<table>
<thead>
<tr>
<th>Group</th>
<th>See Ishwara as</th>
<th>See Brahman as</th>
<th>See Shakti as</th>
<th>See Jivatman as</th>
<th>See ishtadeva as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smarta (choosing Shiva as ishtadeva)</td>
<td>Ishwara or God principle is maya (illusion), but a satwic (good) and necessary step to seeing the impersonal God</td>
<td>The absolute and impersonal view of God</td>
<td>Alternative views of Ishwara, which could equally be chosen as an ishtadeva by other followers</td>
<td>jivatma is brahma, the absolute. Plurality and individuality are illusionary</td>
<td>Smarta followers of Shiva will see Shiva as their ishtadeva</td>
</tr>
<tr>
<td>Kashmir Saivism</td>
<td>Shiva as a personal God. However realisation of the impersonal representation of Shiva through meditation is most important.</td>
<td>Anuttara, the pure transcendent form of Shiva. This can be realised through meditation.</td>
<td>A manifestation of Shiva. Worshiped Some tantric sub-sects.</td>
<td>One with Shiva (non-dualist)</td>
<td>Shiva.</td>
</tr>
<tr>
<td>Pashupata Shaivism (largely historical)</td>
<td>Shiva as the prime purpose</td>
<td>Not clear, possibly emanation of Shiva</td>
<td>No information</td>
<td>Dualist, atman is separate from Shiva. Liberation is attainment of state/loca where there is no more pain</td>
<td>Exclusively Shiva</td>
</tr>
<tr>
<td>Saiva Siddhanta</td>
<td>Lord Shiva. The personal Lord is the most important aspect of Shiva and is worshiped either as a murti or the lingam.</td>
<td>The impersonal aspect of Shiva</td>
<td>An emanation the power of Shiva, (but also seems to be honoured as Parvati in personal form)</td>
<td>Non dualist, the jivatman is Shiva. Moksha is the eventual realisation of this state</td>
<td>Shiva, Murugan (Kartikai), or Ganesh.</td>
</tr>
<tr>
<td>Siddha Siddhanta</td>
<td>Shiva as the emergent Lord. Meditation, yoga and occultism practised.</td>
<td>Transcendent, but there is no real difference between the impersonal and personal Brahman and Shiva</td>
<td>An emanation, the power of Shiva.</td>
<td>Non Dualist. Shiva is constantly shedding souls in the power of shakti which rise as bubbles to merge again with Shiva</td>
<td>Shiva only. (not clear if there may be some shakti groups)</td>
</tr>
<tr>
<td>Shiva Advaita (historical)</td>
<td>Shiva as the cosmic body, manifest from the transcendent</td>
<td>Transcendent form of Shiva</td>
<td>The power through which the physical world is manifest.</td>
<td>Non dual but jivatman does not merge with Shiva but attains the same “excellent qualities”</td>
<td>Shiva Only.</td>
</tr>
<tr>
<td>Veera shaivism</td>
<td>Shiva, worshipped only as the shivalingam. Reject caste and other aspects of the vedas.</td>
<td>Transcendent, but not seen as distinct from Shiva</td>
<td>?</td>
<td>Non dual, jivatman and shiva the same</td>
<td>Shiva only, adherents must wear the shivalingam</td>
</tr>
<tr>
<td>Shaktism</td>
<td>Shakti deity, typically Kali, Durga, Radha</td>
<td>Shiva, the male side of God is transcendent and inaccessible, worshipped through Shakti</td>
<td>The accessible personal feminine side of God. The Supreme Goddess</td>
<td>Non dual</td>
<td>One of the Devi or Goddess manifestations.</td>
</tr>
</tbody>
</table>