

# Rāmakaṇṭha and Aghoraśiva's reflections on the concepts of Śiva and of soul's impurity

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Rāmakaṇṭha in the tenth century and Aghoraśiva in the twelfth century have achieved fundamental systematisations of the Śaivasiddhānta doctrine. The first worked in Kashmir, the latter in Tamilnad. There is a gap of two centuries between them. That entails differences in their thoughts: differences in the textual transmission of texts commented by them, in the wording of their comments, in their original reflections.

Both have reflected on the same *Tattvatrayanirṇaya* by Sadyojyotis. The commentary of Aghoraśiva on this text is known since a long time in sources from Tamilnad. Another commentary by Rāmakaṇṭha has recently been brought to light on the basis of a North Indian source by Dominic Goodall and his colleagues. This is a privileged case inviting comparison of the two authors.

The proposed paper intends to present their reflections on the problem to reconcile the idea of activity implying changes of state with the principle of purity and non-changeability in Śiva. The debate on this point is found also in other works of both Ācāryas, Rāmakaṇṭha's commentary on *Mataṅgapārameśvarāgama*, Aghoraśiva's commentary on *Mṛgendrāgama*. Incidentally, it conveys a comparison of the model of man's activity with an acceptable model for Śiva's actions, the differentiation between man's power and Śiva's śakti, the introduction of the original concept of mala "soul's impurity".