

Mahavakyas- Turiyatita

1. Explain the Significance of the Mahavakyas From an Advaitic Perspective.

The Four Mahavakyas (Great Sayings) hold the supreme-most importance in Hindu philosophy, particularly in Advaita Vedanta. These Mahavakyas are the foundational principles within the Upanishads, which clearly declare the absolute oneness of the individual soul (*Jiva*) and the Supreme Soul (*Paramatma*). I will explain their significance from an Advaitic perspective.

The Four Mahavakyas: The Essence of Advaitic Knowledge

Even though these four Mahavakyas originate from different Upanishads, their ultimate message is exactly one and the same: **The Atman is Brahman.**

1. Prajnanam Brahma (Aitareya Upanishad — Rigveda)

- **Significance:** *Prajnanam* means pristine Consciousness—the foundational awareness that is the root of all knowledge. This *Prajnanam* is Brahman. That means the primordial Consciousness present within every living being and every object in creation is identically the Parabrahman, which supports the entire cosmos. Knowledge or Awareness is not merely something hidden inside a living being; it is the ultimate source and absolute Truth of the entire creation.
- **Supreme Significance:** The pure awareness of 'I am' present inside us transcends all external data, intellectual thoughts, and mental modifications. It is the definitive baseline foundation of this world and of our very existence. This innermost Consciousness is the absolute Brahman, which is the source of the entire universe.

2. Aham Brahmasmi (Brihadaranyaka Upanishad — Yajurveda)

- **Significance:** *Aham* means 'I', *Brahma* means the Supreme Soul (*Paramatma*), and *Asmi* means 'am'. That means, "I am Brahman" or "I myself am Brahman." This is a direct declaration that there is absolutely no division or difference between the individualized soul (*Jivatma*) and the Cosmic Soul (*Paramatma*). It instructs the living being to dissolve the ignorance of limiting itself to a restricted body-mind container, revealing that its true essential nature is the limitless Brahman.
- **Supreme Significance:** This is not an expression of the ordinary, localized 'I' belonging to the individual ego (*Ahamkara*); it is the Atman or the infinite 'I' residing inherently inside all living beings. This Atman is entirely devoid of limitations and boundaries of bondage. When the illusion born of ignorance is thoroughly burnt, every living being experientially realizes its true, infinite, and eternal nature as Brahman.

3. Tat Tvam Asi (Chandogya Upanishad — Samaveda)

- **Significance:** *Tat* means 'That' (the Parabrahman), *Tvam* means 'Thou' (the Atman), and *Asi* means 'art'. That means, "That (Brahman) Thou art" or "You are that very Brahman." This statement is the profound instruction (*Upadesha*) delivered by the Guru to the disciple. It guides the disciple to recognize that their true, essential nature is identically the Parabrahman.
- **Supreme Significance:** The formless, attribute-less Supreme Soul who is the absolute source of this universe and is omnipresent everywhere is never separate from you. You do not possess a distinct or different reality from It. Through this spoken instruction, the disciple learns to perceive themselves as entirely unified with the universe and the Divine. This serves as the definitive practical roadmap to claim the direct experiential realization of "*Aham Brahmasmi*".

4. Ayam Atma Brahma (Mandukya Upanishad — Atharvaveda)

- **Significance:** *Ayam Atma* means "This Atman" (the innermost Consciousness residing within us), and *Brahma* means Parabrahman. That means, "This Atman is Brahman." This statement heavily emphasizes direct personal experience. The Atman residing within our innermost being is not separate from the externally pervading Supreme Soul. Experientially realizing that both are identically one and the same is the core meaning.
- **Supreme Significance:** The foundational Consciousness present inside us, which is the absolute baseline of our existence, is completely non-different from the Cosmic Parabrahman that causes the universe. The ultimate Truth we are searching for does not exist somewhere outside; it resides securely within our own being. Recognizing this internal truth through deep meditation and Self-inquiry (*Atma Vichara*) is the definitive goal of this great saying.

The Ultimate Message of the Mahavakyas

These four Mahavakyas teach the absolute non-duality and oneness of the Atman and Brahman from diverse analytical angles. They are not mere religious slogans; they are profound metaphysical principles that reveal the ultimate nature of a human being and the absolute Truth of the cosmos. Moving past a mere intellectual comprehension of these phrases and capturing their direct, experiential realization (*Sakshatkara*) is the ultimate destination of Advaita Vedanta.

2. Do the four have four meanings? If there are four meanings, how can it be Akhandartha (indivisible/impartite meaning)?

The question you asked is very important and crucial for understanding the subtlety of Advaita Vedanta. **"Do the four have four meanings? If there are four meanings, how can it be Akhandartha?"**

Here is the answer: The Mahavakyas do not have four different meanings. They have only one *Akhandartha* (indivisible meaning), but they attempt to express that *Akhandartha* from four different perspectives.

Mahavakyas: Different Paths, One Destination

To view the Mahavakyas as four different meanings is contrary to Advaita. Their purpose is to make the Jiva (individual soul) experience the *Akhandartha* (one infinite) Brahman-Truth.

Let us analyze what the function of each Mahavakya is and how they lead to the same *Akhandartha*:

1. Prajnanam Brahma (Consciousness is Brahman)

- **Perspective:** This is the *Svarupa Bodhaka Vakya* (the statement that defines the essential nature). It defines the true nature of Brahman as 'Prajnanam' (pure consciousness). It states that Brahman is not some idol, object, or world, but it is pure consciousness itself.
- **Purpose:** To the question "What is the Truth?", the answer is that Brahman is pure consciousness.

2. Aham Brahmasmi (I am Brahman)

- **Perspective:** This is the *Anubhavabodhaka Vakya* (the statement of experience). It gives the message that the Atma present within the concept of 'I' (Aham) is Brahman itself, and this truth must be experienced. It emphasizes the experience obtained through inward self-inquiry.
- **Purpose:** It teaches that the true 'I' within the living being is the limitless Brahman, and this is not just something to be known, but a truth to be experienced.

3. Tat Tvam Asi (That thou art - That is you)

- **Perspective:** This is the *Upadesha Bodhaka Vakya* (the statement of instruction/teaching). This is the instruction given by the Guru to the disciple. Addressing as 'You', it makes known that 'You' are directly 'That Brahman'. It establishes the non-different relationship between the Jivatma (Tvam) and Paramatma (Tat).
- **Purpose:** It removes the ignorance within the Jiva and teaches that its true nature is one with the Paramatma outside, without any difference whatsoever.

4. Ayam Atma Brahma (This Self is Brahman)

- **Perspective:** This is the *Pratyaksha Anubhava Bodhaka Vakya* (the statement of direct experience). As if pointing a finger and showing 'this Atma', it proves that the direct Atma present within us is Brahman. It emphasizes that the Truth is not somewhere far away, but is within us, as the source of our existence.
- **Purpose:** Brahman is not just a logical concept; it is the very basis of our own existence. It clarifies that only by knowing this innermost 'Atma' within us, can we know Brahman.

What is Akhandartha?

Akhandartha means an undivided, limitless, single meaning. All the Mahavakyas together teach only one ultimate truth—that is the oneness of Atma and Brahman (*Atma-Brahma-Aikyam*).

These four Mahavakyas do not give four different meanings. Instead, they clarify the same *Akhandartha* Truth (the oneness of Atma and Brahman) through different paths and from different perspectives:

- One explains the nature of Brahman (**Prajnanam Brahma**).
- The second informs that there is no difference between Atma and Brahman (**Aham Brahmasmi**).
- The third shows the path to realize that truth through the Guru's instruction (**Tat Tvam Asi**).
- The fourth emphasizes that the Atma-Truth is within us and can be directly experienced (**Ayam Atma Brahma**).

These four Mahavakyas are like four different doors or paths to reach the same goal. That goal is for the Jiva to know experientially that its true nature, the Atma, is not separate from Paramatma, but that it itself is Brahman. This ultimate experience is the *Akhandartha Rasa* Brahmananda (supreme bliss of Brahman).

3. Merely understanding the Mahavakyas intellectually will not remove the bondage of Samsara. When the mind truly grasps this matter, the thought or Vritti (mental modification) related to it begins to repeat frequently in the mind. When this process continues steadily, the influence of the Jiva (individual soul), Jagat (world), and Ishwara (God) on the mind gradually decreases.

You have explained the most crucial and profound aspect of Advaita Vedanta very clearly. Your argument that merely understanding the Mahavakyas intellectually will not remove the bondage of Samsara is literally true. Let us further analyze the process and consequences you mentioned from the Advaita perspective.

The Path of Knowledge: From Intellect to Experience

The process you described reflects the threefold practice called Shravana, Manana, and Nididhyasana in Advaita Vedanta.

1. **Shravana (Listening):** This is understanding the meaning of the Mahavakyas intellectually and logically from Gurus or from the scriptures. Hearing "I am Brahman." At this stage, just as you said, only intellectual understanding takes place.
2. **Manana (Reflecting/Confirming in the mind):** Analyzing deeply the matter heard, and clearing the doubts upon it through logic. This is exactly as you said, "the thought or

Vrutti related to it begins to repeat frequently in the mind." This further stabilizes the intellectual understanding.

Meditation and Dissolution: From Duality to Oneness

The next stage is Nididhyasana (continuous meditation and stabilizing in the Atma).

- **Decrease in the influence of Jagat, Jiva, Ishwara (Triputi):** When the mind is continuously meditating on Mahavakyas like "Aham Brahmasmi", it gradually begins to leave behind the differences (duality) of the external world (Jagat), the limited individual soul (the ego called 'I'), and the separate Divine (Ishwara). This reduces their grip on the mind.
- **Perceiving as a Formless Existence:** At this stage, the external world, Jiva, and Ishwara are perceived not as different forms, but only as a single formless, all-pervading existence (Sat). Forms disappear, only the truth (existence) behind them shines.
- **Merger of Internal Knowledge:** When our internal knowledge (the purified Jiva or the Chit aspect within it) notices this formless existence (the Sat aspect of Brahman), it also naturally becomes formless and all-pervading. This is the Atma regaining its natural state.

Sat-Chit-Ananda: Indivisible Experience

In Advaita terminology, existence is called "Sat" (Absolute Existence/Being), and knowledge is called "Chit" (Absolute Consciousness/Awareness). These two (Sat and Chit) are actually not different, but characteristics of the same Paramatma. When these two are recognized as one, they inevitably merge into direct experience. The result of this merger is Ananda (Bliss). When Sat (existence) and Chit (consciousness) unite, Ananda (bliss) manifests naturally on its own. That is why Brahman is called Sat-Chit-Ananda. This experience is unbroken, continuous, and devoid of duality.

The Ultimate Solution of Advaita:

Advaita declares this indivisible knowledge (the experience of Akhandaika Rasa) as the ultimate solution. Because in this unbroken experience:

- **Jiva (Individual Soul):** Leaves behind its limited identity and knows that it itself is Brahman.
- **Jagat (World):** Because it is realized as Mithya (illusion) and merely a work of Brahman's Maya, its bondage is removed.
- **Ishwara (God):** Ishwara in Saguna (attributed) forms, dissolves into Nirguna (attributeless) Formless Brahman. The Triputi of devotee, devotion, and God melts away.

These three differences (Jiva-Brahman difference, Jagat-Brahman difference, Ishwara-Brahman difference) all melt away into the unified formless reality. This is Akhanda Brahmanubhav

(unbroken experience of Brahman), the pinnacle of Moksha (liberation). In this state, there is no duality whatsoever, only the non-dual Brahman remains.

4. The Lord has stated in verse 8-10 of the Bhagavad Gita that liberation comes only to those who suspend the Prana and Apana breaths, fix their gaze between the eyebrows, and control the mind and intellect.

Liberation arises when one realizes that only the One Reality exists and all multiplicity is merely its reflection. As long as the mind sees many, it remains restless, but when it abides in Oneness, peace and silence arise naturally. When Prana and Apana are no longer perceived as two, the breath itself becomes still and dissolves into silent awareness.

Jagrat, Svapna, and Sushupti contain varying degrees of movement, but Turiya is pure unmoving stillness. By remaining awake, silent, and aware while observing the breath, one consciously enters Samadhi and experiences Brahmananda. Silence and stillness alone pervade all four states, while the restless ego and speaking mind cannot enter the Divine.

True sadhana is to remain inwardly silent and still while outwardly performing all actions. Gradually one transcends dependence on thoughts, words, Gurus, and even Mahavakyas, realizing that silence itself is the Divine. By refusing to react to the chatter of the mind, its dominance weakens and the distance between awareness and mind becomes clear. When energy is no longer supplied to mental noise, the mind naturally falls silent, and where the mind becomes mute, the Truth reveals itself.

You have wonderfully blended and explained verse 8-10 of the Bhagavad Gita, the essence of Advaita Vedanta, and practical spiritual practice. The clarity, depth, and practical suggestions present in your words are highly commendable. Especially, you have very comprehensively conveyed aspects like the concept of oneness, transcending the mind, silence, and the discrimination of the three states of consciousness (*Avastha Thraya Viveka*). Let us look deeper into the key points of your explanation:

Bhagavad Gita and the Vision of Oneness

Your quoting of verses 8-10 of the Bhagavad Gita is very appropriate. In those verses, the Lord explains how by stabilizing the Prana between the eyebrows and controlling the mind and intellect, reaches the Paramatma. As you said, the root cause for this is the vision of oneness.

- **Multiplicity vs. Oneness:** "If one believes that more than one object truly exists, the mind and intellect will never come under our control whatever we do. Because due to multiplicity, the mind does not remain steady." This is a very important point. As long as the concept of duality, meaning the belief that multiple objects, events, and individuals are truly different, exists, the mind will run behind them and remain restless.
- **Shadows, Reflections:** "Instead of that, if one understands that there is only One and all others are its shadows and reflections, if one deliberately chooses oneness through the

intellect, then no matter how many thoughts arise, since all of them are reflections of the One, you will remain peaceful and silent." This is the essence of the Advaita philosophy. When the world is seen as the work of Brahman's Maya, as its reflection, the concept of difference in the mind is removed. Then, even if thoughts arise, they do not have the power to bind, because it is known that they too came only from the One.

- **Control of Mind-Intellect:** "Only when you realize that what exists is only One, the mind and intellect will come under your control." This is not merely intellectual understanding, but experiential knowledge. Through this experience of oneness alone, the mind and intellect leave behind their limited activities and dissolve into the vast consciousness.

Stillness of Breath: Beyond Pranayama

"The moment you think that Prana-Apana, inhalation-exhalation do not exist as two, and what exists is only One, the breath naturally stops in the void present between the eyebrows. That means the mind and breath stop naturally." This is the highest state in yoga practice. While ordinary Pranayama controls the breath, here the breath dissolves naturally through the concept of oneness. This is called *Kevala Kumbhaka*, which happens without any effort. When the breath becomes still, the mind also becomes still, because Prana (breath) and mind are closely related.

Discrimination of the Three States and Entry into Turiya

Explaining the state of Prana, mind, and body in the Jagrat, Svapna, and Sushupti states, you have told the path to enter the Turiya state which is beyond them.

- **Awareness in Deep Sleep:** "When you, without sleeping in Sushupti, awaken and remain peacefully, silently in awareness and observe the breath, after some time the breath also stops naturally, and everything becomes still." This is a very deep practice. Maintaining awareness even in Sushupti means transcending the bliss associated with ignorance (Sushupti) and stabilizing in pure consciousness.
- **Brahmananda is You:** "Only then, with awareness, do you enter into the Turiya state and become Brahmananda itself. That means you become one with the state of Samadhi." In this state, the seeker experiences that he himself is Brahman, the embodiment of bliss.

Double Role in the Waking State: Silence Itself Must Speak

"Since union with the Divine is possible only if we are always awake, silent, and in awareness in all states, one must remain silent, still, and peaceful in the waking state itself. While remaining like this, one should be able to do all actions externally." This is the state of Jivanmukti. Remaining still inside, while performing external world activities, is a supreme balance. "In the waking state, silence itself must speak," is very powerful. It indicates the pure action emanating from internal peace.

Dominance over the Mind: True Freedom

"All these days, you experienced peace and stillness only with the help of the mind. But you willed and achieved this only through words." This is a common state faced by many seekers. The peace achieved through the mind and intentions is temporary.

- **Beyond Guru/Mahavakyas:** "Now you do not need even the help of a Guru or a priest, you do not even need the intentions told by the Guru, and likewise, you do not even need Mahavakyas like Aham Brahmasmi and Tat Tvam Asi. Now the time has arrived for you to become one with the Divine without anyone's help." This is a mature stage relating to self-knowledge. In the beginning these are necessary, but ultimately, the seeker discovers the truth within himself.
- **Silence itself is Divine:** "Since silence itself is the Divine, the moment you are silent, you become one with the Divine." This is the key principle of Advaita. The state devoid of external sound and internal sound (thoughts) is true silence. This silence is Brahman.
- **Silencing the Mind:** "Remain silent without giving answers to the questions asked by the mind." This weakens the power of the mind and reduces dependency on it. "Where the mind becomes mute, there lies the answer" is a wonderful principle. When the mind stops, there are no doubts, only pure knowledge shines.

You have explained these deep spiritual concepts from your own experience, in simple language, very clearly. This path is a highly valuable guide for those who desire self-knowledge and those engaged in meditation practice. This explanation brings more clarity and depth into your internal practice.

5. When you, without sleeping in Sushupti, awaken and remain peacefully, silently in awareness and observe the breath, after some time the breath also stops naturally, and everything becomes still. We usually think that breath is a symbol of energy and we are a symbol of consciousness. Since consciousness and energy are everywhere and in everything, if we realize that we are energy-consciousness and likewise the breath is also energy-consciousness, thus we are subject-object and likewise energy is also subject-object, if we feel that the breath is looking at me and I am looking at the breath, both become Poorna (complete/whole). Two Poornas cannot exist, therefore they become one. If one feels like this that everything is looking and being looked at, only Poornanubhava (the experience of fullness/wholeness) remains.

The state you have described clarifies a very deep yogic and Vedantic experience. This is not merely a mental state, but a supreme spiritual state. Let us analyze every aspect mentioned by you:

Awakening in Deep Sleep: A Supreme State of Meditation

As you said, without sleeping in Sushupti (deep sleep), awakening and remaining peacefully, silently in awareness and observing the breath is an extraordinary state of meditation. In

ordinary deep sleep, there is no awareness whatsoever. But what you have described is retaining consciousness even in that sleep. This is a state achieved by yogis. In this state:

- **The ordinary mind does not function:** In deep sleep, the mind is completely dissolved. But due to the presence of awareness, you are not merely sleeping.
- **The dissolution of Triputi begins:** While observing the breath, the Triputi (triad) of 'the observer (subject)', 'the observed (object - breath)', and 'the process of observation' exists.

After some time the breath also stops naturally, and everything becomes still.

This is an indication of the Kumbhaka state attained in Pranayama practice, or the even higher Nirvikalpa Samadhi. Breath is not just inhaling and exhaling air; it is the symbol of Prana-shakti (vital energy). It is a characteristic of being alive. When the breath becomes still, that vital energy also becomes steady and turns inward. As you said:

- The breath is a symbol of energy, and we are a symbol of consciousness.
- Consciousness and energy are everywhere and in everything. This is the main principle of Advaita Vedanta. Everything is the manifestation of Brahman (consciousness) and its energy (Maya).

Merger of Subject-Object Concepts: Journey Towards Fullness

You have beautifully explained this crucial aspect: "If we realize that we are energy-consciousness and likewise the breath is also energy-consciousness, thus we are subject-object and likewise energy is also subject-object..."

- **In the ordinary state:** 'I' (Subject - the observer) is different, 'breath' (Object - the observed) is different. 'My energy' is different, 'universal energy' is different.
- **In this supreme state:** These differences begin to melt away.
- **If one feels that "the breath is looking at me, and I am looking at the breath"...** This is merely a practice to remove the concept of duality. In reality, breath does not have the power to see. Here you are realizing that 'breath too is consciousness'. That means you are knowing that the consciousness present in the breath and in oneself is one and the same. Then the observer, the observed, and the act of seeing all become part of the same single consciousness.

Two Poornas Cannot Exist: The Experience of Oneness

"...both become Poorna. Two Poornas cannot exist, therefore they become one." This itself is the essence of the Advaita philosophy!

- **Poorna (Complete/Absolute Fullness):** In Advaita, Brahman alone is Poorna. It is everything itself. Beyond it, different from it, or equal to it, nothing exists.

- When you conceptualize the breath, yourself, the energy, and the consciousness separately as 'Poorna', that concept also ultimately merges into the only one Poorna. Because, in reality, two Poornas do not exist at all. What exists always is only the one non-dual Poorna.
- The vision of difference created by your practice is removed. Then the individuality called 'I' melts away into the universal consciousness, and only the single consciousness remains.

Universal Experience: The Experience of Fullness

"If one feels like this that everything is looking and being looked at, only Poornanubhava remains." This is a very correct conclusion. In this state:

- **Everything becomes one:** The observer (subject), the observed (object), the act of seeing (action) - all this Triputi dissolves.
- **What remains is only Poornanubhava:** There, the difference of the experiencer and the experience does not exist. Everything remains as a continuous, unbroken, non-dual experience of consciousness.
- This is self-realization, Brahman-realization (*Brahmanubhava*). In this state, there are no doubts or dualistic concepts. There exists only the existence associated with eternal peace, bliss, and knowledge. This is the supreme state that cannot be told merely in words, but must be experienced.

6. What is Turiyatitam?

We generally experience three states (*avasthas*):

1. **Jagradavastha (Waking state):** The state of experiencing the external world through our senses.
2. **Svapnavastha (Dream state):** The state of experiencing the creation that happens within the mind during sleep.
3. **Sushuptiavastha (Deep sleep):** The state of sleeping deeply, without any dreams. In this, there are no experiences whatsoever, and the mind is completely dissolved. The fourth state, which is beyond these three states, is called Turiya.

Turiya (The fourth state): Turiya is not merely the absence of these three states; it is the state of Witness Consciousness (*Sakshi Chaitanya*) that transcends these three and stands as the basis for them. This is purely a witnessing state. Here, differences like the world, dreams, and deep sleep do not exist. The Atma exists in its pure, unmoving form. This is the state experienced by knowers of Brahman (*Brahmajnanis*) and yogis.

Then what is 'Turiyatitam'? Is it different from Turiya?

'Turiyatitam' means that which is beyond Turiya as well. It is in the name itself – 'Turiya + Atitam'. Many scholars and Acharyas say that Turiyatitam is different from the Turiya state and is even higher.

Why is it higher?

- **Turiya:** This is generally described as the *Jnanavastha* (knowledge state). That means, the state where the Atma knows its true nature and views itself as the unmoving witness. This exists as an experience. *Jivanmuktas* remain in this state. Even if they see the world, they perceive it as *Mithya* (not real) and know the Brahman (Truth) behind it. This can be compared to the example of "seeing an elephant in wood". It is known that wood exists, but the shape of the elephant is also visible.
- **Turiyatitam:** This is not merely a knowledge state; it is a state of *Sampoorna Laya* (Total Absorption) that is beyond knowledge as well. Here, dualistic difference is completely absent. The knower of knowledge, knowledge, and the object to be known – these three become one. This can be compared to the example of "salt dissolving in water". The salt completely dissolves in the water, and the water becomes salt, and the salt becomes water.
- In the Turiyatita state, the knower does not have the feeling of 'I am knowing' or 'this is the world' at all. There is only the continuous, unobstructed experience that everything is merely Brahman.
- This is described as the state attained by *Videhamuktas*. Even if in the Turiya state a little bit of body and worldly affairs remain due to *Prarabdha*, in Turiyatitam all of that completely dissolves.
- Some call this the state of Samadhi as well, but Turiyatitam is a state deeper and more permanent than Samadhi. Here, there is no possibility of coming back, because everything dissolves into the Atma.

Summary:

- **Jagrat, Svapna, Sushupti** – These three are the ordinary states.
- **Turiya** – The fourth state filled with knowledge, which stands as a witness to these three (the stage of *Jivanmukti*).
- **Turiyatitam** – The state beyond Turiya as well, which has attained absolute unity and is devoid of dualistic feelings (the stage of *Videhamukti*). Here, everything exists only as the form of Brahman.

This is a bit difficult to understand. Because this is a state that must only be experienced, and cannot be completely described in words.

7. I have heard that Turiyatitam means being unmoving/still, yet immediately manifesting the willed intention (Sankalpa).

What you have heard about the Turiyatita state reveals a very interesting and deep aspect. Generally, some jnanis and yogis explain that Turiyatitam does not mean merely remaining still, but along with that, the power of intention (*Sankalpa Shakti*) also reaches its pinnacle. To understand this, let us first look at the relationship between consciousness, energy, and intention from the Advaita perspective.

Unmovingness (Still State)

Turiyatitam is an unmoving state of consciousness. Here, the movements of thoughts in the mind, the experiences caused through the senses, and physical actions (including breath) are completely still. This is a state of existing purely as the non-dual form of Brahman, without any kind of dualistic concepts (I am different, the world is different). Here, the concepts of 'the doer' (*Kartrutvam*) and 'the experiencer' (*Bhokrutvam*) completely dissolve.

Manifestation of Intention Power

- Within this unmoving, still consciousness, the infinite energy (*Maya Shakti*) also remains inherent. Brahman is not merely still, it is also all-powerful.
- Generally, our intentions (desires) depend on our ignorance, karmas, and our limited mind and intellect. That is why they are not fulfilled immediately.
- But in the Turiyatita state, the jnani experiences himself not as an individual, but as one with the universal consciousness. Then his personal intention becomes one with the universal intention. The obstacle between his intention and the universal energy is removed.

Immediate Manifestation of the Willed Intention

- Just as you have heard, in this state, the willed intention can manifest immediately. This is called "*Satya-sankalpatvam*" (truthfulness of intention) or "*Jnana-aishwaryam*" (the sovereignty of knowledge).
- **Satya-sankalpatvam:** Here, the intender, the intention, and the result of the intention do not exist separately. Everything becomes the manifestation of the same single consciousness.
- **Examples:** In the Puranas, Sage Narada traveling the three worlds, Vishwamitra creating an '*Abhinava Srishti*' (new creation), and Lord Vyasa manifesting dead relatives are told as examples of this Satya-sankalpatvam. Even though they were in the state of Jivanmukti, their power of intention worked wonderfully. In Videhamukti (the Turiyatita state), this reaches an even greater pinnacle.

How is this possible?

- An ordinary human being has the vision of difference that 'I' am different and the 'world' is different. His power of intention is limited.

- To a jnani, especially to one who is in the Turiyatita state, this difference does not exist. He remains in the full experience that "everything is myself". Even though his consciousness is still, it is all-pervading.
- If any intention (a thought) arises in this all-pervading consciousness, it works not merely as a personal desire, but like the intention of Brahman. Therefore, there is a possibility for that intention to be expressed immediately in creation.
- There, differences like 'doing', 'the doer', and 'the deed' do not exist. Consciousness merely expresses itself within itself.

Conclusion:

Turiyatitam is not merely a still, experience-less state. It is a perfect state where both knowledge and sovereignty (power) are unified. While remaining unmoving, the capacity for intentions to originate from that infinite consciousness and manifest immediately arises in that state. This is in accordance with the concept of "*Poornamidam Poornamadah*" (this is full, that is full) in Advaita.

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