



The Pashupata Philosophy: The Relationship between ‘Pashu’ and ‘Pati’

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Abstract: India has been well-known as a composite museum of several religions, sects, traditions, and rituals. It is a historical fact that the Indian religious life is an amalgamation of Hindu, Buddhist, Jain and many other sects. At one end, religious sects, their ideology, and plurality overwhelm the religious life of India, while at the other end a sense of equilibrium and sympathy between the different communities have strengthened and deepened the pillar of Indian religious life and its essence of ‘Sarva Dharma Sambhava’. In this background the most different ideologies visually come together, which are associated religiously and spiritually. The Indian religious life is undoubtedly built by the principle of ‘Unity in Diversity’. In the 6th Century BC of Vedic Period, there was an indication of religious revolution in India. One of its sides was coordinated with devotion to communal management. It is generally accepted that after the Vedic Eugene, many branches in form of sects began to develop in Hinduism. Ashokan archives, Buddhist literature and Magasthenes’s Indica reveal that worship of a number of deities in the Vedic age was promoted. Several sects and cults came up in the background of devotion to a specific deity and a specialized way of worship. Shaiva, Vaishnava, Surya, Ganapati, Skanda, Kartikeya became the main subjects and deities of specific cults. Shaivism is associated with one of these cults.

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Introduction

There is an exclusive relation between religion and philosophy. Every religious system has a philosophical background, which energizes it, presents the optimism of life in struggles and times of crisis. Pashupata cult also developed a special philosophical ideology. India has been well-known as a composite museum of several religions, sects, traditions, and rituals. It is a historical fact that the Indian religious life is an amalgamation of Hindu, Buddhist, Jain and many other sects. At one end, religious sects, their ideology, and plurality overwhelm the religious life of India, while at the

other end a sense of equilibrium and sympathy between the different communities have strengthened and deepened the pillar of Indian religious life and its essence of 'Sarva Dharma Sambhava'. In this background the most different ideologies visually come together, which are associated religiously and spiritually. The Indian religious life is undoubtedly built by the principle of 'Unity in Diversity'.

In the 6th Century BC of Vedic Period, there was an indication of religious revolution in India. One of its sides was coordinated with devotion to communal management. It is generally accepted that after the Vedic Eugene, many branches in form of sects began to develop in Hinduism. Ashokan archives, Buddhist literature and Magasthenes's *Indica* reveal that worship of a number of deities in the Vedic age was promoted. ^[1] Several sects and cults came up in the background of devotion to a specific deity and a specialized way of worship. Shaiva, Vaishnava, Surya, Ganapati, Skanda, Kartikeya became the main subjects and deities of specific cults. Shaivism is associated with one of these cults.

Prof. Marshall and many other historians have traced the probability of the appearance of 'Shiva worship' in the Indus valley civilization. It appears to be justified in the sanctum sanctorum of historical analysis. It appears that even in Vedic civilization, the ideology of Shaivism was present in the form of Rudra. In the present context of knowledge, it is said that the radical ideology of Shaivism had not yet led to the path of communalism in the Vedic era. It was more of a deity worship with nascent form of religion.^[2] In the 6th century BC, the rise of a series of religious movements in the Vedic period radically altered the beliefs and views of religious life. New principles, ideas and rituals spread throughout religious life. Devotionalism began to develop in place of Vedic naturalism. The tradition of worship started to be practiced in place of nature's appreciation and meditation. The unicameral beliefs became conventional in place of polytheistic perception. Religion, which was earlier the source of knowledge and devotion, got replaced by ritualism. The approach of artificial and mechanical adoption of ritualistic worship replaced the spirit of naturalistic worship. The idea of communalism came into being as an important trend. Shaivism also could not safeguard herself from this kind of trend. In addition to the general worship of Rudra-Shiva, a clear division of Shaivism into several branches became visible. In the next decade the sects of Shaivism developed with their own separate identity, but their roots are still attached to mainstream Shaivism. Pashupata, Kapalika, Kalamukh, Veera Shaiva and Kashmiri Shaiva were the most prominent among the six branches. Pashupata cult is the oldest branch.

Sources of Pashupata Philosophy

The philosophical background of the Pashupata cult is generally indicated directly or indirectly in the mythological literature and the inscriptions, where the philosophy related to the worship of Linga is mentioned. The first official interpretation of the philosophy of the Pashupata cult is in 'Pashupata-Sutras'.

'Panchartha Bhasya', the commentary by Kaundinya is a visual guide of Pashupata Philosophy. Although it is true that the various sources of Pashupata philosophy is present in the Pashupata sutras and in the Panchartha Bhasya, but they have been found primarily in the fundamental theories related to the Shaivite rituals. The explanation of the of Pashupata philosophy is an indirect subject in Shaivite literature. However, whatever philosophical elements are available in these, depending on them, the first official portrait of the Pashupata philosophy can be presented. The development of philosophy as mentioned in the Pashupata Sutras must have happened in the early centuries of Christ. The 'Panchartha Bhasya' has been accepted as the creation of the Gupta age. These two works give abundant material reflecting the philosophical ideology of Pashupata cult.^[3]

Another important source of Pashupata Philosophy is the Atharvasiras Upanishad, which is the creation after the Pashupata sutras. Its period is also considered to be the third-fourth century of Christ. In this upnishad, philosophical ideologies have been rendered in the context of the ritualistic aspect, however, by the analysis of these very elements, the actual philosophy can be highlighted.

Another important source of the philosophical side of the Pashupatas is 'Ganakarika', which was written by Haradattacharya before tenth Century AD, in which eight complex 'Sutras' contain the essence of Pashupata Philosophy. 'Ratnatika', the commentary on it was written by Bhaas Sarvagya. Bhaas was a famous rule maker and was born in the latter half of tenth century AD. The eight sutras of Ganakarika have been interpreted in this followed by the analysis of Pashupata Philosophy.

In the Vayaviya Samhita of Shiva Purana, a detailed discussion of Pashupata philosophy has been done, which mentions the prevailing Pashupata philosophy in the period of 10-11 century AD. It is important to note that the nature of Pashupata Philosophy in Shiva purana and the philosophy in Pashupata literature is little different. The philosophical ideology of Pashupatas has been systematically reviewed in the chapter of 'Nakulish-Pashupata-Darshan' in the 'Sarva Darshan Sangrah' of Saayan-Madhava. It is evident that Madhav has accepted the Pashupata sutras as the base and quoted the first one from there. Pashupata Philosophy has also been briefly mentioned in the commentary by Gunaratna on Haribhadra's 'Shad Darshan Samucchaya'. There is also a brief mention of Pashupata Philosophy in Rajshekhar's 'Shadd Darshan Samucchaya'. It is a historical fact that there was no special development in the philosophical ideology of Pashupatas before the Pashupata Sutras. [4] The basic principles of the Pashupata Sutras may have been present in any form in the past but new arguments were presented in their favor in Sutra period only. The study of philosophical ideology is also important from the point of view of its historical development. The five principles of the Pashupata Sutras have been studied for 'Karya', 'Karana', 'Yoga', 'Vidhi' and 'Dukhaant'. Among all the five, mainly the 'Karya', 'Karana' and 'Dukhaant' comes under philosophy. While Vidhi and Yoga are related to the rituals, therefore the pursuit of these three is desirable.

'Karana': Concept of Pashupati

Lakulish was devoted to Lord Pashupati, so Pashupati is revered as the central concept of his vision.

The Nature of Pashupati

In the Pashupata philosophy, Lord Pashupati is conceived as the root cause of all creation. Lord Pashupati has been considered as the foundation of all the immovable and movable, conscious, and unconscious, direct and indirect, 'Sakal' and 'Nishkal' objects. In the Pashupata Sutra and the commentary, 'Panchartha Bhasya' on it, the cause of creation has been proclaimed. It has two main sides-

1. Sakal - There are many names in the 'Sakal' form of Lord Pashupati. He is inherent, omnipresent and omniscient in this universe.
2. Nishkal - It is form he is 'Nirguna' and 'Nirakar'. His Nishkal form is formless, latent, unseen and obsolete.

His 'Sakal' and 'Nishkal', two sides are full of knowledge and wisdom and in-depth teachings of action and speech. In its 'Nishkal' form it is enclosed in its entire creation, which is given the name of the Shiva, which is a group of twenty-five elements of Sankhya. He has many names and forms in his 'Nishkal' form. [5] The names Maheshwar, Vamdev, Jyetha, Rudra, Kamin, Shankar, Kaal, Kalvikaran, Balkikaran, Aghor, Dhartar, Sarva, Shurva, Tatpurush, Mahadev, Omkar, Rishi, Vipra, Mahanash, Ishan, Ishwar, Adhipati and Shiva have been glorified.

Maheshwar, who has been given the conception of 'Brahma' i.e soul, is eternal, unborn, unconquered, and supreme, because he can control the activities of every organism. His precision is embedded in his knowledge and activity, through which he attains perfectionism in this entire universe. He is called Rudra because he is related to the means of fear for everyone. Due to the ownership of 'Pashu' i.e animals, he is named after them 'Pashupati' means 'Lord of the animals'.

Originator and destroyer of the universe is Lord Pashupati and this principle is mentioned in the Pashupata sutras and the Kaundinya's commentary. The principle of 'Rudra' is an important feature of the Pashupata cult and philosophy. This principle has been clearly mentioned in much other evidence of the Pashupata cult. For example, in the mythical literature of Atharvashiras Upanishad, the principle of 'Rudra' has been rendered. Rudra inquired who he was. He only replied that only he is the past, the future and the present. He is omnipresent, he is Gayatri, male-female, and root-stem. After this, 'Rudra' disappeared and the deities, 'devtas' worshiped him and said that whatever Rudra is, he may be Brahma or Bhagwat, we bow to him. ^[6] He is Vishnu, he is Maheshwar, Uma, he is Skanda and Vinayak, he is the Sun, he is the Nakshatra gana. He is Omkar, he is Rudra, Ishana, Bhagvat and Maheshwar. He is called Rudra because he is the cause of the universe and gives the Judgment. He is called 'Ishan' because he rules this world by his divine power. This description of Atharvashiras Upanishad looks at both the 'Nishkal' and 'Sakal' forms of Lord Pashupati. Rudra's 'Sakal' form is Lord Pashupati. He expressed his 'Nishkal' form through many names to the sages, to the other living things of universe and thus he is present in his minute and flawless form in nature and illuminated them.

Acharya Vontayamuni (Eleventh Century AD) of Kalamukhs has also interpreted the principle of Pashupata Philosophy by name 'Kriyawaad'. The features of 'Kriyawaad' is mentioned in an inscription received from a place named Homewal, Gujrat. According to a statement mentioned in this record, Vontayamuni performed many miracles through his divine power called 'Siddhi'. Once a philosophers asked him that if Lord Pashupati is the 'Karta' i.e doer then how can he be formless, 'Nirguna' or 'Nishkal'? In response to this, Vontayamuni explained his 'Kriyawaad' based on Pashupata Philosophy. According to 'Kriyawaad', Lord Pashupati is present in all the 'Jeeva', living things in the form of 'Shiva'. This means the 'Jeeva' lives if Shiva resides in it. Shiva is the 'Nishkal' form which is invisible. ^[7] The Soul gets separated from Shiva and the living thing dies. For this reason, he has given the title of 'Ishwar Krartivad Chakravarti'. The relationship of Lord Pashupati gets established with 'Rudra' by 'Kriyawaad'.

The 'Nishkal' form has been called 'beyond speech' in the Pashupata Sutra and the Kaundinya Bhashya. It is notable that that Kalamukhs were the descendants of the Lakulish Pashupata cult and there is a traditional relationship between the nature of the 'Karta' form of Lord Pashupati in the Pashupata cult and in the 'Ishwar Krartivad' of Vontaymuni, which is natural.

In Puranic literature itself, Pashupata philosophy has been pointed towards the subject of 'Shiva'. In Shiva purana, the various forms of Shaiva Philosophy have been mentioned, in which the 'Adwaita' ideology of Vedanta has also been discussed. Along with this, in Vayaviya Samhita also, Lord Pashupati has rendered the 'Doctrine of Karta'. This entire creation originated by the will of Lord Pashupati and is destroyed by him only. 'Nikhil' subjects of the world, namely the twenty-five elements of Samkhya, operate through the might of Lord Pashupati. Here Lord Pashupati surrenders all to the movable and immovables to 'Prakriti', nature. With the permission of this Lord Pashupati only, Nature creates the universe.

Due to being with nature and man, he is called Ishan. He appears in 'Asta' forms, he has been given the address of 'Astamurthi', that is, the earth, water, air, fire, sky, sun, soul, and moon. He is

also called with names, such as the 'Shava', 'Bhava', Raudra' and 'Prabhritti'. Raudra is the form in which the entire universe is embedded. The centre of the universe is Mahadeva. The power of Mahadeva is Mahadevi. In the description of Shiva Purana, both the 'Nishkal' and the 'Sakal' forms are described. Though the Sankhya philosophy is not influenced by the philosophy of Pashupata Sutras and Kaundinya, but the nature of the Sankhya philosophy on Shiva's manifestation is clearly visible. [8] Its philosophy it lays clearly on the principles that Lord Pashupati is the Creator and the destroyer of the universe.

Ganakarika and Ratnatika, which are the main sources of Pashupata Philosophy, support the theories of Lord Pashupati's 'Krativaad', based on the Pashupata Sutras. Lord Pashupati is said to be the creator of the universe and the destroyer, which is a reason why he is well-known by many names. He is also called 'Pati' because of the ownership of all 'Pashus', living things.

Due to the relation of Lord Pashupati with Shiva, he is given the name of 'Tatva', element. Being the earliest he is called 'Aadya'. Due to being unborn, the name of 'Ajanma' is given. Due to being creator of the world, he is given the title of 'Bhava'. Due to the provider of misery, he is called 'Vaam'. Due to the creation of all 'Pashus' from his action, he is addressed as Lord Pashupati. He is above the 'Siddhi' seeker living being, so he is called 'Jyeshta'. Due to fear, he is called 'Rudra'. He is called 'Shankar' as he provides pleasure and nirvana. Due to being destroyer, the term given is 'Kaal'. [9] Due to the combination of the Shakal and Nishkal, he is called 'Kalavikaran'. Similarly, he has been given the name of 'Aghor', 'Ghor' and 'Prabhritti' due to various other activities.

The Upanishads support the view that in Ganakarika, he has been accepted on his 'Shakal' and 'Nishkal' form and he has been accepted as the doer, 'Karta'. Being a subject of misery and leading to meditation, he is also called Omkar. He is full of enlightenment and his formless form is untraceable.

In Lakulish Pashupata Philosophy, mentioned in the 'Sarvadarshan Sangrah' of Sayan Madhav, Lord Pashupati has been declared as the cause of death and destruction of universe. In the fourteenth century AD, Rajshekhar mentioned six philosophical schools in his book 'Shad Darshan Samucchaya'. They are Sankhya, Jaiminiya, Yoga, Vaisheshika and Shaugat. The Pashupata cult has sometimes been called the Shaiva cult. Perhaps in his philosophy, the Shaiva ideology has been promoted. Although it has been related to Pashupata ideology, which has been given the name of Shaiva, it appears that it provided establishment to Pashupata ideology. Ishwar is Shankar, who is the creator and destroyer of the world. He has eighteen incarnations.

A Pashupata devotee accepts Lord Pashupati as a doer, 'Karta'. His 'Sakal' and 'Nishkal' forms have also been mentioned, whereas it has been said that we worship him in many forms, either heavenly organs, or a snake, or a beetle, or a moon, or even Parvati. A Pashupata devotee is neither shaken nor destroyed, because those who worship Pashupati can get rid of worldly pleasures and anger and diseases. In some inscriptions, this 'Ayush' principle of Pashupata has been mentioned in which Pashupati is named 'Baidyanath'. [10] It is mentioned in the episode of 'Gavikarna' that Pashupati is the 'Shilpi', creator of 'Trilok', universe. In the commentary of Haribhadra's 'Shad Darshan Samucchaya', Shiva is said to be the omnipotent creator and destroyer. In the 'Tatva Prakash' of King Bhoja of eleventh Century AD, this aspect of Pashupata Philosophy has been confirmed, which declares Pashupati as the Creator of all means, the root, 'Jad' and the apex, 'Chetan'. He is the inner self 'Chitta', which is the life of the 'Pashu'. Aghor sanyasi Shivacharya, in another commentary, 'Mrigendra Agam Vritti Deepika', has called Pashupati as 'Drigakriya Rupam', One having many forms. It is mentioned in Ratnatika also that Pashupati has been called 'Niritishaya' and 'Drigakriya Shakti Patitam'.

In the Mahabharata, Rudra Pashupati's 'Karta' form has been imagined, he has been called as an 'Avirbhatak' i.e creator, 'Palak' i.e taking care and 'Vinashak' i.e destroyer of all living beings and

ghosts. Explaining the origin of his names, it has been said that because Pashupati is the source of the entire universe so is called 'Bhava', due to the destruction is called 'Sharva', and since he can get the disciple rid of sin and sorrow so is called 'Rudra'. In Vayu purana and other mythological literature, Shiva Pashupati is said to be the creator. The 'Daksh-yagna' script and many other references point towards the same fact. ^[11] He is given the name of the creator, the guardian and the destroyer.

The Concept of 'Swayambhu' of Lord Pashupati

In Pashupata philosophy Lord Pashupati has been given the title of 'Kritavya' and reflected as completely independent of all. Lord Pashupati is independent in his creative form. David Lorenjan described the specificity of the absolute independence, 'Swayambhu' concept of Lord Pashupati as one of the main features of the Pashupati theory that is described in the Kaundinya and Ratnatika. It is said in the Pashupata-Sutras, that Lord Pashupati's 'Will' be all which is important and is unlimited. Lord Pashupati can change the universe and humans according to his wish. His 'Will' is not obstructed by any other God or Goddesses. He does not depend even on himself. The desire of Lord Pashupati can work through the evolutionary process. He expresses his desire of anger or happiness by showering wrath of nature or liberation to the state of objects. Although it is true that the 'Anger' of Lord Pashupati does not affect the devotees and after 'Prasad', they cannot get sorrow again. The limit of this will power of Lord Pashupati is not only this world but beyond it. It is created by him and destroyed also and by this he changes it all.

Shankaracharya and many other Vedic scholars had criticized this Pashupata philosophy of 'Swayambhu'. According to them, If we accept this principle of Pashupata, then the image of Lord Pashupati appears in the form of a uncontrolled, cruel and unchained energy, because whatever he gives to the person does not completely depend according to his deeds and karmas, but also on the will of Lord Pashupati. ^[12] Thus, the desire of Lord Pashupati is above both karma and ethics and is not bound to it. It appears that this principle of Pashupatas used to hurt the ideals of Vedic religion. Jacobi has long ago mentioned in about 620 AD that he who calls himself the 'Pashupati' is the basics of Shaiva philosophy. That is, Lord Pashupati is not against Karma but in fact gives sin and sorrow as per the karma. Even in the Vayaviya Samhita of Shiva Purana, where the 'Karanatva' theory of Lord Pashupati is present and its 'Nishkal' and 'Sakal' form has been accepted, there has been a great effort to establish harmony among Lord Pashupati's will and theoretical principles of 'Karma'.

It is specifically said in one chapter of Shiva purana that the only Pashupati-Shiva binds the creatures to the 'Maya', and he is the one who has power to provide salvation depending upon the devotion of that person towards him in this life. It is said in the same Purana that according to the will of Pashupati-Shiva and the controller, people get wealth and knowledge through virtuous deeds and sinful person is punished. This chapter of Shiva Purana is related to Pashupata, and its date is also approximately in the eighth century. Thus, depending on this description of the Shiva purana, we can express the opinion that there was a kind of difference in opinion in this regard in the Pashupata theory itself. There was probably a Vedic class of scholars which was of the Brahman tradition who considered the 'Karma' above the divine theory. In the Vayaviya Samhita of Shiva Purana, the theory of the Absolute hold on soul by Pashupati-Shiva in 'Asanatani' class have been criticized. This has also got place in the Pashupata Sutra, Kaundinya Bhashya, Ganakarika and Ratnika.

The idea of Lord Pashupati of Pashupata philosophy is different from the idea of Shankar's Advaita Brahma. Shankar's theory did not accept Lord Pashupati being a creator. Shankar tried to explain his theory based on the 'Sense' of a person which in the confusion see the serpent in the rope. This perception of 'Sense' between fact and fiction is called 'Maya. Thus, in the Advaita Vedanta,

there is a separate fact for the 'creator' and 'Maya Brahma'. The Vedas believe in the principles of creation and evolutionary theory, which was described as the contribution of 'Nyayayik', 'Vaisheshik' and 'Samkhya' respectively. The Advaita theory of Shankar is the principle of lightning of the 'Inner Brahma'. The doctrine of Maya has not been accepted in the Pashupata philosophy and neither the principle of 'Brahmatva' has been expressed.

Lord Pashupati's 'Swayambhu' concept is also different from the 'Prakrati' of Samkhya. Samkhya's 'Prakrati' is untainted and is the creator of this creation and her own self. The principle of nature worship as a creator has not been accepted by the Pashupata-Sutras and Ganakarika. It is noteworthy that in the Ganakarika and Pashupata-Sutras, nature's power as creator has not been accepted. Nature does creation on the 'Will' of Lord Pashupati. In the Shiva Purana, attempts have been made to integrate these principles of the Samkhya with the principle of Pashupata. It says that the twenty-four elements of Samkhya are due to the 'karma' of Maya. One of the karmas is 'Pashu' karma. It is for all the 'Pashus', living beings created by Lord Pashupati that Wisdom arises from nature. ^[13] The senses are born from wisdom. Inner senses, 'Tanmatrayen' arises from the wisdom and 'Karma' are generated from this 'Tanmatrayen'. In this context, in another place it has been said that this entire universe is created by Mahadev and Mahadevi. Shiva and Shakti are integral, just as the moonlight cannot be separated from the Moon. Similarly, power cannot be separated from Pashupati-Shiva. Nature itself is Maya. From the power itself arises the process of nature or Maya and the process of three 'Loks' arises from creation. In this way, we can say that in the Pashupata sutras, Lord Pashupati's ideology was 'Vaishisht yukt' ideology, which adopts Lord Pashupati as the only reason for creation. He is 'Swayambhu'. He holds complete independence and controls 'Prakarti', 'Maya' and 'Karma'.

Karya

In the Pashupata Sutras, Lord Pashupati has been given title of the creator. 'Karya' means, in which there is no independent power, because all the creatures are dependent on Lord Pashupati for their creation, destruction and liberation, and hence it is called 'Karya'. It is of three types – 'Vidha', 'Kala' and 'Pashu'. There are two types of 'Vidha'- conscious and non-conscious. 'Vidha' is the quality of living beings. ^[14] We keep understanding and mental actions in these two categories of 'Vidha'. The name of 'Sachetan' conscious Vidha is only related to mind, whereas the state of Justice-Injustice attached to human body, is 'Achetan' form of Vidha. The 'kala' itself is divided under the consciousness and unconscious. 'Kala' can be of two types, 'Karyarop kala', in which the earth, spirit and its properties are mixed. 'Karanarop Kala', in which the senses are calculated.

The third category of work is the 'Pashu', which is addressed as organism. The 'Pashu' related to the sensory organism along with body is called 'Saranjan' and body independent of sensory feelings is called 'Niranjan'. ^[15] The 'Pashu' attains knowledge and becomes a conscious organism. They are created, changed, and disintegrated. There are three types of Pashu – 'Deva Pashu' (Gods), Manav Pashu' (Humans) and 'Pashu' (Livestock). 'Pashu' is 'Karan' in Sankhya philosophy. In the Pashupata philosophy, it comes in the category of 'Karan'. Whatever is seen and known is called 'Pash' or 'Bandhan', so it is called 'Karya'. The 'Pashu' by this view is the 'Karan' and 'Karya'. In Kaundinya's Bhasya, the origin of Nature has been clarified on the basis of the Samkhya philosophy, which states that Maheshwar is in twenty-five categories and the 'Purush' falls in the lower class. From the 'Prasad' of Maheshwar, 'Purush' dominated intellect, egoistic nature, created the senses and then came forth the 'Pashu'. It is often questioned about how to differentiate between the beginning of the 'Karya' and the 'Karan'. The answer is presented in such a way that this distinction should be understood by an analogy. In the mixture of turmeric and water, the qualities of water are present while on the other

hand the turmeric features like yellow color are also visible. Physically the mixture is 'yellow color water' but looked deeper it can be said as 'Medicinal water'. We should focus on the different forms of 'Karya' and 'Karan' and on this basis we can understand the principle related to 'Purush'. 'Karya' and 'Karan' is mutually associated like the mixture of turmeric and water. In the same way, in the Pashupata philosophy, the 'Karan' cause and the 'Karya' work can be understood.

In the Vayaviya Samhita of Shiva Purana, the origin of the creation has been proclaimed based on Samkhya philosophy. The power in the Shiva is absorbed by the power of 'Aadi Shakti'. The first ever 'sound' originates due to the disturbance of nature's balance. The point is born from the point of sound, the creation of 'Sadashiva' happens from the point and the 'Sadashiva' produces Maheshwar and it imparts pure wisdom. Wisdom produces 'Maya'. 'Maya' gives birth to 'Time' and 'Art'. The three qualities of the 'Maya' are the 'Sattva', 'Rajas' and 'Tamas'. These are possible only by this Maya which develops the elements mentioned in Samkhya. As the body is occupied with soul, in the same way, Shiva is universally present in the form of a self-realization 'tatva' in all living and non-living things. The soul only is responsible for other actions and is also responsible for the temptations of worldly substances. The constant relationship of 'Atma', soul with Lord Pashupati is its continuity. We can be able to cognize the existence of the soul through the experiences of happiness, sadness, consciousness etc. The soul has been given the title of the unborn because the soul is constant. It does not reincarnate with every birth but remains the same in each one of them. It is also called 'Maitra', while it completes all its senses, desires and remains united with Lord Pashupati and gets a position of 'Moksha'.^[16]

Proof (Pramana)

Kaundinya has accepted many types of 'Pramana' of 'Atma' (Soul). First is the 'Direct vision', which is of two types. Direct vision by the physical senses and second by self-realization. Direct visions can be made by the senses as the words, wisdom, taste of knowledge, whereas visions originated by intercession and mind are called self-realization. The Estimate 'Anuman' is the second type of evidence, which is based on direct vision. The estimate is of two types – 'sense' and 'common sense'. For example, if we recognize a cow with the horn and the udder, then it will be an estimate of the 'sense'. Thus 'sense' is the estimation of estimate is such an estimate in which knowledge is obtained by the estimation of publicly visible materials. Common sense is based on basic logic. It is well known that the same object cannot be found at many places. When we see that the moon or the stars change their position in the sky, then we estimate that the moon or stars are having movement in the sky but in fact they are static. Common sense puts forwards the logic that their movement is due to our movement with rotation and revolution of the earth.

Evidence of classical texts is the third type of evidence. Pashupatas believe that Maheshwar himself provided the literature to us through his disciples. It is clearly mentioned in Pashupata-Sutras and Ratnatika and has also been said in Shiva Purana's 'Vayaviya Samhita'. Rajasekhara has said in the 'Shad Darshan samucchaya' that the Pashupatas 'Nyaya sutra' accepts four kinds of evidence.^[17] Direct, sexual, feelings and words. Sixteen categories of debate are to be accepted - proof, theorem, suspicion, purpose, parable, theory, organ, logic, judgment, dispute, trap, gap, hematology, deceit, caste and nirguna position. In Ganakarika's Ratnatika, it has been said that there are many categories of knowledge and their detailed description available in the Nyaya sutra along with other details. Ganarkarika and Ratnatika also accept these four categories of proof of presence of 'Atma'. It can be undoubtedly said that the basis of the proofs of the Pashupata cult was the recognition of 'Nyaya' philosophy.

End of Misery (Dukhant)

The aim of the 'Pashu' in the Pashupata theories is to attain the state of 'Dukhant' end of misery, which is the last aspect of the Pashupata Sutras and the Panchartha Bhashya. End of misery is neither 'Kaivalya' of Samkhya nor the Vedanta's 'Moksha', nor is 'Nirvana' of Buddhist philosophy. Its unique. The state of being associated with Shiva as an integral form is called 'Dukhant', means free from all types of 'Pash' bondage, and thereby achieving the state which is above the feeling of sadness or happiness. This state has also got the title of 'Rudra-Sayyujya' in the Pashupata Sutras. This has also been mentioned in Ganakarika. It is also seen that this form of 'state' is also mentioned in the 'Tevar' inscription. In this inscription it has been said that the ascetic Bhavatej is believed to have achieved this state and had 'Sayyujya' with Shiva.

In Atharvasiras-Upanishad, the purpose of the Pashupata worshiper is to control the state of 'Pashu' and get free from 'Pash' which is virtually a way to 'Dukhant'. Rajashekhar has expressed the ideal of Pashupatas in the 'Shad Darshan Samucchaya' in the following manner-

"The worshiper of Pashupata worships that form of Pashupati-Shiva, which has been observed by earlier sages and scholars by meditation and up to a certain limit, imagination, in which there are neither 'heavenly rivers, nor coiled hairs, nor corals, nor garland of skull, nor ashes and not even Parvati'. This is the stage of Nirguna, formless Lord Pashupati-Shiva, in whose shelter the ascetics should go. Those who are aspiring for heavenly joy must worship this Nirguna Pashupati-Shiva."

The above description expresses the fact that Rajashekhar recommends that state of 'Dukhant' where 'Rudra-Sayyujya' is attained. In the commentary of Haribhadra's 'Shad Darshan Samucchaya', he has reproduced the ideals presented by Rajshekhar, pointing to the aim of the Pashupatas. Many Vedic scholars criticize 'Dukhant' as negative. The word 'Dukhant' seems to be negative, but the idea is not negative, it is completely positive. Sanatani ascetics like Bhaskaracharya and Yamunacharya have expressed the opinion that Pashupata, Vaisheshik, Nyayayik and Kapalik consider 'Dukhant' as their aim.^[18] At this stage, the soul is unconquerable and virtuous, and is as deeply rooted and as strong as granite mountain. This opinion of the Sanatani Acharyas appears uneven, because such views have not been expressed in the Kaundinya's Bhasya and Ratnatika. In Ratnatika, two types of 'Dukhant' are explained- 'Anatmak' and 'Satmak'. The Anatmak form is like the situation given by Bhashkaracharya and Yamunacharya, in which all the disorders of life are destroyed i.e. the grief is destroyed, but in the 'Satmak' type, a state of 'Siddhi' is attained which is by the power of Maheshwar's 'Prasad'. In this state comes eternal knowledge which brings in 'Gyan Shakti', Knowledge power and 'Kriya Shakti', Action power.

'Gyan Shakti' deals with the special powers of five types of knowledge-

'Darshan', Visibility - The eternal sight of the astral, organized and in accessible objects and their knowledge.

'Shravan', Listen and Understand - Knowledge of all words

'Manan', Meditation - Knowledge of all concerned matters.

'Vigyan', Science - Know the topics of scriptures with semantics.

'Sarva Gyatva', Omniscience – Complete knowledge of all the subjects, transferred by the Guru.

There are three types of 'Kriya Shakti'-

'Manojavitva' - In which the brain works very quickly. Travels with speed of 'Thinking'.

'Kamarupatva'- Which means the power to hold many forms, i.e. to bear the desired body and sense.

‘Vikarana Dharmitva’ - In this state the ability to work without physical organs is achieved.

In short, all attributes of Lord Pashupati are attained after entering the state of ‘Dukhant’ and ‘Rudra-Sayyujya’. To attain this state, there is a need to follow yoga and special methods, which is the subject of Pashupata rituals and philosophy. ^[19]

From the above analysis, it appears that there are certain specifications of Pashupata-Philosophy, which separates it from other philosophical systems. Monotheism has been given place in this philosophy, but we cannot conclude that it falls under ‘Advaitvaad’. Their ‘Parmeshwar’ is different from the ‘Purush’ of Samkhya. Their Parmeshwar is based on a special philosophy based on ‘Nyaya Vaisheshik Darshan’ and is the cause of creation. Its paramount characteristic is ‘Karanatva’, which Shankaracharya and his commentators made the subject of criticism. ^[20]

In the second place, their Lord Pashupati is completely independent and is not bound by ‘Karma or Dharma’. This ideology seems to be averse to Hindu ethics. Many scholars have conveyed the idea that the principle of complete independence of the Pashupata’s Lord Pashupati proves the Vedic hindu ‘Karmafal’ principle as meaningless. As per the Pashupata philosophy, ‘Karma’, ‘Dharma’, ‘Vrata’, ‘Karmafal’ are important and meaningful in terms of the devotee i.e ‘Shakal’ form, but they do not have any importance from the spiritual point of view i.e ‘Nishkal’ form. The Pashupata philosophy has never defined its principles which is opposed to the Vedic ethical principles.

Conclusion

It is said that the Parmeshwar of Pashupata is full of love and compassion. He gets attached to the believers and is the basis of surrender. The relevance of devotion to himself can be observed in this philosophy.

In the fourth place, this creation and its elements are not unreal and illusory for Lord Pashupati, because it is the creation which is the ultimate truth. It is of true nature and real. The fact is that many types of ‘malls’, disorder, or impurity such as false knowledge, wrongdoing, evil thoughts, and lack of ethics, bounds the life in Maya. Pashupata philosophy tells ways to control the ‘Maya’ while being in the ‘Maya. In the Pashupata Philosophy, the meaning of the ‘Dukhant’ is ‘Rudra Sayyujya’, which is different from the salvation of other philosophies. Salvation is understood as the retirement of sadness, but in the Pashupata, the path of the end of sadness is ‘Dukhant’. This is the attainment of a state above any feelings of happiness or sadness means complete attachment to Lord Pashupati who is himself the universe.

Pashupatas have created such philosophical ideology in which Bhakti was the original mantra, Surrender was its soul, Prasad and compassion are its juice. ‘Rudra-Saayujya’ is the ultimate purpose to achieve. The penance and the worship was recognized, because the principle of the truth of Lord Pashupati was adopted as well as the truth of the universe. It cannot be related to Acharya Shankar’s monotheism. Neither its equation can be established by the dualism of Ramanujan’s philosophies or other verbalisms. Pashupata philosophy can be kept in the category of ‘Bhedabhed Advaitvaad’ or ‘Dualist Monotheism’.

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