ŚAIIVISM AS DEPICTED IN VĀYAVĪYA SAṂHITĀ OF ŚĪVAPURĀṆA

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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 Vāyaviyasaṁhitā 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 Vāyaviyasaṁhitā 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 Saṁhitās. They are: Jñānasamhitā, Vidyeśvarasamhitā, Rudrasamhitā, Śatarudrasamhitā, Koṭirudrasamhitā, Umāsamhitā, Kailāśasamhitā, Vāyaviyasaṁhitā and Dharmasamhitā. In the present paper we will discuss about Śaivism as depicted in the Vāyaviyasaṁhitā 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. In His real nature
Śiva is *purāṇa* (the ancient most), *para puruṣa* (supreme person),
*paramātman* (supreme self), and *parameśvara* (supreme Lord). He
is devoid of all distinguishing characteristics and as such Śiva is
described as *nirguna* (qualityless). In the *Vāyaviyasamhitā* Vāyu
describes that Śiva is devoid of all attributes and activities, is
peaceful, free from trouble and unblemished. Śiva is clearly said
as quite powerful, independent, omnipotent and omniscient. 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. He is omnipotent and the Lord of all.
Śiva is the only Āśvara with whom the entire cosmos is complete.
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.

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 *Vāyaviyasamhitā* it is said that the ultimate cause is that which is
unspeakable and unthinkable. It is that from whom Brahmā,
Visnu, 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 *Vāyaviyasamhitā* 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. *Ahaṃkāra*, ten sense organs, mind, subtle meaningful
words, touch, form essence, fragrance, five Tānmātras emerge out of the same. The Ādityas, Vasus, Rudras, Aśvinīkumāras, Rṣis, 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. At His command Brahmā controls the entire universe, Viṣṇu sustains the world and Hara resorts to its destruction. He is the soul of the universe, who taking three forms, creates the universe, protects it and finally destroys the same. At His command, the earth, the mountains, the clouds, the oceans, the planets, Indra and other gods, the movable and immovable get established. He is the one who creates the universe in the beginning, then preserves it and ultimately destroys the same.

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 Vāyaviyasyaṁhitā takes the help of the power or Śakti of Śiva called spanda or vibration. Śakti is none other than the Goddess Pārvati 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. This śakti is known as ādyāśakti or parāśakti who is dependent on Śiva. 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.
The Theory of Creation in the *Vāyaviyasaṃhitā*

The process of creation described in the *Vāyaviyasaṃhitā* is similar to the different schools of Śaivism, although there are some differences also. It is described here that at the time of creation ṣakti 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, bindu is evolved; from bindu, sadāśiva; from sadāśiva, Maheśvara and from Maheśvara, śuddhavidyā. 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 ṣakti (power). Vidyā and kalā are the manifestations of knowledge and action of the puruṣa. Time or kāla is that which limits or experiences 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. 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.

The Evolutes of prakṛti

The first manifestation of prakṛti is buddhi or intellect. It is also called mati or mahat. As mahat is a creation of prakṛti, which is triguna in nature, hence, mahat is threefold viz, sattvika, 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 triguna 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 ahaṁkāra (ego) is associated with tāmas, 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 prthivī, from this elements the mobile and immobile beings are created. In this way, the bhūtas (elements) and Tanmātras are the productions of tāmasika ahaṁkāra. From vaikārika or sāttvika ahaṁkāra 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.

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 Vāyaviyasaṁhitā. The thirtysix principles are: Śiva-tattva, Śakti-tattva, Śadāśiva, Ēśvara or Maheśvara, śuddhavidyā, māyā, kāla, niyati, kalā, vidyā, rāga, puruṣa, avyakta and the twenty three evolutes of avyakta. However in the Vāyaviyasaṁhitā two more principles are found. These are Nāda and Biṇdu. The Śaiva-Siddhāntins include these two in to Sadāśiva-tattva. 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 Brahma or Śiva.

Relation between Jīva and Śiva:

The doctrine of Ātman or the self is discussed elaborately in the Upaniṣads, the Gitā and the Purāṇas. The Upaniṣads generally use the term Ātman as a synonym of Brahma. In the Vāyaviyasaṁhitā of Śiva Purāṇa, the individual self is called paśu and Śiva is called Paśupati. It is found in the Vāyaviyasaṁhitā 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. 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 – anu, 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 ajāta, jada and niyantā. These three are also known as aksara, kṣara and kṣarākṣara para respectively. The above also correspond to bhoktā, bhogya and prerayitā in the same order. The paśus are bound by māyā which is called māla (impurity) according to the Pāśupata terminology. These are of three types – āṇava, kārmika and māyiya. 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 āṇa, 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 (dehātmaikya-bhāve). It is only in the mokṣa stage that this mala is washed off completely. Jīva is like an atom as compared to Śiva.

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: ātmāvā’re draṣṭavyah śrotavyo mantavyo nididhyāsitavyah. It means śravana (hearing), manana (thinking) and nididhyāśana (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 Purāṇas also prescribe different paths for attaining liberation such as knowledge, action, yoga and devotion. The Vāyaviyasamhitā 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, pati and pāśa. Kriyā means the purification in accordance to the instruction of the preceptor through six-paths. The ṣadadhva 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, varnādhvā, padādhvā and mantrādhvā. 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. Yoga is of five kinds: mantrayoga, sparśayoga, bhāvayoga, abhāvayoga and mahāyoga. Mantrayoga is attributed to the practice of mantra (mantrābhyāsavaśa). The sparśayoga is one which is accompanied with prāṇāyāma (prāṇāyāma sakha). 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. In mahāyoga, a yogin having identified himself with the supreme Śiva, meditates on Him. There is also a description of the ṣadāṅga (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 Vāyaviyasamhitā gives the individual definitions of all these aṅgas as given in the Śiva-sāstras. 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, virāsanām, yogāsana, prasādhita, paryānka and yatheṣṭha these eight are called āsanas. Controlling the life wind emerging from the body is called prāṇāyāma, which is of three types viz., recaka, kūṃbhaka and pūraka. The total withdrawal of the sense organs operating in their respective spheres is called pratyāhāra. Dhāraṇā stands for the control of mind. Dhyaṇa is derived from the root dhyai denoting the thinking of Śiva with an undisturbed mind. Therefore, this state is called dhyāna. When one’s soul becomes lost in Śiva one is said to be in the state of samādhi.

**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 Vāyaviyasamhitā speaks emphatically of the devotion of Lord Śiva as the best means of liberation. Another important aspect of śivadharma in Vāyaviyasamhitā 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. 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. 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 śivadharma. Lord Śiva has declared it to be of five kinds. The five types of śivadharma consists of tapas (austerity), karman (action), japa (recitation), dhyāna (meditation) and jñāna (knowledge). Čāndrāyana 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. 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.

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 (giving of gifts), sacrifice, visiting of places of pilgrimage, vrata, fasting 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. 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. Mānasa japa of the pentasyllabic śivamantra is the best among three types of japa described in the sāstra. 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.

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, Paśa and Pati 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. 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 Vāyaviya-samhitā 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.”

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

**Endnotes:**

1. *Brahmasūtra Śāṅkarabhāṣya*, 2.2.37
2. Śīrbhāṣya, 2.2.35
3. Cf. R.G.Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems*, pp.137-187
4. Śivapurāṇa, Vāyaviyasamhitā, 1.27.10-11
5. ayamādiranāyantaḥ svabhāvadeva nirmalaḥ / svatantraḥ paripūrṇaśca svecchādhinacarācarah // *Ibid.*, 1.2.50
6. tadidaṁ trividham rūpaṁ sthūlāṁ sūkṣmaṁ tataḥ param. *Ibid.*, 1.2.63
7. tataḥ parantu yannityaṁ jīnānamānandamavayāṁ. *Ibid.*, 1.2.63
8. asmānāsti param kiñcidaparam paramātmanah / nāṇīyosti na ca jyāyastena pūrṇamidam jagat // *Ibid.*, 1.4.82
9. anoranīyānmahato mahiyānayamavyayah. *Ibid.*, 1.4.88
10. sarvāṇasaṅgribāḥ sarvabhātāgāhāśayah / sarvavyāpi ca bhagavān Śaṁkaraścā Ṣamvagataḥ śivah // *Ibid.*, 1.4.84
11. mumukṣurasmāt sansārāt prapadye śaraṇam śivāṁ / niśkālaṁ niśkriyāṁ śāntam niravadyaṁ niraṅjanaṁ // *Ibid.*, 1.4.134
12. tasmāḥcaktaḥ svaṭalantrah 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
srjatyapi ca viśvātmā tridhābhinnastu raksati / kālah karoti sakalam kālah samharati praśah// Ibid., 2.2.35-36.

ājñābalāttasya dharā sthiteha dharādharā vāridharāḥ samudrā / jyotirlingaḥ satrumukhāśca devāḥ sthirāṃ caram vā cidadicyadasti // Ibid., 2.2.44

Ibid., 2.3.14

S.N. Dasgupta, A History of Indian Philosophy, Vol. V, p. 100.

Śivapurāṇa, Vāyavīyasamhitā, 2.5.8-9

śakto yayā śivo nityam bhuktam muktam / adā śaikā para śaktiścinmayi śivasamśraya // Ibid., 2.5.13

Ibid., 2.5.18-21

Ibid., 2.5.29

dṛk-kriyā-vyāñjike vidyā. Ibid., 1.4.31.
kālo’vacchedakaḥ. Ibid., 1.4.31.
avyaktaṁ kāraṇam yattatṛigunam prabhavāpyayam / pradhānam prakṛtiśceti yadūhustattvacintakah// Ibid., 1.5.32

Ibid., 1.5.37-41

Ibid., 1.8.14-19

buddhāndriyāṇi paṇcaiva paṇca karmendriyāṇi ca / ekādaśam manastatra svaguṇenobhayātmakam // Ibid., 1.8.15b –16a

Cf. K.P. Sinha, Indian Theories of Creation: A Synthesis, p. 52

teṣāṁ patittvāddevesaḥ śivaḥ paśupatiḥ smṛtaḥ / malamāyādibhiḥ pāśaiḥ sa badhnāḥ paśunpatiḥ// Śivapurāṇa, Vāyavīyasamhitā, 2.2.10.

Ibid., 1.4.13-14

Ibid., 1.4.73

Cf. G.V. Tagare, Śaivism: Some Glimpses, p.14

Brhadāranyakopaniṣad, 2.4.5

Śivapurāṇa, Vāyavīyasamhitā, 2.11.31-33

Ibid., 2.15.2

Ibid., 2.11.36

Ibid., 2.29.7

Ibid., 2.29.8-10

śivasvabhāva evaikaścintyate nirupādhikaḥ / yathā śaivamanovṛttir mahāyoga ihochyate // Ibid., 2.29.11

Ibid., 2.29.14-17

Ibid., 2.29.19-22

Ibid., 2.29.46

dhāranā nāma cittasya sthānabandhaḥ samāsataḥ. Ibid., 2.29.49
Ibid., 2.29.52
51 Ibid., 2.29.65
52 Ibid., 2.8.22-23; 26-27
53 sāṅgānaṅgā ca yā sevā sā bhaktiriti kathyate/ sā punarbhidyate tredhā manovākkāyasādhanaī// Ibid., 2.8.34
54 Ibid., 2.8.37-38
55 śrīkanṭhaṇa śiv-enoktaṁ śivāyai ca śivāgamah/ śivāśritānāṁ kārūnyacchreyasāmekasādhanaṁ// Ibid., 2.8.39.
56 Ibid., Saṅatkumārasaṁhitā, 25.3, 34; 79-80
57 Ibid., Jñānasamhiṭa, 38, 52
58 Ibid., chap-73
59 Ibid., 75, 46-48; Saṅatkumārasamhitā, chp-23
60 yāvajjīvaṁ japennyamaśottarasahrasakāṁ. Ibid., Vāyaviyaśamhitā, 2.12.119.
61 Ibid., 2.12.143-144
62 Ibid., 2.12.162
63 Ibid., 2.24.186-187
64 Cf. Sarva-darśana-saṅgraha, p. 114.
65 DR. Pranabananda Jash, History of Śaivism, p. 25
66 bhāvātiśayalabhyena prasādena malakṣayaḥ/ kṣine cātmamale tasmin pumān śivasamo bhavet // Śivapurāṇa, Vāyaviyasamhitā, 1.4.28

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