

## Silence-Jagrat-Swapna-Sushupti-Turya

The four states of the Soul are:

1. Jagrat (Wakefulness) - The state of being awake and aware of one's surroundings.
2. Swapna (Dream) - The state of dreaming, where the mind is active but the body is at rest.
3. Sushupti (Deep Sleep) - The state of deep sleep, where the mind and body are both at rest.
4. Turiya (Transcendental Consciousness) - The fourth state, beyond the three mentioned above, where the Jiva-atma realizes its true nature and experiences ultimate bliss.

Every person oscillates between first three states. The first three states are like dimensions, where the jiva-atma experiences different levels of consciousness. The fourth state, Turiya, is the ultimate goal, where the self merges with the supreme consciousness.

### Jagrat

Generally, the consciousness of the self - through the mind and body - connects with the external world. This is the Wakeful state. When we are awake, our senses are active and engaged with the external world, allowing us to have experiences.

For example, it's like the spread of sunlight after sunrise. Just as the rays of the sun merge back into the sun during sunset, similarly, when a person sleeps, all their senses merge into the mind. Since the senses don't function, there are no external experiences.

Even when the body is asleep, the life forces remain awake and continue to function. They don't rest. The heart, intestines, kidneys, and other organs continue to perform their tasks. The food we eat gets digested, blood gets purified, and such processes happen even while we sleep. It's like how, in a city, even when people are in deep sleep at night, the streetlights continue to shine brightly.

### Swapna

Everything we see and experience in the wakeful state gets recorded in the subconscious mind. The life energy that enters the mind and merges with it, transforms into all these experiences and relives them in the dream state. Things we saw and heard in the wakeful state can reappear in our dreams.

## **Murcha**

In addition to the three states of consciousness - wakefulness, dream, and deep sleep - there exists a transitional phase that occurs when we are suspended between dreaming and waking. This intermediate state is known as Murcha or Sandhyasthana, a term coined by science to describe this momentary yet significant phase of consciousness.

## **Sushupti**

Sushupti means good sleep, or deep sleep. It's a state where there's no dream. This is the third state. In this state, the individual doesn't have the knowledge of being one with God, but they still experience a union with Brahman (the ultimate reality) effortlessly. The proof of this is the bliss they experience in that state. Almost this state is closest to Samadhi (a state of deep meditation or union with God).

In Sushupti, the life force (prana) remains vigilant, ensuring the body doesn't collapse or get hurt, and continues to breathe in and out. However, in this state, a person cannot recognize their true nature due to the presence of residual karmic impressions (vasanas), which obstruct their awareness. Although thoughts are absent in Sushupti, karmic impressions still linger, and as long as these karmic impressions persist, the mind of the seeker remains restless.

These karmic impressions have accumulated to such an extent that even when worldly experiences cease, they persist. Eventually, thoughts may subside, but karmic impressions do not. The connection with the world triggers thoughts in the mind, which then solidify into karmic impressions. Once formed, they remain, even if the connection with the world and thoughts cease. They linger, like ripples in water, and generate new thoughts, re-establishing our connection with the world. This is an unbreakable bond. Only with the emergence of Soul-realization do these karmic impressions dissipate. That's why, no matter how many layers of ignorance are removed, our true nature remains unclear to us.

I have referred to these karmic impressions as beliefs, feelings, decisions, and judgments in the New Energy Concept. Similarly, we also refer to these karmic impressions as past-life karma,

future karma, and accumulated karma. Therefore, to transcend the karmic law, we need to understand how these karmic impressions are formed.

If you believe that the cause of your good and bad deeds and the happiness and suffering you experience is due to limited entities such as: yourself, others, the five elements, the three gunas, or Jiva-jagat-limited God; that means if you believe that limited names, forms, and actions are the causes, then those causes get accumulated and stored in the causal body, which is the source of karmic impressions. This belief in limited causes binds you to the cycle of karma.

On the other hand, if you believe that the ultimate, formless, and all-pervading Supreme Self is the root cause of all good and bad deeds done by yourself and others, then the impressions of those actions will not be formed. In that case, no impressions related to those actions will be stored in the causal body. By thinking in this way, with awareness we can enter the state of turiya, beyond the three states of consciousness, and experience the bliss of Brahman.

When the mind dissolves into its own consciousness, that state is called Sushupti. However, the jiva-atma cannot recognize where the mind has dissolved into, because when the ultimate consciousness or the true Self or God becomes manifest, the individual remains unconscious, just as they are during deep sleep, they are not awake and aware of this realization. If you are able to recognize and be aware of it, then that is the true Self-awareness. If you recognize it and merge with it, then it is not deep sleep, but Turiya-Samadhi.

## Turiya

After transcending the three states of Jagrat, Swapna, and Sushupti, one attains Turiya, the fourth dimension. It is beyond the three aforementioned states. In wakefulness, the world is present. In dreams, the reflection of the world is present. In deep sleep, neither the world nor its reflection is present, and consciousness is also not apparent. However, the Turiya state is different. Here, the world disappears, and only consciousness remains. This is its unique aspect. In other words, it is the state where only the Soul exists, and the non-Self (anatma) ceases to exist.

Although Turiya exists in the first three states as well, it is hidden due to the defect of ignorance (avidya). Not recognizing that only Turiya exists at all times is ignorance. As a result, Turiya appears to us as the three states of wakefulness, dream, and deep sleep. When it appears this way, we mistakenly believe 4<sup>th</sup> state to be Turiya, but in reality, it is not. All states are actually Turiya. Failing to recognize its true nature is the reason for the manifestation of all these.

Just as darkness is caused by the absence of light, similarly, ignorance (avidya) is the cause of the three states. When we remember that everything is the Atma, the three states disappear. Even when they seem to exist, they are merely the Turiya Atma Chaitanya (Pure Consciousness) manifesting in three different forms, masked as the three states. If I again recognize myself as that Turiya, that's enough. The experience of it will arise within us.

## Saadhana

The spiritual saadhana must be done by the seeker in the state of wakefulness (Jagrat). The question is, how? The answer is: Just as wakefulness merges into the dream state, and the dream state merges into deep sleep, similarly, deep sleep should ultimately merge into the pure consciousness of Turiya.

We need to learn to see the world, which we now see clearly in our wakeful state, as unclearly as we do in our dreams. And then, we need to see even our dreams as non-existent, just like in deep sleep. But we shouldn't stop at deep sleep, because there's no awareness there, and lack of awareness is ignorance. So, we need to convert that ignorance back into knowledge. In other words, we need to observe deep sleep with awareness. If we can do that, then it will transcend the three states and become Turiya. But then, since everything is the Self or Soul, all states will appear as Turiya. And with that, the concept of Turiya will also disappear, and it will be experienced as the undivided Self.

The grossest state is the wakeful world. We need to dissolve it into the dream state. That means we should see the world as unreal, just like in a dream. Then, we need to dissolve the dream state into deep sleep. That means we should see that even the dream state is just a name and form, and therefore, we should see it as formless, just like in deep sleep. Then, we need to dissolve deep sleep into samadhi (the state of pure consciousness). That means we should refill the formless void (the space) with pure consciousness (the pure 'I'), and experience it not as absence but as presence. In other words, the union of the space and the silent 'I' should happen. Then, the Self, which is beyond the concept of non-Self, will be experienced.

When we take a rupee coin in our hand and look at it, it's just one coin. If it's said to have four quarters, they aren't present physically. Only their values are present in it. The value of a quarter is present in half a rupee, the value of half a rupee is present in three quarters, and the value of three quarters is present in one rupee. Similarly, currently, wakefulness already merged into the dream state, the dream state already merged into deep sleep, and deep sleep already merged into samadhi. However, due to our ignorance, they appear to be separate. This is our illusion, so the seeker's task is to dissolve them again.

The ultimate source of everything is the Self (Atman) consciousness.

The unmanifested principle that emerges from it is deep sleep (Sushupti).

When it becomes slightly manifest, it takes on a subtle form, which is the dream state (Swapna).

And when this subtle dream state becomes gross, it appears as wakefulness (Jagriti).

Therefore, the earlier stages become the causes for the later stages. When these causes exist, the effects are not different from them. Just as ornaments are not different from gold, similarly, the effects are not different from their causes.

This means we should understand that wakefulness is present in the dream state,

the dream state is present in deep sleep,

and deep sleep is present in samadhi.

Everything is immersed in the pure Self.

Just as a tree, leaves, flowers, and fruits are present in a subtle form in a seed, similarly, everything is present in the Self. Since they are intricately connected and intertwined, there is a possibility of dissolving them again. If they weren't intertwined, no matter how hard we try, it would be futile.

### **BhagavadGita 8-10 Sloka-Essence**

When the Soul or consciousness enters us, it doesn't enter as one. It enters as two - the mind and the life force (prana). Among these, the mind is predominantly the manifestation of the power of consciousness (chit shakti), while the life force is predominantly the manifestation of the power of existence (sat shakti). The seeker should dissolve both of them back into that original consciousness.

We should focus the life force (prana) in the center of the eyebrows (nasika moolam). When we concentrate our gaze at the base of the nose, between the two eyebrows, we see emptiness. Emptiness means the sky or space. So, we need to merge the life force into the space. Life force is just a movement, and we need to transform this movement into a state of no movement. Then, it becomes sat, or pure existence.

Lord Krishna said in the Bhagavad Gita that only those who control stabilizes and stops the life force (prana) and death force (apana), focus their gaze between the eyebrows, and conquer their mind and intellect will attain liberation.

If you believe that more than one thing truly exists, you will never ever have control over your mind and intellect. This is because the mind can't be still due to the belief in diversity.

If we understand that there is only one reality and everything else is just its shadows or reflections, and if we choose unity with our intellect, then no matter how many thoughts come, they are all just reflections of that one reality. Therefore, you will remain peaceful and silent. Only when you realize that there is only one reality will your mind and intellect come under your control.

Similarly, when we think that prana and apana, inhalation and exhalation, are not two separate entities but only one, our breath automatically stops in the void at the center of the eyebrows. This means that the mind and breath naturally come to a standstill.

That means in the wakeful state, where everything except the Supreme Self is moving.

In the dream state, the mind is active, and the body is still and lightly moving.

In deep sleep, the body, mind, and you are all resting, so they are not moving.

In deep sleep, there are inactive impressions, and the life force is also present.

In deep sleep, when you remain awake, calm, and silent, observing your breath without falling asleep, after some time, your breath will also naturally stop, and everything will become still. Only then will you enter the fourth state (Turiya) with awareness and become one with Brahman, experiencing ultimate bliss. This means you become one with the state of Samadhi.

Understand that the moving body, talking mind, and moving jiva-atma do not have the qualification to enter deep sleep or the fourth state (Turiya) or merge with God. However, silence and stillness exist in all four states: wakefulness, dream, deep sleep, and Turiya. This means that in the first three states, both moving and still aspects coexist, whereas in Turiya, only stillness exists.

## **Silence**

To attain unity with God, we must remain awake, silent, and still in all states. Therefore, we should remain silent, still, and peaceful in the wakeful state itself. We should perform all external tasks while maintaining this inner stillness. This means being still inside while being active outside, being one inside while being many outside, and being silent inside while speaking outside. That means, in the waking state, one should speak through silence. If we practice this dual role in the wakeful state, we can enter all states with awareness.

For so many days, no matter how many thoughts arose in your mind, you chose 33.33%, 16.66%, and the remaining practices I suggested with your intellect. As a result, you experienced peace and stillness with the help of your mind. However, you only achieved this

through verbal resolutions. Therefore, you couldn't remain awake and aware in deep sleep and Turiya states because the talking mind is absent in those states.

This means that for so many days, you have seen God with the help of a priest or attained self-knowledge and self-experience with the help of a guru. Now, you don't need a guru or priest, nor do you need the resolutions given by the guru. Similarly, you don't need great sayings like 'Aham Brahmasmi' or 'Tat Tvam Asi'. Now, the time has come for you to become one with God without anyone's help.

Since silence is God, you become one with God as soon as you are silent. Therefore, in the wakeful state itself, without choosing through words, directly become silent, still, and peaceful, and also observe your breath. This means that even though your mind is always talking, you should remain silent beforehand. Don't answer the questions your mind asks, and remain silent.

As a result, a distance is created between your mind and you, and the mind's dominance over you decreases. From then on, you don't rely too much on the mind. This means that you have learned the technique of becoming one with God without the help of the mind. If you practice this for some days, you will be able to enter all states with awareness, whenever you want.

For so many days, you have been talking inside and also giving the mind the opportunity to talk. Also when mind is sleeping with it you are also sleeping. This means that the mind has been constantly thinking, talking, and dominating you by taking power and consciousness from you. When you remain silent, the mind does not receive power and consciousness from you. As a result, the mind also automatically stops after some days and remains silent. Where the mind stops, there is the answer.

Remember the 'Stop' game we played in our childhood? Where we had to freeze in place when someone said 'Stop'? Let's play a similar game now. From now on, try to remain still and silent for as long as you can, at least once an hour. Try to stop your thoughts, words, and actions for as long as you can. When you do this, everything inside and outside of you will become clear. You will also become one with God.

Similarly, take one good thing and one bad thing every day and remain silent without reacting to that thing. Start this practice with small issues. For more information on this, also read the topic 'Guide, Secret'. If you continue to remain silent for some days, wonders will happen in your life.

### **Intellect not only follows karma**

Usually, Intellect follows the past, karma, destiny, or a known method. Although this may seem safe, your life becomes repetitive and robotic without any newness. When you transition from the illusory world to the silent world, your mind or intellect starts following the silence (God) and listens to the divine voice. In other words, only silence speaks. This is when the mind and intellect follows the divine, wonders happen.

All these wonders are also stored in the form of impressions, in the Sushupti. This means that along with good, bad, and neutral experiences, divine experiences are also stored in Sushupti. Here, you need to understand that since we are constantly receiving new divine experiences, we should also delete old divine experiences related to the past. If you don't delete the divine experiences, then the impressions related to good, bad, and neutral experiences will also not be deleted.

If it exists, all experiences will exist; if it doesn't exist, no experiences will exist. This is because divine experiences also depend on ordinary worldly experiences. This means that if ordinary people commit wrongdoings (Adharmas), God may take new incarnations. Therefore, without reacting to divine experiences, remain silent and witness them, enter the Turiya state, and delete them as well.

The mind is like a clean mirror. Through the senses - seeing, hearing, speaking, and so on - you experience many things. All these experiences are stored in the mind, causal body, or Sushupti in the form of thoughts and impressions. It's like how women stick bindis on a mirror. When the mirror is filled with bindis, although the image is right in front, its reflection remains invisible to us. This means that only when you remove the bindis can you see the reflection.

Just like how the mind, which is like a mirror, becomes filled with thoughts and impressions, similarly, just as a mobile phone's space or storage becomes full and stuck, our body and mind are also getting stuck. This is causing physical, mental, and spiritual problems for us. Therefore, practice silence, reach the state of the Self, and delete the impressions and thoughts related to name, form, and actions.

## **Reverse**

For so many days, you have been thinking of yourself as jiva-atma and doing saadhana. While being a part of the duality, you experienced the other parts, as well as the Oneness. By doing so, you have grown a lot. But thinking this way, the dualistic notion of Jiva-atma and Paramaatma continued to persist. That means, till now, you have been seeing everything in reverse.



Using diversity as a basis, you experienced unity;

Using duality as a basis, you experienced non-duality;

Using Jagrat as a basis, you experienced Turiya;

Thinking 'I am the Jiva-atma', you experienced Paramaatma;

Thinking 'I am the body, mind, intellect, and heart', you experienced the Atma;

Thinking 'I am the actor', you experienced the Director.

In this way, you have been seeing everything in reverse and having experiences.

That means, for so many days, you forgot that you are God and thought of yourself as a human being, experiencing human experiences. Thinking that everything happened for your good, don't try to change the good and bad experiences, right and wrong thoughts you had till now. Instead, accept them as they are. Accepting them, see everything in reverse, i.e., with God's perspective, and become God yourself. The important thing to note here is that only when you accept things as they are, recognize that everything that happened, is happening, and will happen is divine, and transcend likes and dislikes, can you see everything in reverse, i.e., divinely.

The mind always speaks in the waking and dream states. It temporarily becomes silent in the deep sleep and Turiya states. The Soul is synonymous with silence. When needed, the Soul speaks while remaining silent and peaceful. So, speaking is the natural state of the mind, and silence is the natural state of the Soul. To be in natural silence, you must become one with the Soul, not the mind. All these days, you were united with your mind, that is, with words, but in unavoidable circumstances, you were forcefully silent. Now, become one with the Soul and become natural silence itself.

Similarly, I forgot that I am the Supreme Self and thought of myself as just the individual self (Jiva). So, from now on, think that I am the Supreme Self, yet I am also acting as the individual self, and remain silent. Or think that I am the Supreme Self, acting as Jiva-jagat-eeswara, all at once, and remain silent. Think this way through words for some days, and then directly become silent without thinking or talking through the mind. As a result, the division will dissolve, and the experience of unity will remain.

### **No need of Saadhana**

Believing that duality is real in the waking state makes us take sides and fight with the opposing forces, leading to exhaustion and loss of awareness, causing us to enter the dream state. Instead, if we experience and understand that everything is one in the waking state without fighting with anything, you will naturally remain calm, peaceful, and silent without any effort or

practice. This will allow you to effortlessly enter the dream state and later the deep sleep state without any practice.

If you force yourself to be silent, you cannot enter these states with awareness. Everything is one, and the rest are just its shadows. When you realize that you have been fighting with shadows through every experience in your daily life, you will naturally become peaceful and silent. To gain this understanding, read the topics and listen to the audios available in [www.darmam.com](http://www.darmam.com) website.

If we go to God, it seems like death because we have to leave the ego behind to reach God. But if God comes to us, we attain liberation. That means if we remain silent naturally, God comes to us, meaning the God who is already present here and now reveals Himself and grants us liberation.

At first, it seems like you're practicing and moving from one state to another. But when the ultimate truth that everything is one and the rest are just its costumes becomes stronger day by day, a time comes when you naturally remain still, peaceful, and silent. Then, wonders will happen in your life.

Therefore, the key point to understand here is that no effort is required to unite with God because God is already omnipresent, making it unnecessary to make an effort to reach Him. Similarly, no effort is needed to delete or burn karmic impressions, thoughts, and name-form-actions. This is because the delete option is only available in the Turiya state or the state of Soul. Therefore, to unite with this state, you must necessarily remain awake, alert, silent, still, and peaceful, and always keep this in mind.

Finally, what I want to say is that,

when we are in the body, the body's influence is on us,

but when body is within us, our influence is on the body.

Similarly, when we are in the world, the world's influence is on us,

but when the world is within us, our influence is on the world.

Therefore, when we remain silent, peaceful, and still, and merge with the Supreme Self or the space that pervades everywhere, inside and out, Jeevas-Jagat-Eeswaras will reside within us. Then, our influence will be on them, so wonders will happen in our lives. That means, we will realize that life itself is a wonder.

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