

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