the three *guṇas*. It is the source of origin and the place of merger. This *prakṛti* is also called *pradhāna* or *avyakta*.³¹ *Sattva*, *rajas* and *tamas* are the three *guṇas* of *prakṛti* which are lodged in the *prakṛti* like the oil in the seeds. It is out of the modification of the *pradhāna* that the five *Tanmātras*, five gross elements, five cognitive and five conative senses and the *manas* come into being. As the pot cannot be differentiated from the clay materially, so the manifest, body etc are not different from unmanifest. Therefore, the unmanifest alone is the cause of the composite form viz., organs, body but their support, the object of enjoyment is unmanifest.³²

The Evolutes of *prakṛti*

The first manifestation of *prakṛti* is *buddhi* or intellect. It is also called *matī* or *mahat*. As *mahat* is a creation of *prakṛti*, which is *triguṇa* in nature, hence, *mahat* is threefold viz., *sāttvika*, *rājasika* and *tāmasika*. From the threefold *mahat* the threefold, *ahaṁkāra*

viz, *vaikārika* or *sāttvika*, *tajasa* or *rājasika* and *bhūtādi* or *tāmasika* are produced. The same ego being *triguṇa* is the cause of *bhūta* (subtle elements) and *indriya* (sense organs). When the ego was overpowered with *sattva*, the *sāttvika* creation appeared. The secondary creation took place at the same time. When the *ahamkāra* (ego) is associated with *tamas*, there emerge the *bhūtatanmātra*. Since it is the cause of *bhūtas* it is called *bhūtādi*. From this is born the *śabda-tanmātra* produced *ākāśa* (ether). The quality of *ākāśa* is *śabda*. The *bhūtādi* then covers the *śabda-tanmātra* and *ākāśa*. From the ether the *sparśatanmātra*, from it *vāyu*, from *vāyu* the *rūpatanmātra*, from this the *tejas*, from *tejas* the *rasatanmātra* is born. From *rasa* the water, from this the *gandhatanmātra* is born, from this is the *pṛthivī*, from this elements the mobile and immobile beings are created.³³ In this way, the *bhūtas* (elements) and *Tanmātras* are the productions of *tāmasika ahamkāra*. From *vaikārika* or *sāttvika ahamkāra* the five sense-organs, the five organs of activity and the eleventh organ mind originated. The mind is both an organ of knowledge and activity.³⁴

Now, the above mentioned process of creation is found in the different schools of Śaivism also. Most of these schools recognize thirty six principles which are also enumerated in the *Vāyaviyasaṁhita*. The thirtysix principles are: *Śiva-tattva*, *Śakti-tattva*, *Sadāśiva*, *Īśvara* or *Maheśvara*, *śuddhavidyā*, *māyā*, *kāla*, *niyati*, *kalā*, *vidyā*, *rāga*, *puruṣa*, *avyakta* and the twenty three evolutes of *avyakta*. However in the *Vāyaviyasaṁhita* two more principles are found. These are *Nāda* and *Biṇḍu*. The Śaiva-Siddhāntins include these two in to *Sadāśiva-tattva*.³⁵ The above mentioned thirty six principles are accepted in Vīraśaivism and Pratyabhijñā Śaivism also. All these schools accept that these thirty six principles are produced from *Brahman* or *Śiva*.

Relation between *Jīva* and *Śiva*:

The doctrine of *Ātman* or the self is discussed elaborately in the Upaniṣads, the *Gītā* and the Purāṇas. The Upaniṣads generally use the term *Ātman* as a synonym of *Brahman*. In the *Vāyaviyasaṁhita* of *Śiva Purāṇa*, the individual self is called *paśu* and *Śiva* is called *Paśupati*. It is found in the *Vāyaviyasaṁhita* that all those beings starting from *Brahmā*, who are subservient to *Śiva* are called *paśus*.

Being their Lord, Śiva is called Paśupati. All of them are bound by Śiva by means of *māyā*.³⁶ The twenty four *tattvas* which are regarded as being due to the action of *māyā* are called *viśayas*. The *jīva* is bound by them. Lord Maheśvara captivates them all, right from Brahmā to a pillar. Various synonyms are used for *paśu* or individual soul in the *Vāyavīyasamhitā*. They are – *aṇu*, *ātmā*, *jīva*, *pudgala*, *kṣetrajña*. *Caitanya* or consciousness is the common factor between Śiva and *jīva*. Śiva and the *jīva* are of the same nature. It is said in this *Samhitā* that Lord Śiva binds all the beings through the impurities or malas. When the malas are completely washed off the *jīva* attains liberation and his original Śiva-hood.

The term *paśu* for *jīvātman* seems to be first adopted by the oldest sect of Śaivism called Pāśupatas. According to the *Vāyavīyasamhitā*, the Pāśupata *Yoga* which is capable of leading one to liberation consists of three factors-*paśu*, *pāśa* and *pati* which respectively correspond to *ajaḍa*, *jaḍa* and *niyantā*. These three are also known as *aksara*, *kṣara* and *kṣarākṣarapara* respectively.³⁷ The above also correspond to *bhoktā*, *bhogyā* and *prerayitā* in the same order.³⁸ The *paśus* are bound by *māyā* which is called *mala* (impurity) according to the Pāśupata terminology. These are of three types – *āṇava*, *kārmika* and *māyīya*. A question is raised here that if *jīva* and Śiva are equal in status how is it that the *jīvātman* got soiled with *mala* or got enchained in *pāśa* at all. To answer this Śaivas attribute it to the will power of Paramaśiva which restricts the power of the *jīva* and make him an atom. This consciousness of imperfection creates an innate limitation in that *aṇu*, and is hence called *āṇava mala*. It is beginningless. This *āṇava mala* makes the *jīva* believe in the identity of the body and the soul (*dehātmaikyā-bhāve*). It is only in the *mokṣa* stage that this *mala* is washed off completely. *Jīva* is like an atom as compared to Śiva.³⁹

Śiva-Dharma – The means of Liberation

The concept of liberation occupies the position of supreme importance in different branches of Indian Philosophy as well as literature. The *Śruti* says: *ātmānvā're draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyaḥ*.⁴⁰ It means *śravaṇa* (hearing) , *manana* (thinking) and *nididhyāsana* (meditation) are the means of the attainment of direct or intuitive knowledge, i.e., Brahma-realization. *Gītā*

recognizes different ways of liberation, viz, *jñāna* (knowledge), *karman* (action), *bhakti* (devotion), and *yoga* (concentration). The Purānas also prescribe different paths for attaining liberation such as knowledge, action, *yoga* and devotion. The *Vāyaviyasaṁhitā* gives a detailed account of the means of liberation which is also called *Śivadharma*. This consists of four pādas (quarters) viz., *jñāna* (knowledge), *kriyā* (action), *caryā* (worship) and *yoga* (philosophy).

Jñāna means the knowledge of the true nature of *paśu*, *patī* and *pāśa*. *Kriyā* means the purification in accordance to the instruction of the preceptor through six-paths.⁴¹ The *ṣaḍadhva* or the six-fold path is one of the significant topics of the Śaivagāmas as the entire Tantric Philosophy is intimately blend with this structure. These six-fold paths are: *kalādhvā*, *tattvādhvā*, *bhūvanādhvā*, *varṇādhvā*, *padādhvā* and *mantrādhvā*.⁴² The proper worship of Śiva by means of the practical application of the holy rites, duties of different castes and stages in life as prescribed by Śiva is called *caryā*. *Yoga* means the path prescribed by Siva discarding all other engagements. *Jñāna* or knowledge arises from *vairāgya* (detachment) and from knowledge comes *yoga*.⁴³ *Yoga* is of five kinds: *mantrayoga*, *sparśayoga*, *bhāvayoga*, *abhāvayoga* and *mahāyoga*.⁴⁴ *Mantrayoga* is attributed to the practice of *mantra* (*mantrābhyāsavaśa*). The *sparśayoga* is one which is accompanied with *prāṇāyāma* (*prāṇāyāma sakhā*). *Bhāvayoga* consists of the utterance of the *mantra* without the practice of *prāṇāyāma* (*samantra sparśa nirmukta*). The *abhāvayoga* is the state where one is not aware of the objects which exist around i.e. a state of complete absorption of a spiritual aspirant into the Divinity.⁴⁵ In *mahāyoga*, a *yogin* having identified himself with the supreme Śiva, meditates on Him.⁴⁶ There is also a description of the *ṣaḍaṅga* (six-limbed) *yoga* or *aṣṭāṅga* (eight-limbed) *yoga*. The eight-limbs of *yoga* are: *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāranā*, *dhyāna* and *samādhi*. The six aṅgas exclude *yama* and *niyama* and include *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāranā*, *dhyāna* and *samādhi*. The *Vāyaviyasaṁhitā* gives the individual definitions of all these aṅgas as given in the Śiva-śāstras.⁴⁷ *Ahimsā*, *satya*, *asteya* (not to steal), *brahmacarya* (celibacy), *aparigraha* have been termed as *yama*. The five divisions i.e., *śauca* (purity), *tuṣṭi* (satisfaction), *tapas*, *japaṁ* and the service of the preceptor are

called *niyama*. *Svāstika*, lotus, half moon, *virāsanaṁ*, *yogāsana*, *prasādhita*, *paryāṅka* and *yathesṭha* these eight are called *āsanas*. Controlling the life wind emerging from the body is called *prāṇāyāma*, which is of three types viz., *recaka*, *kūmbhaka* and *pūra*.⁴⁸ The total withdrawal of the sense organs operating in their respective spheres is called *pratyāhāra*.⁴⁹ *Dhāraṇā* stands for the control of mind.⁵⁰ *Dhyāna* is derived from the root *dhyai* denoting the thinking of Śiva with an undisturbed mind. Therefore, this state is called *dhyāna*.⁵¹ When one's soul becomes lost in Śiva one is said to be in the state of *samādhi*.⁵²

***Bhakti* and grace of Śiva as the Means of Liberation:**

Bhakti or devotion plays a significant part in Indian religions. The Purāṇas prescribe the path of devotion (*bhaktiyoga*) over and above the path of action, *yoga* and knowledge. The *Vāyavīyasamhitā* speaks emphatically of the devotion of Lord Śiva as the best means of liberation. Another important aspect of *śivadharma* in *Vāyavīyasamhitā* is the grace of god which can only lead one to liberation. It is said here that knowledge and action cannot lead to salvation. Salvation is automatically achieved with the grace of *Śiva-śakti*. By the grace of Lord Śiva the gods, demons, animals, birds, parrots, worms or any other being get redeemed. Removing several sins of the devotees, the Lord, because of His compassion bestows His grace to them. One achieves devotion by His grace and with his devotion, one achieves grace. Thus, grace of god and devotion to Him are mutually related. However, one cannot attain the devotion which depends on grace and leads to liberation in one birth only.⁵³ By means of several Śaiva-dharmas, a person is inclined towards the *tapas*. With the continuous practice of the same, devotion is generated in him. The excellent grace of Śiva is achieved with the utmost devotion of the Lord. One gets relieved of all his worldly bondages by His grace and ultimately achieves salvation.

Bhakti is defined here as the service of the Lord by means of the body and the mind. Because of the difference between the mind, speech as well as the body, it is of three types.⁵⁴ Thinking of the forms of Śiva is called the mental *bhakti*. Recitation of the names of Śiva is the devotion of speech. Bodily devotion includes

the performing of *pūjā* and offering of salutation etc. These three types of devotion is called *śivadharmā*. Lord Śiva has declared it to be of five kinds. The five types of *śivadharmā* consists of *tapas* (austerity), *karman* (action), *japa* (recitation), *dhyāna* (meditation) and *jñāna* (knowledge). *Cāndrāyana* and other vratas fall under *tapas*. The adoration of *śivaliṅga* is called *karman*. Three types of recitation is *japa*. Three types of japas are: *kāyika*, *vācika* and *mānasika*. Meditation is thinking of Śiva. The word knowledge here means the perfect knowledge which is mentioned in the Śaiva-Āgamas.⁵⁵ The instructions of the śaivāgamas are supposed to have been given as the means for the attainment of the highest good through the mercy of Śiva, for the benefit of the devotees of Śiva.⁵⁶

It is said in the *Vāyavīyasamhitā* that liberation is attainable by true and pure knowledge which is free of sins. Sins are destroyed by supreme faith or devotion. Devotion is again generated by actions like *dāna*⁵⁷ (giving of gifts), sacrifice, visiting of places of pilgrimage⁵⁸, *vratā*⁵⁹, fasting⁶⁰ etc.

Japa and *dhyāna* are two essential aṅgas of Śiva worship. The *Vāyavīyasamhitā* advises the initiated Śaivas to perform atleast one thousand and eight *japas* daily with the pentasyllabic *mantra* viz., *namaḥ śivāya*.”⁶¹ This is only a general rule. It says that the *japa* should be performed with the *śivamantra* in sacred places, forests, holy mountains, bank of a river, religious temples and near a phallus of Śiva.⁶² *Mānasa japa* of the pentasyllabic *śivamantra* is the best among three types of *japa* described in the *śāstra*.⁶³ In the case of *dhyāna*, it states that all the four castes and the members of the inter-castes are illumined by remaining engaged in the meditation of Śiva. Even the sinners who have committed grave crime can release themselves from their sins by means of meditating upon the Lord in a perfect manner.⁶⁴

The Śaiva Philosophy and religion depicted in the *Vāyavīyasamhitā* of the *Śivapurāṇa* correspond to a great extent to the Siddhānta school of Śaivism. Though this *Samhitā* gives stress on Pāśupata *Yoga*, it does not uphold the views of Pāśupata sect of Śaivism. The Siddhānta school accepts *Paśu*, *Pāśa* and *Patī* as the three tattvas and upholds the four pādas of *Śiva-dharma*. These four pādas are *jñāna*, *kriyā*, *yoga* and *caryā*. The definitions of these pādas are also similar to this *Samhitā*.⁶⁵ The emphasis on

the grace of God is also a peculiarity of Siddhānta school. Dr. Pranabananda Jash remarks, "In as much as the Śiva *Purāṇa* along with the *Vāyavīya-saṁhitā* which may also be regarded as one of the gospels of the *Siddhānta* school speak emphatically of the grace of god, a new element - the element of Divine grace was introduced into the sub-sect."⁶⁶

From the above discussion it is clear that the *Vāyavīyasamhitā* of the *Śivapurāṇa* upholds all the main features of Śaivism. However, though Śaivism generally upholds identity of the *Jīva* and Śiva, we do not find here any such concept. It is only said here that when the *Jīva* is liberated it becomes equal to Śiva (*śivasamo bhavet*).⁶⁷

Endnotes :

- 1 *Brahmasūtra Śāṅkarabhāṣya*, 2.2.37
- 2 *Śribhāṣya*, 2.2.35
- 3 Cf. R.G.Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems*, pp.137-187
- 4 *Śivapurāṇa, Vāyavīyasamhitā*, 1.27.10-11
- 5 ayamādiranādyantaḥ svabhāvadeva nirmalaḥ / svatantraḥ paripūrṇaśca svechhādhinacarācaraḥ // *Ibid.*, 1.2.50
- 6 tadidaṁ trividhaṁ rūpaṁ sthūlaṁ sūkṣmaṁ tataḥ param. *Ibid.*, 1.2.63
- 7 tataḥ parantu yannityaṁ jñānamānandamavyayaṁ. *Ibid.*, 1.2.63
- 8 asmānnāsti paraṁ kiñcidaparaṁ paramātmanaḥ / nāñiyosti na ca jyāyastena pūrṇamidaṁ jagat // *Ibid.*, 1.4.82
- 9 anoranīyānmahato mahīyānamavyayah. *Ibid.*, 1.4.88
- 10 sarvānanaśirogribaḥ sarvabhūtagūhāśayaḥ / sarvavyāpī ca bhagavānstasmātsarvagataḥ śivaḥ // *Ibid.*, 1.4.84
- 11 mumukṣurasmāt saṁsārāt prapadye śaraṇaṁ śivaṁ / niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanaṁ // *Ibid.*, 1.4.134
- 12 tasmācchaktaḥ svatantraḥ yaḥ sarvaśaktiśca sarvavit. *Ibid.*, 1.7.11
- 13 *Ibid.*, 1.13.10-13
- 14 *Ibid.*, 1.7.11
- 15 *Ibid.*, 1.2.38
- 16 *Ibid.*, 1.2.63
- 17 *Ibid.*, 1.2.33
- 18 *Ibid.*, 2.2.38-43
- 19 *Ibid.*, 2.2.33-34

- 20 sṛjatyapi ca viśvātmā tridhābhinnastu rakṣati / kālaḥ karoti sakalam kālaḥ
saṁharati prajāḥ // *Ibid.*, 2.2.35-36.
- 21 ājñabalāttasya dharā sthiteha dharādharā vāridharāḥ samudrāḥ /
jyotirgaṇāḥ śatrumukhāśca devāḥ sthiraṁ caraṁ vā cidacidyadasti //
Ibid., 2.2.44
- 22 *Ibid.*, 2.3.14
- 23 S.N. Dasgupta, *A History of Indian Philosophy*, Vol. V, p. 100.
- 24 *Śīvapuruāṇa, Vāyavīyasamhitā*, 2.5.8-9
- 25 śakto yayā śivo nityaṁ bhuktou muktou ca dehinām/ ādyā śaikā parā
śaktiścinmayī śivasamśrayā // *Ibid.*, 2.5.13
- 26 jñanakriyācikirṣābhistsr̥bhīḥ svātmaśaktibhīḥ/
śaktimānīśvaraḥ śaśvadviśvaṁ vyāpyādhitīṣṭhati // *Ibid.*, 2.5.32
- 27 *Ibid.*, 2.5.18-21
- 28 *Ibid.*, 2.5.29
- 29 dṛk-kriyā-vyāñjike vidyā. *Ibid.*, 1.4.31.
- 30 kālo'vacchedakaḥ. *Ibid.*, 1.4.31.
- 31 avyaktaṁ kāraṇaṁ yattatriguṇaṁ prabhavāpyayaṁ/ pradhānaṁ
prakṛtiśceti yadāhustattvacintakāḥ// *Ibid.*, 1.5.32
- 32 *Ibid.*, 1.5.37-41
- 33 *Ibid.*, 1.8.14-19
- 34 buddhāndriyāṇi pañcaiva pañca karmendriyāṇi ca / ekādaśaṁ manastatra
svaguṇenobhayātmakam // *Ibid.*, 1.8.15b –16a
- 35 Cf. K.P. Sinha, *Indian Theories of Creation: A Synthesis*, p. 52
- 36 teṣāṁ patittvaddeveśaḥ śivaḥ paśupatiḥ smṛtaḥ / malamāyādibhīḥ pāśaiḥ
sa badhnāti paśunpatiḥ// *Śīvapuruāṇa, Vāyavīyasamhitā*, 2.2.10.
- 37 *Ibid.*, 1.4.13-14
- 38 *Ibid.*, 1.4.73
- 39 Cf. G.V. Tagare, *Śaivism: Some Glimpses*, p.14
- 40 *Bṛhadāraṇyakopaniṣad*, 2.4.5
- 41 *Śīvapuruāṇa, Vāyavīyasamhitā*, 2.11.31-33
- 42 *Ibid.*, 2.15.2
- 43 *Ibid.*, 2.11.36
- 44 *Ibid.*, 2.29.7
- 45 *Ibid.*, 2.29.8-10
- 46 śivasvabhāva evaikaścintyate nirupādhiḥ/
yathā śaivamanovṛttirmahāyoga ihochyate // *Ibid.*, 2.29.11
- 47 *Ibid.*, 2.29.14-17
- 48 *Ibid.*, 2.29.19-22
- 49 *Ibid.*, 2.29.46
- 50 dhāraṇā nāma cittasya sthānabandhaḥ samāsataḥ. *Ibid.*, 2.29.49

- ⁵¹ *Ibid.*, 2.29.52
- ⁵² *Ibid.*, 2.29.65
- ⁵³ *Ibid.*, 2.8.22-23; 26-27
- ⁵⁴ sāṅgānaṅgā ca yā sevā sā bhaktiriti kathyate/ sā punarbhidyate tredhā manovākkāyasādhanaiḥ// *Ibid.*, 2.8.34
- ⁵⁵ *Ibid.*, 2.8.37-38
- ⁵⁶ śrīkaṅṭhena śivenoktaṁ śivāyai ca śivāgamaḥ/ śivāśrītānāṁ kāruṇyacchreyasāmekasādhanam // *Ibid.*, 2.8.39.
- ⁵⁷ *Ibid.*, *Sanatkumārasaṁhitā*, 25.3, 34; 79-80
- ⁵⁸ *Ibid.*, *Jñānasaṁhitā*, 38, 52
- ⁵⁹ *Ibid.*, chap-73
- ⁶⁰ *Ibid.*, 75, 46-48; *Sanatkumārasaṁhitā*, chp-23
- ⁶¹ yāvajjīvaṁ japennityamaṣṭottarasahasrakam. *Ibid.*, *Vāyavīyasaṁhitā*, 2.12.119.
- ⁶² *Ibid.*, 2.12.143-144
- ⁶³ *Ibid.*, 2.12.162
- ⁶⁴ *Ibid.*, 2.24.186-187
- ⁶⁵ Cf. *Sarva-darśana-saṅgraha*, p. 114.
- ⁶⁶ DR. Pranabananda Jash, *History of Śaivism*, p. 25
- ⁶⁷ bhāvātīśayalabhyena prasādena malakṣayah/ kṣiṇe cātmanamale tasmin pumān śivasamo bhavet // *Śivapurāṇa, Vāyavīyasaṁhitā*, 1.4.28

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