CHAPTER V

IMPACT OF VIJÑĀNABHAIJARAMA AND TANTRASKRA
ON LATIN WORKS OF SAIVAGAMAS:

These two texts of the present study have an impressive impact on the latter works of the Śaivāgamas. The general division of the Śaivāgamas or the literature pertaining to the Śaivāgamas, the Śāstras of Lord Śiva, has been divided mainly into the three branches, which may be deemed as:

(a) Spanda School
(b) Pratyabhijñā School
(c) Trika or Kula and Krama schools

The text of Vijñānabhairava, as already been shown, is a text on the yoga branch of the Śaivāgamas. It has been considered to be paramount authority on the literature pertaining to the yoga
aspect in the Śaivāgamas. The commentary of Kṣemarāja, on this tantra has been unfortunately lost, and available only upto the 23rd verse of the text. This commentary was recognised to present the real exposition of the text. The latter commentators on this text are not recognised to expose the theme of this work. In latter works in the literature of Śaivāgamas and the authors of those works have been observed as deeply influenced by the authority of these two texts. Among the successors, and the commentators, who flourished afterwards, the names of Kṣemarāja, Yogarāja, Jayaratha, Śivppādhyaya and Ananda Bhaṭṭa are prominent. Bhāskara is also very much popular for his commentary on the Iśvarapratyabhijñā Vimarśini of Abhinagupata. Though it is already furnished that Kṣemarāja wrote a commentary on the Viśñunabhairava, but due to his contributions to the monistic Śaivism of Kashmir, the mention here is in context to his calibre, which he has propounded in his commentaries. The text of Tantrasāra, which is an essence of the
Tantraloka, originally presents the essence of the Mālinī Vijaya Tantra. These two texts have been quoted very often in support of the information provided in many works of the Śaivāgamas.

In spanda school, the latter contributor are just few, in fact only one, Kṣemarāja. He carried on the activities on the Spanda branch by writing some commentaries on the Spanda school. Among his works on Spanda, the Nirṛśaya on the Spanda Kārikā and the Sādoha on the Spanda Kārikā are important.

Kṣemarāja, being chief disciple of Abhinavagupta, has been greatly influenced by Abhinavagupta's works. Kṣemarāja commented on all the tantras and other important tratises of the Śaivāgamas. His commentaries on the tantras are generally called 'udgota', which are regarded with great respect by the successors of the monistic Śaivism of the Kashmir Śaivism. The Siva sutra vimarśini of Kṣemarāja is also regarded as an important exposition
of the Śiva sutras. He was well informed in the Śaivāgamas and the other works of the Śaivāgamas, it is, therefore, no doubt that he made full use of his extensive studies of āgamas, while commenting upon the tantras, and Spanda school. His works may approve this fact, which bears the stamp of the Śaivāgamas.

In chronological order, the Spanda Saładoha comes first, for it has been referred to in the Spanda Ni$paya, which may indicate its earlier composition.

The careful study of the commentaries of Kṣemarāja on the spanda school reveals that the ideal of Kṣemarāja was not confined only upto the works of his master, Abhinava การupt, but all the existing tantras of his time.

1. "मैव रप्न्वालां हस्यविन्दुतः
अभिनवागुप्तस्यस्वेदितः"
Kṣemarāja, while explaining the germinal cause of this whole world says that it resides only in non-dual supreme consciousness, which is the residence of the self-illuminating consciousness of the Lord. It is said that if consciousness and the prakāśa of Lord would not exist like that, the existence of the primary cause would not be defined.

In this connection, the Pratyabhijñā has been referred to, which observes that the supreme consciousness, with its free will shine in its own nature, just like yogī who perceives this whole world as caused by his own self.

The energy of the Lord has been said undifferentiated and embodiment of the supreme consciousness, termed as Īnmesabhū and Nimeṣabhū. In the Āgamas also, the same has been described as the energy of Lord, which is playful and filled with infinite fullness. It is the energy of Lord

1. किष्ठात्मैय नि देवेभु : रिय्याविलिंवावाब्रह्मि।
   यौगीव निर्मादानमामपि भ्रकाशेषु ।

IPK:I;V.7
which is just like waves of the ocean of His consciousness.

In this context Kṣemarāja quotes a verse from the Āgamas and holds that the manifestation and the dissolution of the universe, according to tantras, is the light of the supreme consciousness of God, because this universe is illuminated by his light, and if he did not have that light how he could have illuminated this universe. The Āgama has been referred to in this support, which contemplates that Lord Maheśvara shine through all these energies and is the cause of these energies.

It is further maintained that Lord Maheśvara alone holds the energy and that the process of this universe is his free will.

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1. तैतिकाना सः दैवी यदवः च मात्रे ॥
   अधिष्ठितः चितवेशः: शक्तिरिक्षतिः प्रभोः॥
   SS;P.9

2. अंतःयः सत्य अगग्त्यान्त शक्तिरास्तु मौलिकः-हत्यागः शिक्ष्यतावतूः
   रितंव वापनात्स्तु तत्र सत्य एकाश्चां मैय वप्रकाशस्य प्रवैस्यावुते।
   इति युक्तः कौश्च रक्षणस्तुत्वादि सांकित एव वापनारसनिलास्य कृतं
   हृदयः ॥
   SS;P.14
Kṣemarāja while explaining the energies of the Lord maintains that the first energy, the
Mahakālyāṇa-bārī is the chief cause and the rest four manifests out of this energy, which are respectively aghorā, ghorā, and ghoratārā. These energies are also called as khecarī, gocarī, dicarī and bhucarī. They act, as Kṣemarāja asserts on the authority of Śrīpūrva Sāstra, these energies except aghorā lead the ignorant to deeply rooted world of pains, to more entanglements, so that the apū never comes out of that cycle. Aghorā is the only energy which can liberate the individual and leads him to the abode of the highest nectar.

In the Spanda Sāmādoha, the definition of Kula has been given according to that of Tahtrāloka. It has been referred to in the context of the characteristics of vimarṣa. He

1. यथासं श्रीपृथ्विक्षेत्रां
   विषये प्रत्यानन्तरान्यायं पार्श्वस्वरूपे
   क्षरापूर्व्या: समालित्य घोरतं परा: स्पूता:॥
   SS;P.21

2. प्रकल्पात् निरूपितोन्दरस्त: स्पूतीरा: परापरा:
   प्रक्षेपक्षू विलोक्तय शिवायमपि निरुप्सा:॥
   सिवकस्य ॥
   परा: प्रक्षेपकस्तैशाचारा
   MVT:III;Vs.31-33
defines that the Kula or the entirety shine through the vimarṣa or the supreme consciousness of the multitude of the numberless forms and the plays risen from the supreme Kula.¹

The word 'sakticakravidhavaprabhava' has been explained very delineatly by the author in the Spanda Saṁdoha. It has been concluded on the authority of the āgamas that the prabhava or the glory of the wheels of energies is of two kinds, one is that which leads the ignorant beings to numberless pains and bondage and the other is that leads to the abode of the highest bliss and everlasting happiness. In Upaniṣada and āgamas, it has been explained very well.²

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1. यथाक्रमं कथातः
   बन्यासेन पूर्वतपत्न्यः श्रीमल्लाती बुलायितः।
   बन्य-सदैव श्रीविन्यासस्वेद नश्चितः।
   प्रवौधिकारिणाः कर्तरा कौशल्य प्राप्याः ।

2. बन्यासिपि ब्राह्मणयुक्तः
   कृत धार्मिकनां धृष्टवेदः निपातति ये।
   स्वकिल्यपपिवर्त्या निग्रे निपातति ये।।
   ... योजनन्ति नमः बन्यासिताः।

SS;P.21

SS;P.23
In Spanda Nirvaya, with reference to the omnipotence and the omnipresence of the Lord, it is held that whatever comes into existence in this universe is due to the prakāśa of Lord, held embedded in the supreme nature of the Lord. This has been fully supported with the quotation from the Pratyabhijñā school. It maintains that this whole universe resides in his own consciousness and the prakāśa, light, does not come without the support of that self luminous being.

This universe, though shine in the body of the supreme consciousness, handled by the creative and destructive energies of Lord Siva. He has the fivefold senses of the objects, form etc., but in such course also, while he is on the path of manifestation, out of his free will creates, yet embedding this while creation inside his nature, this is explained in the Śāstras of Siva, in the

1. यथािऽि चिंचित्वं संतवति तत्रप्राक्रश्मात्त्वं प्रक्षसय्त्वाय-स्कारिभुत्वम् संतवत्वस्वामित्वम् भाष्यते।
वर्तव न विना लघुत्वालम्बम्। प्रक्षते॥

SS;P.6
As asked where the world exists and which it is based on, and how and where does it rest, the āgamas and tantras, replies that the supreme Lord dwells inside the self, and appears as identical with the self. It has been held that the existence of evidence to prove the existence of this world depends upon the principle of self. In the Tantraloka, the great authority Abhinavagupta has contemplated that the vitality of the supreme self-proof, even of those which constitute the life of things, in general is also found and formed by Him.

1. यद्यपि रहस्य तत्वावलिका
वदेव ज्ञावार्तायम् प्रमुद्दिनिदिमाविश्वम् ||
प्राणशैवान्तर धीर्षितमहं प्रमाविश्वम्! || SN;P.8

2. ननु निर्माणिर्विभिन्नतया भवति तस्कृतमेव तु काँचि दादायस्यस्य, नान्यत्र रिकालम् ब्रह्म तु तैव विद्वानद्वामी त्याहः करः विषालीतिः।
SN;P.10
कथा नमस्ते यज्ञविधिः शक्तिः पर्रमहं ||
तथा हृदयविधिः कर्मचारायः! ||
Parā PrāveśikākṣST&S; P.9

3. तत्तुक्तचमकंमिभास्तः वानि
प्रमाणान्यथाच वृहत्मा निर्णिताम् वानिन्त व नीति।
तैशापि परावै जीवः स च परमेश्वरः! ||
SN;P.11
Regarding the true principle of the self it is held that the state in which it exists, no pleasure, no perceptible and no perceiver, and in which the insentient does find no room, in true sense is the real constitute of self. In this contention it is held that the state in which there exist no internal, external and perceptible organism is the absolute reality. The vijñānam brahma, according to the theory of Pratyabhijñā masters, without the spanda is jaṭā, even if the svātantrya śakti is attributed to it, it would be just like crystal, shining the insentient in the form of reflecting the objects.

With reference to the supreme state of the highest state, Kṣemarāja in his Nirṛtaya on the

1. यथाहृ- प्रकाशत्वम प्रकाशायशी नाप्रकाशायश विद्ययति।

   हृति राहस्यत्वकिदौ सत्यमेषिना।

   SN;P.17

2. स्वप्नानुवंशमालस्य किमतः स्थिरव्यथा।

   प्रकाशो विद्ययति अश्च स्मातिकापि ज्ञातमः॥

   (IPV:1;11) SN;P.18
Spanda Kārikā, observes that when the agitation, that one feels himself incapable at that time, on account of his being impure, finds himself deprived of the highest fruit due to his binding by the defilements towards destructive thoughts, the perceptivity of the senses, is appeased and assimilated in the absolute, the state of supreme spanda or the Parama Pada takes place. It has been contemplated in the Vijñānabhairava Tantra, where the yogi has been advised to adopt the path leading to the immersion in the state of Bhairava.

In the Spanda Nir^aya, it has been suggested to the yogin that he can rise to the state of absolute purity even in his very body. Quoting the Mālinī Vijaya Tantra, it has been held that the birth takes place like a drop of water on the lotus leaf, and in the same way, a man who

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1. उक्त विज्ञानधैर्ये-

(व्यव.व.138)SN;P.23
firmly stands on the reality, serving as an antidote against poison, can not be affected by the evil.¹

The theories of rival schools, such as school of Nyāya and Buddhists, have been refuted by Kṣemarāja. In his Spanda Saṁdoha, while explaining vacuity, which according to Buddhist, is devoid of all objects, and no such contention prevail in that, Kṣemarāja holds that such a state, in consonance with the āgamas can not exist. It is above all limitations, space, form and nominations. The energy of Paramāśiva, in this state of vacuity is described as the Ultimate substratum.²

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1. यदौ न्यायः श्रीपरमेश्वरे—
तत्र निःस्कृत विक्षणम् पूर्व-वात विद्यायाःपि नेव संस्कृतते दौराणं
पद्यन्त्यायिन्याः भवत॥
विष्णुप्रहारसिद्धान्तविद्यान्तः महत्यान्तः विष्णूं न मुच्यते केवल तद्द्रुपायिः
महापलिः॥

(MVT:XVIII;Vs.80-81)SN;P.26

2. यदा विज्ञानं परिवादः पारम्परैकं
परिवार तत्तत्त्वता—

(VB;V.14)SN;P.24
According to Abhinavagupta, the unlimited form of bliss is not a subject to the insentient. It is even beyond the rememberance. In the spanda Niyaya also it is concluded that the self is an absolute freedom. The reality, while being in the world of imagination can not be observed.¹

Unlike other systems, in the Niyaya on Spanda Kārikā, the subjectivity and objectivity represents the one and unitary state of Saṅkara. In fact, whatever exists differentially is identical with the prakāśa of Lord, therefore, the principle alone is to be attributed to the causality. It has been maintained in the Niyaya that the causality and the effectivity can only be attributed to the principle of kāryatā and the kartṛtā. It is also supported by the śrutiabhiṣek school, which maintains that the insentient can not be attributed.

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1. स्वातन्त्रयेतमात्मानम्

SN;P,30
to the power of creativity, whereby the existence can be made from the aught-existent, and even from the aught-not-existent, as far as the question of creation is concerned.

According to the Spanda Nirgaya, the power of consciousness pertaining to the Paramasiva, manifesting itself at the stage of sadāśiva in the form of the traid of powers, cognition, action and māyā, assumes owing to the excess of limitations, the form of Goddess, activity and inertia for the performance of the play in the manner described in the Pratyabhijñā school, which propagate that those which constitute the cognition and the action and the māyā of the Lord with reference to the existing as His own body, form goodness and his ego. This way, if one maintains his awareness, he never opposes the spanda, which begin with

SN;P.31
In the context of the energies of Rudra, Kṣemarāja refers to the Mālinī Vijaya Tantra, according to which these energies are threefold, i.e. ghoratātṛī, ghora and aghora. The first one is just to take the sādhaka to the lowest state of pains and duality, while embraced by the Rudra. It is also held that if a person deluded by the māyā does not recognize the spanda as identical with the self, and takes self as mere self and unites it with the life, breath and other external organs, the self is diverted on the path of never ending pains and miseries by the energies of the Lord Śiva.

The importance of intensity is also provided in the Nirṇaya. It follows the Vijnāna Bhairava, which maintains that the extremity is very near to the state of Bhairava. It says

\[ \text{SN;P.37} \]

1. स्वाहा-सपोषण माघेन्द्र पतुश्रीन जिम्मा च या ।
   मागा तुलीये ते स्व पशीः सत्यं रुज्जतमः इ

2. यथौकि श्रीमान्निनीकिते
   विशयकैव श्रीनान्नराज्यं पालयन्तमम् ।
   क्राणुर्ज्: स्मालिक्या वार्तस्य परा: सृजत: इ

(MVT:III;V.31)SN;P.37
that in the intense fear, intense wonder, hunger, pain and pleasure the state of Brahman remains closely. According to Spanda the awareness at such occasion is needed by which one can very easily attain that state.

Explaining the attainment of the spanda principle, Kṣemarāja holds that in the state of excessiveness, if one who maintains his contemplation, can very easily, and in some cases, it is held automatically.

The attainment of the divine abode of Lord has been described very beautifully in the Spanda Saṁdoha. It is held that those yogis who identifies themselves with all objectivity, mantras, worships and functions of their creation act with the Lord, get purged of impurities and reach to that state which is absolutely devoid of pain and graceful.

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1. याक्त त्रिविज्ञान पौरवे—
ब्राह्मणपुजा प्रमोद मात्स्री गीते ।
कुछ न ज्ञानाध्ययन ब्रह्मसत्ता समीपती ॥
(VB;V.101)SN;PP.40-41

2. ब्रुसुद्धान्यामः यात्रं पदमनामपञ्चु ।
SN;P.46
In this connection the Pratyabhijña maintains that the support of such state is Lord itself.

In the end, the conclusion is formed which reveals that the Saiva school, which has division, eighteenfold and so on, the mantras are identical with the Spanda Reality.

Does Lord necessarily appear before the yogin owing to his incessant prayful attitude?

Answering this question, it is said that the desired appears in the central path or sugumna owing to his intending upon the God by means of meditation according to the traditional views "when the sleep has not come, but the external objects have ceased to appear, that state reveals itself as supreme goddess and is to be felt by the mind only", and who is meditating in this way gets freedom in the vikalpas at the time when he

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1. प्रत्याभिज्ञानवाद नामः पातिर्निर्पिनः।
   परशुरामिराज भाष्येन न त्विदनयात॥
   मैत्रेय त्चेष्य ये पाति ... ।

SN;PP.47,47
enters into that domain.\(^1\)

While dealing with the sudden subsidence of the varieties of thoughts, Kṣemarāja quotes a verse from the Vijnānabhairava and concludes that the unmeva can be felt in one's own self as an identical with an autonomous of bliss by approaching the self through the concentration of the inartificial exertiveness.\(^2\)

In relation to the Śiva's being enfold in the state of jīva, in Sapnda Nītpaya it is held that the Lord manifests himself as twofold, ninefold and fiftyfold, in accordance with his own free will in succession of the division of classes and kalās. This contention has been supported by the Vijnānabhairava and the school of Pratyabhijña,

\(^{1}\) विनम्र बायोः "विनम्र बायोः" सनेत्रोः बायोः।

\(^{2}\) विनम्र बायोः "विनम्र बायोः" सनेत्रोः बायोः।

1. अनुभवायं निरूपयं विनम्राय बायोः।

2. अनुभवायं निरूपयं विनम्राय बायोः।

(VB;Vs.75,34)SN;P.56

(VB;P.62)SN;P.62
where the subject has been explained very well.

For explanation of the nature of the three energies of Lord Siva, Kṣemarāja has quoted a long set of verses from the Mālinī Vijaya Tantra and has exhaustively dealt with the subject, which according to his conclusion performs the divine will and functions of Goddess of consciousness.

The supreme energy of Lord Siva has two aspects, one is that which, on account of individual ignorance binds him into this world, and the other aspect is that which liberates the yogis, who are versed in the knowledge and are known as siddhas. In this connection the reference from the Vijnānabhairava has been made, which provide that devī Śakti is the means of entering in the state of Bhairava, and that is

1. विशिष्टिकरणमोहत्वत्सक्कर्षण योनिपद्न दिशापूर्वः काळेन तत्सवायमार्दित्व व न कदाचं पंचाभ्यं क शुभरस्ती—पंपश्चिमार्थितां विपन्नित

SN;P.66

2. या सा शक्तिमेवदायुः किं किं दधायनी।

पुरा: प्रकृतिस्वस्ताः पराः किंकर्षयाः

(MVT:III;V.5)SN;P.67
twofold. That goddess has been described as mukha.\footnote{1}

The cause of attainment of the highest state of Siva is that ṣakti, which is described as means to enter in the parāvasthā.\footnote{2}

In the Pratyabhijñā school, the literary activities mainly carried out after the period of Abhinavagupta by his chief disciple, Kṣemarāja, who not only propounded the Spanda School, but in Pratyabhijñā school also contributed such a great work as Pratyabhijñāhṛdayam. This work is concised version of the essence of the Pratyabhijñā thought, and constituted by twenty sūtras. This work seem to have been composed on the line of the Tāntrasāra, which was written by Abhinavagupta, for the benefit of the less assiduous disciples. In prelude to the text, the author has related the fact of its composition. He maintains that there are numberless devotees who are very much devoted to the Lord, but owing to their limited intellectual

\begin{enumerate}
\item श्रीविजयांप्रकृतिपुरस्तुत्विविमाननमेवान्तः

तदामृति शिक्षकी स्वाभिषेकी मुलमिलात्वेतः

इति श्रीविजयांप्रकृतिपुरस्तुत्विविमाननस्वरूपोत्वम्

(\text{VB.\textsuperscript{40}})\text{SN.\textsuperscript{P}72}

\item बृहस्पतिराशिस्थापत्रस्तुत्विविमानिस्त्रावतः

\text{SN.\textsuperscript{275}}
\end{enumerate}
Kṣemarāja mentions the purpose of the Pratyabhijñāhārydayam, and observes that, though, there were many other commentaries on the Pratyabhijñā Kārikā of Utpaladeva, but it was realized that those works were very large and of very high standard, whereas the less assiduous sādhakas needed straightforward treatise, so that they could attain the essence of the nature of Lord.

The abovementioned small work had found very high place in the literature pertaining to the Śaivāgamas on account of its conducive and concised formulation. While commenting upon the very first sutra of the text, the author asserts that real consciousness which he refers to the

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1. हले वेदवैस्मधवः कृतीकाण्य तत्कृतिक्षण हृदयपरिश्रमः शक्तिपतिवशिष्टिन्मित्त

          न्यायरूपसामान्य भवावतिकाण्यः कृतिकृत्य माणिकचालः लैशायु हरेर्वर

          प्रत्येकानांपूर्वकृत क्रृपां उ-मोक्षीवतः ।

PH;P.1
Vijnanabhairava and accepts its propagation, which maintains that it can be held in awareness, and also called the divine consciousness. It is, though, equal in all lives but the yogis, however, have distinction, for they maintain awareness of the relation of the subject and object. This citi is divine and all pervading.¹

While explaining the fourth state, the turya, the author refers to the commentary of the Pratyabhiṣjña which recommends that this state, the nature of which is to get hold of emnation, preservation and reabsorption altogether ceaselessly flashing forth and now sending forth the diversities of various acts and yet always is full of both forms, and of neither of these. Yet even after sending forth and having reabsorbed all the objects that energy flashes forth and remains full.²

1. विज्ञानाभैरवः।

2. तुष्यः।

Comm. on PH; SS. 8
The viewpoint of the five great acts of Lord, emanation etc. has been explained in the light of tantras. It concludes that the Lord, even in empirical state, entering into the body of individual, causes the five great acts and makes the object appear outwardly by his will through appearing himself within his nature. It is found that in all the five acts, the Lord manifests himself through his own free will and within himself.

With reference to the existence of this world to an individual, according to the Sāstras in beings the state of delusion brought about by one's own Saktis, and in this context it is also provided in Pratyabhijñā that this whole universe, if known as the glory of the Lord Siva, the yogi attains the supremacy even when the vikalpas have their play.

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1. तैं व्रजस्य विज्ञानिः श्रीमुद्धार्यमविश्वः ।
   प्रातः न वान्तरसौम्याच्य भास्ये द्रवः ।

   Comm.on PH;36.10

2. संवश्र मायाय सिद्धवं हलीवं परिखानतः ।
   विक्षापने विज्ञानमाक्रते पि परेषतः ॥

   Comm.on PH;36.12
In tantras it is said that if one convicts that his body is not a mere structure of blood and flesh, but the abode of the thirty-six elements, and even all external objects are the manifestation of real self, attains the state of perfection at once. It is further added that the one who is trapped in the ignorance and the bondage of the world, if thinks his unity with the source of all power, gets liberated from all that trap and achieves spontaneous liberation.¹

The movement of prāpa sakti in the downward kūḍalini in its complete force, which gets absorption in the root of all aspects, pursues the highest bliss. Kṛemaraṇa, on the contemplation of the Vijnānabhairava maintains that this bliss, attained in the sexual union, is rooted in one's own consciousness, and upsurges at the time of sexual union.²

1. शरीरमेव ध्यायपि वा ये चाटाङ्कल्लक्षमेव
   शिवक्षणया पत्स्यति तै गिति किरिद्यन्ति।
   Comm.on PH; ŚU.12

2. यथांस्म विशाल महाके́ -
Vijnanabhairava has been quoted in the context of the explanation of the rising point and the ending point, where dvādaśānta is said to be the source of the supreme happiness for a yogin. Tantras propounds that, one who, exclude all senses from the objects and enters into the lotus heart and merge his karaṇas in the ether of the heart, attains to the supreme happiness. The extra ordinary state, according to Kṛṣṇaśānta, is attributed to such yogin, when the mind is left free to rest wheresoever it wants to. Surprisingly on account of such practice, the function of the mind gets diminished and rests in the perfection.

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(VB;V.51)PH;Śū.18
In the Pratyabhijñāhṛdaya, Kṣemarāja could not succeed himself to exclude from the concept of the taste of the objects, such as good food and tasty drinks, on account of which one can, if concentrates on the source of that joy, experience the rise of madhya nāḍī. In tantras, not only the object pleasing to our eyes are recommended but those who gives good taste, have also been recommended to be contemplated over as to find their source of that happiness.¹

Those who succeeded great Abhinavagupta in the field of Pratyabhijñā school, after Kṣemarāja, the name of Bhāskara Kapātha is an important one. He wrote a commentary on the Isvarapratyabhijñā Vimarsīṇī of Abhinavagupta, called Bhāskara undoubtedly a great help to the students of philosophy to ascertain the Vimarsīṇī of Abhinavagupta. This great work has been

1. सर्वनाशा नाभार्तम् श्रृणु नंदाक्षरिः प्रभवाः ||।
   तत्र तत्र पश्चात् स्वकम् सः प्रकाशिते ॥
   (V:B.V.72-74)PH;SU;18
published by the learned scholar Dr. K. C. Pandey. An English Translation of the text is also provided by the author. The author has himself confessed that this commentary of Bhāskara was a great help to understand the Commentary of Abhinavagupta on the Kārikā of Utpaladeva. The author of this commentary, Bhāskara Kāṣṭha is believed to have lived in the eighteenth century A.D. Though he happened to live after a long time the golden age of the land of Kashmir, yet he was a great Śaivite and well informed in all the āgamas and the other treatises of the Monistic Śaivism of Kashmir. It is to his credit that he wrote such a conducive and philosophical commentary on the Pratyabhijñā system. It was his zeal that he devoted himself to the study of the monism, which resulted such a great work.

Bhāskara Kāṣṭha himself laid down that the ṢVimarsinī of Abhinavagupta, as he puts it,

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is a detailed commentary for such sādhakas, those who are unable to understand the logic and other difficult texts of the Vimarṣini and the Vivṛtti Vimarṣini.¹

In this text the Tantraloka has been referred to at many places. While explaining the word āśāste, the author refers to the Tantraloka and suggests that the word nirāśaṁsat, at the place of nirābhāsāt, gives better understanding with elaboration of the word āśāsa, for the meaning of the supreme will of Lord.²

1. प्राच विघण: कृङ्कुरुत्तकांव: सूक्ष्ण्यार्थवः प्रभृतिर्विषैः कारिकां कामी साधुन्योपितान्वां प्रभृतिर्विषै: प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृतिर्विषैः प्रभृति...²

2. का व निरापातिक्षिप्र निरापातिक्षिप्र पाठ: प्रक्षत: । श्रीविनाशिकी- कायां श्रीमण्डलपरिगुणित वाक् ।

Bh.P.6
Expalining the secret of Yoginibhù, Bhāskara says that at the time of yāga of the meeting of the male and the female energies, according to the thought of Śaiva, if the male energy identify itself with the Lord, and the female with Śakti of Lord, the Yoginibhù takes place or birth. The author quotes a verse of the Tantraloka and refers to in this context of Abhinavagupta's being Yoginibhù.

According to Bhāskara, the worship offered to the Lord, may be in other form or through some other deity, or through some other school, will in the end definitely attain to the all pervading Lord, for in Bhagavadgītā it has been said that 'in whatever manner they adore me, in same way, I attend to them'. The Tantraloka also, in this regard concludes that those who do not worship

1. यागार्थात् दृष्टिऽऽक्षरीूः कृष्णस्वरूपममविश्वसनात्।
श्चिनंविभेदामान्तः शिवशाखोपदेशयोऽधिक्रिन्योऽविरुद्धात्त्वमानः।
श्रवणायातीतिजोतिः॥

	लाल्ल भवेनक तिमाक विकल्पु भवेनकम्॥

	प्रकाशः त: दृष्टिगतस्तृः स्वैकृत्य जान मानवं भवेत् ॥

	विष्णु कन्ता- । । । Bh.P.8

	क्षण रङ रात्रौ ॥
the supreme consciousness of those abstains from worshipping in Lord's consciousness and worship other deities in ignorance, while worshipping other deities, as against Sāstras, in fact, adore me, for I am all pervading.

In Bhāskarī it has been observed that Lord is the possessor of infinite energy and glory, so much that his energies are beyond the nomination and measure. In this context the author refers to the Tantrasāra, where it is said that Lord, who is self luminous and the source of all existences, can not be enlightened by the insentient pot etc. Meditating this way the yogin becomes expanded mind.

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1. ये विज्ञानतिरिक्ता हि संयंथाभ्यस्तता विदुः।
   तैं पि जोष्ठं तिदि चाना विज्ञानयानदे नन्दते॥

Bh.P.20

2. न न वह सूर्य प्रकाशी देशप्राप्तता युक्त्रिति भावः।
   उपाय जातज न निवर्त प्रकाशादृश।
   धैनं किं भाष्ट्र सहस्र दीपितं॥

किवारिनित्युदारदात॥

सवः प्रकाशं ग्रिमात्माविलितः॥(TS;P.9)Bh.P.48
The word piṇḍa means not only piṇḍa, but pada, rūpa and rūpātīta situated in the piṇḍa. Expanding the word pada, Bhāskara refers to the Vijñānabhairava and holds that haṁsa, ahaṁ sa mantra, to which one recites 21,600 times throughout a day and night. It is also called prāṇa, because it is the recitation of the word and is subjected to the individuals.

In Bhāskarī while commenting upon the word sāvadhānatā, the author refers to the Vijñāna Bhairava and quotes a verse, which maintains that the awareness of object and subject, though, similar to all living beings, yet yogis have exception in the relation of these two, for they remain mindful in their relation. This tantra, has been referred to as Rahasya tantra, and it has been concluded that the awareness of this relation of subject and the object is the rise of Madhyadhāma, and the substance realized at the centre or at the junction of these aspects is real.

1. हस्तजीवविवरणाः प्रणवः
   अद्वतविनिदिवा रागिन तत्तःत्र वैयक्तिकिः
   हस्त हस्तेषु मण्ड जीवायुपतिः ब्रह्मः
   (VB;V.156)Bh.P.323
paramārśa of the supreme consciousness.

The author of the Mahārthamañjarī, Maheśvaranada, has also been observed as deeply influenced by the greatness of Abhinavagupta. In this text of Mahārthamañjarī he has referred to the authority of Abhinavagupta and his works so often that the contention gets enough evidence. He refers Abhinavagupta as the highest authority on the Pratyabhijñā school, and also that the Sāṃbhavopāya is the highest upāya, which ends in the Anupāya in the end, but for the satisfaction of his heart, he is adhered to the teachings of the Kula system, and in his literary activities it has been clearly observed.

1. क्षरं शारद्व्रामुदाहरतिः यध्व-साधनताः
वाह्यारकः ।
यौगिनयां संवेदासाताः ॥ ॥
सत्यमयेः साध्वामामिन्यायायां निर्द्द्यतिः ते हि
प्राणश्राकः योमैिहै क्रिमिनिः काणक्षत तत् यदृष्ट हयमौ
याच्छ व 
(VB;V.106) Bh.P.393

2. हतिः बाणायमनिलकुलपश्चेन उक्षपिततः परम्परात्वु किमिनः
शक्ति मुक्ताः तथ्याः कंत्रिततिः ।

M.M. PP. 19, 21
It is also revealed that Maheśvarananda, who was in very high opinion of the Pratyabhijñā system, did not anything on this system, but with great zeal and interest he worked for the Kula and the Krama schools. His Mahārthamañjarī is ample testimony to this respect.

Maheśvarananda seems to be following the scriptures, advocating the freedom of mind, frequently. While dealing with the kartavya and vidheya, he contemplates that wherever the interest works upon it should be followed and the sādhaka has been advised to rest on that, and where there is no interest, it is avoidable to the aspirant. In this context the Vijñanabhairava had been referred to, which provides that all these kṛtyas and vidheyas are not to be taken in the practical life, these are just to begin with:

In the Vijñanabhairava, it is contemplated that one should merge all the adhvans in their

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1. तत्तथ विज्ञानवैदिकपि  
प्रूपनायांवद नॅणव विज्ञानवैदिकपि किदुः  
स्वसमुस्मतिविद्यव वाकद्वत्त मनोदयः।।  

(VB; V.56) MM; P.66
respective causes, by this one can attain the state of absolute dissolution in the state of Siva. The same has been maintained by Maheśvarānanda while explaining the ullāsa of yāmala, the bliss of the union of the Lord Siva and Sakti. He admits that in the practice on the śirācakras and adhvans, one can feel the prakāśa of Lord Siva, and that the nature of Vimarśa is only but the divine bliss of the union of Lord with His Sakti.

Maheśvarānanda has not only followed the path laid down by Abhinavagupta in the field of Kula and Krama, but he has availed the infinite source of information, the Mālinī Vijaya Tantra. He has referred to it many a times along with the Tantrasāra and the Tantrālokā. He maintains that uccāra etc. are the means to attain oneness with the Lord Bhairava through Āpavopāya, and without uccāra the uccāra by which the samāveśa is attained is known as Sākta samāveśa, whereas that which is attained spontaneously is nominated as Sāmbhava. Thus, Maheśvarānanda has not only followed th
authority of Abhinavagupta, but fully explored the highest tantra for the monistic exposition in the text. The exposition given by him is closely related to that of Vijnānabhairava and the *Tantrasāra*.

The Paramārthasāra of Abhinavagupta is also an important work on the Śaivāgama literature. It is, though, very small work, contains the very essence of the Śaivāgamas. It has been commented upon by Yogarāja, able disciple of Kṣemarāja. The commentator seems not only prostrated before his immediate master, but was deeply devoted to his grandmaster on account of his uncommon and authoritative intellectual calibre. It has been established in the commentary that the primary aim of the text of Paramārthasāra has been maintained in making the commentary. In the commentary the references extracted from the Vijnānabhairava tantra

1. यदुक्तं श्रीपार्ति की विख्यातः
उद्वारकरान्त्यां वर्णस्थान प्रकटताः।
यो भवेत् समवेत, सन्यासाः: सरिष्णाः: उच्चते।
उद्वारकितं वसु: शैलेन्द्रविभिन्तयत।
यंस्मानेश्वरान्तिमातिं साक्षाः: सात्रामांशविवृत्य।
विवेकं विर्यत्स्तम्भिधुरुणाम प्रतिवेधम्।

(MVT:II;Vs.21-23)MM;P.125
उत्पक्षतं य आवेशं: श्रमतं साधुकितत:।
testify that the commentator was, in fact, a great devotee of Lord Śiva had studied monistic āgamas before he began writing on the tantras. According to Yogarāja, the supreme consciousness is all pervading, and therefore, can not be discussed at the time when one is indulged in worldly activities, the thought of mind in objective cycle. Quoting the Viśnubhairava, the commentator concludes that it is awareness that makes one situated in the supreme consciousness, not this or that. In the Viśnubhairava it is held that whatever the mind wish to rest on, should be provided, and since everwhere the state of Lord exists, therefore, the mind can not go astray.

Kṛṣṇarāja, the chief disciple of Abhinavagupta and the author of many commentaries on the tantras, other branches of the Śaiva āgamas,

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1. जनेष्ठाकरणं केतुष्टात्मानि न जात्स्वात्माकृत्वस्वस्त्वस्य क्यति  
महापद्यते वर्ष्य कृत्ताक्षिक कारित्यूपपलाश । केता यो गस्त्वपायः  
स तत्स्वपायं किवैवै कृत्यस्य ।

PS;P.198
such as Spanda etc. has also written a very comprehensive commentary on the Siva sûtra entitled Vimarṣini. This commentary had been regarded as the best exposition of the Siva sûtras, despite this fact that there were many commentaries available on the same. In this text the author has not rely only on the material provided in the text, rather collected material from other scriptures pertaining to this school, and brings about the whole essence of the sûtras, for which they were revealed to.

Kṣemarāja refers to the Vijnānabhairava and holds that the caitanya is name as explained in the Vijnānabhairava, which maintains that caitanya pervades everywhere without slight difference. He declares that the reality of his caitanya is the presence of this in all the lives.

All the differentiatednesses of the universe are, in fact, the manifestations of the Lord.

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1. श्री विनानभैरवसे रिपि
   रिनि मा
   जलशक्त न्यगभर्मं भावयं भावावधिज्ञन:।

   (४२४; V.100) SSVim.: I; 1
Elaborating this Kṣemarāja has asserted that as an egg of peacock contains all the colours in one pasty liquid inside the egg, in the same way the waves from water, flames from fire and rays from the sun can be expected, therefore, this whole universe, may be unified, which appears from the Lord, and no one else. Here the Vijñānabhairava tantra has been referred to, which also propagates the same idea.¹

According to Kṣemarāja this world can be felt through self only when one observes his self as one with the prakāśa of the supreme consciousness. In this connection the author refers to the Vijñāna Bhairava tantra, and points out that the highest attainment is achieved only when ānā is deprived of dividing thoughts and merges his self in the middle state of two lotuses. The highest attainment has been explained as sovereignty on this whole

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¹ एवं कःगेवाहियां व सवर्जनय भूराणास्तदविश्वास्वतेव प्रक्षिपितांपूर्वत यथार्थ
बिजन भीत -
कर्येभीमानो बहुक्ष्यानां व: प्रमार्थेः
भवं भवरूपता किणयान यां निरहेता

(VB;V.110) SSVim. :I;14
universe by Kṣemarāja, which, in fact, is the final liberation.\(^1\)

It is also held that by the author in this text that if one meditates over this whole world as being merged in his own self, one attains the Lordship over the energy which binds the individual into the bondage, on account of such contemplation, one achieves that state in which this kind of bondage is absent. In the Vijnānabhairava also the same has been maintained, which declares that by meditating over this whole universe as one with one's self one attains the rise of the Highest in one's own self.\(^2\)

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1. विश्ववाक्ष्यता-विश्वविश्वाधिकारं हि विचं तदान्तः सुत्रं त्रिशं प्रशालि । प्रवशितं कृष्णदानम् पौरुषेः-

2. -- परशीमात्रायं ग्युर्वात् ॥

(VB;V.49)SSVim.:I;15

2. इतं तत्व परमेश्वरायं, तत्व विश्वविश्वाधिकारं तत्वस्य तत्वं-श्रवित्वा कृष्णदानम् वैराजेः-

3. सत्ये निपुणं किं जगद्यं प्रवशितं ।

--- विविभक्तयेन मनसा परमेश्वरायं ॥

(VB;V.63)SSVim.:I;16
The unwavering awareness that I am Siva is the result of that self which convicts thus, explaining this Kṣemarāja propagates that the highest conviction is just to maintain the awareness on the highest. In this connection the author refers to the Vijnānabhairava tantra and holds that one should search for one's own real nature, and that nature is the highest fruit.

The bliss that yogin feels in abiding in his nature as the knower in respect of both the subject and object in the world, is the highest bliss of samādhi. It is also found that such delight, which has been explained in the Vijnānabhairava as the consciousness of relation to subject and object and the spontaneous bliss of one's being absorbed in the nature of the subject and the object is matured.

1. "विज्ञानवादी शिव रासिम्भ हति यो विज्ञानी विकारः।
 स्वतंत्र तत्त्व वाच्य ज्ञानं पुरुषं र्क्षत्रियविज्ञानीयार्यैः
 सकृद् सैकिकताः ——
 स स्वां व्यासानां हति चाचेत।"
(VB;V.109)SSVim.:I;17

2. "यज्ञ व्रतस्य संपिन्ति—
 — — स्वतंत्र साक्षात्कार॥
 हति श्री विज्ञान प्राप्त निराशितनीत्यम् श्रीशास्त्रविज्ञानान्तरायणस्करणायामयो य जानन्द त्याज्ञानन्द ज्यूस्य समाधिभुसन॥"
In the Siva sutra Vimarsini it is also said that when yogin, with his complete awareness sits himself in the one-pointedness, his body becomes oblation to be poured into that fire of consciousness. In this relation Vijnanabhairava also maintains that the complete offering of all objects along with the mind in the highest ether, which the individual awareness serves as ladle-sacrificial spoon. According to the commentator, the offering should be made of individuality.

When asked, it jñana is the nature of self luminous and the luminator, then how it can be a cause of bondage. In this reply, the Siva sutra Vimarsini holds that it is true, if one could through God's grace realize the true essence of knowledge, otherwise it is through God's māya sakti then it is bondage. Here the Vijnanabhairava, which also

1. श्री प्रमाणता प्रमाणः सदैव विन्मात्रातामिनिविष्टवत् थवि
   श्रीविश्वा प्रर्वे-
   प्रमाणवाचे वहनां प्रताविष्टविशालकत ।
   ह्यां मनसा साहं सहोऽः सङ्कृय जैतमा ।

   (VB; V.149) SSVim.: II; 8
holds that though knowledge illuminates this universe, and the universe shines in knowledge, but the reality is experienced only by yogins, and that is the real nature of the knowledge and regarded as the means of liberation from this universe.

In Śiva sutra Vimāraśini it has been prescribed that the dissolution of various parts of the tattvas in the body should be practised to attain the nature of bhāvanā. This fact is supported by the Vijñānabhairava, where the subject has been dealt delineatly, and it is concluded that an absolute peace upsurges only when all the worlds in respect of their gross, subtle and superior forms dissolved in the ether or in their respective cause. On the conclusion of the tantras it is held that this idea that one should dissolve all the paths, tattvas and other kalās in their highest cause is the real ascertainment.

1. नूतन ज्ञान गठनको प्रकाशनाणार्थ ज्ञानार्थ प्रकाशित: हातिविज्ञान नौरिकानुसार ज्ञानमय प्रकाशित: हातियुक्त: बन्धकल्प: । तत्त्वशृष्टितु यदिपृथक्त रागादेश: प्रतियोगित: रागमय: । अज्ञात: विज्ञात: तत्त्व: ॥

(VB;V.137)SSVim.:III;3

2. रागमय: नौरिकेव संविनियत: नामसम्बन्धुष्ट्वा यथात्त्वा: हाति सैद्ध: ।

( VB;V.56)SSVim.:III;4
The tantras contemplate that if one attains the true vidyā and remains aware of relation with individual consciousness with supreme self, the world to such sādhaka appears like his own self. Kṛṣṇa-rāja also maintains that the attainment of the pure knowledge is the attainment of the state of Lord. In this regard the Vijnānabhairva tantra has been referred to which also maintains the same resolution.¹

It has been decided that if one has to attain dissolution in the supreme consciousness, should enter in by being plunged into the awareness of the inner I without a thought construct.

Explaining this fact, in Śiva-stra vimarṣini it is held that all physical exercises etc. should be given up at the time when one enters into the supreme self. Referring to the Tantras, it is held that the real elixir of joy of I consciousness is

1. विश्रं स्वदीर्घतितत्वं सुकृति वेयं। यगुंश्च श्री विज्ञान पूर्वे यत्र कर्तावर्गं वेतनं व्यक्तं तिष्ठ।

तथ्यं तन्मादविनिर्वचिल्लाहद्विप्रतिलय।

(VB; V.117) SSVim.: III; 2
experienced by being plunged into it, but with extinguished prāpa.¹

In the Viśnunabhairava it is maintained that japa is that which is made over and again on the supreme consciousness. Such contemplation on the supreme being with mantra is that what a yogī should perform. In the Siva sutra Vimarsini also, while explaining the sūtra kathā japa; it is held that the japa is just muttering of the sacred formula or the highest mantra, so'ham².

The attainment of the creative energy of the svātnatrya śakti, according to Vimarsini, is possible only if the main principle of the three states is awakened by the aspirant. In this regard, a long set of verses has been quoted, and it is found that it is one's own nature, which if contemplated

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¹ (VB;V.138)SSVim.:III;21

² (VB;V.145)SSVim.:III;27
with firm conviction as of one's own nature, and maintained thus, on account of such agitation, the experience of highest bliss is realized.¹

Explaining what follows if all the external organs of senses, object and like that are vitalized, Kṣemarāja says that on account of such contemplation the bliss of transcendental consciousness is attained. In this respect the Viṣṇu-nabhairava propounds that one should consider his body, whole universe as filled with the nectar of supreme bliss. Kṣemarāja concludes that the absolute power which is total bliss, when manifest in all the states and condition, can create anything as desired.²

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Describing how the prāṇa sakti is common to all channels and other parts of body, in Śiva sūtra Vīmaścīnī it is propounded that in all the channels centre, and other parts of body it plays in zigzag manner. The innermost aspect of this prāṇa sakti abides the supreme consciousness.¹ In the tantras, it is maintained that the prevalence of the common consciousness in all the beings is same.

At many other places also the commentator has made full use of the high regard of the tantras in the Śiva sūta Vīmaścīnī, as quoting various references from the Mālinī Vijaya Tantra and other scriptures, the essence of those presented in the Tantraloka and Tantrasāra.

The commentator of the Tantraloka, Jayaratha, the author of Viveka on the Tantraloka has also enjoyed the vastness and the greatness of the

1. क्रियासंवेदनां वैदेश्यपानां निवृत्तिः परः समारिषः।
   तदुमं श्रीकितानं भोरौ-नः
   अववन्यं साक्षात्काय ||

(VB;V.106)SSVim.:III;44
Vijnanabhairava tantra. In the opening verse of the Tantraloka, the word mukha has been used, explaining this secret term, it is held that it has been contemplated as indicating the supreme goddess or the energy of Siva, as means to enter into the state of Bhairava. It has been concluded that the mukha represent all the five energies of Lord Siva namely cit, Ananda, icchā, jñāna and kriyā. In the Vijnanabhairava also it has been described as a means to enter into the supreme state.¹

Jayaratha maintains that the real pūjā, as explained in the Vijnanabhairava, is the nature of one's self in the union with the supreme self, not as generally taken. It is described as the self of the Śāstras. In this relation it has to be noted that the essence of Śāstras is as the reality of one's own self, which is illuminated

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¹ जल एव पञ्चमिन् चिदानन्दक्षीरामाश्रमालमकम | पुञि: -- शैवियुक्तमुम्ब: II

(VB.V.20)TA:I;P.7
by the knowledge of scriptures.  

In relation to the Śakti of the Lord, Abhinavagupta says that the thought which shine as one with the nature of the Lord Śiva, in fact, is real means to approach the state of Śiva. The commentary on the text refers to the Viśiṣṭabhūmikā, and concludes that the Śakti of Lord Śiva is the only means to enter in the state of Lord. In Āgamas it is stated that to attain the ascertainment of the scriptures complete doubtlessness is required.  

In the Tantraloka it is held that the real knowledge shine in the middle of the bhāva and abhāva. Jayaratha maintains that the voidness should be achieved in the relation of the bhāva and abhāva, that upsurges in relation of one's consciousness with the Lord's consciousness. In this connection, Jayaratha  

1. इवयथः स्वात्मकःपः, भववर्त्त चूजनं  
पूजा नाम न पूज्यार्थ या वरि निर्भ्रमी दृढः।  
निर्मित्य महाभूमिका वा पूजा अयाद्यत्था।।  
हत्यापुक्ष्या तत्द्वस्माणा जैत्यमेव स्वात्मवा प्रवृत्तिमिजः॥  
(VB;V.147)TA:I;P.51  

2. ... जैसी पूजमिहः च ।  
हत्यापुक्ष्या तथा जित्यप्राप्तमुपायत्या शतिर्गैः ।  
(VB;V.20)TA:I;P.115
has referred to the Vijnanabhairava, which advise the aspirant to undertake such practice so as to develop the middle state.¹

The fruit, on account of meditating on the middle state, according to Abhinavagupta, is the rising of the madhya dhāma. Commenting upon this, Jayaratha maintains that one who recognize and establishes his self in that middle state is one with the middle state. To this context, the Vijnanabhairava tantra has been referred, which maintains that the madhyā nāgī resides in the middle state in the form of a lotus leaf, which if contemplated upon, whines the state of Lord Bhairava².

1. उपश्रोतन्नवियोजनः ज्ञात्वा मद्यं समाधृत:।
   तथा तन्मय्या दैवेन विभक्तःस्वति प्रामम न।। (VB;V.61)TA;I;P.127

2. मध्यनाग: मध्यनाग: काम्या जयसिद्ध: कथा यथं तत्रस्च या विभक्तारा अविभित: तत्त्वमायि वन्तवधिकम् एकदेशस्त बुद्धिः जानान्त: यः स:
   तद्भव तान्त्रिक: निन्द्याः हति यावदृः।

   तद्वक्त: मध्यनाग: मध्यस्मत्विस्वार्थंगत:।
   व्याल्ल्लान्तान्त्रिक: दैव्या तथा दैव्य: प्रकाश्याः।। (VB;V.35)TA;I;P.131
According to Abhinavagupta the nature of japa is that which is performed without any thought and on the nature of the Lord Siva. Jayaratha, while commenting upon the word bhāvabhāvapaścyuta, maintains that the deity meditated in the middle state is madhaya nāḍī. In this context, the author refers to the Viṣṇunabhairava tantra, which advocates the contemplation over and over again on the divine consciousness, and this type of bhāvanā is prescribed to aspirant.

Abhinavagupta maintains that in the scriptures Lord Bhairava has been worshipped in accordance with the meaning of the word Bhairava. Jayaratha interprets the 'anvartha' as being doing all the five acts in this universe. To this reference, he refers to the tantra, and concludes that by recitation of the letters of the word Bhairava, the absolute state of fullness is achieved.

1. तदनात् यथा: प्राप्तिकर्मान्य जयः। अत एव मानव मानव पद्मुतः

2. जय: सत्त्र स्त्र्यां मानवमन् जयेण जेहुः।

(VB.145)TA:I;P.135

(VB.v.130)TA:I;P.229
Jayaratha ascertains the Śakti of Lord Śiva as means to know His real nature. To enlighten this fact the commentator refers to the Vijñānabhairava, in which the energy of Lord has been described just like the rays of sun or the light of candle, by which the different parts of directions are perceived. In the same way Śakti is the means to know the nature of The Lord. This energy has been described as sādhvi. 1

Jayaratha in context to the absolute independence of the Lord refers to the tantra and maintains that the word pratighati means as devoid of all compatibility, and for being a mere reflection, absolutely united with the light of Lord Śiva. The contradictions are just like the varieties in the water, appears on the reflection of sun, therefore, these variations are not real, and subjected to the limited being, who thinks of liberations and bondage.

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1. शक्तिरैव तज्ज्ञाप्ताः सुपुरा: ; बहुतं
क्षालेकैं दीपश्च किरणि मस्तिष्कः वा ।
ज्ञातेऽदिशितयाग्निपि तदुच्चर्त्य विशः रिये ।

(VB.V135)TA:III;P.27
Siva is one with all lives and objects whichsoever exists.¹

According to the Tantraloka, this universe is, in fact along with this objective cycle, resides in the nature of supreme self, which shines through the ṣakti. In the tantras this energy has been described as the means to get entry into the state of the Lord, and also the chief aspect and the possessor of the highest energy of Lord also.²

Jayaratha contemplates that by meditating on the source of good taste, touch and the sound one can attain entry in the state of God consciousness. In this context the Viṇānabhairava tantra has been referred to and concluded that this kind of contemplation, not only leads one to the source of joy, but initiates the jaḍa to become sentient or sahydaya.

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1. तथा न मैं ब्रजे न मैं मोदाम जीवसौं विवीणीविश्रान्तः।
   प्रतिविद्यन्तु कुतेष्टिवद विकृतः॥
   न प्रातःमन्त्रां भवति हि सर्वभावातिविकृतः॥
   (VB.V.135)TA:III;P.27

2. यत: - गकात: साकारां सप्तरत्र
   जैवी मुहस्मिनाचितः।
   हत्यायुक्ता स्वसिदेवयामि कथ्यत् कथयः।
   (VB.V.20)TA:III;P.171
It has been described as spontaneous bliss.¹

According to Jayaratha, all the tanmātrās reside in the heart, and the supreme energy arises out of it by contemplating on the source of these five subtle elements, the initial cause of these five senses of knowledge. In this consonance, the reference has been made from the Vijnānabhairava, and concluded that if all the elements are ascertained as one with essential self, the highest bliss ensues.²

Providing an exposition of the dhāraṇās, it is held that one should not fix one’s mind in a limited circle. The Lord is all pervading, and therefore, wherever the mind rests is the place of supreme self. In tantras also the same explanations is furnished. It is concluded that the worship or contemplation on

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¹ (VB.V.73)TA:III;P.201
² (VB.V.73)TA:III;P.218
on some restricted sphere is not fruitful.\(^1\)

When the movement of pra\#a and apana is held then the k\#obha, which if dissolved into the fire of Great Bhairava, Jayaratha contemplates and identifies the self with the Universal self. In this context, the Vijn\#nabhairava has been referred to and held out that this commotion is the essential nature of the supreme, if observed in reality.\(^2\)

To explain some important terms of the Shaiva terminology, a long set of verses has been extracted from the Vijn\#nabhairava and maintained that the s\#kta k\#obha is that which upsurges at the

\begin{verbatim}
1. व्यापिकिष्ठा हि सौंदर्यः कथा नाम कृतिचालपत फलमण्डल पालिकाः सत्यं पावः
   यदुवतेऽवः
   यद यद मनो यातित तद्र तद। अर्थात् यदुवतेऽवः
   नितित्य भुवन यास्यति एवं नितित्याये यथः।।
   एवं भाकालादावपिन जैसःजैसः।।

   (VB.V.116)TA:IV;P.100

2. योऽचालः तत्त्वश्रेष्ठः हृत्यौर्धृतः परिमित्वातिरिक्तार्जु्मात्मिष्ठ ज्ञनम्
   महापीर्वालिन स्वतित्रां गृहीतां गृहीतां / पुष्पार्पयां आयत्तवा
   स्वात्मत्वा नालाकार्ते मौक्षित्यायः।।
   तदुक्ताः
   न ज्ञातु विशेषचद्युतस्मात्
   --- मौक्षिता मौक्षित्याः।।

   (VB.V.20)TA:V;P.333
\end{verbatim}
The word sarvanādi gocara has been interpreted as dvādasānta by Jayaratha, which ensues a new and extraordinary state in the sādhaka in a short time. Referring to the Vijnānabhairava, it is concluded that the highest bliss is attained through this kind of contemplation on the dvādasānta.²

The word vyāpti, according to the tantras, is the essential nature of the objective world. Jayaratha refers to the Vijnānabhairava, and point out that the illusion etc. have no relation with this term or real intensity, gained ascertaining the reality of the

1. शाखास्य विद्याः विशिष्टकालित्वार्थात्।
   तदः प्रत्येकत्वं तत्र विन्यास वर्गमुक्ती तत्वः॥
   (VB;V.69)TA;V;P.378

2. कुलायम् विद्याः स्पष्टम् प्रत्येकं भावनातिलिङ्गां तत्वकोटाञ्च हस्ताः।
   सैस्तवानानन्दसंप्नवः॥
   (VB;V.70)TA;V;P.378
According to the Tantraloka, the objective world, if perceived as devoid of all variations, one becomes sudhi, and attains the supreme energy.

The successive overpassing of the cakras, untill the essential self is illuminated, leads the individual to the state of highest bliss. This has been explained in the light of tantras by Jayaratha.
In the fifth āhṇika is the Tantraloka, the word 'kha' has been used in the various senses, but Jayaratha contemplates that tantric approach towards the pāpā ṣakti situated in the mūlādhāra is the real meaning of this word. In this context the commentator refers to the Vijñānabhairava, and concludes that for the attainment of such fruit the yogin should contemplate over.¹

While dealing with the sameness of the relation of object and subject in the commentary Jayaratha observes that if such awareness is maintained, one can be bestowed with the fulfilment of all the desires. It is observed that the commentator was greatly influenced by the tantras, and points out that in the Tantraloka, the Vijñāna-bhairava has been regarded as the highest authority on the Yoga aspect.²

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¹ यत्: रौऽि राजावतिष्ठमातृकैः पदावर्तैः सावधानिनैः जैविकाः कुलौके कषोऽुत्तप्ययत्निष्ट्रियांत्रं प्राणािविशािक्षि हथिष्ठुकृत्यरीतू नापसािः किरणागाला- (VB.V.28)TA:VP.401

² तत् कर श्रीविष्ठानािंगादि। यद्यः

ग्राहकालय संविदित: सामान्या श्रवीदाहिनष्ठयः

वृत्तिः द्वािकां यं स्वम-ग्य शावधानाति।

पाियन्य निकृिष्ठानाः ग्राहयु ग्राहकालय: स्वं क्षितित्विद ग्राहयु

ग्राहक हति। (VB.V.106)TA:X;P.140
Jayaratha has referred to the Vijnanabhairava while explaining the subject of adhvaprapakriya. He maintains that according to the tantra the light of Lord should be contemplated as consisting all the adhvans. By this kind of meditation, the supreme consciousness shine, and concluded that it is one's own self that makes the reality revealed.\(^1\)

In reference to the five acts, it is held that Lord manifest his nature through five great acts, and at the same time he reside in his essential nature. According to the tantras, the aspirant is advised to contemplate on all these great acts of Lord.\(^2\)

Explaining the nature of worship, Jayaratha observed that the actual worship is to attain the state of niralamabanabha. In this respect the

\[\begin{align*}
1. & \text{क भवन्य परीयूः हेतुवायनात्म निःसात्त्विकसुविवृत्तं परिश्वरतः} \\
& \text{कप मारपेन तनां सपादैवदियध} \\
& \text{तहुनासु- ज्ञेय विश्वित्ववैश्वर्य पर्यावरणम समन्वज्ज} \\
& \text{वेष्टहङ्कडः तत्व 'श्रव आत्मा जानानम्'} \text{॥} \\
& \text{(VB.V.57)TA:XII;P.95}
\end{align*}\]

\[\begin{align*}
2. & \text{वेष्टहङ्कडः व्यापकः पररक्षरः} \\
& \text{ब स्वतः स्वतः रागिन्य धरिः दाइयाचिह्वावः मेमिङ्ग} \text{॥} \\
& \text{हति पाठं सवित्वविश्वित्वविश्वित्वविश्वित्व स्वतःश्वतः स्वीतार्दु} \\
& \text{पूर्वार्दु दैर्यस्वात जानानाति स कैमप्राप्तात्मां श्रव प्रस्तव्यतम्} \text{॥} \\
& \text{(VB.V.109)TA:XV;P.203}
\end{align*}\]
Vijnanabhairava tantra has been referred to, which also support the contention of Jayaratha.  

While explaining the dissolution and the rise of madhyadhama, Jayaratha quotes a verse from the tantra, andpropounds that if one contemplates over the madhya dhama, one becomes appeased and gets identification with the supreme bliss.  

In the Vijnanabhairava tantra, the energy of Lord has been referred to as śaivi, and nominated mukha. According to Tantraloka this kind of energy should be imparted into the disciple by master with his entire energy, by which the latter enlightens the disciple in an instant.  

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1. कर वस्तु उपेशोपयययपि कवनावः
   या तु ययादरालयः ।
   हत्याविनित्वा तक तयारु उपाये पि तुवये ह्व तन्मयी माभवि महेन्द्र के
   वषाभयमणां राहाओ निःविलय कुफाय भ्रम लयत् ।
   (VB;V.14.7)TA:XXVIII; P.74

2. भाषायार के निर्दिष्टिवे-----
   तता तन्मयाहैयन किमस्तवत्वावना।।
   हति महदया परितः समन्तादामामीन वैभनिकवनाचिहने भ्रम ब्रमः
   प्रवित्तिः ।
   (VB;V.6@)TA:XXIX;P.85

3. स्मारणविष्ट्येहि विषयव्युक्त्री—
   —श्रीमुलमित्वेतः ।
Abhinavagupta while commenting upon the Iśvarapratyabhijñā Karikā of Utpaladeva, maintains that the word the absence of God consciousness in external field is not rejected. He refers to the Vijnānabhairava, and points out that it that state which appears when one experience the nature of the Lord as universal and as transcendental also.\(^1\)

The māyā sakti of Lord Śiva has been described by Abhinavagupta as the cause of delusion to the individuals, but not for the yogis. This energy has been nominated as vimohini sakti in the Vijnānabhairava, owned by Lord.\(^2\)

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1. हल्याशुद्धिः कम्पोंश्रीतिः रवाः तत्तद्विंद्र प्रथा।

(VB.V.20) TA:XXIX; P.163

2. कत रव तत्सुभिन्दमेध स्व उवाचारायणेम न्युयायः

(VB.V.106) IPV: I; P.77

3. चाह लक्षणार्थः। तत्स्य वर्त वाक्यायणात्

(VB.V.95) IPV: I; P.80
The fruit of meditation has been, according to Abhinavagupta, is, in fact, one with the Ultimate reality. The individual's efforts are just thoughts, and not the reality. It has been asserted for the aspirants, that the fruit of meditation, which one wishes is one with the Lord, as the energy of fire is one with the fire. In Vijnanabhairava it has been explained very well, the reference has been made to that, and held out that various plays are performed in this practice by the sadhaka.¹

The excessive bliss that upsurges on account of joy one feels at the time of seeing some relative after a long time, according to Abhinavagupta, is of one's own self. It can be felt while perceives some object with complete awareness. In tantras also the same propagation of the attainment of bliss is maintained.²

¹ VB;V.19,20 IVV:V;P,287
²
It is also concluded that one has not to discard the objective cycle in the meditation, but maintain their oneness with the supreme self.¹

In connection with the paramārtha of words and letters, it is suggested that the ascertainment of the word Bhairava enables one to attain the state of Bhairava. In Vijnānabhairava, the aspirant has been advised to ponder over the meaning of the letter Bhairava, by which Siva is experienced.²

The importance of the contemplation, while the mind is situated in the Highest state, which Abhinavagupta observes as high as the state of Siva. The fruit attained through such contemplation is said to be the real recitation of mantra and the nature of a mantra. In this context, Abhinavagupta has referred

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to the Vijñānabhairava, which says that by reciting the sacred mantra over and over, the japa, in real sense, is performed.¹

In the state of kiṃkaromi, according to Vimarśinī, one should think of entire universe, not of empirical body. In the Vijñānabhairava tantra, it has been observed as means to attain the absolute oneness of Śiva. It is concluded that the state of perfection is attained on account of such conviction.²

According to Abhinavagupta, the ascertainment of individual is impure, whereas the yogis have that power to maintain the awareness in external world.

1. ४४४४ पूणः पूणः परेषार्थः
   जयो नाछै नामायत्वमा च जयोः
   हति पराशायामपि अवलं भवाहि: स रघुधामस्या
   परिवाली नयत्व पाद्विपचिताम् कश्चापूर्वः
   (VB;V.145)IPVV:II;P.262

2. ४४४४ नित्यमीमित्यादि—
   हत्याप्रदेशनम् देवादिपुरुषैः अस्विनिःश्रीति सह तद्वैषेषा
   क्षणिकाक्रमेन वर्तमानोऽव बन्धे कुः
   जयो पुनर्न्यास हति श्रुतस्यसमाप्ताः
   नित्यपैक्ष मित्रायण यथैत्त्व म वत्स सिद्धात्
   शरीरादि नित्यपैक्ष सदैव
   विषयाः रुपः
   (VB;V.60)IPVV:II;P.311
Many other writers of the monistic Saivism of Kashmir have also been observed as greatly influenced by the greatness of these texts of Vijñānabhairava and the Tantrasāra. It is held that the field of Monistic Saivāgamas has been widely dominated by these texts. The doctrines propounded in these, have been generally accepted by all the schools and the authors of various schools of Saivāgamas.