

# " Shiva in the Indian Yoga Tradition: A Philosophical Study"

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## Abstract

*This paper investigates the pivotal role of Lord Shiva in the genesis and evolution of the Indian Yoga tradition, both as a historical figure and a profound metaphysical symbol. Revered as Adiyogi—the first yogi—Shiva is not only the mythical originator of yogic knowledge but also its philosophical embodiment. Drawing from a wide range of classical sources, including the Vedas, Upanishads, Shiva Samhita, Goraksha Shataka, Hatha Yoga Pradipika, and Siddha Siddhanta Paddhati, the study explores how Shiva's presence permeates the philosophical core and practical disciplines of yoga—asana, pranayama, mudra, mantra, and samadhi. Through the lens of the Nath tradition, particularly the teachings of Matsyendranath and Gorakhnath, Shiva is shown to be the central source of Hatha Yoga and Raja Yoga systems. The yogic ideal expressed through Shiva encompasses the union of consciousness (Shiva) and energy (Shakti), with the ultimate goal of self-realization and liberation (moksha).*

*This philosophical inquiry also traces symbolic representations of Shiva from the Indus Valley Civilization's yogic figures to the metaphysical principles outlined in tantric and Advaita Vedanta traditions. Shiva is interpreted not merely as a deity but as an experiential reality—the pure, changeless consciousness (Shiva Tattva) behind all existence. Mantras like Om Namah Shivaya, the concept of Ajapa Gayatri, and meditative symbols like the bindu and yoni mudra are explored to underline the esoteric dimensions of yogic transformation. Furthermore, texts such as the Gheranda Samhita, Amritaprabodha, and Shiv Swarodaya reveal the integral relationship between the subtle body, breath, sound, and spiritual awakening, rooted in Shiva's teachings.*

*By illuminating Shiva's contributions across diverse yogic streams—Vedic, Tantric, Hatha, and Mantric—the study positions him as the eternal guru and supreme consciousness that animates yogic philosophy and practice. In doing so, the research provides a comprehensive view of the continuity, depth, and unity of Indian yoga through the omnipresent lens of Shiva.*

**Keywords:** Shiva Tattva; Adiyogi; Indian Yoga Philosophy; Nath Sampradaya; Hatha Yoga Tradition; Moksha (Liberation); Shaiva Philosophy; Spiritual Consciousness.

## Introduction

Explores the central role of Lord Shiva in the Indian yoga tradition, emphasizing his identity as Adiyogi—the first yogi—and the eternal source of yogic wisdom. Rooted in the Vedas and enriched by texts such as the Yoga Sutras, Shiva Samhita, and Hatha Yoga Pradipika, this tradition presents yoga as a path to spiritual liberation. Shiva's presence in meditation, mantra, asana, and consciousness demonstrates the transcendental nature of yoga. Through historical, philosophical, and tantric perspectives, this study uncovers Shiva not only as a deity but as the living embodiment of yogic insight and cosmic union. Shiva holds a central role in the Indian yoga tradition, both as a legendary figure and as a symbol of yogic wisdom and discipline. His association with yoga is evident in ancient texts, sacred imagery, and the development of various yogic systems throughout India's history. Revered as Adiyogi, the first yogi and the supreme teacher of yoga, Shiva imparted his spiritual knowledge and yogic techniques to Parvati and humanity. The Shiva Samhita, a significant text in Hatha Yoga, conveys this wisdom through a dialogue between Shiva and Parvati, discussing practices such as asana, pranayama, mudra, bandha, and tantra. Shiva is also recognized as the source of many yogic postures and gestures that have had a profound impact on Indian art and iconography. According to Maharishi Aurobindo, the Indus and Vedic cultures differed culturally, not ethnically. Swami Shankaranand also notes the symbolic unity between both. In the Upanishads, yoga is a path to Brahman-realization through mind control, self-discipline, and meditation. Patanjali defines it as (‘‘योगश्चित्तवृत्तिनिरोधः’’) **‘‘Yogaścittavṛttinirodhaḥ,’’** restraining mental fluctuations, while Vyasa and the Yogavasishtha highlight liberation through samadhi.

## Origin and historical background of yoga

Yoga, derived from the Sanskrit word ‘‘yuj,’’ meaning union, is an ancient practice rooted in Indian philosophy, aimed at uniting the soul with the divine through self-discipline, meditation, and conduct. Its origins are traced to Vedic texts like the Rigveda, Yajurveda, and Upanishads, especially the *Kathopanishad*, (‘‘कठोपनिषद् तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्। अप्रमत्तस्तदा भवति योगो हि प्रभवत्ययम्।।’’) **‘‘Kathopanishad Ta Yogamiti Manyante Sthiramaindriyadharanam. Apramattastada bhavati yogo hi prabhavapyayu.** Some scholars link yoga to the Indus Valley Civilization, supported by depictions of a three-faced idol in a yoga posture found at **Mohenjo-Daro and the Indus Civilization**, associated with Shiva-Pashupati. Yoga thus predates Vedic traditions.

## Shiva in Yogic texts

In Yoga literature, the concept of Lord Shiva is very central and philosophically profound. He is not only seen as a deity, but has been established as the source and symbol of Yoga, meditation, and non-dual consciousness. In texts like Shiva Samhita, Goraksha-Shatak, and Hatha Yoga Pradipika, Shiva has been established as Adiguru of Yoga, Adinath, and Yogeshwar. According to the tradition of Shaivagamas and Nath sect, Shiva himself is considered to be the source of inspiration for the four main types of Yoga, Mantra Yoga, Hatha Yoga, Laya Yoga, and Raja Yoga. Especially in the Nath Yoga tradition, the practical form of Yoga was introduced to the world through the Yoga education given by Shiva to Matsyendra Nath. After this, great Yogis like Gorakshanath, Jalandharnath, Chauranginath, etc., strengthened and propagated this tradition. Texts like Goraksha Shataka and Siddha Siddhanta Paddhati explain the Yoga philosophy of Gorakhnath, in which Shiva is described as the supreme yogi.

Lord Shiva is called Adiyogi and Mahayogi, who embodies the presence of yoga at all three levels of the universe's consciousness, mind, and body. To understand the universality of yoga, instead of historical or sectarian perspectives, it seems more appropriate to accept Shiva as the basic element of the universe, the ultimate source of consciousness, and the experience of Tattvamasi. The mystical formulas of yoga given by Shiva in Shiva Sutra and Vigyan Bhairav Tantra make it clear that yoga is not just a practice but an intuitive process, which itself results in the experience of Shiva Tattva.

It is believed that Shiva's yoga postures and body movements create (‘‘चतुरशीतिलक्षणि योगिनाम्’’) **‘‘Chaturshitilakshani Yoginam’’**. 84 lakh yoga postures originated. This number is symbolic, which represents all the yonis and stages of life. In the field of dance, also, Shiva in the form of Nataraja is considered to be the

lord of all expressions, postures, and rhythm. The 108 dance postures mentioned in the Natyashastra and the commentaries of Abhinavagupta are a reflection of Shiva's divine dance leela.

In the Vedas, Shiva is remembered through the mantras Mahamrityunjaya and Tryambakam Yajamahe Sugandhim Pushtivardhanam, which are symbols of victory over death. He is considered to be the carrier of immortal life and the embodiment of the divinity of eternal existence. In the Tantric and Kundalini Yoga traditions, the concept of "Pran" holds special importance, and the presence of Shiva is acknowledged in mantras such as Soham and Hanum.

Shiva is considered to be the source of all mantras and sounds. The sound of Om Pranava, which is the primal sound of the Vedas, represents Shiva Tattva. In the tradition of Mantra Yoga, Shiva is the presiding deity of Nadabrahma. As Dakshinamurthy, he imparts knowledge through silence, while as a meditative yogi, he imparts enlightenment to the sages. Great acharyas of Advaita Vedanta like Shankaracharya are also considered to be manifestations of Shiva, who explained the 'Advaita Tattva' of Shiva in their texts like Nirvanashatakam and Vivekachudamani.

In this way, Shiva's presence in every branch of Yoga, Prana, Naad, Dhyana, Mudra, and Brahma Gyan is not only symbolic but also philosophical and experiential. For which it is said – (“शिवो योगः शिवो ज्ञानम्”) **"Shivo Yogah Shivo Gyanam"** i.e., Shiva is Yoga in himself and is also knowledge in himself.

The role of the Shaiva tradition is considered to be extremely important in the context of the origin and development of yoga. Lord Shiva has been revered by the followers of yoga as the first yogi and the first guru. Most of the sadhus residing in the Himalayan regions are associated with the Shaiva sect, of which the Nath sect is prominent. Siddha yogis like Gorakhnath systematically developed this tradition and propagated Hatha Yoga and Siddha Yoga. In the Vedic era, Shiva was worshipped as Rudra, who is considered to be the deity associated with the life force. His association with Sage Vasishtha and other Maharishis shows that the concepts of yoga were rooted in the Vedic tradition. The preservation of sacred fire like Akhand Dhuni in the tradition of Nath yogis is a symbol of respect for this Vedic heritage. Pashupata Yoga, described in the Mahabharata, is a special path of sadhana associated with Shiva, the concept of which is also visible in a three-faced seal of the Harappan civilization. Shiva is not only considered the god of creation and destruction, but he is also revered as a cosmic seer, who is associated with the stars, the sun, and natural forces. In the practice of yoga, he is present as a symbol of samadhi, meditation, and self-realization. The major texts written on yoga include Patanjali Yoga Sutra, Hatha Yoga Pradipika, Gheranda Samhita, and Shiva Samhita. Along with these, Siddhasiddhanta Paddhati, Vashishtha Samhita, Hatharatnavali, and Yogavasishtha are also considered important.

**Shiva in Hathayoga Pradipika:** - Hathayoga Pradipika is written by Swami Swatmaram, who considers Lord Shiva as the Adi Guru and starts his book with his invocation – (“श्रीआदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या विश्वाजते प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहिणीवा”) **“Shri Adinathaya Namostu Tasmai.” yenopadishta Hatha Yogavidya. Vishwajate Pronnata Rajyoga Marodhu Michhoradhi Rohineev.** In this book, Hatha Yoga is described as the path to attain Raja Yoga. In the Nath tradition, there is a chain of Yogis from Shiva to Matsyendranath, Gorakhnath, etc., who propagated this knowledge. Hatha Yogapradeepika discusses 84 asanas told by Shiva, out of which four are considered to be the best. In which the practitioner of Yoga Siddhi attains, by the grace of Shiva, by following a moderate diet. Expressions like (“शिवो जीव ईश्वरो वा”) **"Shivo Jiva Ishvaro Va"** accept Shiva as both a living being and God. Yogic practices like Shambhavi Mudra, Sushumna Nadi, and Amroli Mudra are considered to have originated from Shiva. According to Jyotsna Tika, Shiva's place is in the middle of the eyebrows, where the mind of the seeker gets absorbed and attains Turya Pada, a state where time has no effect.

In this text, Shiva has been regarded as the manifestation of Nada-Bindu. Kala, and Brahmananda have offered this Yoga Vidya at his feet (“सदर्थद्योतनकरी तमस्तोमविनाशिनी ब्रह्मानन्देन ज्योत्स्नेयं शिवान्नियुगुलेऽर्पिताम्”) **“Sadarthadyotanakari Tamastomavinashini Brahmanandena Jyotstreyam Shivanghriyugulerpitaash”.** This makes it clear that in the tradition of the theory and practice of Yoga, Lord Shiva is revered as the central and original source.

**Shiva in Gheranda Samhita:** - "Gheranda Samhita late 17th century," is a comprehensive text of Saptanga Yoga, in which sage Gheranda preaches Yogavidya to King Chandakapali. In the initial verse of the book, Shiva has been saluted, considering him as Adishwar -

आदिश्वराय प्रणमामि तस्मै, येनोपदिष्टा हठयोगविद्या।

विराजते प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहणीव।।

**Adishvaraya pranamami tasmai , yenopadishta hathyogavidya.**

**Virajate pronnatarajyogamarodhumichhordhirohaneev.**

Here, Shiva has been acknowledged as the foundation stone of Hatha Yoga, and his enlightened role has been accepted. While mentioning 84 lakh asanas in the book, it has also been said that – (“आसनानि समस्तानि यावन्तो जीवजन्तवः। चतुरशीति लक्षाणि शिवनाभिहितानि च”) **"Asanaani Samastani Yavanto Jeevajantavah."** **Chaturshithi Lakshani Shivrabhihitani Cha** i.e. the number of asanas is the same as the vagina of the living beings of the world, still eighty-four asanas have been considered especially important and among them, 32 have been considered the best in the human world and through (“शक्तिमयः स्वयं भूत्वा परशिखेन संगमम् अहं ब्रह्मेति सम्भवेत्”) **"Shaktimayah Swayam Bhootva Parshiven Sangammana Aham Brahmeti Sambhavet"** through Yoni Mudra, it has been talked about experiencing the soul as the form of Brahma by meditating on the combination of Shiva and Shakti. Is. This meditative process makes the mystical union of Shiva and Shakti the path to self-realization in yoga practice. In practices like Akashdharana, Sagarbha Pranayama, and Samadhi, Shiva is described either as a deity or as a principled Brahmaswarupa. In this text, Shiva has been shown as the presiding deity of the sky element. While addressing Lord Shiva, it is described that in the Triveni metaphor of Pranayama, Shiva has been presented in the form of Makar Beej and Tamogun form of meditation, and the context of Samadhi, it has been said that – (“तत्त्वं लयामृतं गोप्यं शिवोक्तं विविधानि च”) **"Tatvam Lyamritam Gopyam Shivoktam Vividhani Cha"** i.e. liberation in the form of Lyamrit has been said to be Shiva, which is achieved through Samadhi and causes freedom from rebirth.

**Shiva in Gorakshapaddhati:-** In Gorakshapaddhati, 11th-13th century, Yoga has been described as the only means of attaining salvation, and Shiva has been established as its source - (“श्रीआदिनाथं स्वगुरुं हरिं मुनिं”) **"Shri Adinatham Swagurum Harim Munim"** Here, Shiva has been saluted by calling him Adinath, Swaguru, and a Yogic pioneer. The principle of attaining the supreme position through the combination of Shiva and Shakti is also revealed here, in which the idea of Jiva-Paramatma Yoga has been presented through symbols like Bindu-Raja, Sun-Moon, etc. – (“बिन्दुः शिवो रजः शक्तिश्चन्द्रो बिन्दु रजो रविः। अनयोः संगमादेव प्राप्यते परमं पदम्”) **"Bindu: Shivo Rajah Shaktischandro Bindu Rajo Ravihi."** **Anayoh Sangamadeva Prapyate Paramam Padam.** Just as the number of asanas has been stated to be 84 lakh in the Gheranda Samhita, similarly in this book also the concept of 84 lakh asanas has been conceptualized (“आसनानि च तावन्ति यावन्तो जीवजन्तवः। एतेषामखिलान् भेदान् विजानाति महेश्वरः”) **"Asanaani cha taavanti yavanto jeevajantavah."** **Eteshamkhilaan bhedan vijnanati maheshwarah** And it is said that – (“ततः शिवेन पीठानां षोडशेन शतं कृतम्”) **"Tatah Shiven Pithanaam Shodashonam Shatam Kritam"**. Only Shiva knows the secrets of all these asanas. Addressing Lord Shiva, it is further said that- "Yonimadhye Mahalingam Pashchimaabhimukhashthit" i.e., in Shatchakra meditation, Shiva's Linga form is meditated in the triangle Yonimiddle, which is a symbolic explanation of the awakening of Kundalini in Sushumna. At the end of the text, while describing the attainment of salvation by meditating on Shiva in the middle of the eyebrows, it is said that- (“आकाशे यत्र शब्दः स्यात् तदाज्ञाचक्रमुच्यते। तत्रात्मानं शिवं ध्यात्वा योगी मुक्तिमवाप्नुयजत”) **"Aakashe Yatra Shabdah Syaat Tadagyachakramuchyate. Tatratanam Shivam Dhyatva Yogi Muktimavapnuyajatam"** i.e., meditation on Shiva not only gives direction for sadhana but it itself liberates.

**Shiva in Shiv Samhita:-** Shiva Samhita is a very important text in the tradition of Hatha Yoga, which means Shiva's collection. Although the name of its author is unknown, according to scholars, its composition period is determined to be between the 14th and 16th centuries. This text is structured as a teaching of Yoga Vidya by Lord Shiva to Goddess Parvati, and it is divided into a total of five chapters.

This book is considered to be one of the most comprehensive and serious books written on Hatha Yoga, because it allows practicing yoga not only for monks and nuns but also while living a household life. At the beginning of this book, Lord Shiva is worshiped with the Panchakshari Stotra. After that, while revealing the mysterious secret of the soul, the universe, and the order of creation, it has been said that – (“बिन्दुः शिवो रजः शक्तिरुभयोर्मिलनात् स्वयां स्वप्नभूतानिजायन्ते स्वशक्त्याजडरूपया”) **“Bindu: Shivo Rajah Shaktirubhayormilana Swayam. Swapnabhutanijayante svashaktyajadarrupaya”** i.e., Bindu has been called Shiva, and Raja has been called Shakti. The dreamlike world that arises from the combination of these two is essentially governed by the power of Shiva. In this way, all the ghosts and phenomena are manifested only by the combination of Shiva, power, and Shakti. This mysterious process of creation also ends in the form of Shiva – (“पुनः प्रलीयते तस्य कालाग्न्यादिशिवात्मकम् योनिमुद्रा परा ह्येषा बन्धस्तस्याः प्रकीर्तिः॥”) **“Punah praliyate tasyam kalagnyadishivatakam. Yonimudra para hyesha bandhastasyah prakirtiḥ.** Here, Kalagni is said to be the form of Shiva, which ultimately merges the entire consciousness in Brahmayoni. This Yonimudra is a mysterious bond that makes the seeker taste the nectar, i.e., the experience of immortality. Emphasizing the importance of self-worship, Lord Shiva clarifies that – (“आत्मसंस्थं शिवं त्यक्त्वा बहिःस्थं यः समर्चयेत् हस्तस्थं पिण्डमुत्सृज्य भ्रमते जीविताशया”) **“Atmasamstham Shivam Tyktva Bahisstham Ya Samarchayet.” ‘Hastastham Pindamutsraja Bhramate Jeevitashaya”** Here, Shiva refutes the notion that salvation can be achieved only by external worship. He says that a devotee who worships external gods by abandoning the worship of the self-established Shiva is like a person who leaves the body or soul held in his own hands and searches for life somewhere else. In the last chapters of the book, the sermon of Lord Shiva's supreme knowledge, Shiva Vidya, has been given in which it is said that-  
त्रिपुरे त्रिपुरान्त्वेकं शिवं परमकारणम् अक्षयं तत्पदं शान्तमप्रमेयमनामयम्”॥

लभतेऽसौ न सन्देहो धीमान् सर्वमभीप्सितम् शिवविद्या महाविद्या गुप्ता चाग्रे महेश्वरी॥

**Tripure Tripuraantvekam Shivam Paramakaranam. Akshayaam Tatpadam Shantamprameyamanamayam”.**

**Labhetaso na sandeho dhimana sarvmbhipsitam Shivvidya Mahavidya Gupta Chagre Maheshwari.**

That is, Tripuranta Shiva has been called the ultimate cause, who is indestructible, peaceful, unfathomable, and without any world. This is the Shiva Vidya, which has been called Maha Vidya and is the culmination of all sadhnas. By practising this, the sadhak achieves all his desires and finally becomes entitled to salvation.

**proven theory I am Shiva:** - Siddhasiddhantapaddhati, written by Guru Gorakhnath, is a Sanskrit text, which is divided into six chapters. This book not only highlights the aspects of the theory and practice of Yoga, but also philosophically discusses Shaiva philosophy according to the Vedas, Agamas, Smriti, and Puranas. The invocation of this book is dedicated to Lord Adinath "Shiva" – (“सिद्धसिद्धान्तपद्धतिं नमस्कृत्य शक्तियुक्तं जगद्गुरुम् वक्ष्ये गोरक्षनाथोऽहं सिद्धसिद्धान्तपद्धतिम्॥”) **“Siddhasiddhantpaddhatim Namaskritya Shaktiyuktam Jagadgurum. Vakshye gorakshanathoham siddhasiddhantpaddhatim.”** Gorakshanath proves the origin of the body by taking the five powers – Nija Para, Aparā, Sukshma, and Kundalini as its basis. These powers are located in Shakti Chakras, and from each power, a special body is created. (“निजापराऽपरासूक्ष्माकुण्डलिन्यासु पंचधा शक्तिचक्रक्रमेणोत्थो जातः पिण्डपरः शिवः॥”) **“Nijaparaapasukshmakundalinyasu panchadha. Shaktichakrakramenotho jaatah pindaparh shivah”.** That is, the development of the Panchadevas, the presiding deities of the bodies, takes place from the point situated in the triangle which is the subtlest causal form of Shiva. This point is associated with the powers of desire, knowledge, and action and leads to the appearance of Shiva in the form of Gauri, Lakshmi, and Saraswati. Gorakshanath, while describing Shiva's Ashtamurti in the form of a Mahasakar Pinda, says – (“स एव शिवः शिवाद् भैरवोऽपि विष्णोर्ब्रह्मेति महासाकारपिण्डस्य मूर्त्यष्टकम्”) **“S eva Shivah Shivad Bhairavonna Vishnerbrahmethi Mahasakarpindasya Murtyashtakam”**, that is, here Bhairav, Shrikanth, Sadashiv, Ishwar, Rudra, Vishnu, and Brahma are considered to have originated from Shiva, respectively. These eight idols play the role of creation, existence, and destruction. The body has been portrayed as a divine body, imagining parallel cosmic worlds as residing in specific organs located in the individual body.



In the fourth chapter of Siddha Siddhant Paddhati, Shakti has been described as inseparable from the self-sensing Paramashiva, as an unchangeable, eternal, and enlightened Chautanya form – (“अत्यन्तनिजप्रकाशस्वसंवेद्यानुभवैकगम्य सा परा चिद्रूपिणी शक्तिर्गीयते, शिवोऽपि शक्तिरहितः शक्तः कर्तुं न किंचन”) "**Atyantanijaprakashsamsamvedhyanubhavekgamya sa para chidroopinee shaktirgeeyate, Shivopi Shaktirahitah Shaktah Kartum Na Kinchan**". This Shakti has been described as situated in harmony with both Kulash and Akul, and the relationship between Shiva and Shakti. It is considered indivisible like the moon and moon – (“शिवस्याभ्यान्तरे शक्ति शक्तेराभ्यन्तरः शिवः। अन्तरं नैव जानीयाच्छन्द्रचन्द्रिकयोरिव॥”) "**Shivasyaabhyantare Shakti Shakteraabhyantare Shiva. Antaram naiva janiyachandrchandrikayoriva**". According to the author, the path of Yoga is considered to be the best among all the religious practices – (“योमार्गोऽप्यसौ मार्गो नास्ति नास्ति श्रुतौ स्मृतौ”) "**Yomamargatparo margo nasti nasti shrutau smritau**". The gradual description of the yogic progress of the seeker after Guru Diksha has been made in a very philosophical and mysterious manner, where after twelve years of sadhana, the seeker becomes equal to Shiva – (“द्वादशे शिवतुल्योऽसौ कर्ता हर्ता स्वयं भवेत्”) "**Dwadshe Shivtulyo sau karta harta swayam bhavet**". Soul, Paramatma, and Sakshat Avadhoot have been propounded as – (“आत्मेति परमात्मेति जीवात्मेति साक्षाच्छिवरुद्रादिसंज्ञितम्”) "**Aatmeti Paramatmeti Jeevatmateinna Saksachchivarudradisanjnytam**". In the end, we conclude that in the entire philosophy, Shiva is the comprehensive, soul-like, and omnipresent element which is the root cause of all the actions of the Panchmahabhutas, Gods, and the universe – (“शुद्धं शान्तं निराकारं परानन्दं सदोदितम्। तं शिवं यो विजानाति शुद्धशैवो भवेत्सः॥”) "**Shuddham Shantam Niraakaram Paranandam Sadoditam. Tan Shivam yo vijanati shuddhashaivo bhavetsah**".

**Shivatattva in Amroghaprabodh:** Amroghaprabodh is an esoteric yoga book written by the famous yogi of the Nath tradition, Shri Guru Gorakshanath, in which Shivatattva, Shakti, Kundalini, Pranayam, Mantrayoga, Layyoga, Hathayoga, and Rajayoga have been described in depth. At the beginning of the book, Acharya Meenath and Siddha Chauranginath of the Nath tradition have been worshiped along with Lord Adinath Yashivadha. (“ॐ नमोऽस्त्वादिनाथाय मीननाथाय वै नमः। नमश्चौरंगिनाथाय सिद्धबुद्धाय धीमते॥”) "**Om Namostvadinathaya Meenanathaya Vai Namah. Namashchauranginathaya siddhabuddhaya dheemte**". Gorakshanath connects the culmination of Yoga with the Advaita confluence of Shiva and Shakti. This situation arises when the mental states of the seeker become calm and the Kundalini is awakened. (“निर्यते चित्तरागेण जयति शिवशिवा संगमः कोप्यपूर्वः”) "**Niryate Chittaragena Jayati Shivshiva Sangamah Kopyapurvaah**". This verse subtly indicates the withdrawal of mental tendencies in the body, the upward movement of vital air, the ignition of fire, the secretion of nectar, and finally the unique unity of Shiva-Shakti in Brahmarandhra. This is the ultimate state of Yoga, which is called the realization of Shivatattva. In this book, Gorakshanath explains four types of yoga according to the inclination of the seekers: Mantrayoga, for beginners, Layyoga, for intermediate seekers, Hathayoga, for advanced seekers, Mahayoga, and Yajayoga, for complete yogis.

**Shiva in Amanskayoga:** Amanskayoga, written by Gorakshanath, is a special question-answer book, whose spokesperson is Lord Shiva himself, and the listener is Vamadeva Muni. There are two parts of this book – the first half, Tarakayoga, and the latter, Amanskayoga, are famous. According to the author, the state of no-mind is the ultimate state of liberation. In the initial stanza, Sage Vamdev requests Lord Shiva to describe the ways to liberate life. (“देवदेव महादेव सर्वानुग्रहकारक, जीवन्मुक्तिप्रदोपायं कथयस्व मम प्रभो”) "**Devdev Mahadev Sarvanugrahkaraka, Jivanmuktupradopayam Kathyasva Mam Prabho**". On this, Lord Shiva replies that in Purvayoga, sadhana is done with the mind, whereas in Uttaryoga, i.e., Amanskayoga, the rhythm and control of the mind is the main thing. Lord Shiva clarifies that – (“इत्युक्तमेतत् सहजामनस्कं शिष्यप्रबोधाय शिवेन साक्षात्। नित्यं हि नूनं विगतप्रपञ्चं वाचामवाच्यं स्वयमेव बोध्यम्॥”) "**Ityuktametad Sahajamanaskam Shishyaprabodhaya Shiven Sakshat. Nityam Hi Noonam Vigataprapancha Vachamvachyam Swayamev Bodhyam**". That is, this Amanskaya is beyond any speech or logic and is only perceptible. The purpose of this sadhana is to attain Nirvikalpa Samadhi and ultimately Rajayoga, which is the state of Shiva itself.

**From Shiva Saguna Meditation towards Nirvikalpa in Yogarasayanam** - The Yogarasayanam book is a syncretic treatise of Yogashastra, in which the elemental and spiritual analysis of various yoga practices, including the methods of Ashtangayoga, is found. The author first worships the feet of Lord Vishnu and then Lord Shiva

and the Guru and says- (“योगिराजं शिवं चापि नत्वा गुरुपदाम्बुजम्। योगाचार्यनशेषेण योगं वक्ष्यामि सिद्धये॥”) **"Yogirajam Shivam Chapi Natva Gurupadambujam."** **Yogacharyanasheshen Yogam Vakshyaami Siddhaye**". According to this text – (“कोटिचंद्रप्रतीकांशं कर्पूरोज्ज्वलकांतिम् व्याघ्रचर्मपरीतांगं जटामंडितमस्तकम्”) **'Kotichandrapratikasham Karpurojjwalakantim Vyaghracharmparitangam Jatamanditamastakam**". The pinnacle of yoga practice is considered when the devotee attains semblance by being situated in the devotion of Shiva through Saguna meditation. There is a vivid depiction of Shiva's meditation in the book. Through such meditation, the seeker becomes like Shiva – (“सगुणं ध्यानमित्येतद्विष्णोश्चैव शिवस्य वा। कृत्वा योगी भवेद्विष्णोः शिवस्यापि समः स्वयम्”) **“Sagunam Dhyanamitityetdvishnoshchay Shivasya Va. Kritva Yogi Bhavedvishnoh Shivasyapi Samah Swayam**". Shiva's Ajapa Gayatri is also mentioned, which Shiva himself preached to Parvati (“अजपानाम गायत्री निरंतरजपात्मिका गिरिजायै पुरा प्रोक्ता शिवेनेयं सुसिद्धिदा”) **“Ajapanam Gayatri nirantrajapatmika. Girijayai Pura Prokta Shiveneyam Susiddhida**". This Ajapa Sadhana frees the Yoga practitioner from the sins of many births and moves him in the direction of salvation.

**Shiva in Shivswarodaya:-** Shivswarodaya is an ancient tantric-yogic text, which is written in the form of a dialogue between Lord Shiva and Goddess Parvati. At the beginning of the book, salutations have been given to Shiva, Parvati, Ganesha, and Guru – (“महेश्वरं नमस्कृत्य शैलजां गणनायकम्। गुरुं च परमात्मानं भजे संसारतारणम्”) **“Maheshvaram Namaskritya Shailajan Ganayakam. Gurum Cha Paramatmanam Bhaje Sansartaranam**". Here Shiva element is said to be the root cause. The relationship of creation, body, and voice has been explained with the Panchmahabhutas of sky, air, fire, water, and earth. Knowledge of voice is considered superior to all other sciences. (“स्वरे वेदाः शास्त्राणि त्रैलोक्यं स्वर एव च। स्वर एवात्मरूपं च शिवः साक्षात्स्वरात्मकः”) **“Sware Vedah Shastrani Trailokyam Swar Ev Cha. Swar Avatmarupam Cha Shiva Sakshatswaraatmakah**". In Shivswara, the duality and unity of life force have been made clear by giving the names of Hakar Shiva and Sakar Shakti. (“बद्ध्वा पद्मासनं प्राणशक्त्या निरुद्ध्य एकीभूतं। सुषुम्ना विवरं उपगतं शिवचरणात् यान्ति केऽपि धन्याः”) **“Baddhava Padmasanam Pranashaktya Nirudhaya Ekibhootam. Sushumna Vivaram Upgatanna Shivcharanat Yaanti Keip Dhanyah**". That is, the integration of Prana-Apan, entry into Sushumna, and attainment of the ultimate state through Brahmarandhra is said to be the ultimate state of Yoga.

**Shiva in Hatharatnavali:** Hatharatnavali is an important Hatha Yoga book written by Srinivas Bhatt. The author, while praising Shiva, considering him as Adinath, writes, (“श्री आदिनाथं नत्वाऽथ श्रीनिवासो महामतिः। हठरत्नावली धत्ते योगिनां कण्ठभूषितम्॥”) **"Shri Adinatham Natvaath Srinivaso Mahamatihi."** **Hatharatnavali Dhatte Yoginam Kanthbhushitam**". In this book, Shiva has been presented as the source of Hathayoga. Out of 84 asanas, four major asanas, Yasiddha, Padma, Singh, and Bhadra, are considered the best. Siddhasana has been said to open the door to salvation. Shiva's advice is found in the book that only the living beings filled with Maya wander in the world; only those who are devoid of Maya are Shiva. In which it is said that – (“विन्दुनादौ शक्तिशिवौ शाम्भवीति ततः परम्। षट्त्रिंशत्तत्त्वमित्युक्तं शैवागमविशारदैः॥”) **“Vindunadau Shaktishivau Shambhaveeti Tatah Param. Shatrimshattatattvamityuktam shaivagamvisharadaih**". That is Along with Shaiva-tattva, Shatrinshat tattva has been explained through Vindu, Naad, Shiva, Shakti, Shambhavi.

**Shiva in Yog Beej:** - Yog Beej is a 14th-century text in which Shiva-Parvati is written in a conversational style. In the initial praises of the text, Shiva is called the form of the world, Brahma, the liberator beyond the illusion. Here, salvation is not only possible through knowledge or yoga but through the combination of both. When the seeker crosses the three gunas and three knots, then he gets situated in Sahasrar due to the union of Shiva-Shakti. In which Pranayam is said to be a liberating sadhana. Here, the Pashchim Marg, i.e., Pranayam-sadhana, has been accepted as the universal means of attaining Kaivalya.

**Shiva in Yoga Yajnavalkya:-** (“नमोन्तं शिवमन्त्रं वा वैष्णवं वेद्यते बुधैः। यद्वा समभ्यसेच्छूद्रस्त्वार्थकं विधिपूर्वकम्॥”) **“Namontam Shivmantram Va Vaishnavm Veshyate Budhaih. Yadva Sambhyasechchudrastvarshakam vidhipurvakam**". The knowledgeable people, Buddhajanadh, believe that if a person chants a Shiva mantra containing the word Namo, like Om Namah Shivay, or a Vaishnav mantra, then it is valid and better. That is, there is no caste restriction for religious practice, whether it is the Shiv Mantra or the Vaishnav Mantra. Yoga

Yajnavalkya here talks about inclusivity in the field of Vedic yoga and devotion. Sadhana-sanskar done in the right way is fruitful for everyone, no matter what caste they belong to. Which supports a monistic approach. (“शिव एव स्वयं भूत्वा नासाग्रे रोपितेक्षणः। निर्विकारः परं शान्तं परमात्मानमीश्वरम्।”) “**Shiva eva Swayam Bhootva Nasagre Ropitekshanah. Nirvikārah Param Shantam Paramatmannishwaram**”. When the seeker fixes his gaze on the tip of the nose, then he becomes Shiva, he becomes the supremely peaceful Supreme Soul and God without any disorder. That is, here the yogic process of Tratak or vision stability has been linked to the attainment of Shiva Tattva in the Adhyakshabhaav. This is that level of meditation where the state of the seeker is like Shiva, “unchanged, unchangeable, pure”. Consciousness becomes completely peaceful, unified with the Brahman”. This verse depicts Shiva in a yogic state, rather than as a deity.

### Conclusion

Yoga is a profound practice within the Indian spiritual tradition, which aims to realize the non-dual union of the soul and God. Its origin is not only rooted in Vedic literature, but its continuous and rich tradition is visible from the Indus Valley Civilization to Hatha Yoga texts. Lord Shiva is recognized as the first Guru of Yoga, whose yoga postures, meditative state, and philosophical teachings clarify the mysticism of Yoga. Yoga is not just a physical exercise, but a philosophy of life, which paves the way for the balance of consciousness, mind, life, and soul. Today, Yoga has been widely accepted at the global level, but its roots are spread very deep in the Indian philosophical tradition. This research paper presents a comprehensive analysis of the same historical depth, philosophical richness of Yoga, and its relation with Shiva Tattva.

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