

Reflection of Śaivism in Vāmana-Purāṇa

Dr. Sukumar Chattopadhyay

The *Vāmana-Purāṇa*, mainly a Vaiṣṇava work of *Pāñcarātra* tradition, is enriched with multidimensional aspects of Śaivism. Since the *Purāṇas*, are encyclopaedia of Hindu religion, revisions of these works are most essential in different period, according to the necessity of religious culture of that particular time and place, retaining fragments here and there from the original work. The *Vāmana-Purāṇa*, (*Vām Pur*) is also rewritten perhaps by the Śaivites during 9th-10th cent. AD, as it consists of Śaiva materials in more than thirty chapters. This distinguishing feature is rightly marked by Prof. V.S.Agrawala in the introduction of his work¹ as - "the preponderance of material of Pāśupata-Śaiva religion, especially its cult-worship and its fanning out in Kurukshetra and other principal centres of north India". In this *Purāṇa*, one can find a synthesis of Śaiva and Vaiṣṇava religion to establish the non-dual nature of Indian theism.

Though the concept of Śaivism was developed from the *Samhitā* period, but it is flourished in later period by the followers of Śaivism, especially in a number of *Purāṇas* containing abundance of Śaiva *tattva* and Śaiva philosophy. Description of Śaiva sects, Śiva's existence in both anthropomorphic and phallic or symbolic form, Śiva and Pārvatī's marriage as a symbol of creation, concept of *liṅga*, installation and glorification of numerous *śivaliṅgas*, *liṅgapātana* and its reinstallation, *liṅga*-worship, various *śaktis* of Śiva, a number of Śiva-*gaṇas* and *pramathas*, many Śiva-*stotras* containing more than one thousand names and forms of Śiva suggesting his different epithets and innate nature, unity of Śiva and Viṣṇu, etc. are the main aspects of Śaivism as reflected in the *Vāmana-Purāṇa*. An attempt has been made in this study to present the Śaiva materials in a systematic way, scattered in the *Vāmana-Purāṇa* with a novel approach from the viewpoint of Śaivism.

Śiva and Śakti:

The learned sage Pulastya narrates the *Vāmana-Purāṇa* to *Nārada*, which starts with the story of Lord Śiva and his divine energy, Satī or Śakti, the twin principle, the two movements signifying the basic law of creation, like life and death, work and rest, etc. - a synthesis (*sāmarasya*) of being and consciousness (*purā haimavatī devī mandarastham maheśvaram*)². Satī requests Śiva for a dwelling, the basic concept of creation and sustenance, but Śiva suggests her to pass away the rainy season by resting

on the clouds. Śiva is well known as Jīmutaketu in the heaven as he takes Satī, his divine energy, on the clouds. Different śaktis of Śiva are mentioned in the *Vāmana-Purāṇa*³, some of which are: Adrisutā, Ambā, Ambikā, Umā, Kātyāyanī, Kālī, Kuṇḍalinī, Kauśikī, Girijā, Girisutā, Gaurī, Caṇḍamārī, Caṇḍā, Caṇḍikā, Caṇḍī, Carcikā, Carmamuṇḍā, Cāmuṇḍā, Trinetrā Triśūlinī, Durgā, Devī, Nārāyaṇī, Nidrā, Parameśvarī, Pārvatī, Bhagavatī, Bhadrā, Bhāminī, Mahādevī, Maheśvarī, Māyā, Mārī, Māheśvai, Mr̥ḍānī, Vindhyaśinī, Vibhāvarī, Śākambharī, Śivadūtī, Śivā, Śaileyī, Satī, Sanātānī, Sarasvatī, Sureśvarī and Haimavatī, Marriage of Śiva and Pārvatī⁴ is a symbolic process of creation. Different Śaiva *gaṇas*, like the Vīrabhadra Śaivas and Pāśupatas take part in this marriage ceremony:

गणाश्च जयं देवेति वीरभद्रपुरोगमाः।
शैवाः पाशुपताद्याश्च विविशुर्मन्दराचलम्॥⁵

Union of Śiva and Satī is the basis of creation - a principle of unity in difference. This fundamental concept is reflected in the *Vāmana-Purāṇa* as *ardhanārīśvara*, even sometimes through the unification of Śiva and Viṣṇu.

Śiva's nature, names and forms as found in the stotras :

Śiva's inscrutable nature is manifested in the *Vāmana-Purāṇa*. He looks idle as Śiva, but full of activity is latent in him as Rudra, though his nature bears light yet dark; not a void but like the void. He is praised as the Supreme Brahman bearing the attributes as omniscient, omnipotent, blotless, God of gods, without a beginning or an end, self-luminous, etc. Śiva's deeds or achievements are described in the first five chapters of *Vāmana-Purāṇa*. Several *stotras* on Lord Śiva indicate his attributes where lies the fundamental concept of Śaivism. Eight Śiva-*stotras* are recorded in the *Vāmana-Purāṇa*, chanted by various seers: two *stotras* by Brahmā (*Sarovara Māhātmya* XXIII.5-8 & XXVIII.11-18); two by Śukra (*Vām Pur* XLIII.29-31 & XLIII.40-42); one by Vena (*Sarovara Māhātmya* XXVI.63-163), one by Andhaka (*Vām Pur* XLIV.52-66), one by the Ṛṣis (*Sarovara Māhātmya* XXIII) in prose form and one by the Kanyakās (*Vām Pur* XXXIX) in prose form⁶. Sometimes, Ṛgvedic *mantra* for Indra is chanted by Vena with a little variant for Śiva:

गायन्ति त्वां गायत्रिणो ह्यर्चयन्त्यर्कमर्चिणः।
ब्रह्माणं त्वा शतक्रतो उद्वंशमिव मेनिरे॥⁷

Vena recites a *stotra* containing more than one thousand names to propitiate Lord Śiva, where religious, philosophical and divine attributes are very clear. Śiva is the illuminator (*devam*) in all beings, the master (*iśāna*) of all created beings, the unborn

(*aja*), magnanimous (*mahātman*), the lord of the entire Universe, highest among gods, possessing innumerable organs of sense, hundred-tongued (*śatajihva*) and having hundred-fold insight. Devotee finds in Him the existence of several deities, like Agni, Sūrya, Varuṇa, etc. Lord Śiva is the cause, effect, cause of an action from whom constituent elements of the Universe proceed. He is the *ādhāra* of dissolution, pure existence and non-reality:

भगवानं कारणं कार्यं क्रियाकारणमेव तत्।
प्रभवः प्रलयश्चैव सदसच्चापि दैवतम्॥⁸

Śiva is the lord of beings (*paśunām pataye namaḥ*)⁹. Here, *paśu* means *jīva* and perhaps the *pāsupata* sect is originated from this basic concept. Devotee can find the assimilation of three *guṇas* in Śiva and mostly He is praised with this number three as three-headed (*triśīrṣa*), three-eyed (*trinetra*¹⁰, *trinayana*¹¹, *trilocana*¹², *tryakṣa*¹³ and *tryambaka*¹⁴). Holding trident (*triśūla*) in hand, He pervades the three worlds:

त्रिजटाय त्रिशीर्षाय त्रिशूलासक्तपाणये।
त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्न नमोऽस्तु ते॥¹⁵

Lord Śiva is the supreme cause of production (*utpattihetu*) and the lord of the chief of the *Gaṇas* (*gaṇendranātha*). He destroys the influence of time (*kālanāśa*). He is an intertwined reality of shade (*chāyā*) and sunshine (*tapana*). His different forms, like sublime (*aghora*), terrific (*ghora*), violent and more violent forms (*aghoraghoratara*) are mentioned in the *Vāmana-Purāṇa*¹⁶, which reminds the Vedic *mantra* of *Maitrāyaṇī-Saṁhitā*¹⁷ :

अघोरेभ्योऽथो घोरेभ्योऽघोरघोरतरेभ्यश्च।
सर्वतः शर्वशर्वेभ्यो नमस्ते रुद्ररूपेभ्यो नमः॥

Śiva exists in the form of all the sacrifices (*yajña*) as well as sacrificer (*yājīn*) and the related concepts, like *huta*, *prahuta*, *yajñavāha*, *havya*, etc.¹⁸ He is the summum bonum of the *Sāṁkhya* philosophy, chief of the adherents of the *Sāṁkhya* and *Yoga* (*sāṁkhyāya sām̐khamukhyāya sām̐khyayogamukhyāya ca*)¹⁹. As the Absolute Being, the term '*mahā*' is prefixed several times with the object in his praise²⁰ (*mahāsattva mahābāho...*). Lord Śiva is praised as the creator of the Universe, its protector as well as destroyer. He is the Supreme Being (Brahman) and the goal to the knowers of Brahman²¹. In this *stuti* of Lord Śiva by Vena, entire cosmic world is manifested as the creation of Śiva.

Similarly, Supreme and all-prevading nature of Lord Śiva is depicted in the *Śiva stotra* by Śukra:

विश्वरूप महारूप विश्वरूपाक्षसूत्रधृक्।
सहस्राक्ष महादेव त्वामहं शरणं गतः॥²²

Influence of Śaivism is also noticed in the *Śiva-stuti* by Andhaka, where synthesis of three primordial deities - Brahmā, Viṣṇu and Maheśvara is noticed in *Śiva (tvam brahmā sṛṣṭikṛnāthastvam viṣṇustvam maheśvaraḥ)*²³ - the triple manifestation of a single divine power.

Besides the thousands of names (*Śivasahasranāma*), sixty-four forms of Śiva conveying the distinct epithets are recorded in the *Vāmana-Purāṇa*²⁴. These are: Ardhanārīśvara, Īśa, Īśāna, Umāpati, Kaṅkālārūpin, Kapardin, Kapālin, Kāpilavapus, Kālaghna, Gaṅgādhara, Girīśa, Gaurīśa, Jaṭādhara, Jīmūtakeṭu, Jīmūtavāhana, Tamomūrti, Triṇetra, Trinayana, Tripuranāśana, Tripurahā, Tripurāntaka, Trilocana, Triśūlin, Tryakṣa, Tryambaka, Dakṣayajñaghna, Devamaṇi Śiva, Nāṭyeśvara, Paśupati, Pinākadhṛk, Pinākin, Bhaganetraghna, Bhava, Bhavānīśa, Bhūtanātha, Bhūtapati, Bhūtabhāvana, Bhairava (with eight forms, like Kāmarāja, Kālarāja, etc.), Mahādeva (Yogamūrti), Mahāsthāṇu, Maheśa, Maheśāna, Maheśvara, Rudra, Lokanātha, Virūpākṣa, Vṛṣaketana, Vṛṣapatrākṣa, Vṛṣabhadhvaja, Vṛṣavāhana, Śaṅkara, Śambhu, Śarva, Śaśīśekhara, Śiva, Śūladhara, Śūladhṛk, Śūlapāṇi, Śūlin, Śrīkaṅṭha, Sadāśiva, Suvarṇākṣa, Sthāṇu, Hara and Hiranyākṣa. It is very interesting to note that out of these sixty-four forms of Śiva and 141 forms of Vāmana, as mentioned in the *Vāmana-Purāṇa* (Chapter LXIII), at least sixteen names are common to both Śiva and Viṣṇu, which indicates that an attempt has been made in this *Purāṇa* to synthesize both the religious doctrines - Śaivism and Vaiṣṇavism.

| S.No. | Form of Śiva | Form of Viṣṇu(with place) |
|-------|--|--|
| 1 | Ardhanārīśvara (Vām Pur LVII.11) | Ardhanārīśvara in Māhendra hill (<i>Ibid.</i> LXIII.10) |
| 2. | Kapardin (<i>Ibid.</i> II.24) ²⁵ | Kapardin in Prabhāsa (LXIII.20) |
| 3. | Trinayana (XXXVII.5) ²⁶ | Trinayana in Mahīṣmatī (LXIII.19) |
| 4. | Paśupati (XXXVI.36) ²⁷ | Paśupati in Girivraja (LXIII.26) |
| 5. | Bhava (XVI.62,63) ²⁸ | Bhava in Liṅgodbheda (LXIII.3) |
| 6. | Maheśa (XXXII.105) ²⁹ | Maheśa in Mahilāśaila (LXIII.33) |

| | | |
|-----|--|--|
| 7. | Rudra (II.26) ³⁰ | Rudra in Mahālaya (LXIII.22) & in Hiraṇvatī (LXIII.32) |
| 8. | Vṛṣabhadhvaja (VI.50) ³¹ | Vṛṣabhadhvaja in Kailāśa (LXIII.33) & in Śālmala (LXIII.43) |
| 9. | Śambhu (II.30) ³² | Śambhu as Anagha in Ajeśa (LXIII.17), in Maṇimat Parvat (LXIII.7) & in Sarayū (LXIII.27) |
| 10. | Śarva (XVII.2, 39) ³³ | Śarva in Dakṣiṇagokarṇa (LXIII.28) |
| 11. | Śaśīsekharā (LIII.6) | Śaśīsekharā in Prabhāsa (LXIII.20) |
| 12. | Śrīkaṇṭha (XXXVII.67-69) ³⁴ | Śrīkaṇṭha in Yamunātata (LXIII.26) |
| 13. | Sadāśiva (LVII.17) | Sadāśiva in Vindhyapāda (LXIII.12) |
| 14. | Suvarṇākṣa (LVI.38) ³⁵ | Suvarṇākṣa in Bhṛgutuṅga (LXIII.9) |
| 15. | Sthāṇu (XVII.37) ³⁶ | Sthāṇu in Kurujāṅgala (LXIII.17) |
| 16. | Hiraṇyākṣa (XVII.35) ³⁷ | Hiraṇyākṣa in Hemakūṭa (LXIII.21) |

In the context of Prahlāda's pilgrimage (*tīrthayātrā*), it is prescribed to visit and pay homage to Śiva in Ardhanārīśvara form at south of Māhendra hill (*tatra devavaram śambhum ardhanārīśvaram haram* - Vām Pur LVII.11) and in the description of 141 forms of Viṣṇu or Vāmana, Ardhanārīśvara is placed in the same Māhendra hill (*ardhanārīśvaram puṇye māhendre dakṣiṇe girau* - *Ibid.* LXIII.10). Śiva in the half male and half female form is the cause of the Universe.

The *Vāmana-Purāṇa* mainly concentrates on the two gods Viṣṇu and Śiva as the pivot around whom the other deities and created beings revolve. Farthest extent of the unity of Viṣṇu and Śiva is marked by Prof. V.S.Agrawala (p.VII) in the following verse (Vām Pur XLI.37) through the mouth of Śiva:

यत्नात् क्रकचमादाय छिन्दध्वं मम विग्रहम्।
तथापि दृश्यते विष्णुर्मम देहे सनातनः॥

'If you cut me into twain with a edge-saw, even then you will find the eternal presence of Viṣṇu in my form'. But this second line is missing in Kashiraj

Trust edition and V.S.Agrawala gives the reference as 67.37 according to Venkateshwar Press edition or Nag Publishers edition.

According to Śaivite doctrine, Śiva has two forms - (i) the anthropomorphic image or human form and (ii) the phallic form or *liṅga*.

Liṅga - a symbolic concept :

Liṅga or phallic emblem is an important concept of Śaivism. Lord Śiva is generally worshipped in the form of a phalus. Various *śivaliṅgas* are mentioned in the *Vāmana-Purāṇa*, most of which are named after the place where the *liṅga* is installed or the name of a person by whom the *liṅga* is established and worshipped. The *Vāmana-Purāṇa* gives a detailed account of numerous *śivaliṅgas* and their construction and installation. Several stories related with the *liṅga* are also recorded in the *Vāmana-Purāṇa*, e.g. *liṅgapātana*, formation of *caturmukha liṅga*, etc.

Śiva himself is the *liṅga*, an indicator of eternal power. Śiva installed in the form of *liṅga* bestows worldly weal and emancipation. The great goddess Pārvatī serves as the pedestal of *liṅga*. *Liṅga* is so-called as all beings finally merge into and emerge from there.

Śiva's *liṅga* represents the immense power of the whole Universe, as it is unlimited, infinite or endless. The story of Śiva's *liṅgapātana* on the earth is purely symbolic. It is mentioned twice in the *Vāmana-Purāṇa* (VI.65) and *Sarovara Māhātmya* (XXII.68) that seven *ṛṣis* (Vaśiṣṭha, etc.) cursed Śiva for falling down of Śiva's *liṅga* on the earth (*krodhānvitābruvan sarve liṅgo'sya patatām bhuvī*)³⁸. The reason behind this curse is, out of seven wives, five fell in love with Śiva except Anasūyā and Arundhatī. It may be explained from astronomical point of view. Perhaps, the seven great ancient sages denote the Ursa Major, the Great Bear and their wives are also the names of stars. Śiva's *liṅga* is an eternal stream of divine light pervading the infinite cosmos and its falling on earth is like a falling of meteor to earth, which creates the imbalance of earth. This symbolic eternal power entered in the earth creating its quake and lost her balance (*tataḥ papāta devasya liṅgam pṛthvīm vidārayan*)³⁹. Brahmā and Viṣṇu both tried to measure the mighty *śivaliṅga* (*tato'nantam harirliṅgam...*)⁴⁰. Brahmā went to the highest limit of heaven and Viṣṇu touched the lowest limit of nether world, but both failed to know the farthest limit of the same due to its limitless nature. Actually it is an eternal light of cosmos, which remains even outside the earth. Prof. V.S.Agrawala explains this in a lucid way, treating this *jyotirliṅga* as Sūrya, enveloped by flaming aureole - "There is not only one Sūrya, but millions and billions of Sūrya

in one axial alignment, which make up this infinite *jyotirlinga* of Bhagavan Rudra, who is creating universes upon universes by his infinite energy"⁴¹.

The story of *liṅgapātana* is also mentioned in the *Sarovara Māhātmya*:

पातयन्ति स्म देवस्य लिङ्गमुद्धृत्य भीषणम्।
पातिते तु ततो लिङ्गे गतोऽन्तर्धानमीश्वरः॥⁴²

But Śiva advised seers for the re-establishment of the *liṅga*, which affords the greatest pleasure to him (...*yena me prītiruttamā, bhaviṣyati pratiṣṭhāyām liṅgasyātra na samśayaḥ*)⁴³. The *liṅga* is re-installed near the Sthānu-tīrtha (Thaneshwar, Kurukshetra) and numerous *śivaliṅgas* are installed near this Sthānu-īśvara. Lord Brahmā installed seven *liṅgas* one after another (*uparyupari liṅgāni sapta tatra cakāra ha - Sarovara Māhātmya XXIV.21*). Unification of Śiva and Umā is also noticed in this *liṅga* form, where Umā in the form of a *liṅga* does not leave the close proximity of Hara (*umā ca liṅgarūpeṇa harapārśvaṁ na muñcati*)⁴⁴. A list of the *śivaliṅgas* near Sthānu-tīrtha may be given here to understand the flourishing of Śaivism in Kurukshetra region. A complete chapter of *Sarovara Māhātmya* (XXV) records these *liṅgas*. Śukreśvara, Someśvara, Dakṣeśvara, Skandeśvara, Umeśvara, Takṣakeśvara, Viśvakarmeśvara, Sārasvateśvara, Vaṭeśvara, Nakulīśa-gaṇeśvara, Rudreśvara, Gokarṇeśvara (installed by Rāvaṇa - *rāvaṇena mahātmanā pratiṣṭhitam mahāliṅgam gokarṇam nāma nāmataḥ*)⁴⁵, Kumāreśvara, Vibhīṣaṇeśvara, Hastipādeśvara, Hārīteśvara, Kaṅkālārūpeśvara, Siddheśvara, Mṛkaṇḍeśvara, Ādityeśvara, Citrāṅgadeśvara, Rambheśvara, Vajreśvara, Parāśareśvara, Vedavyāseśvara, Himavateśvara, Kārtavīryeśvara, Hanumadīśvara, Sudarśaneśvara, Mitreśvara, Varuṇeśvara, etc. Behind *svaṇa-liṅga*, innumerable *liṅgas* were installed by the ṛṣis :

स्वर्णलिङ्गस्य पश्चात् ऋषिभिस्तत्त्वदर्शिभिः।
प्रतिष्ठितानि लिङ्गानि येषां संख्या न विद्यते॥⁴⁶

In addition to these, a thousand *liṅgas* were established up to the Oghavati river in the north (*sahasram ekaṁ liṅgānām...*)⁴⁷. It indicates a *sahasra-liṅga* image in which a thousand *liṅgas* are depicted or carved on one obelisk, a four-sided stone pillar. To its east, a crore of *Rudraliṅgas* were installed by the Bālakhilyas and innumerable *liṅgas* were installed by Gandharvas, Yakṣas and Kinnaras. There are three and a half crores of *śivaliṅgas* near Sannihita pond. Besides these *liṅgas*, thousands of Rudras associated with Sthānu-*liṅga* remain uncounted⁴⁸. Formation of *caturmukha-liṅga* and its worship is described in the *Sarovara Māhātmya*

(XXVIII). From this account of *liṅgas* it seems to appear that near Sthānu *liṅga*, the stable principle, the phallic worship was vastly spread during the period of *Vāmana-Purāṇa* advocating Śiva cult. Vedic Rudra is more widely worshipped in the phallic form during the *purāṇic* period.

Śaiva sects :

Due to this widespread of Śiva-worship, many Śaiva sects originated. The *Vāmana-Purāṇa* gives a clear idea on the different Śaiva sects. Four principal Śaiva schools are : Śaiva, Pāśupata, Kālāmukha or Kālavadana and Kāpālīka. The *Vāmana-Purāṇa* treats these sects as four *āśramas* :

आद्यं शैवं परिख्यातमन्यत् पाशुपतं मुने।
तृतीयं कालवदनं चतुर्थं च कपालिनम्॥⁴⁹

Among these, Śaiva sect was descended from Śakti, a son of Vasiṣṭha and spread over through his disciple Gopāyana (*śaivaścāsīt svayaṁ śaktir*)⁵⁰. Bharadvāja was *mahāpāśupata* and this philosophy was preached by his disciple Somakeśvara Ṛṣabha (*mahāpāśupataścāsīd*)⁵¹. The most powerful *gaṇas* of Lord Śiva are treated as *mahāpāśupata*. Two consequent chapters of the *Vāmana-Purāṇa* (XLI and XLII) describe the various *gaṇas* of Śiva, where Pāśupatas are mentioned several times : *mahāpāśupatā nāma cakrasūladharāstatha*⁵². The *gaṇas* holding discuses and spears are called *mahāpāśupatas*. Maheśvara, seeing the *mahāpāśupatas*, rose and embraced the officer-in-charge (*mahāpāśupatān dṛṣṭvā samutthāya maheśvaraḥ*)⁵³. All the *gaṇas* are astonished on seeing that embrace of *mahāpāśupatas* by Lord Maheśvara (*mahāpāśupatānām hi yat tvayāliṅganam kṛtam*)⁵⁴. Seeing the multiform (*viśvarūpa*) Lord Śiva, the *mahāpāśupatas* came into being (*tatha tathā tvajāyanta mahāpāśupatā gaṇaḥ*)⁵⁵ and the Rudra-chief became mixed coloured, colourless and *mahāpāśupata* (*miśrako, varṇahīnaśca mahāpāśupatastathā*)⁵⁶. *Gaṇa-chief* Nandī ordered the Rudra-*gaṇas* to fight with the enemies along with the *mahāpāśupatas* (*nandī rudragāṇāṁstathā, samādideśa yuddhāya mahāpāśupataiḥ saha*)⁵⁷. In that fight, the angered *mahāpāśupatas* and other *gaṇas* desired to exterminate the demon forces (*mahāpāśupatādayaḥ, gaṇāstaddānavam sainyaṁ jighāṁsati sma kopitaḥ*)⁵⁸. From this description, a historical picture of the Pāśupata Śaivas is noticed.

Kālāmukha sect is originated from the idea of *kālasvarūpa* of Lord Śiva. It is vividly described in the *Vāmana-Purāṇa* : '*śaram pāśupatam kṛtvā kālarūpī maheśvaraḥ*', '*ardhena gagane śarvaḥ kālarūpī ca kathyate*' and '*kālarūpī tvayākhyātā*', etc.⁵⁹. The founder of Kālāmukha sect was Ṛṣi Āpastamba and his

disciple was Krātheśvara *muni*, probably a *rājarṣi* of the region of Vidarbha, earlier known as Krathakaīśika country. Hence, it is developed in south India :

कालास्यो भगवानासीदापस्तम्बस्तपोधनः।
तस्य शिष्योभवद्वैश्यो नाम्ना क्राथेश्वरो मुने॥⁶⁰

The fourth sect was known as Kāpālikas, which are also called *mahāvratins*. According to the *Vāmana-Purāṇa*, this sect was originated from the *Mahāvratin* Dhanada and his disciple was a great sage of Śūdra caste named Karṇodara.

महाव्रती च धनदस्तस्य शिष्यश्च वीर्यवान्।
कर्णोदर इति ख्यातो जात्या शूद्रो महातपाः॥⁶¹

But the origin of this Kāpālika sect remains in the descriptions of Śiva's *kapālī* form in the *Vāmana-Purāṇa*. Being a *kapālin*, the most senior, best and eminent Śiva is not invited to the sacrifice of Dakṣa :

ज्येष्ठः श्रेष्ठो वरिष्ठोऽपि आद्योऽपि भगवान् शिवः।
कपालीति विदित्वेशो दक्षेण न निमन्त्रितः॥⁶²

In this context, Pulastya narrates vividly about the *kapālī* form of Śiva in reply to the question of Nārada (*kimarthaṁ... kapālī bhagavāñjātaḥ karmaṇā kena śaṅkaraḥ*)⁶³. Then Pulastya narrates the primitive stage of creation based on the Vedic concept of undetermined manifestation from unfathomable and incomprehensible darkness (*tama āsīt tamasā gūlham agre*)⁶⁴. Lord Śiva, the all-*tamas*, three-eyed, trident-holder came out from that mass of darkness wearing matted and braided hair and exhibiting a rosary of *rudrākṣa* beads (*tamomayastathaivānyaḥ samudbhūtastrilocanaḥ*)⁶⁵. Wrapped in egotism, Śiva prepared for fighting with Brahman. Symbolically, it is a struggle between two attributes (*guṇas*) - *rajas* and *tamas*, two creative potentialities of movement and inertia. Śiva cut off the fifth head of Brahmā with the tip of his nail. In this struggle, Śiva became five-faced to encounter with five-faced Brahmā (*tatastrinetrasya samudbhavanti vaktrāṇi pañcātha sudarśanāni*)⁶⁶, which reminds the *dhyāna mantra* of Śiva as '*dhyāyen nityaṁ maheśaṁ... pañcavaktraṁ trinetram*'. Brahmā's fifth head fell on and stuck to the left hand of Śiva (*śaṅkarasyaiva savye karatale'patat*)⁶⁷. Since then, Śiva is named as Mahākāpālika (*mahākāpāliko'smi*)⁶⁸. This is the origin of Kāpālika sect, one important school of Śaivism.

All these sects and sub-sects are also treated as the *gaṇas* and *pramathas* of Śiva. The *Vāmana-Purāṇa* (Chap. XLI) gives a vivid description of various sects, like Śaiva Pāsupata, Kālāmukha, Mahāvratin, Naigameya, etc. in the form of *gaṇas*. Śaiva *gaṇas* asked Lord Śiva regarding his *sadāśiva* form (*śaivādyāḥ*

pramathottama)⁶⁹. Nakulīśa *gaṇa* is mentioned in the *Sarovara Māhātmya* (*nakulīśo gaṇaḥ smṛtaḥ*)⁷⁰. A long list of 49 *gaṇas*, the attendants of Śiva and 108 *pramathas*, a class of demi-gods attending on Śiva, indicates the influence of Śaivism in the *Vāmana-Purāṇa*⁷¹. Some names of Lord Śiva are also applied to the names of *asuras*, like Śambhu, etc. (*ayaḥśaṅku śivaḥ śambhurasilomā vilomakṛt*)⁷².

Conclusion

In fine, it may be said that the existence of numerous Śaiva materials, place the *Vāmana-Purāṇa* in a Śaivite class. In the contents of this *Purāṇa*, a process of growth is noticed by which the Vaiṣṇava and Śaiva materials are grafted one upon the other. The *Vāmana-Purāṇa*, though apparently seems as a Vaiṣṇava *Purāṇa*, is revised with additions and incorporations, depending on the availability of materials and its recast form made the *Purāṇa* more Śaivite than Vaiṣṇavite nature.

Notes & References

1. Agrawala, V.S., *Vāmana-Purāṇa - A Study*, p.VI (Introduction), Prithivi Prakashan, Varanasi, 2nd ed., 1983
2. *Vāmana-Purāṇa* I.11 (all the references are taken from Kashiraj Trust ed., Varanasi, 1968).
3. For exact references, please see the list of names of Gods in the Appendix, p.17 of *Vāmana-Purāṇa*, Kashiraj Trust edition.
4. *Vāmana-Purāṇa*, chapter 27
5. *Ibid.*, XXVII.3
6. One peculiar concept of *stuti* is noticed in the *Vāmana-Purāṇa* that *stutis* are also possible in prose form.
7. Cf. ṚV I.10.1
गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः।
ब्रह्माणस्त्वा शतक्रत उद्धंशमिव येमिरे॥
8. *Sarovara Māhātmya* XXVI.71
9. *Ibid.*, XXVI.72
10. *Vām Pur* I.24; II.1: XVI.44; XXVI.34
11. *Ibid.*, XXXVII.5; XLI.49
12. *Ibid.*, II.24; XXXVII.7; *Sarovara Māhātmya* XXIII.2
13. *Ibid.*, XXXIX.25
14. *Ibid.*, XXII.41; XXXIX.121; XL.60; XLIV.69
15. *Sarovara Māhātmya* XXVI.73
16. *Ibid.*, XXVI.89
17. *Maitrāyaṇī Samhitā* II.9.10

18. *Sarovara Māhātmya* XXVI.95
19. *Ibid.*, XXVI.101
20. *Ibid.*, XXVI.104
21. *Ibid.*, XXVI.107
22. Vām Pur XLIII.40
23. *Ibid.*, XLIV
24. Cf. pp.18-19 in the list of names of Gods under appendix of Vām Pur, Kashiraj Trust edition for exact references.
25. Also cf. Vām Pur XXVIII.42; LVII.52, 53
26. *Ibid.*, XLI.49
27. *Ibid.*, LVI.11
28. Also cf. XXII.3; *Sarovara Māhātmya* XVII.15
29. Also cf. XXXVI.5
30. Also cf. XVII.38, 64; *Sarovara Māhātmya* XXII.69
31. Also cf. XVII.63; XXVII.55; XXXII.116
32. Also cf. XVI.25; XXII.11
33. Also cf. XXV.38, 39; XXVI.13
34. Also cf. XXXVII.82, 84; XXXVIII.9; XLVII.51; XXXIX.1, 4, 6
35. Also cf. LVII.1
36. Also cf. *Sarovara Māhātmya* I.12; XXI.21
37. Also cf. LVI.38
38. Vām Pur VI.65
39. *Ibid.*, VI.66
40. *Ibid.*, VI.74
41. Agrawala, V.S., *Vāmana-Purāṇa - A Study*, p.27
42. *Sarovara Māhātmya* XXII.68
43. *Ibid.*, XXIII.10
44. *Ibid.*, XXV.7
45. *Ibid.*, XXV.15-16
46. *Ibid.*, XXV.46
47. *Ibid.*, XXV.47
48. *Ibid.*, XXV.49-50
49. Vām Pur VI.87
50. *Ibid.*, VI.88; also cf. *śaivāḥ pāśupatādyāśca - Ibid.*, XXVII.3
51. *Ibid.*, VI.89
52. *Ibid.*, XLI.16
53. *Ibid.*, XLI.20
54. *Ibid.*, XLI.23

55. *Ibid.*, XLI.49
56. *Ibid.*, XLI.51
57. *Ibid.*, XLII.19
58. *Ibid.*, XLII.24
59. *Ibid.*, V.27-29
60. *Ibid.*, VI.90
61. *Ibid.*, VI.91
62. *Ibid.*, II.17
63. *Ibid.*, II.18
64. RV X.129.3
65. Vām Pur II.24
66. *Ibid.*, II.34
67. *Ibid.*, II.37
68. *Ibid.*, II.43
69. *Ibid.*, XLI.43
70. *Sarovara Māhātmya* XXV.13
71. For the lists, see appendix of Vām Pur, Kashiraj Trust edition.
72. Vām Pur LI.23

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1. Agrawala, V.S. : *Vāmana - Purāṇa - A Study*. Prithivi Prakashan, Varanasi, 1983.
2. *Vāmana - Purāṇa* : Text & Eng. Trans, edited by Anand Swarup Gupta, All India Kashiraj Trust (Fort Ramnagar), Varanasi, 1968.