# COMMUNICATION IN THE TEXT OF *JNANA BHAIRAVA TANTRA*

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## Abstract:

The 'VijnanaBhairava Tantra' text is a Sivaistic-mystical text that describes the meditation technique. The text presents an intimate dialogue between the teacher and the recipients. The giver of the teachings in the text is expressed as a teacher while the recipient is called sisya or student. The communication that occurs between them is called the teacher-student (guru-sisya) communication. Researcher sees that intense communication between teachers and students/sisya has its own uniqueness that is not owned by other types of communication. Communication happens not only involves the aspect of cognition, but also presents another unique dimension. This text becomes interesting because in conversation with Bhairavi (Sakti), Bhairava (Siva) tries to give various possible methods to achieve the highest consciousness. This study tries to see the value of the text in the narrative descriptive way. Bhairava tries to illustrate from various views that the highest consciousness can be achieved. For those practitioners who have been persecuted in their inner quest, whose souls have been called, this is a good news because they can dive in it, experiencing every technique exists and then, take one that suits to her/his feelingconditions.

**Keywords:** VijnanaBhairava Tantra, communication, Bhairavi, Bhairava

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## I. INTRODUCTION

There are five basic elements proposed by Harold Lasswell in the communication process, those elements are known as *"Who Says What in Which Channel to Whom with What Effects"*. The basic elements are *Who*(source or communicator),*Says What* (message), *in Which Channel* (Channel), *to Whom* (Receiver), *with What Effect* (Effect or impact). The five basic elements of communication presented by Harold Laswell above will be able to help communicators in their nobleduties.

The success or failure of a communication depends on the five basic elements. How communicators can influence the communicant, so it can act in accordance with what is expected by the communicator, and even can change attitudes and behavior of the communicant. Therefore, it is very important to look them more intensively as of the communicators' character, message content, how the channels that will be able to change attitudes and behavior communicant, and what changes are expected of the communicationprocess.

The Jnana Bhairava Tantra text clearly outlines these five elements so that the meaning becomes obvious. Regarding to whom these elements refer to, here the text clearly mentions between teacher and student, between *Bhairavi*and *Bhairava*who are communicating in the context of teaching process. The message that will be conveyed here is very clear, it is how one is able to reach the state of *Bhairava*or be in the *Bhairava*realm. Then Bhairava himself advised to do the meditation technique given. The medium used is verbal with direct *head-to head* communication. The recipient of the message in it is the disciple, which in this case is represented by Bhairava as in the text. In the greatest aims, every person must be Bharavi who is a disciple who diligently performs *sadhana*to spell the highest state. The impact of communication between teachers and students is that many people practise this doctrine, so some of them will succeed in reaching that higheststate

Based on the description above, it can be said that conveying the message in the form of question and answer is very interesting one, because for those who seriously learning as if invited readers to ask themselves. The actual text only guides and who asks self-readers. If this happens, then a learning process will succeed effectively. The reader will immediately get an answer and the answer will deepen on the reader, so that the text succeeds in delivering a message.

In obtaining the meaning of communication that occurs in the communication process one of them needs to know the characteristics of your friends talk (audience), which is how and who he is, his background from the level of education, family, tribe, religion and even the politics and his party, where he works, positions, and much more to know from your friends' personal information. This characteristic is needed to get closer and easier for you as the beginning of the meeting, to open the conversation, and to make no mistake in taking the topic of conversation or playing jokes and humor when conducting the communication process, so that your response can be according to your purpose of communication process (RullyMujahid, 2013).

The following discussions will describe the meaning of the communication that is taken from the fractional article of Ibrahim from page 21 -28 ("Meaning"In Communion." *Al-Hikmah*9.1 (2015)). If "meaning" is a substance in communication, then the meaning is what must be obtained from the communication process that we do. Therefore, for the success of the communication we build, we must understand some of the questions in the followingstudy.

## II. DISCUSSION

### 2.1 The place of "Meaning" incommunication

*Words don`t mean people`s means*, so communication is expressed to remind us of the language andmeaning in communication (Ibrahim, 2005; 2010). The above adage reminds us that the words do not really mean meaning, but it is humans or people who give meaning to the language or the sounding words (Devito, 1997: 490). Thus, when communication takes place, there are at least two people who give meaning to the communication, ie sender or communicator / sender of message and receiver or communicant / recipient of the message. Recognizing the location of meaning that is no longer in the language or words, but on who uses the language or words, both as a sender and a recipient , then we should be able to choose the language or words that are closest to the meaning together. For everyone is principally born in the discrepancy of his knowledge and experience. And each of these differences is always influential in interpreting something, including giving meaning to a language or spokenwords.

## 2.2 How "Meaning" IsCommunicated

The question, how "meaning" is communicated reminds us of the frequent communication experiences in our social life. For example, it is often occurred in our life when we have communication problems, where the occurrenceof incomprehension is even offensive to what we say. These statements include: "I really do not mean it", "that's not what I meant by ...", and so on. The reality is, often we do not meansomething that other people understand from our language / word. Conversely, it is also not infrequently we are not able to speak / say well what exactly we meant. This phrase we used to hear with the word "I do not mean", "I did not mean like that", "I mean like this.", and so on. In the first reality, the choice of language / words used in the communication allow each participant to give meaning to more than one or thesame.

This may be due to ambiguous vocabularies or perhaps our ignorance to the background of the participants and the language of the communication, so that the emergence of other meanings, which makes one offended and so on. While in the second reality, we are unable to choose the language / words that can represent the meaning to be conveyed to others, so that the meaning reduction occurs so great, even omitting the meaning of the choice of language / words used as the symbol. To the problem in the two communication realities above, there are some important attitudes to be noticed; first, expand the insights, knowledge and experiences across participants' cultures, whether they are inter-ethnic, interreligious, inter-ethnic, intergroup, interprofessional and so on. Because everyone is always alive and communicating in accordance with what is taught by the environment and culture, especially his knowledge and experience (Ibrahim, 2009); second, fix any errors in language and usage. And if necessary, never hesitate to ask whether the language we use is well understood and equally by our communion opponents; third, there is no single interpretation of meaning in the language / words, except which perspective is to be used together in interpreting and giving a shared meaning in that communication; fourthly, it is through the whole process that meaning will be exchanged in the social communication of human activity, which is called the communicatedmeaning.

The Jnana Bhairava Tantra text communicates the meaning in the form of technique. Because there is meaning within, there are space and time exist. People

are invited to find that meaning in truth or in reality. The Jnana Bhairava Tantra text does not allow a person to understand meaning in the mind, because the mind will not be able to grasp its true meaning. The mind is understood by the image only and never goes to the true reality. Thus, the Jnana Bhairava Tantra text emphasizes the technique itself. Anyone who will practice the technique and then succeed, then someone will automatically understands the meaning communicated in it. Such as how techniques can be invited to find meaning in it, as follows:

> One must contemplate the skin of the body as something that is merely as a barrier with nothing inside. By meditating on that, one will become silent, which is not intended to be the object of meditation (48)

Based on this text, it is taught that one should find meaning in reality, not in the technique itself. When the technique begins to work, the meaning intended by the text is conveyed. Without finding it in reality, the meaning will never be found. What is presented is just information about technique and so, but only when someone is adept at using the technique, the meaning in it is clearly exposed.

## 2.3 What constitutes "meaning" inCommunication

In the previous discussion above, it is said that the meaning is not in the language or words spoken, but in the person or who to say / listen to it. Therefore, if it is asked what makes up the meaning in communication? So the answer lies in the whole background of the participants involved in the communication, both the background of knowledge (*frame of reference*) and the background of experience (field of experience). In the study of communication, the frame of reference is all forms of cognitive knowledge possessed by a person during his lifetime, which affects the ability to communicate. Simply put, this is the process of adding knowledge and insight from the first human being born into the world until he left the world again. This form is like the process of a baby child who just born, from day to day, month to month until year to year, he obtained knowledge, get additional vocabulary language for example, until he became mature, educated and adequate of communication skills(language).

Those differences in the background of cognitive knowledge become things that we see in different ways and communication skills of children, youth, adults,

parents, play groups, professionals, gender and so on. Meanwhile, the background of experience (field of experience) is the communication ability that a person acquires through his life history and his interaction with the social, cultural and natural environment. Everyone who lives in different social, cultural and environmental environments always have different ways / communication skills to each other. It is Christ who teaches everyone about what is considered good and bad, what is deemed proper and inappropriate, what is and is not allowed to be done. In other words, it is the culture that affects the way of life and humancommunication.

Although at the same time, the way people communicate to others also creating a culture, as in Hall's statement, he said that *communication is culture and culture is communication*. Meanwhile, culture has an influence in all aspects of human life, including the way communication is used. Therefore Edward T. Hall provides a cultural definition in the context of communication as the total way of life of a people, composed of their learnt and shared behavior patterns, values, norms, and material objects (Ibrahim, 2009). Given the importance of culture in shaping the way of one's communication, it is certain that people who lack experience in the history of their life, or who have experience communicating with the same or similar social-cultural group, will experience problems when communicating with other groups of different backgrounds behind the social culture. Such a person is not much different from what is termed 'like a frog in a shell', which only knows his own world, so he stutters culture ( *culture sock* ) when he comes out and sees the world / culture of other people's life is so broad and complex. Therefore, learning various ways of life of others will certainly help us in building a goodcommunication.

What are the theories of "meaning" that consider important to be understood at? To understand the meaning in a communication process, there are several theories of meaning that must be understood well. This is as explained by Wendel Johnson (1951) as also referred in Devito (1997: 123-125), according to him; First, meaning is not in words but in human beings (words don't mean people`s means). The words we use in communicating is really just a means/ tool/ media to deliver a certain meaning that want to be exchanged. Therefore we will always try to choose the right word to bring the exact meaning we meant to the other person (the listener). Second, meaning is always changing, while words are relatively static. Therefore we can see the difference in meaning in a word (term) that same at different times and places.

Moreover, if a word (term) is associated with the context of communication, it will be many different meanings are different.

Third, the meaning always requires reference, therefore the meaning can never be removed from its connection with the real world and the external environment experienced by everyone in social relations and communication. Includes the unseen problems (eschatological and the like) that are always interpreted by analogies in real life. Fourth, excessive word overrun will actually change the meaning. For example, the words of love, friendship, happiness, goodness, evil and so on will not be able to give a clear meaning when it is not related to something concrete and specific about love, friend, good and evil. It is also a continuation of the principle of meaning requires reference. Fifth, the meaning is unlimited, while the word in a language is very limited. Therefore, there are thousands of meanings that people can give to the word / limited word, depending on the will and the conception of the self or the culture of the person who interpret it. Sixth, the meaning is communicated only partially. This is because there are multi-aspect and multi-complex that accompany in the communication process that takes place. Almost similar to the theory of meaning above, Alston (1964) and Pateda (2001) formulated the three theories of meaning are important to consider in the overall communication process that includes: theoretical reference *(referential theory),* the theory of ideation *(ideational theory)* and the theory of behavior (*behavioral theory*). Further explanation can be seen inAlek Sobur (2004:259-262).

What makes the meaning of the teachings which is in the VijnanaBhairava Tantra Text is the technical success of the technique itself. When the techniques presented work successfully, then the meaning will be formed by itself. So the meaning that exists is not made by anything, but has already existed within the reality itself. The meaning embodied in it is eternal and no one is able to make or change it. Anyone who by his efforts is able to penetrate that reality through a spiritual technique jumping platform, then he will find that eternal meaning. This is as stated in the VijnanaBhairava Tantra Text asfollows:

> O the embodiment of luck, one contemplating with closed eyes and focusing concentration on the mantra in the middle of the lotus of the heart space will attain the spiritual realization of the top one(49).

This indicates that what constitutes meaning is the existence itself. The presented technique will not produce the meaning within, but it only leads someone to the true meaning itself. When a person is able to realize his highest spirituality, he will discover the meaning itself. The meaning is not formed by anyone because it is forever in existence. If through that technique, one is able to unite with existence itself, then the meaning will be its ownpresent.

## 2.4 SpiritualMeaning

The word 'spiritual' comes from the Latin word of *spiritus*which means blowing or breathing, this word gives the meaning of everything that is important for human life. Someone is said to have a good spirit if they have full expectations, optimistic and positive thinking, otherwise if someone loses his spirit then that person will show despair, pessimistic and negative thinking (Blais et al. 2002; Roper, 2002). According to spiritual Atman, it is a translation of the word *ruhaniyah.* The ruhaniyah itself linguistically comes from the word ruh. The Qur'an informs that the human spirit is blown directly by God after it is physically formed in thewomb.

Another definition states that spirituality is a core part of the invisible individual and gives meaning and purpose in life and relationship and attachment to the Supreme Being is God (Dewit-Weaver, 2001 in McEwen, 2003). Spirituality is different from religion, spirituality is a broader concept that is universal and personal. While the religion is a part of the spirituality associated with the culture and society (McEwen,2003).

Based on Laswell's paradigm, communication is the process of delivering messages by communicators to the communicant through the media causes a certain effect (Effendy, 2007: 7). A variety of spiritual definitions according to their respective perspectives. Mahmoodishan (2010) and Vlasblom (2012) defines the fish of spirituality as a broad concept, highly subjective and individualistic, defined in different ways to everyone. Spirituality is one's belief in the existence of God, and this belief becomes a source of strength when it affects his beliefs about the cause of illness, the process of healing illness and choosing the person who will care for it (Blais et al., 2002; Hamid,2008).

Although spirituality is difficult to define, there are two important characteristics of spirituality that some agree on: (1) Spirituality is the unity of the themeinourlives. (2)Spiritualityisastateoflife.Ifitrelatestoitsfunctional

definition, spirituality is the highest commitment of the individual who is the most comprehensive principle of the final command or value that is the very strong argument given for the choices made in our lives (Potter & Perry, 2005). According to Taylor et al (1997) in the book Spiritual Aspects InKepera, there are several important factors that can affect one's spirituality, they are as follow:

1. Stage of development: based on the results of research on children with four different religions found that they have a different concept of spirituality according to age, gender, religion and personality ofchildren.

2. Family: the role of parents is very important in the development of a child's spirituality because parents as role models. The family also as the closest people in the environment and the child's first experience in understanding and concluding life in the world, then in general the first experience of the child is always associated with parents orsiblings.

3. Ethnic cultural background: attitudes, beliefs and values are influenced by ethnic and cultural backgrounds. Things to note is any religious tradition or religious system adopted by individuals, nonetheless the spiritual experience of each individual is different and contains uniquethings.

4. Previous life experiences: Both positive and negative life experiences can affect a person's spirituality. It is also influenced by how a person perceives the event or experience spiritually. The occasions in life are often regarded as a test. At this time, spiritual need will increase which requires spiritual depth and coping ability to fulfillit.

5. Crisis and change: crisis and change can strengthen one's spiritual depth. Crisis is often experienced when individuals are faced with difficulty situation. If the client experiences a crisis, then the spiritual belief and desire to do spiritual activities becomehigher.

6. Separate from spiritual bond: individuals who used to do spiritual activities or not get together with the closest people will usually experience a change of spiritualfunction.

Religion is a form of communication between the spiritual world and the material one. The religion given to us from the spiritual realm for the purpose of reminding us of our source and helping us to reconnect to that source. The logical question is, "Who or what thing does communicate with us from the spirit realm?" Mostreligions

contain the idea that there are one or more intelligent beings dutifully in the spiritual realm. Based on the fact that everything is energy, this is not a far-fetched idea. We are intelligent human beings, self-conscious creatures living in the material realm. We express ourselves through the physical body, but every spiritual teaching on this planet tells us that we are more than bodies. We have already talked about the existence of a higher self that is part of total consciousness orbeing.

The VijnanaBhairava Tantra text in this case is inclusive, and this is what the spiritual means within the text. This text recognizes that each person has his/her own uniqueness and thus requires different treatment. This text summarizes that there are at least 112 different types of techniquesto represent each *yoni* or capacity of each person. This means that even though the human beings in this world are billions, the exact technique for the various numbers is pursed into 112 types. This means that everyone will find a match with one of these types oftechniques.

With a different technique, this text tries to decipher that technique is not a truth but merely a tool for achieving the same truth. Therefore, the path may be different, and may even appear to be contradictory, but the goal remains the same direction. This is a spiritual value in the *Jnana Bhairava Tantra* text itself. Why does inclusiveness become a spiritual meaning? Because spirituality is directly related to the development of human inner. If their inners developed,then the person's spiritual develops. As one's spirituality develops, self-realization will automatically become the end point. This inclusiveness will give space to humans to vary, to give a space of honor to a different form, so that the *sadhaka*become humanists, they will emphasize on the side of humanity as opposed to the side of their own theological concepts.

To be humanism and inclusive, this text carefully teaches it. Not everyone is free to learn it, because if the teachings that are not in accordance with the recipients, then it will be very dangerous. Only those who are ready are able to understand the teaching. The attitude of exclusiveness that leads to religious radicalism actually arises from the unintelligent people who learn religion. With his lack of knowledge, religion is then used as a tool to achieve his goals. However, if the students are those whose souls have been purified, and are ready to receive the highest doctrine, the result is socially respectful and humanist. This is presented by *VijnanaBhairava Tantra* text asfollows:

> This doctrine should not be passed on to another disciple, or to those who are evil and full of anger, or those who are not respect to the their teachers. This teaching is delivered to those whose souls have been honed, who had controlled ones.

Actually, the unintelligent people are not worthy to learn the teachings within self. What this means is it is not about they are worthy or not, but just it is not the time yet. They need well preparations. They is like a dry and tight land, not suitable for planting. All it takes is to process the soil (field) first. After the field was loose with water and fertile enough, it was ready to be planted. Plants will grow well. But if the seeds are planted in a dry area, barren place, then they will not grow up well. It does not mean that those seeds are not allowed placing in the dry area, but the area or the land itself is not yet feasible to be planted. Adequate preparation is required. The Jnana Bhairava Tantra text is an advent text that will grow when the land is fertile. This is why caution isnecessary.

It can be said that one will be able to discover the spiritual meaning within a teaching only when he has been able to transcend all worldly things. So to be able to walk on the spiritual path, one must have succeeded in releasing all attachment from the materiality. It is not about avoiding the material or rejecting it, but it is about not attaching with it. It is like a field which is ready for planting activities whose no longer contain shrubs and the like, but it all have been clean andfertile.

## 2.5 TheologicalEthics

Ethics for the first time existed in the first century, but the ethics were not specifically studied. But, as the time passed by, the ethical principles are created. The characters who began to give thought to the making of such items is Tertullianus who wrote about what a Christian may do, Ambrosius focuses on the ethics that govern the duties of officials, and Augustinus focuses on certain ethics of patience, lies of necessity, etc. Then, in the Middle Ages, things about ethics are discussed again in "Libripoenitentiales." (the holy books which discussed about sin confession) In the Reformation era, the three Reformers (Luther, Calvin, and Zwingi) also gave their voice on political and official ethics. In addition to the reformer, there was also Schleiermacher for whom ethics tried to explain the lives of the faithful. In the 19th and early 20th centuries, many people followed. In contrast to Kuyper which

according to him that ethics is a class of dogmatic and  can  be  described specifically. And this statement is supported by Prof. Dr. W. Geesink and Prof. Karl Bath.

Starting from the history described, it can be concluded that *theological ethics is an ethic that departs from the presuppositions of God / divine. Thus, in short it can be said that theological ethics is an ethic based on the elements of religion.* In contrast to the philosophical ethics, theological ethic has a transcendental nature of human experience with God beyond the decency of the human cannot be observed with the physical elements. Because theological ethics is related to the divine (God), thus the main  source  used  for  this  ethic  is  the  Bible  and  other  tools  (Judistian P.Hutauruk,2010).

Theological Ethics discussed in the Jnana Bhairava Tantra Text is an ethic of searching  or  seeking  or  investigating  about  and  leading  to  God (*Brahman*). Swami Viresvarananda (2002: 69) says that the investigation or livelihoods was considered very important, because there is uncertainty about it and we find a variety of different and even conflicting views on the nature of His. The first object of Brahmavidya or Theology is God, God in the first sense is "God who cannot be bounded by space and time" So, God is defined to be in a boundless (Transcendental) territory. In this region man cannot possiblylimit  the  infinite  God. God in this region in Hindu Theology is called the concept of *Nirguna Brahman* Theology, which is intangible, has no name and cannot be imagined as anything, because Brahman is not it *(neti-neti),* for the western term, *impersonal god* or *Acintya is* defined as something enlightened by humans. In Brahmavidya this region does not allow His worshipers to imagine  God  as  anything.  It  is  very  difficult  to  imagine  how  to  praise  the unimaginable God. In Bhagavadgitasloka X. 2 and XII.5 clearly describe the domain of the *Nirguna Brahman* God,namely:

> *Na me viduhsura-ganahprabhavamnamaharsayah,*
> *ahamadir hi devanammaharsinam ca sarvasah.*

> The Gods and the great *Rsi*do not know My Origin (God), for in all things I (God) is the source of the Gods and the great *Rsi.*

> *Kleso 'dhikatarastesamavyaktasakta - cetasam,*

> *Avyakta hi gatirduhkhamdehavadbhiravayate.*

> The greater the difficulty of a man whose mind is centered on the God unfaithful of fish, for the Unmanifested God is hard to attain by the one possessed by the consciousness of the body.

The area of *Nirguna Brahman* is the area where God is in an infinite space, therefore it is impossible for a man with very limited knowledge to limit the infinite. In the context of Brahman's useless theology, no one is infidel, no one is lost and no one is misleading. It is in this theological realm that a person and all those who claim to believe and believe in God should not mock other people's beliefs. All the adoration and praise for Him can be delivered in any way (Rai Adnyana, 2016).

The definition of God is not as something, unrelated and there is nothing in common with it, and this will be a very big problem for mankind because humans will not be able to imagine or focus their mind on something that is not material, *Ongkara / AUM / OM* and this is confirmed by the holy book of Bhagavad-gita(X.25 & 33)

These three symbols contain the essence of *Tri Murti*(Three manifestations of God), who represent all of the manifestations. No words of any language can represent the entire manifestation of God. Exceeding the word AUM. The region of Saguna Brahma theology is an area of theology which tries to portray God as having among other attributes of God are named according to His role or function, according to the color of His character, and the way that He had unlimitedly. God Himself requests to human to witness His many forms as the statement of Bhagavadgita XI.5, asfollows:

> *Pasya me partharupanisataso'thasahasrasah*
> *nana-vidanidivyani nana-varnakrtinica.*

> Watch now My image, Partha (Arjuna), hundreds, thousands of my form of various forms in a divine form in the form of the Gods, in thousands of colors.

Based on thesloka above, then, it is not wrong if humans understand God through His name's attributes, color, and form or symbol. Candra Bose in his book *The Call of Veda* says that God's name in mind is a symbol of the same essence with images or sculptures. So as syllogistically, no one as a statue prayer, in fact the theologies of all religions reside in this region. So do not misunderstand because there really is not any religion whose people worship statue or picture or other form, God in this context as God who should not be imagined as anything. The name of the God who is called the Almighty, in fact He has been envisioned as a person or a ruling person, the name of God who is called the Most Merciful, in fact He has been imagined as a loving person. Thus, all the names of God are definitions that limit the infinite (Rai Adnyana,2016).

## 2.6 Teacher-StudentRelationships

The relationship between teachers and students in the learning process is a crucial factor. However, how great the lesson is given, how perfect the method is used, but if the relationship between the teacher and the student is not in harmony, it can create an undesirable moment. The responsibility of an educator is very important for students, because children need help or any help from the educators. This dependent character is found in natural relationships between parents and children or with those responsible for their development (Hasibuan, 2007: 39). Therefore, the educator must know the psychological development of the child to be more easily implement the education. Besides, it is necessary to develop democratic and open attitude from the teachers, there should be activeness from the students, the teacher should be friendly otherwise students should also be polite, respectful mutual, the teacher is more humane, if it is necessary, both of them can get closer to each other, for example knowing each of theirbackground.

If these things can be met then it will create a harmonious communication between teachers and students, thus, there are several requirements that need to be considered, as follows:

1. It needs a full dedication among teachers accompanied by awareness of its function as a puppeteer for itsstudents.
2. Creating a good relationship between fellow teacher attitude and leadership, thus reflecting the good relationship between teachersand

students.

3. A steady educator system andcurriculum.

4. The presence of adequate room facilities for teachers to meet the needs of the place of visit between teachers andstudents.

5. Rational teacher and student ratios, so that teachers can do the upbringing and relationshipswell.

6. There should be such appreciationsuchas teacher welfare so that the teachers are not forced to seek other occupations (Sardiman, 2003:150).

There are many learning-teaching components that can influence the optimal result of studying. But in addition to the components that exist in teaching and learning activities, there are other factors that influence the success of student learning, which is about the relationship between teachers and students. To be worthnotely, there are some things to be concerned at the relationship between the teachers and the students asfollows:

1. The teachers as educators should always place themselves as role models for theirstudents.

2. In conducting any task/duties, the teachers should do it with loveand affection.

3. Teachers are required to show the highest self-esteem of eachstudent.

4. Teachers should prevent attempts or deeds that degrade theirdignity.

5. Teachers should not give additional lessons to their own students by collectingfees.

6. Every teacher in association with his/her students is not justified making relation to his or her political issues either directly or indirectly (Method of Didaktik and Methodist Teams IKIP 1993:18).

When mentioning 'Teacher (Guru)', what comes automatically in our mind is that he or she is an educator, describing as a person who always stands up in the front of the class and thus to be a place for their students in gaining knowledge, and a person who is always called the father and mother. A teacher is the respectful elder. No need to be asked his age, but if he bears the title of the teacher he is the elder person because *jnana werdha*is considered old because he has knowledge in his field. Inparticulartheterm*CaturGuru*meansthefourteacherswhomustberespected

ie*Guru Rupaka, Guru pengajian, Guru Wisesa and Guru Swadhyaya*. All that considered to call teachers, he or she must be able to provide a good life guidance. But in the everyday sense, teachers are mostly synonymous with an educator at school and often ignore the wider understanding of the teacheritself.

The praise that is given to the teacher/Guru as an educator today is very diverse, some say; *"Teachers are worthy of being imitated and trusted'' and ''Guru/Teacher are non-certificated heroes."* All of that is just a flattery that intends to please the feeling of "Umar Bakri" who never protests with his situation. The teacher is aware of this, but what if the teacher protests or de-migrates? Protest or Demonstration and the like are considered to be synonymous with violence that violates ethics. Violence is not only physical but also psychological. Speaking are with bad and hurting words which are pronounced with a high note may be a vengeance that hurt the feelings of others who belong to Himsa Karma and contrary to the teachings of *Tat TvamAsi*who sees others is equal to oneself. Principles like these seem to be held firmly by theteacher.

All the actions of the teacher will be a model for his/her students, the model of violence never included in the teacher's teachings. Even if there are acts of violence committed by the teacher is not part of the teaching that must be implemented and may be just an outpouring of human emotions that cannot be separated from the influence of *Sad Ripu*. In *BavnaPurana*which was translated by Oka Sanjaya, 2001: 62 mentions five levels ofTeachers:

1. The teacher is the teacher who teaches the secret knowledge of the Veda (secretkalpa).

2. Upadhyaya is a teacher who teaches Vedic teachings related to ways to earn aliving.

3. The teacher is the one in whose place a student lives and becomes part of the teacher's household. The teacher provides a home for those who teach all kinds of rituals tothem.

4. Rtvija are those who take on the role of the executor or the leader of the offeringceremony.

5. The Grand Master is the supreme teacher and all the teachers and must be respected by anyone. The lesson is only the pronunciation of the name of God, but he is proficient in all knowledge of Itihasa like Ramayana, Mahabharata and eighteen purana, also the Surya, Visnu andShiva.

Respectful and obedient to the teachings of the teacher is a form of devotion to the teacher. One who has implemented the teachings of teachers well called Guru Susrusa, while for those who are not obedient to the teachings of teachers is known for Alpaka Guru (violates the instructions of teachers). Respect for teachers should be demonstrated in attitudes and deeds. In orderto communicate with others, more communication with teachers to be respected requires certain mimics as body language that indirectly can support the atmosphere of communication. As mentioned in the hard speech fiber (DamardjatiSupadjar, 2005: 14-15) asfollows:

> *"WatakewicarakerasSumukingpangucapwengis*         *Isa*
> *nangakakennapasSetanenulikekinthilYeuujarririhmanis*      *Nora*
> *tanginapasipunAyemsartasautosaTinebihkensakingiblis*      *Pan*
> *wuskocapwongkabarngunjarasetan"*

> The loud person, when accompanied by a cruel expression, will cause an elevated breathing style, which will soon be followed by demons and bhuta kala. Soft and gentle words and sounds good, his breathing style is full of comfort, and calm, will keep the bhuta kala away or even drive away with her/hispatience.

The style of speaking with a certain expression can lead to a certain interpretation as well. Between the intent or purpose to be achieved by doing it there must be suitability. The standard behaviors to keep in mindare:

1. Good intentions and how to do it well, then the result is expected to be good (honest).
2. Good intentions and ways of doing no good, the result is not good (less polite).
3. The mean is not good and the way to do is not good, the result is not good (evil).

As much as possible, being honest, polite and able to please the teacher is a filial act to the teacher which is a student's duty. Thanks to the services of teachers, students get knowledge as their life skills (*life skill*). Imagine if there is no teacher, this world will be full of ignorance or people will be lack of knowledge (Harmini, 2008).

The VijnanaBhairava Tantra text indicates the meaning of the teacher-student relationship. It can be seen how Bhairava explains at length from the questions posed by Bhairavi. Bhairavi was in a position of teacher, while Bhairavi himself was a disciple. A qualified student will be free to ask his teacher and every question posed is very significant. Teacher has no reason not to answer. This meaning can be seen in some of the examples shown by the text as follows:

> Devi said: I heard in detail all that has been taught through the unification of Rudra da Sakti or what has been stated by Rudrayamala Tantra. I have also known Trika, or three divisions of Sakti, whose form is a storehouse of knowledge.

This text begins with Bhairavi's question to his teacher. This means the conversation itself begins with the student to his teacher. Direct conversation begins with a very basic question and no preamble. Direct conversation on the ultimate goal, namely the knowledge of truth itself. Then after the teacher listens carefully to all the questions asked by his students, the teacher begins to answer directly, without taking much time, as follows:

> O my Lord, please destroy all my doubts. Then Bhai rava Says: Well, incredible question. O my dear ones! What you are asking is the essence of Tantra.

After hearing it all, then the teacher answered all the questions. In this case, the teacher has no choice not to answer the student's question, because what is asked is something very essential. The job of a teacher is to convey something essential to his student. The ready disciple is theone who always presents the central question. Here, the teacher must have the qualification to explain all thedoubts belong to thestudents.

## III. CONCLUSIONS

Teacher-student communication in *Jnana Bhairava Tantra* text is classified as primary communication because it uses symbol, it is verbal form in its delivery. *Bhairava*gave his teachings to *Bharavi*through verbal direct communication. Similarly, communication is an interpersonal communication because it occurs between two people, ie between teachers and students in a serious conversation. The conversation contains the method of how one is able to achieve the highest achievement in life, namely*Sivaloka.*

The meaning of the teachers-students communication in the *Jnana Bhairava Tantra* text is, first, the meaning of the spiritual, it is communication that invites everyone to do *sadhana*(good) and also the text presents techniques that are suitable for different people's needs. Each person has different capacities so different methode are required, but the goal remains the same. This attitude of inclusiveness is a highly productive and contextual spiritual value, because an inclusive attitude shows the breadth of one's thinking. Second, the meaning of ethics, that is where a disciple must respect to his/her teacher. Third, the meaning of the teacher-student relationship, the point is how the relationship between teacher and student is the meaning itself. In the principle, teachers and students are one in a different form. One is in charge of giving the study and the other is in charge of study diligently. Both of them are in the same channel energy.

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