CHAPTER III
CHAPTER - III

SOURCE OF VIJÑĀNA BHAIKAVA AND TANTRASĀRA:

Vijñānabhairava

The text of Vijñānabhairava with the commentary of Kṣemarāja and Sivopādhyāya, and the complete commentary of Ananda Bhaṭṭa, is affiliated with āgama literature, which attributes Lord Siva as its author. This text, which constitutes the text of Vijñānabhairava, is a part of ancient tantras. It has been held in very high esteem in the Śaivāgamas. It has been referred to as Siva upanīṣat by Abhinavagupta, and Sivavijñānapaniṣat and Rudrayāmala-sāra in many other scriptures.

1. यक्षेत्वं वाणैः—
न व्यूहीद्विका शक्तिः

IPVV:I.P.287

कधीत्वं शिवकालानान्यनाय गदि

IPVV:II:P.407
The text of Vijnana Bhairava, which claims to be the quintessence of the Rudrayamala Tantra, explains the true essence of the union of Siva and Sakti. The Rudrayamala tantra is a large tantra, which originally existed within Lord Siva. With His free will it was revealed to the sages for the good sake of the humanity. Abhinavagupta has presented a descending down of the tantram in the Mālinī Vijaya Vārtika on the authority of the Mālinī Vijaya Tantra. The tantra initially exists and resides in the form of Parāvāk, and travels down through Lord Siva's energies; pāśyantī, madhyamā and vaikhari. The tantra does not hold any one certain tantra, but all the ninety two āgamas.

The text of Vijnana Bhairava is held in very esteem as to present the essence of the Rudrayamala tantra. The complete Rudrayamala tantra

1. Introduction to MVT:P.VII
is not available, therefore, it is unascertained how far the text of Vijnana Bhairava correspond to that of the complete Rudrayamala tantra.

The Rudrayamala tantra, historically comes before the Vamakesvari tantra. According to its own statement it is closely related to the former but deal with an area not covered in the Vamakesvari tantra. Referred to as Jnanaraga tantra, which contains a reference to the Nityaagodasikaraga tantra. This comes after the Jnanaraga tantra and the Tantraraja, which also comes after the Nityaagodasikaraga.

1. vrTTv^TTf^rPT^: I I

2. t^mT qtfwfTi TnnTO a^r g W prfaa gni i

118
It is, however, not possible to establish that the Rudrayāmala tantra comes before or after the Kulārṇava tantra. No references to one or the other has been traced so far. But, because the Kulārṇava tantra begins with benedictory verses, it is definite sign of its later date. Whereas the Rudrayāmala tantra begins with the question of Bhairava to Bhairavi, without benedictory verses in the beginning.

Abhinavagupta, while expounding kaulism, in context to use of wine-surā, the Śivarasa, refers to the Brahmayāmala tantra. It concludes that Rudrayāmala tantra, particularly was of recognised authority on the Kula system.

The high esteem which is attributed to this tantra is also proved by the fact that its concluding portion constitutes the text of

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1. श्रीब्रह्मायामालेष्यां सुरी शिल्साश्च वसिति

TA:XXIX;V.8
Parātrīśikā. This has been commented upon by Somānanda, Abhinavagupta and by other recognised authorities. The text of Parātrīśikā is recognised to present the Kula system, even by the latest commentator like Rājānaka Lāsaka etc.

The text published under the name of Rudrayāmala, edited by Jīvānanda Vidyāśāgara, seems to be a later work than the Brahmayāmala and Viṣṇuyāmala. Rudrayāmala is mentioned after the two texts. The text of Rudrayāmala is only a latter part of the original tantra and by this reference:

"iti Śrī rudrayāmala-uttarāntare"

it seems that Rudrayāmala was being systematized when the other two existed in the complete form. Here the word 'uttarāntare' has a special meaning. According to Bharata's Nāṭya sūtra, the word uttarāntare means for the work which follows the immediate original work.
Thus it appears that the published text of the Rudrayāmala tantra is a supplement to the original text and that it was composed after the Vīpuyāmala and the Brahmayāmala.

It has already been pointed out that the text of Parātrīśikā does not present the full text of the Rudrayāmala tantra. The published also does not form the original tantra in full. It has been found that the concluding portion of the Rudrayāmala tantra constitutes the text of Parātrīśikā. The verses constituting the text of Parātrīśikā are also not found in the published text of Rudrayāmala tantra, and further, the text of Parātrīśikā forms a course of dialogue between Bhairavi and Bhairava, whereas, the course in the published text of

1. श्री शाक्त महात्मन् स्वतन्त्र शिष्यामानुः ॥
   शिष्या यामणिक्षमुल भ्रमणः खोति-वेदना ।
   श्रीमण्यामण वैदाय खच्छ वक्ष्यां प्रथव ॥
   हदायी युद्धमणेन वद श्रीरामायमणुः ॥

RYT: V.1
Rudrayāmala is in reverse order, in which Bhairava asks the question and Bhairavi answer to that.

In Rudrayāmala tantra, it is said that it came not only after the Siddhayogīśvarī mata, but many more tantras. The path shown by it is believed to enable the person following it, to master many tantras.

However, there is no doubt that the matter left out of the former text has been dealt with and expounded. It deals with the matter concerning the rituals and the Kula system. It has definite sections like Kulācāravidhi, Kaulānām sandhyā, Kaulatarpaṇam and others. It reaches the conclusion that yoga practices without following the path of the Kula system, which is admitted to be the highest one, final emancipation is not possible.

1. परमाहंसं नानाशरो नातिरामारगः।
   मथोकलापि ब तन्त्रायाप महःसन्त्या पञ्चिल्।

RVT:V.14

2. प्रथमं दिव्यमलवयवस्तु सङ्के श्रुतिवाचुदं
It has been openly admitted in the Rudrayāmala tantra, that, following the path shown by the Kula system, with entire devotion, definitely one attain entrance into the state of God consciousness, Bhairavaprakāśa.

According to Rudrayāmala tantra, the frequent use of meat, wine, woman and matsya was prescribed only to those yogins who were at a very high stage. For instance Vasūtha has been advised to go to China to learn the Kaulika practices and to become perfect in the use of three makāras, including mudrā. Therefore, Rudrayāmala tantra seems to have

\[ YRT:V.71 \]

\[ \text{Ibid. P.80} \]

\[ \text{Ibid. P.133} \]

\[ \text{Ibid. P.141} \]

1. \[ YRT:V.151 \]
been compiled after both, Kaulism and the Buddhism had spread in China, and the tantrika aspect had been developed in Buddhism.

The Rudrayāmala tantra has many verses that are common with the Bhagavadgītā but there are slight differences. It has some common verses

1. तत्र युक्तम्: कुल्लम प्रकटत्वम् सर्वकालेऽः

गाम कीर्तनास्ति ' येषु बुद्ध: प्रतिष्ठितः:॥

RYT:V.152

मंदिरा साधनं गायम क्रमवाञ्चे ॥

रस सासं तथा मलसं मुखं मुखायित च ॥

पुन: पुनं: साधनित्व दूरी यागी मण्डु च ॥ ॥

RYT:V.155

2. कृपादानवक्तत वक्त: समाहार्दक्तत स्पृहत विनिधम:॥

स्पृहति प्रशांकिनानि वुदिनाशांकिनानानि

RYT:V.184

कृपादानवक्तत समाहारस्पृहतिविनिधम:॥

स्पृहितम् वुदिनाशांकिनानि वुदिनाशांकर्षणति ॥

BG:II;V.63
with the Kulārṣava tantra.¹

In this tantra sixty four tantras have been described in detail.² It also seem to have been influenced by Vaishnavites on the basis of its advocating devotion to Kṛṣṇa, prescribing a mantra to worship him with a Kṛṣṇa stotra.³

Kālidāsa has also been referred to in this tantra in one of its verses.⁴

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1. तुषस्मिष्टिकाराः स्ततं वक्तव्यिनः।
   चरितादि मृतकं तापसार्ते भक्तिः किंद्र।

   RYT: V.15, and KT: V.7

2. अष्टकवसानीकों वक्तव्यं राजसाधनम्।

   RYT: V.192

3. कृष्णनवक्रता शत्रु कृष्ण आत्मा आत्मा यति मृत्युं।
   श्रीकृष्ण रहस्यम् ----

   RYT: VS. 303, 315

4. कालिदासकालकाली कालिदास सुमिता

   RYT: V.289
It also points out the influence of Rudrayāmala tantra on Buddhism by the assertion of Kaulism existing in China. It frequently talks of Kulāgama. It mentions the sūkṣma tantra by its name, and sixty four tantras collectively. Thus it is clear that the published text of the Rudrayāmala tantra is a portion of the original tantra.

The verses which constitute the text of Vījñāna Bhairava, in the present edition of the Rudrayāmala tantra have not been found to shed any light on the importance of yoga. The text of Vījñāna Bhairava is aimed at teaching pure yoga in true sense, in fact spiritual yoga. It is thus clear that the essence of Rudrayāmala tantra, is not left out, rather produced in more systematic order, which is believed to have been

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RT:Vs.192,212,239,246,359,369
The published text of the Rudrayāmala tantra, is a very large work, as it include the text of Vijñāna Bhairava and the Parātriṃśikā and the present text of the Rudrayāmala tantra.

Sources of Tantrasāra

The text of Tantrasāra by Abhinavagupta, published by KST&S series No.,XVII, in the year of 1918, is an epitome of Abhinavagupta's voluminous work the Tantrāloka. Abhinavagupta's contribution to the monistic school of Kashmir Śaivism, is just as Śaṅkarācārya's work to the Advaita Vedānta. By following in every minute's detail, the principle laid down in the Mālinī Vijaya Tantra, a leading work of the Śaiva-gamas, Abhinavagupta has composed the voluminous work of Tantrāloka which, as the name implies, is a cyclopaedia of Śaiva-gamas.

1. Paul Rep.: Centering, pp.165,166
Considering the volumes of the Tantrāloka as onerous to less assiduous people of later generations, the author, Abhinavagupta, epitomized the contents thereof in what is called the Tantrasāra. Abhinavagupta, in his prelude to the Tantrasāra, pointed out the necessity of the work.

This Tantrāloka, which is now being composed in simple way in Tantrasāra, is voluminous and for less assiduous people, bound in ignorance, is difficult to acquire. The Tantrasāra, therefore, an epitome of the Tantrāloka will be useful for the readers of the Tantrāloka's high esteem.¹

Abhinavagupta has clarified further the aim of the book, in the opening verses of the Tantrasāra the aim for which the text was epitomized

¹ विकसरतनादीकां विशारदशु नेव ज्ञानां कल्यः
is observed as to attain liberation, and purity of malas.¹

The text of Tantrasāra, which in essence represents the Tantraloka, is the outcome and further summarization, of the ideas which have been described in detail in the Tantraloka. Thus the principle source of the Tantrasāra is indeed the Tantraloka. The source of Tantraloka is the Mālinī Vijaya Tantra. Abhinavagupta also confesses that whatever he found in the Mālinī Vijaya Tantra is contemplated in the Tantraloka in detail. What he did not find in the Mālinī Vijaya Tantra was not given in his work.²

¹ सर्वं लिङ्गलोकं दृष्टविदितं: शास्त्र फलं तद्वृत्तं।
शास्त्रेण प्रकटोकारोपितं निलितं कृतं तत्त्वभाषू॥

TS:P.5

² न तद्भवत्ते कम्य श्री मालिनी लिङ्गलोकः॥
कैल तैव विद्विष्टं स्वक्षेत्रनाथ किमंतः॥

TA:I;V.17
The authorship of the Mālinī Vijaya Tantra is attributed to Lord Siva. Being affiliated to the āgama literature, it is of divine authorship. Mālinī Vijaya Tantra has been nominated as tantram, as it mainly discusses the essential elements which may be contained in a tantra.

The descending down of the tantra which originally constituted the Mālinī Vijaya tantra has been described in the Mālinī Vijaya Tantra. It says that the first recipient of the mystic lore was Parameśa, who learnt it from Aghora. The tantra is an interlocution between Devī and Parameśa. The sacred teachings were communicated to the sīgis by Kumāra, the destroyer of Tāraka.  

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1. अद्वैतान्तिकाे तारिक कार्तिकाकर ।
   सत्तुकलार्कन धनातन सन्तथना:||
   साब योगी जिन्त यहां यहां छैलार्क लौँ कह।
   अर्थमिथिग्निमधुरिम्न: स तैर कुदाहन्:||

MVT.I;Vs.2,5
This ancient tantra has been regarded as bestower of highest beatitude and perfect peace, if followed. It has been observed from the opening verses of the Mālinī Vijaya Tantra that there was originally a tantra, called Siddhayogīśvarī tantra. It consisted of nine crores of verse, and explained the teachings of the Śaivāgamas in the light of bheda, bhedābheda and abheda. It deals with the path of yoga, as its main subject.

Its abnormal prolixity necessitated it to be summarized into three crores of verses. The abstruse thus abstracted went by the name of Mālinī Vijaya Tantra. However, in the course of time another edition comprising of twelve

1. पालिनी तिक्तं ततू परमेवांऽहि गते ।
   तुः तप्याप्रविधाता रस्येवतस्मरर विविधेः ॥

   MVT:1;V.7
   सत्यात्मातैः नाती कार्यावयवादगतिः ।
   सिद्ध योगिकां नान्ते वकृत्यक्रिक्षितरं ॥

   Ibid.1;V.8
thousand of verses was brought out. The form of present tantra, supposed to be the briefest resume of the above,\(^1\) is most convenient and helpful to the unenlightened students of the Kali age.\(^2\)

As the title implies for itself, the Mālini Vijaya Tantra is the latter part of the Siddhayogiśvarī tantra. The former part was probably represented by the Siddhāmatam.\(^3\)

1. MVT: KST&S Edition No.XXXVII, 1922, Edited by M.S.Koul, Srinagar

2. वास्तवः कथितं पूर्वः भौद्ध विपिनम्। मालिनी विजयाः तद् स्मृतिज्ञाय लक्षिष्ठः॥
   येष मायालयम् भौतिकः विस्वितनाथम्। पृथ्वी भौतिकस्तवः। प्रकटः द्वादशमण्डलम्॥
   सहस्रः गौंडिपितामहः युग्मनात्मकौदिकम्। उन्नतमण्डलेऽसमासद्
   नैसिदिकः कल्पिते प्रसादात्मः। ।

3. MVT: Vs.9-12

MVT: Vs.9-12

MVT: Vs.13
The Mālinī Vijaya Tantra, which is also referred to as Mālinī Vijayottara Tantra, is the latter part of the Siddhamāritatānta.

Now it seems that the text of Tantrasāra according to the authority given, primarily represent the large work, the Tantraloka of Abhinavagupta. This work is like a huge tree with branches spread all over the sky of the monistic Saivism of Kashmir, but in seed form rest in the Tantrasāra.

Abhinavagupta has taken a synthetic view of all the sacred texts of all the religions and all the systems of philosophy that existed in his time. In this text, Abhinavagupta has asserted the importance of the tradition. Not in the context of the verbal information and authority, but in relation to his inference and perception.¹

¹ SmtTRT* ^TWr©TTf^ > I
^ perm f^rspTg l
TA:XXXV;Vs.1-3

1. क्या चाची स्मलाना शस्त्रशास्त्रिक - मैनन्दुः।
   प्रतिषद्ध एवमन् तत्त्व वागम शत्रुभागात॥
   प्रत्याय प्रेमात्मलर्दायायां विशेषाः॥

   TA:XXXV;Vs.1-3
Accordingly Abhinavagupta maintains that all the branches, known as Krama, Spanda and other all branches of learnings, religion and philosophy, are one and the same. The ultimate aim is to be realised through all these branches. This great authority, Abhinavagupta, called this essence of śaivāgamas as trika. He is synonimous with the Kula, and is important among all the systems of philosophy as life in the physical organism. He is present in all the systems, as fragrance is present in a flower, or oil is present in an oil seed. Hence it has to be admitted that the different sacred texts are part of the one original āgama.

1.

एक रवा गमस्तरसमा नापिकिषारसजळा।

पुर्णे गन्धारिते तैः दत्ते जीवाः जसे मुत्र।

यथा तथेऽव जारंजाणां कृतमयं प्रतिसीवते

TA:XXXV;Vs.30-34
It is also observed that the essence of the Mālinī Vijaya Tantra which is contained in the Tantrāloka is pure monism. The absolute union of Śiva and Śakti is the main path expounded in the Tantrāloka.  

In relation to the history of the Śaivāgamas to a modern scholar, who is dominated by the theory of evolution, and is accustomed to look more from less, the reality is the reverse. It is important to note that the present age is the Iron age and it is a fact that the Golden age of the Indian history was in the past, which is now gone. It holds that the Kali age is the age of degeneration, which has come through slow devolution from the Satyāyga and through two other successive ages, the Tretā and the Dvāpara.

The importance already assigned to the Siddhayogīśvarī tantra is well justified as being

1. संस्कृतितं चक्षुण्य मनुष्यमूनि मात्रे!
श्रीशिवलाला निःश्रृंगु लिंगधार्मां स्नःस्नः

TA:XXXVII;V.37
a recognised authority on Śaiva monism, and in particular in the Kula system, the highest in Śaivāgamas. The supremacy of the Mālinī Vijaya Tantra, often referred to as Srīpūrvaśāstra, implies that it is the first of all the tantras. Therefore, the first place among all the tantras is assigned to it. It is particularly justified among those Śāstras which are recognised authoritative on the Kula system, even from the modern historical point of view.

Thus the text of Siddhayogīśvarī tantra is a recognised authority on the Kula system. The essence of which is Tantrasāra. Also an important text on the Kula system. However, it also represents the encyclopaedia of Kashmir Śaivism, the Tantrāloka.

Now it would be concluded that the Tantrasāra, which primarily rests in the Tantrāloka, is of divine source and origin, and the essence of the Siddhayogīśvarī tantra.