



The Tantric Perspective of *Berth awareness* as per methods and practice of *Tantra Yoga* referred to *Vijana Bhairava Tantra*.

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Abstract: *Background: The researcher is constantly searching more unique perspective of ancient wisdom and modern science in Vijana Bhairava Tantra, a highly sought and ancient practice that is worth for study and research. The 9 methods of berth perspective were one among 112 methods of Vijana Bhairava Tantra., This part of the aspect was studied in detail and explained in a different way to understand and explain in a cause and effect manner.*

Aim: This study aims to determine the role and effect of breath as an aspect and perspective for easy reference and understanding for yogic practitioners.

Materials and Methods: All amiable versions of Vijan Bhairav Tantra have been collected and analyzed aspects of berth and its techniques.

Results: It has been noticed that the ancient practice has a peculiar effect on the human mind and other aspects like psychological and physiological relation which has been tabulated as results in a simple manner in this study.

Conclusion: Bhairava is that consciousness that destroys ignorance. Finally, the seeker becomes the part of Bhairav or Universal consciousness through practicing this Dharana with total surrender and attains a heightened state of awareness, and consciousnesses. It explanation of breathwork and the relation between them in the state of 'Nirvikalpa' has been explained profoundly. Methods are more applied and valid even at present also.

Key Words : *Vijan Bhairav Tantra, Dadasantha, Nirvikalpa, Chakra, Bhairava consciousness.*

1.INTRODUCTION :

Vigyana Bhairava Tantra is a greater carried out approach or carried out method than a philosophical hypothesis because the strategies are result-oriented. The "Vijana Bhairava Tantra" is the summation of 3 phrases "Vijana + Bhairava + Tantra. Vijana way pragmatic carried out understanding that results in inner empirical experiences or the metaphysical detail inherent in us. "Kaula Siddha Dharma" is the basis of the historic Vijan Bhairava Tantra. it's far a complete and the most demanded and in-demand Tantra because it has been publicized in large part in the public area but the "Siddha Dharma" believes that the tantra is spread in the society without its right expertise, sources, and authority. As per "Siddha Dharma", the Vijana Bhairava Tantra is a tantra-based yogic sadhana method.[1] therefore, the right mastering technique is first to carry out the outer rituals or karma and then handiest go inside. Tantra can be experienced by every person equipped to examine equipment and techniques to unite love and meditation. while love meets meditation, one may have a tantric experience.[Swami Anahata] Tantra is a self-paced route of non-secular awakening through meditation and breath focusing methods or strategies to create a union among aware, unconscious, brilliant conscious, and supers conscious minds. The "Siddha Dharma" also believes that Vijyanamaya Kosha is simply under the Anandamaya Kosha. The Anandamaya Kosha is considered an excellent country and it is the nation of Bhairava . The seat of the soul is thought in this area. This country is referred to as Kosha of bliss. it is that country in which no duality exists. it's far a pure non-twin nation and country of Siva. it is believed that Mahasiddha Matsyendra Nath had



revived the Vigyana Bhairava Tantra that's widespread in society. He and his disciple Mahasiddha Goraksh Nath labored considerably to restore it.[2]

Vijana Bhairava Tantra is a 5000-year-antique Sanskrit text of Shaivism. Vijana means pragmatic applied motion that results in inner empirical studies or qualia in broad phrases, the metaphysical detail inherent in us. In different words, it's far an experience in a position in science. Bhairava means one that is beyond sound. Tantra approach specific spiritual practice or method. it's far similar to moving from Bhupura of the yantra to the Bindu. The goal of Vijana Bhairava Tantra is the upliftment of the country of bliss or Bhirava. The reason for this tantra is to reap the understanding that goes beyond Sound. All the techniques that have been defined are the medium of accomplishing out to the non-dual Bhairava state of Anandamaya Kosha. It was believed that Gautama Buddha had practiced and perfected one of the techniques of Vijana Bhairava Tantra to attain enlightenment. Those encompass several editions of breath awareness, attention on various centers in the frame, non-dual cognizance, chanting, creativeness and visualization, and contemplation thru each of the senses. The explicitly of this tantric system is the maximum demanded maximum sought and historic expertise similarly elaborating outside and eternal implemented components of understanding. It brings bodily confinement to solitary containment. it's far a really simple powerful easy self-exercise it transports the exercise from handy practices to deep meditation. To navigate right here in this tantra one has to seek under the guidance of a guru and in the right ambiance.

The literal means of "Rava" is sound, Bi rave is inside sound. it's miles an intimate verbal exchange between Sri Sakkara and Devi Parvathi who wants to dispel her doubts about Rudrayamala Tantra, Bhairava Agama, Trishira Bhairava Tantra, para, and apart etc she once more asks whether reality Brava may be perceived via the nine unique methods by way of which you possibly can input the realm of a higher aircraft of awareness. Tantra can be regarded as an ancient system of ritual practices wherein an individual engages with a layered cosmology, making use of diverse senses, cognitive capacities, and sexuality to gain expanded states of focus and embodied liberation.

Siva explains in his concert Devi Parvathi that there are 112 methods to enter into the established and transcendental state of consciousness. The essence of Bhairava isn't the nine forms, nor the digest of letters, nor the 3 flows, and not even the three powers of shakti. That state of Bhairava is intangible to time, area, route, and any attribute or designation.

The intention of Tanta is emotional properly-being instead of physical exercise. It makes the frame and minds greater flexible by way of freeing emotional infection and blocks. Tanta considers our frame as our temple and celebrates all aspects of its capacity capabilities while others understand the body as a vehicle or an instrument; Tanta makes use of it as a device for thoughts amendment. It is well-known and shows that the body is not the trouble, but our relation to our body is the genuine problem.

The exploration of the diffused energies in the frame and their connection to the universe provide the possibility to understand the motive of existence and the standards of the union in new dimensions.

2. The following verses explain greater approximately Breath and the strategies for practicing Pranayama.

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।
उत्पत्तिद्वितयस्थाने भरणाद्भरिता स्थितिः ॥ २४ ॥

ūrdhve prāṇo hyadho jīvo
visargātmā paroccaret /
utpattidvitayasthāne
bharaṇādbharitā sthitiḥ // 24 /

These verses advocate us to concentrate on the gap between two breaths, from where Prana and Apana generate, [विसर्गात्मा]

मरुतोऽन्तर्बहिर्वापि वियद्युग्मानिवर्तनात् ।
भैरव्या भैरवस्येत्यं भैरवि व्यज्यते वपुः ॥ २५ ॥

maruto'ntarbahirvāpi
viyadyugmānuvartanāt /70
bhairavyā bhairavasyettham
bhairavi vyajyate vapuḥ // 25



When the inhaling and exhaling pranic air are both restrained in their space from their (respective points of) return, then the essence of Bhairava starts manifesting which is not different from Bhairavi, Upward prana and downward prana are the energy manifested by Para Devi. When fixing the mind in between two points one achieves full filled. When one restrains the incoming and outgoing pranic air on their respective points *Bhairava and Bhairavi Sakthi* start manifesting.

न ब्रजेन्न विशेच्छक्तिर्मरुद्रुपा विकासिते ।
 निर्विकल्पतया मध्ये तया भैरवरूपता ॥ २६ ॥

Na vrajenna viśecchaktirmarudrūpā vikāsite|
 Nirvikalpatayā madhye tayā bhairavarūpatā||

When is still (*Prana Sakthi*) and loses its direction, and does not move swiftly, there develops in the middle, through the *Prana Vayu* state of *Nirvikalpa*, the form of *Bhairava*. *Nirvikalpa* is a form or state when the prana value becomes still. When *Kumbhaka* is practiced after *puarka and rechaka*, the practitioner experiences *Shantha (Peace) skthi* or *Birava* consciousness. When concentrating on this *Sakthi* at the root it starts rising like the sun's rays and becomes subtler and subtler finally merging with *Dwadasantha (Bhairava)*. The glorious forms of *Biriva* emerge when this *Sakthi* emerges like lightning. when the 12 centers are pierced one by one by this *kundalini Sakthi* and end to *Dwadesantha* it becomes Siva.[3] The centers are to be liberated from gross to subtitle.

कुम्भिता रेचिता वापि पूरिता वा यदा भवेत् ।
 तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥

Kumbhaka rechitha vapi va yada bravet
 Tradenta santa namasya sakthya santha : Prakasathe/

When *Kumbhaka* is practiced after *Puraka* or *Rechaka*, the stillness of *prana* and then the *Shantha shakti* is experienced, and through that peace (the *Bhairava* consciousness) is revealed.

The mind rises and when concentrates between *Moordha* on the forehead or *Bru Madhya* (Bridge of Eyebrows). It arrests dichotomizing thought patterns and becomes omnipresent. The colors of peacock feathers start on the voids and stay on the principles void that is the heart. Whenever there is a principal void. The mind's full awareness of Void or any objects slowly boons on absorption to self-regard. when the Eyebrow centre is pierced and *Bindu* is seen. The supreme state is realized within that, the supreme state is realized.

One who concentrates on the void of *Sushumna* the void of the root and *Anahata* the void of the heart becomes *Vikalpa* the state which is free from thought. One who concentrates the on the body as a void, the mind become free and variably becomes that form of void (*Bhairava* form)

When the mind is restrained to the object of awareness casting all of the other aside and not allowing movement to take place from one to another, then inside that perception the awareness blossoms. When *prana and Apana Vayu* are mixing inside or outside of the body, the yogi becomes fit to manifest his consciences.[4]

3. Tabulated details of nine ways concerning breath, and its specific practice, Process, and mental experiences [Qualiya]

Sl No	Practice	Breath Process	Qualiya or experience
1	Watch between two breaths	Experience both incoming and outgoing breaths, after breaths come in and just before goes out. Experience the process of the berth and its universal pass.	Mind start
2	Observe the turning point of breaths and their movements up to down and downturns to up	Awareness improves	Mindfulness



3	when both breaths fuse	Keep awareness to lower energy-filled centers	Stops modification of Mind.
4	Be aware of breath stops Breath is all out	Experience the universal pause	The self start washes
5	Attention between Eyebrows	Mind supersedes thought and starts controlling the thought process. The vital force, the essence of breath move to <i>Sahasra Padma</i> ie towards the brain	Experiencing shower of lights
6	Attention to the center of head	The intangible breaths essence moves further to for head	Have direction over dreams and death
7	Do the practice with utmost devotion	Concentrate the center of two breaths	Know the Knower
8	Practice savasana, enraged in wrath, persist in this emotion Or stare without moving an eyelash	..” The energy centers start gross to subtler and sub liter to subtler	State of <i>NIRVIKALPA</i>
8	Hold breath	Practice Kumara concentrates on Root. Chakra, energy starts rising and merging with Dadasantha	<i>Nirvikalpa</i> - is a form or state when the <i>prana vayue</i> become still
9	Releasing the breath slowly	Starts experiencing extreme awareness of consciousness, a higher level of peace. Imagine the five-colored circles of the peacock tail to be your five senses in an illimitable space. Now let their beauty melt within. Similarly, at any point in space or on a wall until the point dissolves.[5] All the visualizations become true in this stage.	<i>BHAIRAVA</i> consciousness

The above narrations in which *Vijana Bhairav Tantra* was said under profound intimacy and circumstances. Lord Siva himself explains the gateway of wisdom out of 112 *dharnas* or methods for dispelling *Devi Parvathi's* doubt with love and compaction. This comprises 112 methods with applied and truthful wisdom. This is divided into 9 centred on breathing.

11 are entered on the utterance of syllables and sounds. (Chant) mantra yoga [6]

12 methods make use of focus or concentration, which is what, is generally referred to as Meditation today.

There are 3 ways of relaxing and easing oneself into an experiential state.

7 techniques make use of the practice of focused looking.

10 methods mention the visualization of light.

5 methods make use of sudden cessation of activity.

12 methods make use of the all-pervasiveness nature of the universe

11 methods make use of rational thought to identify the self

7 techniques emphasize being one with the consciousness

Vijan Bhairava Tantra believes in the effect of sound and beyond sound, experience recognizes as *Nadam* to *Ravam*, and *Ravam* to *Kala*. *Kala* to Alphabet, alphabet to word, word to a sentence, sentence to the *Mantra*, *Mantra* to *Nama*, and *Nama* to *Rupa*. When *Rupa* and *Nama* merge there is a *Yantra Mantra* relation which suiting to upgrade neuron connectivity of the brain and Union of scenes. It is resulting in heightened sense activity and neurological network and plasticity. Example- Chanting *OHM* and *Soham* with meditation.

4. Discussion :

The 112 *Dharanas* described here use various objects and senses to discover the doorways to Samadhi. Some of these involve focusing on the breath, (*Prana Dharana*) focusing on particular points in the body, (Chakra Dharana) use of sound syllables, (*mantra Chanting*), and focusing on external objects and emotions. Every technique among these *Dharana's* are complete in whole aspects of itself and there is no addition, Modernization or manipulation required in



them.[7] These *Dharanas* are effective in tranquilizing one's turbulent mind and keeping the same to the present moment. Here Intellect is used as the tool for the initial stage and then the same techniques are used to transcend the intellect.

5. Conclusion :

Bhairava is that consciousness that destroys ignorance. Finally, the seeker becomes the part of *Bhairav* or Universal consciousness through practicing this *Dharana* with total surrender and attains a heightened state of awareness, and consciousnesses. It explanation of breathwork and the relation between them in the state of *Nirvikalpa* has been explained profoundly and is more applied and valid in the present time also.

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