ŚAIVATANTRA ADHESION

DR. USHUS K. UNNIKRISHNAN

Research Scholar in British Library Major Project EAP 1304 at Vadakke Madham Brahmaswam Vedic Research Centre

Absract

Tantra is an important system of Indian philosophy and its close affinity to the *Vedas* is apparent. The *Tantra* scriptures themselves contain references to its Vedic origin. In this subsequent development, however, *Tantra* shows a more pronounced influence of the *UpaniÀads*, as well as of *Yoga* and the *Pur¡as*. The ritualistic worship of modern Hinduism has been greatly collared by *Tantra*, and this fact is particularly noticeable in Bengal, Kashmir, Gujarat, and Kerala. áaivism is an ancient Indian faith in the broad sense of the term.

Key words

Mah¡bh¡rata (MB), Îgveda (RV), Yajurveda (YV), Vajasaneyisamhit¡ (VSa), Taittireyasamhit¡ (TSa), K¡¿mer áaivism (ks), Brahmamem¡msabh¡Àya (Bmb), Siddh¡nta¿aivism (SS)

Introduction

The date of *Tantra* works is difficult to ascertain exactly. It is hidden in obscurity. M.Winternitz opines that the written works in *Tantra* have survived a difficult period after the *Mah¡bh¡rata* period.[1]

The scriptural works on the *áaiva, VaiÀ¸ava* and *á¡kteya Tantras* contain many classes of texts like *Samhit¡, Ëgama* and *Tantras*. The main contents of *Tantra¿¡stra* are related to seven different subjects, (1) creation (S¤À¶i), (2) dissolution of the world (Pra½aya), (3) how gods are worshipped (Devat¡rcana), (4) how rituals could be accomplished (S¡dhana), (5) details of visualizations of mantras(Pura¿cara¸a), (6) the six magical practices (âa¶karma- s¡dhana - á¡nti, Va¿ekara¸a, Stambhana, VidveÀa¸a, Ucch¡¶ana, M¡ra¸a) and (7) the four methods of contemplation (Dhy¡na-Yoga).[2]

Scholars are of the view that the Tantric tradition had its origin before the Vedic cult and in the earlier stages of its development; it was hostile to the prevalent Vedic tradition. Dr. K. Ragavan pillai connects T¡ntrism with Lok¡yata system and claims that the tradition was non-Vedic and was very older than that of the *Vedas*.[3] Thus one can trace the history of *Tantra* to pre Vedic period. Later it got fused with Vedic religion and assumed the characteristics of *Vaidikatantra*.

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[1] *History of Indian Literature*, Vol. I, Maurice Winternitz, 1996, p.578

[2] ºÉÞÎ¹]õÇSÉ |É±ÉªÉ¶SÉè´É näù´ÉiÉÉÉxÉÉ¿ ªÉÍÉÉSSÉÇxÉ¨É*

ºÉÉvÉxÉ\SÉè´É º¡´Éæ¹ÉÉ¨É {ÉÖ®úªÉSÉ®úhÉ¨Éä´É SÉ**

¹É]ÂõÉö¨ÉÇºÉÉvÉxÉ\SÉè´É v¤ÉÉxÉÉ¨ÉÉäMÉ¹SÉiÉÉÏÉvÉ&*

ºÉ{iÉÉ¦É±ÉÇÉ¡ÉhÉè¿ÉÖÇ¢Hò¿ÉÉMÉÅÉ iÉÉÉuùnÖù¤ÉÖ¿ÉÖÇvÉÉÉ& (iÉÉÉÅxjÉÉÅÉ¿Ê´ÉnÖù&)** Quoted in *Mah¡nirv¡¸atantra*, Ed. M.N.Dutt, 2003, p.xiii (Introduction).

[3] *Tantrasamuccayam* of N¡r¡ya¸a, Part III, p.11 (Introduction)

The term 'Tantra' is generally inclusive of all categories of texts like Samhit¡s, Ëgamas and Tantr¡s. The word 'Tantra' is derived from the root 'tan' which means 'to expand' (Tanu-Vist¡re). Thus it means all 'comprehensive knowledge' or 'expansive knowledge'.[4]

iÉxjÉÆ |ÉvÉÉxÉ Ê¤ÉʤÉÉ ºÉÇjÉÉ ºÉÊhÉjÉËÉ¤Éä {ÉÊ®úSUnäù*[5]

This means that it is really a system of doctrines in general, not a particular class of text. Besides, an etymological definition to Tantra is given thus:

ºÉÉæ%lÉÉÇ ¤ÉäxÉ iÉxÆÊxÉä jÉÉÊ¤ÉiÉä SÉ ¦ÉÉÉÊVVÉxÉ&*

<ÊiÉ iÉxjÉºÉÉ¤É iÉxjÉÊi¡ÆÆ iÉxjÉÉYÉ& {ÉÊ®úSÉlÉÉ¤Éä**[6]

Dr. S. Radhakrishnan points out that Tantra has developed its philosophy depending on the S¡´khya - Yoga system in respect of the thirty six principles. To the famous twenty five principles of S¡´khya - Yoga, the following eleven are added: Niyati, K¡la, R¡ga, Vidy¡, Kal¡, M¡y¡, áuddhavidy¡, Ìsvara, Sad¡¿iva, áakti and áiva.[7]

In the early stages of the development of Tantra, there were other kinds of Tantra Literature called Ú¡maras and Y¡malas. In some works, the Tantras are seen divided into three according to the region in which these were popular. They are ViÀ¸ukr¡nt¡, Rathakr¡nt¡ and A¿vakr¡nt¡.

The religiophilosophic literature of Tantra is classified in different ways like Samhit¡s, Ëgamas and Tantr¡s. Samhit¡s mainly propagate the worship of ViÀ¸u. There are numerous Samhit¡s, most of which remain in the Manuscript form.[8] Ëgamas are the sacred texts which propagate the worship of áiva. There are twenty-eighty áaiv¡gamas which form the base of áaivism. They are named K¡mika, Yogaja, Cintya, K¡ra¸a, Ajita etc. The term Tantra in a limited sense denotes the texts of á¡kteya system. The á¡ktas consider áakti or the female deity as the Supreme Being. Tantra deals primarily with spiritual practices and ritual forms of worship that aim at liberation from ignorance and rebirth, the universe being regarded as the divine sport of áakti and áiva.

One of the chief peculiarities of the Tantra is the prominence of the concept of female energy. áaiv¡gamas propagate the worship of áiva with áakti . The VaiÀ¸ava sect also considers the importance of áakti in the name of LakÀm¢ or R¡dh¡. In Tantra, the worship of áakti has a twofold nature, gentle and fierce. Um¡, Gaur¢, LakÀm¢, Sarasvat¢, etc. are imagined as gentle or pleasing forms of Durg¡, K¡l¢ etc.[9]

Tantric glimpses are generally mentioned in the Mah¡bh¡rata (MB) and R¡m¡ya¸a. The importance of female deities was there in the S£tra period (600BC to 200BC) itself.

ºjÉÒ¦É¶SÉ ºÉÖ®úÉÆ SÉÊSÉÊ¤É¤Ê¤É¤É¦ÉvÉÉÊjÉ¤É*[10]

There are seven divisions of worship in Tantra.[11] They are Ved¡c¡ra, VaiÀ¸av¡c¡ra, áaiv¡c¡ra, DakÀi¸¡c¡ra, V¡m¡c¡ra, Siddh¡nt¡c¡ra, and Kaul¡c¡ra. Some Scholars are of the opinion that the two divisions of Ëcara are DakÀi¸a and V¡ma. These are based on the áakti worship. V¡m¡c¡rins worship the female deity not only symbolically, but also in the actual form of woman herself. The Paµcamak¡ra worship, worship with five objects beginning with the letter 'MA', 1) Madya, 2) M¡msa, 3) Matsya, 4) Mudr¡, and 5) Maithuna is the important characteristic feature of V¡m¡c¡ra.[12] In DakÀi¸¡c¡ra, female deity is worshipped in a gentle and pleasing form.

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[4] Unpublished PhD thesis Prayogamaµari of Ravi, Dr.K.M.Sangamesan, Calicut University, 2004, p.4

[5] Amarako¿a, part III, 3.184

[6] ViÀ¸usamhita, Ed. Ganapati¿¡stri .T, Chapter II.10-11 álokas

[7] Indain Philosophy, Radhakrishna .S, Vol II, pp.727, 28

[8] Unpublished PhD thesis Prayogamaµjari of Ravi, Dr.K.M.Sangamesan, 2004, p.9

[9] An Introduction to Hinduism, Govin Flood,1998, pp.177-88

[10] A¿val¡yana G¤hyas£tra 11.5.5; P¡rask¡ra G¤hyas£tra III.3.11 (ºjÉÒ¦É¶SÉ SÉÉÊ{É¤É¤É¶ÉÉÆ SÉ Eò¹ÉÚÇ¡ÉÖÉ..)

[11] Introduction to Tantra¿¡stra, Arthur Avalon (Sir Jhon woodroffe), 2005, p.76

[12] Feature of T¡ntrism And Veda (Journal), Sadashiva Ambadas Dange,1972-77, p.79

Mudras, Mantras, Words and Phrases, Ma¸.alas, Yantras, (symbolic diagram as the force at work in the universe) are all used as aids for meditation and for the achievement of spiritual and magical power in Tantric practices. Tantric practitioner may use visualizations of deities, for identifying himself with the deity so that the aspirant becomes identical with the IÀ¶adeva or meditational deity itself.

Tantric worship consists of four types of Mudr¡s which are Ka¤mamudr¡, Dharmamudr¡, Mah¡mudr¡ and Samyamudr¡. Besides, two types of Mudr¡s practiced in *Tantra* are Jµ¡namudr¡ and Phalamudr¡. Mantras and Yantras have an important role in *Tantra*. These are used to invoke specific deities such as áiva and áakti. Similarly, P£j¡ may involve focusing on Yantra associated with deity.

áiva in T¡ntric cult

áaivism is one of the oldest faiths of the world. áiva, who is often called Rudra, has been eulogised in the earliest literary work namely the *Êgveda (RV)*. áiva was worshipped even earlier than the Vedic age and evidence for this is available in the ruins of the Indus valley civilization. It is true that Indra, Agni and Varu¸a are praised in a number of hymns of the *RV* and áiva / Rudra receives only a few hymns. But in later times, áiva rose to prominence and became the third deity of the Hindu triad along with Brahma and ViÀ¸u. Probably this was the result of the fusion of the Ëryan and non - Ëryan faiths.

The fierce aspect of this God is Rudra while gracious and compassionate form is áiva. The *RV* describes the anthropomorphic features of Rudra giving picturesque epithets, like fair-lipped, youthful, and tawny, dazzling and so on. He is most liberal, the most powerful and the possessor of healing medicines. He is extolled as the physician of physicians and the unconquered conqueror. áiva was implored by the Vedic seers not to strike the humanity with His fierce weapons but to shower wealth and health.[13]

áiva as a deity is early found in the *Yajurveda (YV)* as the benign auspicious God. In the áatarudrªya section of the *YV,* He is invoked one hundred names.[14] The series of Sivas names in the 'Rudr¡dhy¡ya' of the *Taittireyasamhit¡ (TSa)* and 'áatarudrªya' in the *Vajasaneyisamhit¡ (VSa)* show that Siva worship is as old as the *YV.* *AV* elevates áiva to a higher state which is like a link between the *RV* and the latter philosophic áaivism. Three *Br¡hma¸as,* namely *Aitareya,* the *Kau¿etaki* and the *áatapatha* devote much attention to áiva.[15] In the *SB* and *Taittareyabr¡hma¸a,* áiva appears to be an amalgam of various gods like Agni, Parjanya and Pa¿upati.[16]

In the *UpaniÀads,* Brahman is the supreme principle. In the *SU,* Brahman is identified with Rudra / áiva.[17] Rudra is endowed with a number of names such as Hara, Mah¡deva, Ì¿a, Ì¿¡na, Mahe¿vara and Bhagavat. The *Atharva¿iropaniÀad (AU)* further elevates this idea. The smearing of the body of the devotee with ashes is referred to here.[18]

Coming to Mah¡bh¡rata (MB), there are two Sahasran¡mas of áiva. áiva is first adored in áivasahasran¡ma by DakÀa. Mah¡deva- Sahasran¡mastotra was recited by a Br¡hma¸a and then repeated by Ta¸.in.[19] In the *Pur¡¸as,* áiva is the bestowed of favours and gifts to all supplicants.[20]

Rudra, the terrific form of the *Vedas* and áiva, the auspicious one, of the 'non- Vedic, 'Dravidian' cults battled for centuries and then blended to emerge as one deity of compromise as áiva Mah¡deva. Pre-Ëryan, non-Vedic or Dravidian and came to be accepted as a continuation of the Vedic civilisation itself. Later, scholars had to concede that áiva as depicted on some of the seals with a trident and a bull was very much a Vedic deity even as the Mother Goddess was.[21]

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[13] *RV.* X.61.7, VI.50.12, VIII.3.7, VIII.7.12

[14] *TSa,* 4.5.1-11 ; *VSa,* 16.1-66

[15] *Development of Hindu Iconography,* Banerjea J.N, pp.447-48

[16] *SB* 1-6.1.8 (Agni),SB, Vol. III, Dr.Jeeth Ram Bhatt,2009, pp.126,641,703,982 (Pa¿u-

pati); (Parjanya-338,704,786,877,952,1346) *TB*-3.11,4.1-2 (Pa¿upati),

[17] *SU* iii.24,*Ke U* ii.1-2; 3-6; 7-10; iv.11-12, *KU* iv.8.6.77, *PU* ii.11,9,25, *Ma U* 7.2, *CU*- 3.7.1, *BU* 1.4.11, *JU* 1.18.5

[18] *AU* 4.5

[19] *MB* XIII-48 Addhyaya,Vol.7,T.R. Krishnamacharya, 1991, and 1144-1266

[20] *áivamah¡pur¡¸a,* Tra. Shanti Lal Nagar, 2007, p.xxxiv (Introduction)

Being the God of the world, as delineated in later literature. áiva had to be Rudra, the terrific. Hence supplications to him to be propitious to one's children[22], descendants, cattle and property[23] are quite in order. However, he also has a benign form - áaÆbhu, the beneficent one as the heavenly physician who cures one's diseases and protects one's cattle.

Along with the development of the concept of Rudra-áiva, there had also been an evolution of the concept and figure of the Li′ga as the chief emblem of áiva. The Li′ga resembles a pillar with a hemispherical top. In all directions, it is perhaps, the closest approximation to a god considered as beyond all names, forms and attributes. Some scholars find in it the remnants of phallic worship of aboriginal tribes and others feel it as a metamorphosed form of the Vedic Y£pastambha (scarified shed) gradually evolved into the now common temple. Even if a phallic origin is admitted, a third section of Scholars argue, that there is nothing wrong in it since it represents the generative principle of God as the creator.

áaivism is more than a mere theology. It is a philosophy that attracted the attention of ancient and modern sages and thinkers. The sages pondered and meditated over áiva deeply and expressed their speculations about the nature of áiva as the ultimate reality.

áiva is the foundation head of all arts according to *Pur¡as* like the *V¡yu* or *Brahm¡.a*. áiva of the Indus Valley civilization was depicted as a Yogin. He is usually referred to as proto-áiva.[24] In the *Pur¡as* and the classical Sanskrit literature, áiva is a Mah¡yogin, a Tapasvin or Yog¢¿vara. Ten among the eighteen *Pur¡as* uphold the supremacy of áiva.[25] In *Pur¡as* and *Upapur¡as,* there are many references of áiva.[26]

áivamah¡pur¡a

The extent *áivapur¡a* is a comparatively late work. It is rather a manual of prayers and rules for the áiva worshipers, some scholars are inclined to include it in the *Upapur¡as*.

áivapur¡a consists of seven *SaÆhit¡s* namely Vidye¿vara, Rudra, áatarudra, Ko✆irudra, Um¡, Kail¡sa and V¡yav¢ya. The RudrasaÆhit¡ contains five sections namely S¤À✆i, Sati, P¡rvat¢, Kum¡ra and Yuddha. The Vidye¿varasaÆhit¡ in 18 chapters contain the description of the origin of Li′ga, worship of Li′ga, creation of Li′ga, Worship of áiva by Brahm¡ and ViÀ¸u, the M¡h¡tmya of áivakÀetra, and glorification of Rudr¡kÀa etc. The description given in the P¡rvat¢ section of RudrasaÆhita is similar to that of the one given in the *Kum¡rasaÆbhava*. In the áatarudrasaÆhit¡ of 42 chapters, an account of twelve Jotirli′gas which are declared as the incarnation of áiva, is given. The Ko✆irudrasaÆhit¡ in 35 chapters describes a thousand name of áiva. The Kail¡sasaÆhit¡ in 12 chapters takes note of the circle of worship, Mudras and Ny¡sas. The Um¡saÆhit¡ contains an account of Um¡'s penance, marriage etc. The last SaÆhit¡ named V¡yav¢ya is divided into two parts namely P£rvabh¡ga and Utarabh¡ga. The first and second parts of this SaÆhit¡ contain 30 chapters each. This *Pur¡a* was written, probably, with a view to the propagating áaivism.

P¡¿upatas£tras

P¡¿upatas£tras are another class of texts related to áaivism. They contain the principles of Pati, Pa¿u and p¡¿a. These terms have been used by the ancient scholars related to *P¡¿upatism or P¡¿mata*. The word Pati is derived from root p¡ meaning 'to protect'. áiva creates and protects all beings including god Brahma. P¡¿a means 'bondage' and áiva is believed to be capable of releasing the devotees form all bondages. It is due to áiva's Anugraha that beings can attain MokÀa. One cannot achieve MokÀa on the strength of one's individual knowledge or renunciation only.

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[21] *The Wonder That Was India,* Ed. A.L.Bashons, London, 1956, p.22

[22] *RV,* 7.46.2

[23] *RV,* 1.114.8

[24] *Tantra: Its mystic and scientific basis,* Lalan Prasad Singh, Delhi, 1976, p.17

[25] The statement +¹]ōÉnù∎É {ÉÖ®úÉhÉä¹ÉÒ nù∎ÉÊ¦É'É& °¡ÉÚ®ÊÉä Ê∎É'É'É& is famous.

[26] *Agnipur¡a* Ch.34,72,92-96; *BP* Ch.34,39,205-06; *Devibh¡gavatapur¡a,* III.5, *KP* Ch.9-50-51; *LP* Ch.3,28.7.9; Ch.17; *Ma P* Ch.49, *MP* Chs-153-54; Ch.118.40a; *V¡r¡hapur¡a P* 211.38, 39.8, 41; *V¡manapur¡a* Ch.1

'iÉ⁰ÉÉiÉÂ |É⁰ÉÉnùÉiÉÂ ⁰É nÒù&JÉÉxiÉ& |ÉÉ{ªÉiÉä * xÉ iÉÖ YÉÉxÉÉÉè®úÉMªÉÉvÉÉèʋÉ⁰ÉÉÇiªÉÉMÉ-ÉÉjÉÉiÉÂ*'²⁷

ªÉÉÆ BÉè¹É ÉÞhÉÖÉiÉä iÉäxÉ ±É¦ªÉ& ﬩

iÉ⁰ªÉè¹É +ÉïÉÉ Ê´ÉÉÞhÉÖÉiÉä iÉxÉÖÖÆ ⁰ÉÉ´ÉÂ **²⁸

áiva is the material and instrumental cause of the universe. There is another school of áaivism based on ancient áaiv¡gamas. Vasugupta of 825 AD belonged to Kashmir, hence the school is popularly known as K¡¿mer¿aivism (KS). According to KS Pati is the supreme áiva.

The other important but dualistic school is Sidh¡ntha¿aivism (SS). It appears that it originated in Kashmir and was older and more popular than the school of Vasugupta. The author claims that these S£tr¡s were affected by áiva in his dream. The eldest extant author of this Dualistic school is Sadyojyoti of 19th C AD. In his K¡rikas the author accepts Pati, Pa¿u and P¡¿a as fundamental concepts.

Another famous school of áaivism of the VaiÀv¡gama type is called áaiv¡gama. Its famous exponent is Sr¢ka Jha. Like previous Ëc¡ryas of other schools he tried to establish his view in Brahmamem¡msabh¡Àya (Bmb). The principles of Cit and Acit are described in Bmb. The Brahman is characterized by subtle cit and the principle characterised by Acit is the effect.

⁰ÉÚlÉÉÊSÉnÂù +ÊSÉnÂù Ê´ÉÊ¶ÉÉ¹ÉÉ]õ´ÉÂ*

¥ÉÀ EòÉ®úhÉ́ÉÆ, ⁰ɡÉÚ±ÉÉÊSÉ¡ÉiÉÂ +ÊSÉ¡ÉÂ Ê´ÉÊ¶É¡ÉÂÆõ EòÉ⁰ÉÇ´ÉÂ**²⁹

Another school is Vera¿aivism (VS) or áaktiviaiÀav¡gama in Karnataka. ár¢pati Pandit, whose commentary on the Brahmas£tra is well known as Sr¢karabh¡Àya. It shows that Ëgamic áaivism has the firm support of the Brahmas£tra.

VS regards this Siva or Pati as the same as Upanisadic Brahman. They assert the equality between the Vedas and Agamas as Siva is the author of both these works. Pa¿u is the individual soul. All áaiva sects are using this term. The other synonyms used for Pa¿u are A¸u, Ëtma, J¢va, Pudgala, and KÀetraj¼a. The L¡'gapur¡¡a explains that as áiva is their master, he is called P¡¿upati. The term Pa¿u for J¢v¡tman seems to be first adopted by the oldest and Veda based sect called Pasupatism. Kaundinya in his commentary on the Pa¿upatas£tra quotes,

'⁰ÉÉ¡ªÉªÉ¶É́ÉÆ ªÉä ´Éä ́ÉÉÖ̈É& ⁰ÉÉ¡ÉªÉ¶É́ÉÆɡ É®úÉ¡SÉ ªÉä*

¥ÉÀÉnùªÉÎ¡²É¡ÉÇMÉ¶ÉiÉÉÉ& ⁰É´Éæ iÉä {É¡É´É& ⁰ÉÞiÉÉÉ&**'³⁰

The term PuryaÀ¡aka is adopted by Siddh¡nta¿aivas as is seen from Bhojadevas explanation in the Tattv¡rthaprak¡¿a.

{ÉÖª¡É¡ÇÇ²Æọ̃ǼÒ +xiÉ&E̤®úh́ÉÆ v´ÉÒEò̈ḈÉËÂ®úh́ÉÉÊxÉxÉxÉÉ*³¹

P¡¿a or mala in all sects of áaivism is explained as such. Though J¢va and áiva are of same status and possess the same powers originally, the powers of the J¢va are restricted due to the limiting factor called P¡¿a-Bandha, Mala, Aj¼ana, Pa¿utva, Tamas all synonyms for ignorance.

+YÉÉxÉ́ÉÆ ÊÊEò±́ÉÆ ¤ÉxvÉÉ½äÉÉ̈É¡ÖûÊÊxÉùÉ&*

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²⁷ *P¡¿upata áaiva Dharma Evem Dar¿ana* (Vol.II), Alokmani Tripathi, 1998, p.4

²⁸ *Ka¶opaniÀad,* áa'karabh¡Àyam, 1.2.23 ,1990

²⁹ *Brahmamem¡s¡bh¡Àya*, 1.1.5, 1.27.1, Chawkamba series Varanasi, 1998.

³⁰ *P¡¿upatas£tra*, Alokamani Tripathi, 1998, p.3

³¹ *Tattv¡rthaprak¡¿ika*, 1.12

9ÉÉºjÉä ¨É±ÉÆ iÉiɺ ÉÞiÉ ÉÂ**³²

K¡rmikamala is confused by some with Karmasamsk¡ra. But Samsk¡r¡s are the effects of mental, verbal and physical acts committed by a J₌va.

Mala in *SS* is described as great bondage (Mah¡p¡¿a).

Eò´ÉÉÇJªÉÉä%ªÉÆ ¨É½þÉ{ÉÉ9ÉÉä nÒù¨ÉÉæSÉ°iÉäxÉ VÉxiÉ ´É&*

<iÉºiÉÉiÉiÉ& °É¨ÉÉÉÞò¹É xÉÒ°ªÉÖxÉ {É9É¨É&<¨É**³³

M₌yikamala in *SS* regarded M₌ya as real, eternal and the material cause of the world. As M₌ya is real, its creation, the world also is real. This M₌yikamala or P¡¿a is accepted in one form or other by other sects of áaivism.³⁴

MokÀa

MokÀa or liberation from Sams¡ra is considered as the goal of all schools of Indian philosophy. *KS* regards Bandha and MokÀa as mere fiction, as Lord áiva is present everywhere. This is obviously an echo of the principle in *S¡Ækhyak¡rik¡* of Ì¿varak¤À¸a,

'iÉº ÉÉzÉ ¤Éù́ªÉùiÉä%rùÉ xÉ ¨ÉÖSªÉiÉä xÉÉ%Ê{É ºÉÆºÉ®úÊiÉ EòÎ¶ÉSÉiÉÂ*'³⁵

áreka¸9ha, an Ëc¡rya of *VaiÀ¸¶gama*, in his *Bmb* opines that even after attaining identity with áiva, the liberated soul does not have the higher powers of áiva such as the powers for the creation of the universe and the like.

"ÉÖHòò°ªÉ {É®ú́ 9É´É°úº°ªÉ%Ê{É VÉMÉº¡ÉÉÞ¹Éù]õªÉÉÉnù´ÉÉÉ{ÉÉù´ÉÉMÉÉ*

B´É °´ÉÉ¸ÉxÉjªÉªÉ +ºªÉ ¦ÉÉäMÉÉ°ÉiÉÖÉÒÖËÖ**³⁶

Tattvas (principles)

Man has been trying to understand and decipher the riddle of the universe from very ancient times amazed at the vast, unending vista of the world. The seer of the N¡sad₌yas£kta in the *RV* says,

<ªÉÉ Ê´ÉºÉÉ´ÉÒ°Î¹É]õªÉÉÇiÉ +¤É9É́ xÉÉÊÊnù ÉÉ nùÉÊÆù ªÉÊÆù ÉÉ xÉ*

ªÉÉÉ%ªÉºÉÉ´ÉÉÉ& {É®ú¡É ´ÉÉÉÊÉxÉºÉÉÉ%RÂóMÉ ÉäÆù ªÉÊÆù ÉÉ xÉ ÉäÆù**³⁷

All the áaiva schools accept many principles of the *S¡´khya* system. Twenty four principles of the *S¡´khya* namely Avyakta or M£laprak¤ti and its evolutes Mahat etc along with PuruÀa form the basis of the universe according to the *S¡´kya* system. This is a sort of áiva áakti identity in áaivism. But there is some difference.

³² Quoted in *Tantraloka*, Abhinavagupta, Krishnanath Sagar, 1984 p.5

³³ *Tantrapaddhati*, 1.16, Dr. N.P.Unni, 2006.

³⁴ Quoted in Ibid "ÉÉªÉÉ ÉÉ{ÉÚ{É{ÉÉ¹ÉÆ Ê´ÉÉÊ´ÉªÉ ¦ÉxÉÊ¡ªÉÉ ºÉÉ*'

³⁵ *S¡Ækhyak¡rik¡* of Ì¿varak¤À¸a, Gurudeva Ì¿¡na¡iva, 1988 p.63 (K¡rik¡.62)

³⁶ *Bmb* II.496, Chawkamba series Varanasi, 1998.

³⁷ *RV* X.129.7

Vik¡ras or evolutes of Prak¤ti are the KÀetra while the Avyakta part of Prak¤iti like PuruÀa also is regarded as KÀetrajµa, '+'ªÉHò´Év³É°ªÉ IÉäjÉ°ªÉIÉäjÉÉYÉÆ ¸ÉÞ¹É³ÉÉä Ê´ÉnÖùù&*'³⁸

áaivism and VaiÀ¸avism as well have accepted twenty four Tattvas of S¡´khyas. All schools of áaivism accept thirty six Tattvas in general. *SS* shows a close similarity with *Advaita* School of thought *KS* is a monistic philosophy.

Schools in áaivism

K¡lamukh¡, K¡p¡lik¡, KS, Pa cult, SS, áivadvaita, áaktivi¿iÀ¶¡dvaita, VS etc. are some prominent schools in áaivism.³⁹ The main tenets or broad features of these áaiva schools are similar to those of some schools of VaiÀ¸avism. Thus the Monism of *KS* is similar to that of the *Advaita* of áa´kara with the exception of the special tenet of M¡yav¡da in Advaita system.⁴⁰ *SS*, which is dominant in Tamil Nadu, shares number concepts of Duality with those of Madhva, the promulgator of VaiÀ¸ava Dualism. ár¢ka¸¶ha's *áaiv¡dvaita* is similar to R¡m¡nuja's *Vi¿iÀ¶¡dvaita*.

K¡lamukhas

Based on the fierce descriptions of Rudra in the *Vedas*, some strange cults emerged in course of time. The *K¡lamukhas* and the *K¡p¡likas* are two such sects worshipping Rudra-áiva as Bhairava and Ca¸i. The *K¡lamukhas* were so called, probably because they were defacing their faces with black marks and symbols. Scholars of áaivism consider this sect as a branch of the *Pa cult* of Lakul¢¿a, also spelt as Nakul¢¿a.

This cult was powerful during the period A.D.700-1200 in Andrapradesh and Karnataka. Ked¡re¿vara temple of Ba½½ig¡ve in the Shimoga district of Karnataka and the temple town of ár¢¿aila near Kurnool, Andrapradesh were the strongholds of the sect. Edicts of the C¡½ukyan Kings (11ᵗʰ Cent. AD) speak of royal patronage to this cult. One of their gurus Sarve¿vara or áaktideva was the master of 77 temples related to this sect. This sect was also well known for austerity and scholarship.⁴¹

However, some of their dreadful practices, like drinking wine in human skulls, smearing the body with the ashes of crematories, cannibalism and loose morals, made them outcastes in the society in course of time.

The teachers of this sect were divided into two groups: R¡¿i and áakti. R¡jar¡jaguru (Circa A.D.1370), a well-known *K¡lamukha* teacher, was a contemporary of the sage Vidy¡ra¸ya 14ᵗʰ Century A.D.⁴²

K¡p¡likas

Members of powerful áaiva sects, the *K¡p¡likas*, were christened as such because they were using a Kap¡la or human skull, as their begging bowl. They were also wearing a garland of human skulls. They were quite active and powerful from the 7ᵗʰC onwards for about 500 years in ár¢¿aila in Andra Pradesh and some parts of Tamil Nadu like K¡µcipuram, Tiruva¶riy£r, Melap¡i and Ko·umb¡½£r.⁴³ Worship of Bhairava and Ca¸¢, drinking wine, eating human flesh and ash, arming themselves with a mace and promiscuous sex were common among the members of the sect.

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³⁸ Quoted in *History of Indain philosophy*, S.N. Dasgupta, Vol.1, P.216

³⁹ *The K¡palikas and K¡lamukhas, Two lost áaivite sects*, Lorezen N. David,1991, p.132-135

⁴⁰ *The Advaita Tradition in Indian Philosophy*, Chandradhar Sharma, Delhi, 2007, p.274, 277

⁴¹ *The K¡p¡likas and K¡l¡mukhas*, David N.L, 1972, p.226-227.

⁴² Ibid, p.6

⁴³ *The K¡p¡likas and K¡l¡mukhas*, David N.L, 1972, p.4 and *History of Indain philosophy*, p.3

According to a work called *áabaratantra,* 24 teachers in the sect, starting with Ëdin¡tha and ending with Malay¡rjuna, have been mentioned. They were fiercely anti-VaiÀ¸ava[44].

K¡¿mĕr áaivism(KS)

Though áaivism is an old religiophilosophical system prevalent in many parts of India, certain erudite and enlightened teachers from K¡¿mĕr developed a special branch of the same. This came to be popularly known as *KS* in the annals of philosophical literature of later periods. However, a more technical and acceptable title is *Pratyabhiju¡dar¿ana.*

áivas£tras (said to have been revealed to Vasugupta by Lord áiva himself), V¡suguptta's (8[th]C A.D.) *Spandak¡rik¡,* Som¡nanda's (9thC A.D.) *áivad¤Àƒi* and Utpaladeva's (10[th]C.I[st]half) *Pratyabhiju¡-k¡rik¡* are important work in *KS.* Abhinavagupta's (10th C.A.D.2nd half) *Pratyabhiju¡vimar¿inĕ* and his own independent works *Tantr¡loka* and *Param¡rthas¡ra* have made him immortal in the chronicles of *KS.* Abhinavagupta's disciple KÀemar¡ji (10th-11[th]C.A.D) wrote *áivas£travimar¿inĕ* and *Spandasandoha* which are some of the most important works of this system which has a voluminous literature. Bh¡skara and Vardar¡ja were the other noted writers who have enriched this literature.[45]

KS puts forward 36 Tattvas or fundamental principles out of which the whole creation has evolved. They are divided into three main groups as áuddhatattva, áuddh¡¿uddhatattva and A¿uddhatattva. The áuddhatattva mean pure principles and are five in number áivatattva, áaktitattva, Sad¡¿ivatattva, Ì¿varatattva and áuddhvidy¡tattva.

The áuddh¡¿uddhatattvas are six namely M¡ya, K¡la, Niyati R¡ga, Vidy¡ and Kal¡. The A¿uddhatattvas are twenty five in numbers. They are PuruÀatattva, Prak¤¢tattva, Buddhi, Aha´k¡ra, Manas, the five J¡¡nendriyas, the five Karmendriyas, the five Tanm¡tras and the five Bh£tas. These tenets appear to be similar to those described in the *Advaitaved¡nta* and the *S¡´khya* systems. But there are some basic differences also.

The fundamental Tattva of this system is áivatattva, generally described as ParasaÆvit or the highest (and pure) consciousness, the same as the Nirgu¸a Brahman of the *Advaitaved¡nta.* This ParasaÆvit is the original primeval Tattva from which all the other Tattvas have emerged. It is eternal and indescribable. The áaktitattva is primarily the Prathamaspandana of ParasaÆvit. Ënanda or bliss is its chief characteristic. It is the primary source of all movement in further creation and the experience of 'AhaÆ' - 'I consciousness'. Then comes the Sad¡¿ivatattva, a further evolution of the ParasaÆvit, wherein there is an awareness of AhaÆ and IdaÆ identifying God with the creation about to be projected. In Ì¿vararatattva, the forth, the consciousness IdaÆ(creation) becomes equal in prominence to AhaÆ.

In áuddhavidy¡tattva, the fifth form of ParasaÆvit, IdaÆ becomes more prominent. This is the starting point of the actual process of creation or evolution or projection. These five principles have been named áaktya¸·a. M¡y¡¸·a is the next group of principles. M¡y¡ is the unique power of áiva, which can make the impossible possible. It is not an illusory power responsible only for ignorance as in Advaita metaphysics. It is the real power by which áiva envelops Himself, producing Bheda (differences), Nama, R£pa and so on, where they didn't exist.

This M¡y¡ gives rise to the Pa¼caka¼cukas or five coverings that apparently limit the powers of áiva and make Him appear as the Jĕv¡tman(individual soul), subject to K¡la(time), Niyati(cause and effect relationship, law of Karma), R¡ga (desire and attachment), Vidy¡ or Avidy¡ and Kal¡ (limited power of action).The next group of principles beginning with Prak¤ti is called Prak¤tya¸·a. Prak¤ti is the matrix of the three Gu¸as (Sattva, Rajas and Tamas) in a state of balance. When this balance is upset, the products that gradually emerge are Buddhi, Aha´k¡ra, Manas, the five J¡¡nendriyas (organs of perception, namely, eyes, ears, nose, tongue and skin or the sense of touch), the five Karmendriyas, namely, speech, hands, feet and the two organs of evacuation and the five Tanm¡tras (the five subtle elements of earth, water, fire, air and space).The Tanm¡tras, by their combination, produce the five Mah¡bh£tas or gross elements. Further creation proceeds from them. This group is

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[44] Quoted in *The K¡p¡likas and K¡l¡mukhas,* David N.L, 1972, p.37

[45] *The Advaita Tradition in Indain Philosophy,* Chandradhar Sharma, p. 249

called P¤thvya¸·a. The significant points to be noted in this system are, (1) S¤À¶i or creation is the evolution of the áakti or power of áiva. (2) The individual soul in bondage in creation, is also, really speaking, áiva himself. (3) The total number of fundamental comic principles are 36 and not 25 as in the S¡´khya system.

Since the created world is evolutes of áiva, it is not different from him. But, it also appears to have its own separate identity. Hence, this system accepts the theory of Bhed¡bheda between God and his creation.

Correspondingly, the J¸v¡tman who is called Pa¿u (bound soul) is also áiva himself. By practising Pratyabhij¾¡ (recognising his real nature as áiva himself) the J¸va can get rid of all Ëvara¸as (coverings) and become one with áiva. This is his Mukti or liberation. Nevertheless, this can be secured only by service to the Guru, listening to the teachings of the á¡stras, reflection on them and the practice of Yoga. But, the final deliverance can come only by áiv¡nugraha, technically called áaktip¡ta (downward climb of Lord's power). Eventually, as per this system, it is áiva that covers himself and becomes the J¸va, the bound soul. It is áiva, again that recognises his real nature and 'regains' it as it were.

P¡¿upata cult

The cult of P¡¿upati or the *Pa* cult seems to be an ancient one. The use of words 'Pati', 'P¡¿a' and 'Pras¡da' *cult* is based mainly on the *áaiv¡gmas*, certain *Pur¡¸as* and a few minor *UpaniÀads* of the post- Vedic period. Some of the *Ëgamas* are: *K¡mika, Ajita, AÆ¿um¡n, Suprabheda, Sv¡yambhuva, Raurava, M¤gendra, PauÀkara* and *V¡tula*. The *Pur¡¸as* are *V¡yu, KÆrma* and *áiva*. As for their authoritative nature, they have been considered equal to the *Vedas*, the *Ved¡´gas*, the *MB* and *Dharma¿¡stras*.

The period of the *Ëgamas* ranges from the first Century to the 14th C.A.D. They are prevalent mostly in South India, that too in Tamil Nadu. Whether these *Ëgamas* or some of them at least were originally composed in Tamil and later rendered into Sanskrit is not certain.

Siddh¡nta¿aivism(SS)

Though the word *SS* means the doctrine of áaivism in general, it has come to be particularly identified with the branch of áaivism that has been prevalent in the Tamil country over the last thousand and three hundred years. It is more a religion of devotional mysticism than a systematic and speculative philosophy, based on the compositions of the N¡yanm¡rs or N¡yan¡rs who were 63 in number and lived during the period from 7th C to 12th Cent A.D.[46]

The canonical literature of Tamil áaivism as redacted by Nambi Ë¸·¡r Nambi (A.D.1000) is an anthology called *Tamil Veda* consisting of eleven books. The books 1, 2 and 3 were composed by by Tiruj¾¡nasanbandar in 7th C. AD, The books 4, 5 and 6 by Tirun¡vukkarasar in 7th C AD and the book 7th by Sundarar in 9[th]C. A. D. These seven collections are generally called Tev¡rams or Dev¡rams.

The 8th book is *Tiruv¡cakam* and *Tirukkovai* by M¡¸ikkav¡cagar of 8th or 9th C. A.D. The 9th book is *Tiruvi¿aipp¡* and *Tirupall¡¸·u* by nine different saints in A.D.900-1000. The 10 and 11 books respectively are the works *Tirumandiram* by Tirum¡lar in 6th C. A.D and many minor poetical works. There are also works by saints like Pattinatt¡r, Karaikkal Ammaaiyar and others. The work *Periyapur¡¸am* by Sekkilar in 12th C.A.D contains several legends of Tamil áaivites.[47]

The first attempt at a systematic presentation of *Tamil áaivism* was by Meyka¸·¡r (13th C. A.D.) in his work *áivaj¾¡nabodham*, a short treatise of 12 aphorisms. It seems to be a translation in Tamil, of a Sanskrit original.[48]

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[46] *The origin of áaivism and its History in the Tamil Land*, K.K.Subramanian, 1985, p.71

[47] *áaivasiddh¡nta*, Ed.Humphrey palmer, 2000, p.26

[48] Ibid, p.21

Next in importance, considered as a classic in Tamil áaivism, is the work *áivajµ¡na¿ittiy¡r* by Aru¸andi, a disciple of Meyka¸·¡r. This work along with its numerous commentaries is most widely read even now. The *áivajµ¡nabhodam* mentions and defines the three basic concepts, Pati, Pa¿u and P¡¿a deals with the S¡dhan¡ for the Pa¿u to realise Pati and the Phala or spiritual fruit that accrues to him.

The philosophy of *SS* is very similar to that of the *Pa cult*, the only difference being that the former accepts 36 basic principles like *KS* whereas the latter accepts only 25.

V¢ra¸aivism

VS also known as the Li´g¡yata religion or sect is a variant of áaivism found mostly in Karnataka region of South India. Though the more orthodox sections claim that it is an ancient religion originating from some mythical teachers like Reva´r¡dhya, Maru½¡r¡dhya, Pa¸·it¡r¡dhya and others, there are others who are inclined to treat it in a figurative sense. For all practical purposes, Basava¸¸a or Basava, who was the prime minister of the king Vijjala (who ruled A.D. 1157 to 1167) were the chief organiser and reformer of this sect.[49]

A galaxy of saints (numbering more than 300) of this sect like AllaÆa Prabhu and Cannabasava¸¸a, and women-saints like Akka- Mah¡dev¢ have enriched the Li´g¡yata movement. They revolutionised the religiosocial fabric of their times.

A special feature of *VS* is the supreme importance, reverence and worship given to the áivali´ga or God áiva. Hence the appropriateness of the name Li´g¡yata as a religion that considers the Li´ga as the chief support or basic. After receiving it from a qualified guru in D¢kÀa or initiation, it should be worn on the body always, there by purifying every part of the body.

According to this system áiva is the supreme God and the Li´ga is his chief symbol or emblem. The Paµc¡kÀar¢mantra, 'NamaÅ¿iv¡ya', is the redeeming spiritual formula. Paµc¡c¡ras and AÀÇ¡vara¸as are the main code of conduct. *áaktivi¿iÀÇ¡dvaita* is the philosophy behind this system. As for the process of evolution of the world, the same 36 Tattvas or principles accepted in *KS* have been adopted here also.

The three Malas or impurities, Ë¸avamala, M¡y¢yamala, and K¡rmikamala explained earlier, are accepted here also. In order to get rid of these Malas, the individual has to take D¢kÀ¡ (Initiation) from a duly qualified guru. D¢kÀ¡ is a simple ritual in which the guru worships a Li´ga and then ties it round the neck of the disciple which will hang like a necklace. The Li´ga is usually encased in a silver casket. By this process, the guru gives the Upade¿a NamaÅ¿iv¡yamantra and also transmits his spiritual power to the disciple. Women also are entitled for D¢kÀ¡ in this cult.

One who is thus initiated is expected to practise the five disciplines known as Paµc¡c¡ras and also to protect himself with eight coverings, the AÀÇavar¸as, stipulated by the system. The Paµc¡c¡ras are (1) Li´g¡c¡ra, worshipping daily the Li´ga given to him in D¢kÀ¡, (2) Sad¡c¡ra, earning money by a virtuous profession and utilising the savings for serving the needy, including the Ja´gamas (wondering preachers), (3) áiv¡c¡ra, treating all li´g¡yatas equally as if they are áiva himself, (4) Bh¤ty¡c¡ra, cultivating humility towards áiva and his devotees, and (5) Ga¸¡c¡ra, zealously guarding one's religion, protesting against disrespect to one's God and religion and not tolerating cruelty to animals.

The AÀÇavar¸as are (1) Faith and respect towards the Guru, (2) Li´ga - treating the Li´gas with reverence and devotion, (3) Ja´gama - respectful treatment of the ascetics and mendicants, (4) P¡dodaka - purify of oneself by drinking or sprinkling oneself, with the water, with which Guru's or a Ja´gama's feet have been washed, (5) Pras¡da - accepting food sanctified in worship, (6) Bhasma - smearing holy ash on the forehead and other parts of the body as prescribed, (7) Rudr¡kÀa - using a Rudr¡kÀa rosary for Japa and also wearing it on the body, (8) Mantra - repetition of the Paµc¡kÀar¢mantra as directed by the D¢kÀ¡ Guru.

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[49] *History of Indain philosophy*, Vol V, Surendranath Dasgupta, 1922, p.43

Since the five Ëc¡ras and the eight Ëvara¸as purify a *VS* or Li′g¡yata by burning up all his impurities, there is no need for him to observe S£ktas in ceremonial acts to remove impurities or cremate His body after death. Hence it is buried.

Li′ga worship in *śaivatantra*

All śaiva sects prescribe śaiva worship as essential for attaining MokÀa. śaivites regard the Li′ga as the object of worship and meditation for the realization of the highest principle. śaiva Li′ga is identified with god Rudra and the faces of śaiva are found carved in the Li′ga since ancient times.[50] The five faces are supposed to be created by śaiva himself and they are Sadyoj¡ta, V¡madeva, Aghora, TatpuruÀa and Ì¿¡na. According to the *MB* also there are references to śaiva having four faces like Aghora, UÀ¸¢¿a, Yogi and that of a woman.[51]

Li′gas with full form of śaiva inscribed are called Vigraha Li′gas. These Li′gas belong to the Ku¿¡na period. These Mukha Li′gas and Vigraha Li′gas expose the patent mischievous absurdity in equating śaiva Li′ga with śaiva's penis. There are also faceless Li′gas called Sth¡¸u Li′gas. Sth¡¸u form is traced to the legend recorded in different *Pur¡¸as* like the Li′ga, the K£rma, the V¡yu[52] and others.

The śiv¡¸ubh¡vas£tra defines the word Li′ga traced to two Sanskrit roots of 'li' meaning 'to dissolve' and 'gam' meaning 'to go', thus to mean 'to get manifested or created'. This concept of Li′ga is similar to the *UpaniÀadic* concept of the Brahman expressed in the ChandogyopaniÀad (*CU*)[53]. Thus it can be seen that śivali′ga is the symbol of the ultimate reality which śaivas designate as Pati and Ved¡ntins as the Brahman. The śaiva class of deities includes śaiva with his different forms, KÀetrap¡la and Bhairavas whose number is given as eight. śaiva is worshipped with the Mantra of five letters 'NamÅ śiv¡ya'.[54]

śaivatantra literature in Kerala

Kerala has made a substantial contribution to Tantric literature in Sanskrit. The Tantric works of Kerala provide detailed instructions for the daily rituals and special rituals related to festivals, etc. Some of these works contain the rules for performing certain domestic rituals also. Most of the Keralite Tantric works deal with various aspects of the temple architecture as well.

A good number of works relating to *Tantras, Ëgamas* and *Samhit¡s* have been produced in Kerala. Many authoritative works in Malayalam in the subject and commentaries, both in Sanskrit and in Malayalam, which often supplement the text, are also written by the scholars of Kerala. A major part of the literature is unpublished, which remains in manuscript form mainly in private collections.

A scholar belonging to the Narayanama′galam family famous as N¡r¸attu Bhr¡nta and one member in the family of Mezhathoor Agnihotri were believed as early profounder of *Tantra* in the tradition of Kerala. But no works attributed to them is available now.[55]

śa′karas works like *Prapa¡casara* are believed to be the earliest works on Kerala *Tantra*. Considering *Tantra samuccaya* of Chennas Narayanan Namboothiri as one of the turning points of Keralite Tantric tradition. Tantric literature of Kerala can be broadly divided into two, Pre - Tantrasamuccaya period and post - Samuccaya period. Tantric texts concentrate on the practical side of Tantric rituals neglecting the philosophical and mythological aspects of *Tantra*. *Prapa¡cas¡ra* attributed to śri śa′kara, Sumati author of *ViÀ¸usamhit¡,* Ì¿¡na and śivagurudeva authors of *Ì¿¡na¿ivagurudevapaddhati, Prayogama¡jari* written by Ravi,

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[50] *Mayammata*, Kapilav¡tsy¡nan, Vol.II, p.132ff

[51] *Mahabharata*, Anu¿¡sana Parvan, M.N.Dutt, 2008, Chapters 140-47.

[52] *LP* 1.70.323-24; *KP* 1.10.38 (3) 15.72; *VaP* 10.64

[53] *CU* 14.1 and 5.13.2, 5.14.2, Vol XV, Ed.Prof. C.Kunhan Raja, p.444

[54] *Tantras, Studies on their religion and literature,* Chintaharam Chakravari, 1999,p.84

[55] For details vide unpublished PhD thesis of *Prayogama¡jari of Ravi*, Dr.K.M. Sangamesan, Calicut University, 2004, Introduction.

áaiv¡gamanibandhana of Mur¡ribhatta, *Tantrasamuccaya* written by Chennas N¡r¡ya¸anampoothiri, *Kriy¡s¡ra, áeÀasamuccaya* attributed to K¤À¸a¸arma etc are important Tantric works in Kerala.[56]

Conclusion

The *áaivatantra* tradition has a long history for pre - Vedic time up to the present time. It had its development all over India. Different sects and branches of áaivism began prominent and popular in India in its different stages of development among them, *K¡¿mir áaivism*, especially Karma, Tula and Pratyabhijµa branches are important taking into account their idealistic stand points. Equally important is the *Siddh¡nta¿aivism* of South India with it philosophical base. Other than these, many sects in áaivism like *Vera¿aivism, P¡¿upata* system etc. also developed. Thus this áaiva tradition especially its ritualistic T¡ntric streams is very rich in India the study and research on which has much scope and importance.

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