

“TURĪYĀ AND TURĪYĀTĪTA IN KASHMIR ŚAIVISM”

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Man is the only animal having a clear power of understanding. The nature has developed man in such a way that he is able to understand his own nature which is the Ultimate Nature Itself. As soon as one comes to ones senses, he starts a trial at understanding every thing coming his way, and his relation with that object. This is the start of his effort to understand his ownself. But his senses are limited due to his feelings of egoism; and its enveloping world, Due to these limitations he is conscious of only three states of his being i.e., Jāgrata (Wakefulness), Svapna (Dreamfulness) and Suṣupti (Sleepfulness). This means that he, being encircled by the materialistic World rolls in these three states only, forgetting his subjectivity, and living in the objective matter, he searches for eternal happiness in the matter alone.

Alas; he finds no real happiness in this matter, individually or collectively. As soon as one desire is fulfilled he yearns for something new, and in this way is no-where, after putting in all his efforts, because the efforts are directed only towards the outer materialistic World, and not towards his innerself.

Now the question would arise how to obtain everlasting happiness and how to get rid of this never-ending desire for the World of objectivity. To getout of this objectivity one must understand its nature. This objectivity is in reality of three types Viz : (1) External individual objectivity" this is “Jāgrata” - the state of Worldly Wakefulness. (2) Internal individual objectivity; this is “Svapna” - the state of Worldly dreamfulness; (3) “Individual objectivity without Consciousness thereof” - This is “Suṣupti” - the Worldly sleepfulness.

The World of materialistic desires, which is the root cause of sorrow, can be finished only when one understands the fourth and fifth state of understanding which can be understood by, searching them in only one's subjectivity and the relation of this subjectivity with objectivity.

The fourth state called “Turīyā” is a state which can be realised within the above mentioned three states. Turīyā state may be named “Internal Individual Conscious Subjectivity” in English. Somewhere at the junction this fourth state does exist. This means that while passing from the “Jāgrat” state to “Svapna” or “Suṣupti” or vice-versa one does unconsciously pass through this state. As long as man does not develop the power to be alert and Conscious of this state of peacefulness, he does not understand it. This power can be developed by concentrating one's mind on subjectivity which can be practised (1) at the junctions of intake and offtake of respiration, (2) at the junction of the change of cognition from one object to another and (3) concentration on objectlessness.

To write in detail on these three ways of understanding volumes and volumes would be required. In short by establishing oneself in any one of these three ways, man can easily remain Conscious while passing through the three stages of “Jāgrat”, “Svapna” and “Suṣupti”, Beyond these three ways it is not possible at all to be Conscious of this state of Turīyā.

In technical phrasology these three ways are called (1) Āṇavopāya (2) Śāktopāya and (3) Śāmbhavopāya

As for Turīyātīta the fifth state it is nothing but Turīyā the fourth state, very firmly established in such a way, that the person who has attained this state, is, eternal peace, bliss and happiness incarnate, and one with the World. In English this state may be named as “Internal Universal Conscious Subjectivity”.

In short such a person realises, man, matter and their relation in their true perspective and lives as one with the Universal nature. “OM”

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