INTRODUCTION
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Vijñānabhairava and Tantrasāra, the most important texts, pertaining to the subject of Śaivāgamas are well recognised for their exposition of the field of the Āgamas and tantras. These are the most important authorities on the yoga Śāsana, the ritual and rites and numerous other observances in the field of Śaivāgamas. Since the aforesaid texts are affiliated with the Āgama literature, therefore, they provide a deep and very suggestive outlook of yoga tantra and the Āgamas in the field of Śaiva Śāsana.

The text of Vijñānabhairava is held in very high esteem in the Śaivāgamas, and is the recognised text to present the yoga aspect of the Śaivāgamas. In this text one hundred and twelve dhāraṇīs have been delineated and explained and said to be practised
by the sadhaka with great zeal and concentration, 
and by such contemplation, the state of Lord 
Bhairava can be achieved. This text is composed 
in a language of love between Devi and Lord 
Bhairava, and referred to as Sivavijñānopaniṣat.

The Tantrasāra is a brief reproduce of 
the Tantrāloka of Great Abhinavagupta. Abhinava-
gupta is recognised as chief authority on the 
schools of Śaivāgamas. He is also regarded as 
an important exponent of poetics and dramaturgy. 
This text deals with important factors of the 
Śaivāgamas and presents a very close account of 
all the subjects of the Tantrāloka. The impor-
tant ingredients, which have been discussed in 
this text are Real Knowledge, the upāyas, the 
adhvans, śaktipūta and various modes of initiation 
etc. This text is supposed to represent the text 
of Tantrāloka and Mālinī Vijaya Tantra.

In the present study, first chapter, which 
entitles 'the evolution of Śaivāgamas' intends to
provide a break through in the rigid and untreated theories of the evolution of the Śaivāgamas, which so far, has not been dealt comprehensively. In this chapter the assistance from the other schools of Indian philosophy has also been sought in the form of references so as to provide vast information in the context to ascertain the time and the sources of their evolution. The period of the evolution of Śaivāgamas is held to range over ten thousand years. The reference for the earliest date goes as far back as seven to nine thousand years B.C., the latest, whereas, in the case of their revelation to mortals is in the eighth century A.D. The latest human being whom the sacred sūtras are evidently known to have been revealed is Vasugupta, and who lived in the eighth century. He was the teacher of Bhaṭṭa Kalaṭa, the author of Spanda Vṛitti etc. The present work, after having reviewed various different versions pertaining to the evolution of Śaivāgamas arrive at this conclusion that the Śaivāgamas are not worldly object to deal with. Their divinity is beyond the human reach, and
therefore, can not be ascertained by the human being of present Iron age. It is summed up that Śaivāgamas are the divine will of Lord Śiva, eternal and everexisting for the benefit of humanity. The question of their revelation to the mortals is however, solved by this contention that the first possessors of the sacred Śāstras were siddhas and super human beings. The first revelation to the earthly being took place only in the closing part of the eighth century A.D.

The second chapter of this work, which is dedicated to the traceout of the authors of these two texts, deals with the life history of the authors. The Āgamas and the tantras are invariably held as divine authorship. The text of Vijñānabhairava, an important tantra among the monistic tantras, is attributed to Lord Śiva as its author. The tantras, previously Āgamas, were, for the benefit of mankind revealed by Lord Śiva himself. The sources close asserts that the Āgamas are not the efforts of mortals as being possessor of limited power. It is,
however, found that the tantras were scribed down a long time before the Christ. It is not only the question of the Vījñānabhairava which is not ascertained as to whom the authorship has to be attributed, but similarly the whereabouts of their scribes too also not known. It is, on the various references on Śaiva-Śāstras, asserted that the tantras were scribed down by some great saints lived in the prima of Kali age. As far as the question of their authorship is concerned, they are undoubtedly attributed to Lord Siva.

The Tantrasāra of Abhinavagupta, is the epitomized form of the Tantraloka, a voluminous work of the same author. The author himself mentions the purport of this work in the prelude to the text. This work being an essence of the Tantraloka, intends to present what is contained in the Tantraloka and the Mālinī Vijaya Tantra. The author, Abhinavagupta, to the readers of the
world of śaivāgamas and the dhvani and poetics.

The information pertaining to this subject is based on the authority of the Tantrāloka and the Parātrīśikā Vivarāpa. The information states that Abhinavagupta was Yoginībhū, and an incarnate of Lord Bhairava. His early life shows the signs of his greatness, which he attained in his later life. In school he was an outstanding pupil, in youth he was behind the motive of acquiring knowledge, and in post youth life as perfect yogī and in his last physical appearance he was an unchallenged authority and head of all spiritual sects. In brief Abhinavagupta was born in a reputed family, famous for literary contribution, attained perfection over all śaivāgamas and in the end got saṃvēṣa in the state of Bhairava.

The third chapter deals with the two kinds of sources of the texts of the present study. The first attempt pertains to the subject of secondary sources and the other is to expose the original sources of information. The text of Viṣṇunabhairava
in this context, as its immediate source is referred to Rudrayāmala tantra, which is an important tantra in the Śaivāgamas, is of vital importance for the aspirants. It presents the true yoga and is referred to as Upanāga by Abhinavagupta. According to Mālinī Vijaya Tantra does not hold any one tantra but all the ninety two tantras. The text of Tantrasāra is stated, as stated by Abhinavagupta to the prelude of the text, is an epitome of the Tantrāloka. In this chapter it is observed that the text of Tantrasāra presents the brief resume of the Tantrāloka and also the essence of the Mālinī Vijaya Tantra. According to Mālinī Vijaya Tantra, the source of it is Siddhayogīśvarī tantra, which initially resides in the state of Lord Śiva, and constitutes all the ninety two tantras. The Mālinī Vijaya Tantra presents the complete essence of the Kashmir Śaivism. The text of Tantrasāra, therefore, taught the pure and complete essence of all the tantras, condensed from the Tantrāloka.

The fourth chapter of this study deals with
the impact of these texts on the latter works of Śaivāgamas closely follow the tradition of these two texts. This chapter intends to expose the tradition of tantras, in particular of yoga system of tantras. The great work Tantrāloka has lot to show that it has been greatly influenced by the Viśnunabhairava. The other works of Śaivāgamas are also deeply impacted by the highest authority of spiritual yoga, explained in the Viśnunabhairava tantra. The text of Tantrasāra, which is an essence of the Tantrāloka has been guide line to many latter authors in the field of Śaivāgamas, such as Kṣemarāja, Jayaratha, Bhāskara and Yogarāja. It has been concluded that the authority of these two texts on the latter works in the field of Śaivāgamas has been quite deep and authoritative. The tradition set forth by these not only kept maintained, but presented in the larger form.

In fifth chapter of this work the subject of the field of Āgamas has been discussed. The field is fairly large and thus require an independent
project to be fully exposed. The text of Vijnana Bhairava is recognized to present the Saiva yoga concept fully. It deals with all the aspects of yoga as well as the human body, as associated in the practice at the time of yoga. Among such features, that have been delineately explained, prominent are prāja, japa, bhāvanā, sūnya, extensive space, intensity of experience, āsanas, mudrā, kṣobha, madhya dhāma and rise of kūpālinī. All these have been contained in this tantra, and have been fully exposed in the light of tantras by the commentators.

The field of Tantrasāra is comparatively vast and well spread. Being an epitome of the Tantrāloka, intends to undertake the essence of large Tantrāloka in its brief resume. It has been most helpful to the less assiduous people. In this chapter all the subjects have been explained by Abhinavagupta in the light of other tantras also. The features that have been dealt with in this chapter are the Real knowledge, the adhvans, the upāyas,
Sāmbhava, Sākta, Āpava and anupāya, various modes of initiation and the Śaiva rites.

The sixth chapter of this study is related with the distinction between these two texts. It is very difficult to differentiate these two texts, intended to propagate complete monism. The discussion held in this chapter, in true sense does not touch the fundamentals and doctrines presenting monism, because of their being emerged from one and only fountain head; the Śaiva mukha. In both of these texts the final goal is to attain the state of Bhairava.

There is at large it is observed that the physical approach is largely apart to one another. The text of Vijnānabhairava does not prescribe any theory and discussion, whereas the Tantrasāra is a theoretical text, prescribing successive development in aspirant. In Vijnānabhairava there is no such discussion on initiation etc., has been made, whereas in the Tantrasāra all observances and rites have been accepted. In brief the ultimate aim of
these two texts is same, only their prescriptions for the sādhaka are different, which is considered as secondary concern. The primary concern is to attain the state of Parama Śiva.

The last chapter of this work deals with the common points of philosophy of Śaivāgamas with other schools of Indian philosophy. It is concluded that the school of Śaivism is unique, pure and original and represents the complete monism. It is quite different in all principles as to the other Indian philosophies.

At last, the thesis has been concluded propounding the importance of these two texts pertaining to the subjects of yogatantra.