

## Seven stages or states of “ANANDA”

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Moreover illustrative description of “TURIYA” when an individual passes through the following states: i.e.

- (i) **Wakefulness** when a person is not asleep but active;
- (ii) **Dreaming** when a person is not wakeful and not in sound sleep too; i.e. disturbed sleep;
- (iii) **Sound sleep** no dream at all.

Now fourth stage which is called “TURIYA” is a state which a person finds *rather touches* when he passes from *wakefulness* to *Dreaming state* or from *Dreaming state* to *Wakefulness state*: i.e. one has to pass through the junction whether he passes from wakefulness to Dreaming or vice-versa. Rather this *junction* is automatic. One has to pass through this junction before entering to one state to another. This junction is the *Fourth state* called “TURIYA”.

Now if one wishes to gaze over this junction or “TURIYA” or wait or wishes to look at this peculiar phase cannot do so. The only and only way to experience this junction is as following :-

**WAY TO EXPERIENCE “TURIYA”** Only one way to experience this junction (or “TURIYA”) is to concentrate at any point within one’s heart (i.e. inside one’s heart or to concentrate at a point within one’s heart while breathing, talking, walking or sleeping and by and by when the concentration is firm automatically you enter through Dreaming state. That junction is called “TURIYA” i.e. only possible by centring of the mind in two breaths. It is only through experience you enter the Another World for some moment (another World here means that junction). This junction is only possible to achieve by devotion, love and craving for Lord. When you pass through this junction, at this stage breath becomes slow rather stable

and you feel “giddiness”. This “giddiness” is actually intoxication (just like a drunkard who has taken enough of wine). This giddiness comes through practice of continuity of centre. Now in giddiness *you do not destroy* “alertness”. This giddiness becomes *firm* rather *stable*. This stable state of giddiness is called “NIRĀNAND”.

Now in the beginning concentration of centre is known as “NIJĀNAND” i.e. from “NIJĀNAND” we lead to “NIRĀNAND”.

<b>NIJĀNAND</b> • • (State where concentration is done at the centre)	leads to	<b>NIRĀNAND</b> • • (State of Giddiness)
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When state of *GIDDINESS* comes for more time you fall asleep. But *do not go to state of Dreaming*. Person actually enters that *gap* or “*junction*” which is called as *Start* of “TURYA”. Here entering this junction he enters another World not *awakeful* state *nor* Dreaming state nor sound sleep state rather new experience or new World. This new fourth World or state is quite different than these three one. Here i.e. often in this state one does not want to go here and there. His organs does not act at all, he does not hear any sound in his surroundings, anyhow with great effort if he opens his eyes, he feels that some what he is in his own place i.e. (own room). But this even he can do with great effort (rather feel so) he cannot move hands, head, only he can move *eye lids*; he hears *furios sounds furios thunders*, he *visualises furios forms*. One who gets worried and troubled by these furious things and wants to comes out, comes out with great difficulty and comes to state of wakefulness. From this state of wakefulness if he wishes to gain this stage: one has to start again fresh. Now those who hear these state of *furios sounds furios thunders* and furious forms in which sometimes person feels that whole house has fallen on his bed or sometimes he feels that there is fire and fire outside and inside

in his surroundings and whole house is burning even he feels that he too will get burnt (actually which he won't). Sometimes he will feel that whole mountain has fallen upon his back. Now if all these furious things are tolerated they shall pass on, rather toleration or endurance is the path to be free from these furious things. This stage when passed and tolerated well positively they pass on and this new state obtained after passing through this one has to remain very cautious of his Breath i.e. Breathing should go on with "Devotion" i.e. "*Breathing in*" or "*Breathing out*" with repeating "Mantras" which you got from your "Guru" or "Master" or same Mantra which you chanted within your mind in the beginning. By this way of "*Devotional Breathing*" (i.e. keeping Mantra on within the mind) one can only forget the furious things. Rather this is the only solution to solve the furious path. While breathing at this stage one feels at time that his breath is stopping and he is "dying" (rather actually dying) These furious sounds are created because one is going from Individuality to universality. This is in real term *a struggle from one state to another state* in clear terms we say it is a *struggle to leave Individuality and to Join Universality* rather one has to shake off his individuality. *One has to leave this state*. This state is called actually *PARĀNANDA*. Now if you go on keeping proper repetition of "Mantras" (said by Guru) and go on breathing accordingly. i.e. in PULLS AND PUSHES of your passage of breath you recite Mantra accordingly. And in this Pulls and Pushes of your breath all heinous and furious things "Vanish". But at this stage now you feel *throtalled* rather *choking* (rather suffocation). Very stuffy type of breathing is at this stage. Rather you cannot breathe in one passage of breath. You have to tolerate this type of breath. Rather choked 'one' or we can say suffocation. Only more devotion, love and remembrance is required at this stage. If you do more *devotion, choking is more* i.e. they simultaneously increase. But this increase in devotion which results into the increase in choking is the end of *PARĀNAND* i.e. (*ĀNAND IN BREATHING*). Here breathing is not of ordinary type but full of Bliss, Happiness and Devotion. If your breath

is actually full of devotion you feel at one stage that Breath is about to stop and rather it stops at one stage. At this stage the passage of Breath i.e. through which we used to Breathe closes and new way i.e. Lyrinx (लम्बिका) opens this opening of new way and closing of old way actually causes suffocation. Now here Breath is changing its course and is “Centralised” by “Whorlling Way”. Here person feels that Breath is neither *going in* nor *going out*. But *whorlls round and round* i.e. winding of the Breath. When this whorlling of breath rather a sort of winding is felt, this stage is called “*BRAHMĀNAND*” i.e. equilibrium or (सामान्य भूमि that is *inhaling* and *exhaling changes* to “Winding Way”. At this stage one has to be very cautious “Mantra” should be more and more recited with devotion rather continuity in devotion should be at peak level here and repeat the same in praise of “LORD ŚIVA”. At this stage *Yawning* takes place exactly like of dying person i.e. facial get up of a person becomes like of a dying man individuality dies and universality takes place. It is virtually a mental death not physical death. At this peak level of stage one “*should shed tears*” i.e. tears full of devotion craving and love for the Lord and *CRAVE HERE* for the universal “I”. Few seconds after breath whorlling become from fast to fast i.e. when it is going with “maximum intensity” *STOP BREATH* at this stage (otherwise if you won't stop Breath you may take Breath again). When breathing gets stopped here it rises into central vein and that gate opens. From central vein it reaches to “MŪLĀDHĀRA” i.e. (Rectum). *This stage of “TYRIYA” is called “MAHĀNANDA”*.

From Mahānanda no effort is to be put everything goes automatic. But one thing you have to be cautious that you have not to think that it is *automatic system*, as such one has to proceed further. From MAHĀNANDA you have to adopt *BRAHMA*. At his stage no mind is active. From MŪLĀDHĀRA this force i.e. (वेग) goes on penetrating deep and deep (rather pierce and pierce) when piercing is complete and reaches to climax this force is transformed to *BLISS* i.e. Divinity which is so called

*BRAHMA* and rises from bottom to skull i.e. rising of “*CIT-KUNḌALINĪ*”. This state is called “*CIDĀNAND*” when this force which has come from Bottom to Skull starts piercing - to skull deeper and deeper (i.e. from *Body* to universe) at once you start Breathing through *NOSTRILS* out; rather you breath out through *NOSTRILS* and you open eyes and next moment you again close and reach in the stage of *CIDĀNANDA* again you breathe through *NOSTRIL* and open eyes again close, again open, again close. Rather in one moment you open eyes and in another you close and there is continuity in this process. This closing and opening of eyes is called “*Krama-mudra* (क्रममुद्रा) and is so called “*Jagat Ānanda*”.

This secret was revealed to “अभिनवगुप्त” by his master Shri Śambhunātha.



It is the grace of god which carries you from the lowest point to the highest point. You are automatically carried after you cross the boundry of *MĀYĀ*, however, his grace has been with you throughout the whole of your journey. His grace is always there in the background for if it were not there you could not do anything.

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