CONCLUSION

The Saivagamas, often referred to as Kashmir Saivagamas, constitutes the monism of non dual tantras. Saivagamas have been evolved by Lord Siva to instruct the monism of ancient Āgamas. Among the tantras, evolved to propagate the Śāstra of Lord Siva, Viśnabhairava, form an important position, and recognised as an unchallengable authority on the yoga aspect of yoga in Saivagamas. This tantra is an essence of the Rudrayāmala tantra. In this text one hundred and twelve dhāraṇās have been explained. Very often this tantra is referred to in latter works of the Saivagamas. Considering the large and difficult language of the tantras and the limited power of mortals, Abhinavagupta presented the essence of all the tantras in his great work Tantrāloka, which has been described as a means to enter in the state of Lord Siva.
The text of Tantrasāra is recognised to present the essence of the Tantrāloka, which is based on several volumes.

Saivāgamas, according to existing informations are eternal and everpresent. They are free will of Lord Śiva, which whenever, and wheresoever shine, and grace whatever it wants to. By the limitations of malas, sometime individuals do not perceive the manifestation of Lord Śiva, therefore, they conceive the Śāstras as evolved anew at different times. The fact is opposite to it, because tantras are always present in the universe. According to the tantras they are attributed to Lord Śiva as author. A long time back these tantras were scribed down by the great souls on account of mortals been engrossed in the ignorance. In ancient time, the tantras used to be taught through oral teachings, not by written scriptures.
The text of the Vijnanabhairava represents the essence of the Rudrayamala tantra, which is said to be very large in size, also constitutes the text of Paratrimshika in its concluding portion. This tantra is recognised to present the Kula system, the highest system. The text of Tantrasara, which is epitome of the Tantraloka, in fact presents the essence of the Mālinī Vijaya Tantra, which is said to be the original source of information to the Tantraloka.

In Vijnanabhairava tantra, in connection with the Saivite yoga system full use of all parts of body has been made. It advocates the yogaja marga of practice, rather than the jñāna marga. The text of Tantrasara prescribes number of ways as to attain absolute immersion in the state of Lord Bhairava. It approves the real knowledge, the adhvans, upāyas, śaktipāta and initiation as means to attain the Ultimate aim. In the former, however, all external observances have been discarded.
The importance and the authority of the texts undertaken in the present study has been highlighted in all the latter works on Śaivism. In all the fields the authority of these two works has been referred to so often that the greatness of their antiquity is manifested itself. These both texts, despite close resemblance, externally prescribe different ways to tread on the path laid down by the Āgamas. Although the ultimate aim is one and the same. In Vijnānabhairava spontaneous and only one way is explained, whereas in the Tantrasāra, the aspirant has to go ahead in succession and only after performing a number of rituals arrive at what is called the samāveśa in Bhairava.

The Śaivāgamas are also said to be ascertained so as to attain perfection in other schools also, such as Nyāya, Vedānta and other. In Śaivāgamas the thought and ultimate has been contemplated superior than that of other schools.
The path shown by the Śaivāgamas is also highlighted by the modern science. The yoga aspect of the tantras is considered to be very important for the human beings. A proper understanding of the characteristic symbolism of Tantra is sure to reveal those hidden secrets of physical process which are still inaccessible to the empirical science. However, the intensive researches into the pathology of civilized communities are making it imperative on them to admit that after a long period of outward expansion, men should begin to look within themselves once more. In this context, the ameliorative theory of Self presented in the Agama literature would prove interesting to almost all the comparative therapeutists.