The Indian Night

Sleep and Dreams in Indian Culture

Edited by

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Rupa & Co

Dreams and other States of Consciousness in the *Mokṣopāya*[1]

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"Have you ever had a dream that you were so sure it was real?
What if you were unable to wake from that dream?
How would you know the difference between the dream world and the real world?"

This quotation from a contemporary film, to which we shall return at the end of this article, expresses one important philosophical position held by the *Mokṣopāya*. The *Mokṣopāya*[2] (*MU*)[3] is the Kashmirian version of the text that has been printed, and is more commonly known as *Yogavāsiṣṭha* (*YV*).[4] In a frame story culled from the *Rāmāyaṇa* it purports to record a dialogue between Rāma and Vasiṣṭha, in which Vasiṣṭha imparts instructions to Rāma in order to convince him that his insight into the futility of existence is not something that should lead to a withdrawal from the world, but rather to the inner detachment of a liberated person, who continues to live an active life, a *jīvanmukta*. To this end he deals

with various philosophical topics, but enlivens them with a large number of narratives (*ākhyāna*). While the philosophical parts of the *MU* are written in a technical, Śāstric style, the narrative parts include larger passages of Kāvya poetry. For the reader the peculiar character of the text rests on the unique blend of these different modes of expression, philosophical, narrative and poetical, and on the fact that most *ākhyanās* are not found anywhere else in Indian literature. The resulting work of approximately 30000 verses, which is divided into 6 prakaraṇas,[5] although often ignored in histories of Sanskrit literature, has apparently been popular and influential on the subcontinent. It has been been summarized into a number of abbreviated versions, of which only the *Laghuyogavāsiṣṭha* (*LYV*) and the extremely brief *Vāsiṣṭhasāra* have been printed.[6]

The *MU* or *YV* has continued to serve as what was most probably its original purpose, namely to provide a doctrine of liberation for kings, as we can see from occasional references in literature – it was, for instance, recited to Zayn-al-‘Ābidīn in Kashmir –, but it had most influence on Indian philosophy through being included into Advaita Vedānta, most conspicuously in the *Jīvanmuktiviveka* of Vidyāraṇya, where the *LYV* is introduced as the main source for the concept of liberation in life.[7] Here, the ideas of the *YV* are of course reversed, as far as the sociology of religion is concerned, for Vidyāraṇya's addressee is the Brahmanical renouncer, rather than the *kṣatriya*.

Previous studies, with the notable exception of those of Divanji, have not gone beyond the printed versions of the text, that is, the *YV* and the *LYV*. It was only in 1994 that Walter Slaje could demonstrate, through an extensive analysis of manuscripts, that there survives indeed an older version of the text in the Kashmirian recension which is best called by the original name of the work: *Mokṣopāya*.[8] This version is not only characterized by a large number of significant variants, but more visibly by the absence of the outermost frame-story of the *YV* version. In the *MU* the last book, the *Nirvāṇaprakaraṇa*, forms one continuous whole, whereas

in the *YV* it is split into two halves because of an error in transmission. The *MU* can be dated to the middle of the tenth century and is the direct or indirect source of all other versions.

The philosophy of the *MU* is an extreme idealism according to which nothing exists. The world that merely appears to a perceiver has the ontological status of a mirage, or a dream; there is thus, in other words, no fundamental difference between the waking and the dream state. More important, however, are the details of the *MU's* position: quite unlike many currents of Advaita Vedānta, where one might talk with Paul Hacker of an "objective illusion," the *MU* does not even accord a limited level of reality to the world. The world does not even exist as a mere appearance within consciousness, it is absolutely non-existent and its ontological status is expressed in Sanskrit as one of atyantābhāva. On the Vedāntic side this extreme non-dualist position is shared only by Prakāśānanda, who, however cites the *YV* as his source.[9] For the *MU* thus only consciousness exists; there are no other causes, not even avidyā, and no categories external to consciousness, like time and space. As the background for this statement the *MU* argues along the lines of the *satkāryavāda*: A product can never acquire a nature (*svabhāva*) different from its source; the wave may appear on water, but one cannot say that the wave is anything but water. The same applies to other substances, as gold and golden bracelets -- a stock comparison in the text -- up to the ultimate substance, consciousness. Nevertheless it is the nature of the single absolute reality "consciousness" (*cit*) to appear *as something*. Gold inevitably comes in different forms and it is only when we look inside the substance that we see a single mass and nothing else, reality without fortuitous forms. It is one of the idiosyncracies of the *MU* that the absolute conceived of as one mass of consciousness (*vijñānaghana*) is compared with the inside of a stone.[10]

The spontaneous and inevitable *appearance as* implies the appearance of subjects and objects of cognition. Unfortunately these subjects tend to identify with objects of their cognition and eventually

develop, through mere habituation, the sense of an "I" (*ahaṃkāra*). This is of course the turning point: the spontaneous appearance within consciousness becomes – in the mind of the subject of experience – a fixed world through which it is ensnared through likes and dislikes and it is only through the knowledge that the world has never existed in the first place that the subject of perception disappears, the mind ceases to function and liberation is gained. Thus the world, the sum of experiences in the waking state (*jāgrat*), is on the same ontological level as a dream: it appears, but is unreal; the main difference is that the world is a long dream (*dīrghasvapna*), but of course only from the perspective of its perceiver.

There is one interesting description of the three states of consciousness (*avasthā*), i.e. waking, dream and deep sleep in *MU* 4.19,[11] which is worth summarizing here:

Rāma requests Vasiṣṭha to explain to him the difference between the waking state (*jāgrat*), i.e. the state, in which the seemingly real world is experienced day after day in the same manner, and the state of dream (4.19.8). Vasiṣṭha answers that while *jāgrat* has a fixed content, the contents of dreams are unstable (9). This may not come as a surprise, but the implication is of course that this is the only difference between these two states: the waking state is a long dream, while dreams are just comparatively brief world experiences. The interesting passage that follows describes, as it were, the mechanism of how these two states appear: In the body, life is determined by the basic component of life (*jīvadhātu*),[12] also called *vīrya* or *tejas* (13). When a person is physically or mentally active this life component moves (*prasarpati*) around in the body (14). But as soon as it moves, there arises external consciousness, or perception (*saṃvit*),[13] which carries in itself the erroneous perception of the world, since, of course, an objective outside world does not exist; through its contact with the limbs (*aṅga*)

this consciousness becomes the mind (15). It moves outside through the sense orifices and sees within itself various forms (16). Through its persistence (*sthiratvāt*) it is understood as the waking state (17). Now, says Vasiṣṭha, deep sleep can be explained as follows: When the body (*vapuḥ*) is not stirred through any activity, the life force remains inactive and pure (18). In this state it rests in the heart in an equilibrium and no perceptions appear, just as a lamp is not stirred when the winds – in the case of the body the *prāṇavātas* – have become still. At that time consciousness does not move into the limbs and therefore the sensory faculties of sight etc. are not activated, nor does it move outside through the sense orifices (20). The person is then in deep sleep (*suṣupta*), which is without cognition (*vicetana*) (22). One who has gained knowledge of this state in which the mind has come to a halt, who is inwardly awakened within these three states of waking, dream and deep sleep, and is even able to carry on his active life has attained the fourth (*turya*) state (23), which is the realm of the *jīvanmuktas*. Finally, dream resembles the waking state in that the life force is stirred, but only a little (26) and not by external sensory consciousness (32b) and has therefore not moved out through the sense orifices (31–32).

The reader has, at that point, every reason to be suspicious of this explanation of the states of consciousness, because it presupposes an external body, which according to the *ajātivāda* does not exist. Of course the reader, or Rāma as the first hearer, has at that point digested many explanations of the unreality of the world and can only conclude that the previous explanation was from the perspective of the unliberated, for once it is understood that nothing exists, the mechanism of how waking and dream arise is irrelevant, since both turn out to contain unreal appearances. The explanation is therefore preliminary and rendered unnecessary

by insight into reality, which Rāma has however not yet gained at this point in the text.

We should add that, in the discussion immediately following our passage in 4.19, this is expressly stated: When Rāma asks how the mind can possibly be stained and become impure if nothing external exists, Vasiṣṭha postpones the answer and promises that he will explain this point later in the text, at the time when the final position (*siddhāntakāle*) is discussed. It has been more by accident that I could trace the answer in the *Nirvāṇaprakaraṇa*, after one episode that has never really been taken into account for understanding the structure of the text, that is, the description of Rāma's enlightenment. The unambiguous reference to a passage occuring many thousand *ślokas* later suggests that the work is not, as has been voiced sometimes, a string of narratives connected by endlessly repetitive philosophical discourses, but that it follows a larger plot. Of course the description of the philosophy of this text is severely complicated, once we have to distinguish preliminary and final instructions.

The Stages of Knowledge

The *MU* uses the pan-Indian doctrine of the states of consciousness, best-known perhaps from the *Māṇḍūkya-Upaniṣad* and Gauḍapāda's *Kārikās*, with one extension known from Śaivism, namely a fifth state called *turyātītā* as characteristic of the *videhamukta*. These five states of consciousness (*avasthā*) are furthermore correlated with another set of seven stages, named either "stages of knowledge" (*jñānabhūmikā*) or "stages of yoga" (*yogabhūmikā*). Previous scholars have identified three passages in the *YV* that deal with these so-called *yogabhūmikās*.[14] For the sake of convenience they are called here A (=*YV* 3.118), B (=*YV* 6.120) and C (=*YV* 6.126) as in Glasenapp's and Sprockhoff's analysis.

In his brief treatment Glasenapp notes inconsistencies in these accounts and surmises that these portions were written by different

authors, but suggests to reassess the problem through a critical study of the whole text. With the materials from the critical edition of the *Mokṣopāya* the basis for an investigation of the *bhūmikās* has now changed. Apart from various improved readings in passages A and B, the *Mokṣopāya* retains, as Slaje's analysis has demonstrated, a passage that was lost in the *YV* and deals in detail with the *yogabhūmikās*. At the juncture of the *pūrva-* and the *uttarārdha* of the *Nirvāṇaprakaraṇa* the *YV* has lost a considerable portion of text, namely *MU* 6.122–157 (more than 500 verses) and replaced it with the corresponding chapters from the *LYV*, in which they are summarized in 70 verses:

MU	N_{Ed}
6.120-121	6.116.1-12 (= LYV 6.13.1-12)
6.122-157	6.117-128 (= LYV 6.13.13-6.18.83)

Thus the present reexamination of the differing *bhūmikā*-lists is based on the following passages from the *Mokṣopāya*:

MU		N_{Ed}
A	3.117-118	3.117-118
B	6.125	6.120
C	6.140-156	6.126

But before we shall present one passage, which deals with the *bhūmikās*, but has not yet been studied:

The prose passage in 3.122

prathamaṃ jātamātreṇaiva puṃsā kiñcidvikacita[1]buddhinaiva satsaṅgamapareṇa bhavitavyam. anavaratapravāhāpatito 'yam avidyānadīnivahaś śamaśāstrasajjanasamparkād ṛte taritum na śakyate. tena vivekavataḥ puruṣasya heyopādeyavicāra upajāyate.

tenāsau **śubhecchābhidhānāṃ vivekabhuvam** āpatito bhavati. tato vivekavaśato vicāraṇayā samyagjñānenāsamyagvāsanāṃ tyajatas saṃsāravāsanāto manas tanutām eti. tena **tanumānasīṃ** nāma **vivekabhūmim** avatīrṇo bhavati. yadaiva yoginas samyagjñānodayas tadaiva **sattvāpattis**[2] tadvaśād vāsanātanutāṃ gatā yadā tadaivāsāv **asakta** ity ucyate karmaphalena bādhyata[3] iti. atha tāvad asāv asattve bhāvanātānavam abhyasyati yāvat kurvann api vyavaharann api asatyeṣu saṃsāravastuṣu sthito 'pi svātmany eva kṣīṇamanastvād abhyāsavaśād bāhyaṃ[4] vastu kurvann api na karoti paśyann api na paśyati nālambate tam eva tenābhidhyāyati[5] tanuvāsanatvāc ca kevalam **ardhasuptaprabuddha** iva kartavyaṃ karoti na tu bhāvitamanaskaḥ. tena **yogabhūmim abhāvanīm**[6] adhirūḍha ity antarlīnacittaḥ katicit saṃvatsarān abhyasya sarvathaiva kurvann api bāhyapadārthabhāvanāṃ tyajati **turyātmā**[7] bhavati tato jīvanmukta ity ucyate.

This prose passage in the *Utpattiprakaraṇa* has not yet been studied, perhaps because it is in the *YV* version in crucial places corrupt and hardly meaningful. It describes the development of human beings from birth to liberation; some stages in this process are identified and named, but they remain unnumbered. Of the three stages that are identified, the first two are called *vivekabhūmi*, the third is, according to the text, a *yogabhūami*. The rationale behind this nomenclature becomes clearer when we look at the process of maturation involved. The first preparatory stage enables one to discern between what is soteriologically acceptable and unacceptable with the help of a Śāstra and righteous men. It is therefore called "pure wish" or aspiration (*śubhecchā*). As a result the aspirant abandons latent impressions, the *vāsanās*: the stage is appropriately called *tanumānasī*, because the mental activity is automatically reduced with the reduction of *vāsanās*. Both preparatory stages are called "stages of discernment" (*vivekabhūmi*).

Since phrases from the descriptions of the following developments will reoccur in other parts of the text as separate stages, they must be briefly mentioned: The Yogin, as he is then

called, now acquires correct knowledge, acquires *sattva* (*sattvāpatti*), the reduction of *vāsanās* (*vāsanātanutā*) and becomes detached (*asakta*), as a result of which he is no more bound by actions. As we shall see both *sattvāpatti* and *asaṃsakti* are enumerated as separate stages in other descriptions. The passage also clarifies that the Yogin is then in a mentally inactive state between sleep and waking. He acts without acting, i.e. without the sense of an individual self. Since he does not exercise or cultivate his mind (*abhāvitamanaska*), this stage is called *abhāvanī*[15] and it is in contrast to the preceding two a *yogabhūmi*. The term seems appropriate, because here *yoga* in the sense of a thought-free absorption has been arrived at. If the Yogin practices this stage, where his mind is internally dissolved, for some years, he reaches the state of *turya* and becomes a *jīvanmukta*.

The emphasis in this passage is on a transparent description of the process; we could say that it is in a pleasant way unburdened by too many classifications. Not even the *jīvanmukta*, although the result of a development that started with the *abhāvanī*, is placed on a new *bhūmikā*. One should also note that the states of consciousness are not used systematically for structuring the development; we find only *turya*, as the characteristic of the *jīvanmukta*, and the expression "half awake, half asleep."

Passage C: 6.140-15. Passage C in the *Nirvāṇaprakaraṇa* contains by far the most detailed treatment of the *yogabhūmikās*. It is only transmitted in the *MU* recension, whereas the *YV* has, as stated before, supplanted it with the condensed version from the *LYV*. Although the author of the *LYV* has obviously tried to omit digressions without doing injustice to the text, there are a few spectacular instances, where he has joined a half verse from one chapter to a half verse from another chapter.[16] The reader of the *LYV* will be slightly puzzled, but only a glance at the source reveals the extent of distortion involved in this method of abbreviation. For reasons of space only the relevant parts can be presented as a preliminary edition based on a collation of $Ś_1$ and $Ś_5$ followed by a summary of whole passage.

[śrīrāmaḥ]

saptānāṃ yogabhūmīnām abhyāsaḥ kriyate katham
kīdṛśāni ca cihnāni bhūmikāṃ prati yoginaḥ (140.1)

[śrīvasiṣṭhaḥ]

yataḥ kutaścit sampannam avidyāvyādhivedanam
satyaṃ bhavatv asatyaṃ vā cikitsāṃ tv asya me śṛṇu (140.2)

parād anantād yady eṣā tat tadeveyam akṣatam
na jāteyaṃ na cāvidyā bodhamātrād bhaved ataḥ (140.3)

pakṣam etad anādṛtya svasaṅkalpavilāsinaḥ
satyām apīhāvidyāyāṃ śṛṇu nirnāśane kramam (140.4)

jantuḥ prathamajātas tu suṣuptāvasthacetanaḥ
bhāvibhavanaduḥkhātmā krimisaṃvid bhavaty adhīḥ (140.5)

bhavec cen navajātasya na bhāvī bhāvanodayaḥ
sukhādisaṃvidā satyas tat sa eva paraṃ padam (140.6)

etāvataiva sauṣuptī sthitir bhinnā parāt padāt
yad bhāvivāsanaughāsau jaḍā copaladharmiṇī (140.7)

turyāvasthasamā svasthā sadrūpā śāntavāsanā
jīvanmuktes sthitir ato na suṣuptopamā bhavet (140.8)

agrasthavastusambodhasantatābhyāsayogataḥ
bālas suṣuptāvasthāyāḥ kramān niryāti rāghava (140.9)

kiñcijjātadhiyo jantor deśabhāṣārthavedinaḥ
gṛhṇāmīdaṃ tyajāmīdam iti sañjāyate sthitiḥ (140.10)
2d tv asya $Ś_5$] tasya $Ś_1$ 3a anantād $Ś_5$] anantā $Ś_1$
3b tad tadeveyam $Ś_5$] tad tadaiva yam $Ś_1$
5d krimi $Ś_5$] krami $Ś_1$ 6b bhāvībhāvanodayaḥ $Ś_5$]
bhāvīṇthavavocayaḥ $Ś_1$ 7d copala $Ś_5$] lomaśa $Ś_1$
8c jīvanmukte $Ś_5$] jīvenmuktes $Ś_1$

etāvanmātrabuddhir yaḥ svavṛddhajanagocaraḥ
bhavet svakarmaśāstrāṇāṃ viṣayo 'sāv alaṃ vidheḥ (140.11)

kulavṛddhaprayuktena svaniścayavataiva vā
bhāvyaṃ padapadārthānāṃ tena tajjñena vai tataḥ (140.12)

jantuḥ padapadārthajño heyaṃ tyajati tajjñadhīḥ
upādeyam upādatte nālokayati madhyamam (140.13)

vivekād vṛddhabhītyā vā śāstrārthavyavahāriṇaḥ
vicārapārvaṃ yasyehā sa pumān iti kathyate (140.14)

pravṛttaś ca nivṛttaś ca bhavati dvividhaḥ pumān
svargāpavargonmukhayoś śṛṇu lakṣaṇam etayoḥ (140.15)

kim etan nāma nirvāṇaṃ varaṃ saṃsṛtir eva naḥ
iti kartavyakartā yas sa pravṛtta iti smṛtaḥ (140.16)
16a etan nāma S₅] etad eva S₁

calārṇavayugacchinnabhaṅgagrīvā tṛṇopamā
anekajanmāntar ato bhāvinī tasya mokṣadhīḥ (140.17)

asārā bata saṃsāravyavasthālaṃ mamaitayā
kiṃ karmabhiḥ paryuṣitair dinaṃ tair eva nīyate (140.18)

kṣayātiśayanirmuktaṃ kiṃ syād viśramaṇaṃ param
iti niścayavān yo 'ntas sa nivṛtta iti smṛtaḥ (140.19)

sa vartamāna eveha janmani tv avivekini
sa yogabhūmiṣv etāsu viṣayo viṣadāśayaḥ (140.20)

kathaṃ virāgavān bhūtvā saṃsārābdhiṃ tarāmy aham
evaṃ vicāraṇaparo yadā bhavati sanmatiḥ (140.21)

sādhusaṅgamam ādatte sacchāstram api vīkṣate
virāgam upayāty antar bhāvanāsv anuvāsaram (140.22)

kriyāsūdārarūpāsu ramate mānam īhate
grāmyāsu jaḍaceṣṭāsu calāsu vicikitsate (140.23)

nodāharati marmāṇi puṇyaśarmāṇi ceṣṭate
ananyodvegakāriṇi mṛdukarmāṇi sevate (140.24) .

snehapraṇayagarbhāṇi peśalādyucitāni ca
deśakālopapannāni vacanāny abhibhāṣate (140.25)

tadāsau **prathamām** ekāṃ prāpto bhavati **bhūmikām**
vakṣyamāṇasvabhāvo 'tha tatra rūḍhim upeṣyati (140.26)

devāyatanadeśeṣu brāhmaṇāvasatheṣu ca
vaneṣu ramate nityaṃ **prathamāṃ bhūmikām** itaḥ (140.27)

śāstrasajjanasamparkaiḥ prajñāṃ vardhayati svayam
śuklapakṣaḥ kalām indor iva saundaryaśālinīm (140.28)

sarvāstivādanirataḥ peśalaḥ praṇayānvitaḥ
manasā karmaṇā vācā sajjanān upasevate (140.29)

kadarthalabdhāṃl labhyāṃś ca tajjñān anusaraṃś ciram
yataḥ kutaścid ānīya nityaṃ śāstrān avekṣate (140.30)

vyālāpadhvaṃsanaśikhī dharmābde coccakandharaḥ
snānadānatapodhyānavibhavān abhivāñchati (140.31)

prathamām ity upāruhya, dvitīyām āśrayed balāt
puruṣārthād ṛte nānyā saṅkaṭottaraṇe gatiḥ (140.32)

evaṃ vicāravān yas syāt saṃsārottaraṇaṃ prati
sa bhūmikāvān ity uktaś śeṣas tv ārya iti smṛtaḥ (140.33)

āryatātulyatāṃ yātā prathamaikaiva bhūmikā
bhūmikānāṃ tu śeṣāṇām āryatā dāsyam arhati (140.34)

vicāranāmnīm itarām āgato **yogabhūmikām**
udāramatir ādatte svabhāvaṃ mahatām iti (140.35)
22b vīkṣate Ś₅] vīkṣyate Ś₁ 23a kriyāsādāra Ś₅ kriyāsu dāra Ś₁] 24a
marmāṇi Ś₅] karmāṇi Ś₁ 24c kāriṇi Ś₅Ś₁p.c.] karmāṇi Ś₁a.c. 26a
tadāsau Ś₅] tad asau Ś₁   31b kandharaḥ Ś₅] kandaraḥ Ś₁   32a
upāruhya Ś₅] upāru= Ś₁

itthaṃbhūtamatiś śāstram gurusajjanasevanāt
sarahasyam aśeṣeṇa yathāvad adhigacchati (140.49)

asaṃsaṅgātmikām anyāṃ **tṛtīyāṃ yogabhūmikām**
tataḥ pataty asau kāntaḥ puṣpaśayyām ivāmalām (140.50)
49c aśeṣeṇa Ś₅] aśeṣenaṃ Ś₁ 50d puṣpaśayyām Ś₅] puṣpeśavyām Ś₁

abhyāsāj jñānaśāstrāṇāṃ kāraṇāt puṇyakarmaṇām
jantor yathāvad eveyaṃ vastudṛṣṭiḥ prasīdati (141.1)

tṛtīyāṃ bhūmikāṃ prāpya buddho 'nubhavati svayam
dviprakārasamaṃ saṅgaṃ tasya bhedam imaṃ śṛṇu (141.2)

vivekapadmo rūḍho 'ntar vicārārkavikāsitaḥ
phalaṃ phalaty **asaṃsaṅgaṃ tṛtīyāṃ bhūmikāṃ** gataḥ (141.33)

asaṃsaktamanā maunī munir madabahiṣkṛtaḥ
bhavaty avidyamānābhas **tṛtīyāṃ bhūmikām** itaḥ (141.34)
33b vikāsitaḥ Ś₅] vivāsitaḥ Ś₁

bhūmiḥ proditamātrāntar amṛtāṅkurikeva sā
vivekenāmbusekena rakṣyā pālyātidhīmatā (141.36)
36b amṛtāṅkurikeva Ś₅] amṛtāṅkurikaiva Ś₁

tṛtīyeyam asaṃsaṅgakāriṇī bhavatāriṇī
anayoditayodeti bhānubhāseva padminī (141.39)

vijityāvagrahakṣobhaṃ durdeśapramukhān arīn
susiktamālā latikā dadāty avikalaṃ phalam (141.40)

asamsaktamatir maunī madamātsaryavarjitaḥ
vṛṣṭaśāradameghābho bhaved bhavyas tribhūmikaḥ (141.41)

viditākhilavedyasya śāntasandehasantateḥ
naiva tasya kṛtenārtho nākṛteneha kaścana (141.42)

tṛtīyāṃ bhūmikāṃ prāptas sāmānyāsaṅgavān iha
vicaraty asamunnaddhaḥ param ākalayan padam (141.43)

śreṣṭhāsaṃsaṅgavān eṣa **tṛtīye bhūmikāpade**
bhavati proṣitāśeṣasaṅkalpakalanāspade (141.44)

lagaty asaṃsaktamater na karmaphalabhāvanā
vārīva padmapattrasya ratnasyevoparañjanā (141.45)

nityāsaṃsaktayā buddhyā prākṛtaṃ bahir ācaran
antar akṣobha evāste hṛdayenāparājitaḥ (141.46)

enām asaṃsaṅgadaśām avāpya pataty apīcchann iha saṃsṛti no
icchā ca nodeti na rāma te bho yodeti sā sattvacamatkṛtir hi (141.47)
40a kṣobhaṃ Ś₁ Ś₅a.c.] kṣobha Ś₅p.c. 40c susikta Ś₁ Ś₅p.c.] asikta
Ś₅a.c. 41d tribhūmikaḥ (conj.)] tribhūmikāḥ Ś₁ Ś₅ 47b saṃsṛtiṃ Ś₅]
saṃsṛti Ś₅ 47c icchā ca Ś₅] icchāsa Ś₁ 47c te Ś₁] to Ś₅

jāgratsvapnasuṣuptāṃśaturyaturyātigābhidhā
saptaprakārā brahmātmasatteyaṃ pāramātmikī (148.8)

bhūmikātritayaṃ hy etad rāma jāgrad iti sthitam
tac ca brāhmam avasthānam anyāsambhavasambhṛtam (148.9)

bhūmikātritaye yogī sarvaṃ jāgrad idaṃ sphuṭam
paripaśyati saṃsāraṃ pṛthak kāryaśatākulam (148.10)
8c saptaprakārā Ś₅] saptaprak [...] ā Ś₁ 10d kārya Ś₅] kāryaṃ Ś₁

manaḥpraśamanopāyo yoga ity abhidhīyate
saptabhūmis tu samproktas tatra bhūmikramaṃ śṛṇu (152.9)

bhūmikānāṃ trayaṃ proktaṃ tava rāma yathākramam
bhūmikātritayasthā ye te mahāpuruṣās smṛtāḥ (152.10)

bhūmikātritayābhyāsād ajñāne kṣayam āgate
samyagjñānodaye citte pārṇacandrodayopame (153.1)

nirvibhāgam anādyantaṃ yogino yuktacetasaḥ
samaṃ sarvaṃ prapaśyanti **caturthīṃ bhūmikām** itaḥ (153.2)

advaite sthairyam āyāte dvaite ca praśamaṃ gate
paśyanti svapnaval lokaṃ **caturthīṃ bhūmikām** itaḥ (153.3)

bhede tv aprasṛtaprajñā abhede śāntabuddhayaḥ
īṣaccheṣavido bhānti **caturthīṃ bhūmikām** itaḥ (153.4)
2a anādyantaṃ Ś₅] anādyante Ś₁ 3a advaite sthairyam Ś₅p.c.] advaite
samam Ś₅a.c., īṣaccheṣāti Ś₁ 3b dvaite ca praśamaṃ gate Ś₁] dvaite
praśamam āgate Ś₅ 4a aprasṛta Ś₁] apasṛta Ś₅

bhūmikātritayaṃ yāvat tavaj jāgrad iti sthitam
caturthīṃ bhūmikāṃ prāpya svapnābhaṃ dṛśyate jagat (153.8)

uttamapratibimbābhaṃ avyayasthitibhaṅguram
dṛśyaṃ draṣṭā na jānāti **caturthīṃ bhūmikām** itaḥ (153.9)
9c vijānāti Ś₅] na jānāti Ś₁

bhāsvarākāram askandhastambhaśākhācalādikam
chāyāvṛkṣaṃ jagad vetti **caturthīṃ bhūmikām** itaḥ (153.27)
27b śākhācalādikam Ś₅] śākhādalārpikam Ś₁

vicchinnaśaradabhrāṃśavilayaṃ pravilīyate
sattāvaśeṣa evāste **pañcamīṃ bhūmikām** itaḥ (154.1)

pañcamīṃ bhūmikām etya **suṣuptapadanāmikām**
śāntāśeṣaviśeṣāṃśāśeṣaiṣaṇam anābilam (154.2)

samastaśabdaśabdārthabhāvanābhāvanātmakam
bījāṅkurasamutsedhasattāsuṣamam āsyatām (154.3)
advaitaikyaṃ samaṃ śāntaṃ vijñānaikaghanaṃ param
ākāśakośaviṣadaṃ jñaḥ paśyan na vinaśyati (154.4)

bhedabuddhyā purāttānāṃ sampraty advayabhāvanam
sthirīkurvan padārthānāṃ samam āste suṣuptavat (154.5)

suṣuptaghanavijñānabhāsvarāvaraṇakṣayaḥ
nāstam eti na codeti na tiṣṭhati na gacchati (154.6)

galitadvaitanirbhāsam udito 'ntaḥ prabodhavān
suṣuptaghanam evāste **pañcamīṃ bhūmikam** itaḥ (154.7)
2c āṃśā Ś₁] āṃśa Ś₅ 3d Additional verse in Ś₅ 4a advaitaikyaṃ Ś₅]
advaitaikya Ś₁ 6a vijñānatā Ś₅] vijñāna Ś₁

antarmukhatayā tiṣṭhan bahirvṛttiparo 'pi san
pariśrāntatayā nityaṃ nidrālur iva lakṣyate (154.20)

lokasaṃvyavahāre 'smin nāntar na vyomni no bahiḥ
ramate 'tha bhramati vā vyomarūpe galanmanāḥ (154.21)
20c pariśrānta Ś₁] pariśānta Ś₅ 21d rāpe Ś₅] rāpaṃ Ś₁

kurvann abhyāsam etasyāṃ bhāmikāyāṃ vivāsanaḥ
ṣaṣṭhīṃ turyābhidhām anyāṃ kramāt patati bhūmikām (155.1)

yatra nāsan na sadrāpo nāhaṃ nāpy anahaṅkṛtiḥ
kevalaṃ kṣīṇamananaṃ tadāste gatavāsanaḥ (155.2)

nirgranthiś śāntasadrūpo jīvanmukto vibhāvanaḥ
sakṛdvibhāta vimalam āste dvaitaikyanirgataḥ (155.3)

jīvanmukto gataraso nirbhedo 'mbarasundaraḥ
anirvāṇo 'pi nirvāṇaś citradīpa iva sthiraḥ (155.4)

avāsanatvād vairasyān na kiñcana karoty asau
karoty evaṃ sthitir yaś ca tatrākartaiva kāṣṭhavat (155.5)

samyagdarśanasampanno jīvanmuktapadaṃ gataḥ
yathāsthitam idaṃ paśyan karmabhir na nibadhyate (155.6)

kurvan na kiñcit kurute gantāpi ca na gacchati
bhuñjāno 'pi ca no bhuṅkte vaktāpi ca na vakty asau (155.7)

jāgrati svapnadṛṣṭasya puṃsaḥ kartṛtvabhoktṛte
yādṛśau tatsthitī viddhi jīvanmuktasya rāghava (155.8)

samaś śāntamatir maunī jīvanmukto vivāsanaḥ
draṣṭāraṃ darśanaṃ dṛśyam ākāśam iva paśyati (155.9)

nirvāṇamatir ātmānaṃ paraṃ cādrim aṇuṃ tanum
śvānaṃ brāhmaṇam ādityaṃ sarvaṃ kham iva paśyati (155.10)

sampannaś śāntam ābhāsaṃ param ekam akṛtrimam
kvāstam etu kva vodetu kīdṛgvapur asāv iti (155.11)

prajñāprāsādam ārūḍhas tv aśocyaś śocate janān
bhūmiṣṭhān iva śailasthaḥ sarvān prājño 'nupaśyati (155.12)
1c anyāṃ Ś₅] anyā   3c vibhāta Ś₁ Ś₅p.c.] prabhāta Ś₅a.c. 7dca na Ś₁
Ś₅p.c.] na ca Ś₅a.c. 11d iha Ś₅] iti Ś₁ 12c śailasthaḥ Ś₅] śailasthāḥ Ś₁

ahantādehatādyarthaś ciram eva layaṃ gataḥ
jīvanmuktasya tenāsau jño 'pi vyomaikatāṃ gataḥ (156.1)

bhūtānāṃ taccharīrāder aprāptir yā vihāriṇām
videhamuktatā soktā **saptamī yogabhūmikā** (156.2)

agamyā vacasāṃ sā tu sā sīmā bhavabhūmiṣu
saṃsārasarasaḥ pāram apāram yeha sā param (156.3)

kaiścit sā śiva ity uktā kaiścid brahmety udāhṛtā
kaiścij jñaptir iti proktā kaiścic chūnyam iti smṛtā (156.4)

artha ity ūhitā kaiścit kaiścit kāla iti śritā
kaiścit prakṛtipuṃbhāvavibhāga iti bhāvitā (156.5)

anyair apy anyathā nānābhedair ātmavikalpitaiḥ
nityam avyapadeśyāpi kilānyaivopadiśyate (156.6)

videhamuktair evaiṣā videhaikāntamuktatā
budhyate tādṛśair eva samanaskais tu netaraiḥ (156.7)

na sattvasthair na cittasthaih kaiścid evāvagamyate
videhamuktatvam ṛte videhamuktateti hi (156.8)

asaṃsaktadhiyo ye hi jñatvāt prakṣīṇavāsanāḥ
tṛtīyāṃ bhūmikāṃ prāptās teṣāṃ cittam na vidyate (156.9)

ajñatve ghanabhāvatvaṃ cittam āhur maṇīṣiṇaḥ
punarjanmāntarakaraṃ kāraṇaṃ bhavabhūruhām (156.10)

jñatvāt kṣīṇarasaṃ cittam ajanmamayavāsanam
sattvam ity ucyate tajjñais tatsthāḥ sattvapade sthitāḥ (156.11)

sattvasthā jñānadahanair dagdhavāsanatāṃ gatāḥ
jīvāḥ kṣīṇāḥ prayacchanti na saṃsārāṅkuram punaḥ (156.12)

cittasthair atha sattvasthair etair yā nāvabudhyate
saptamī bhūmikā saiṣā videhamuktatocyate (156.13)

etās tā **bhūmikā proktā** mayā tava raghūdvaha
āsām abhyāsayogena na duḥkham anubhūyate (156.14)
3a agamyā Ś₅] agamyaḥ Ś₁ 3d apārasyeha Ś₅] apāram yeha Ś₁ 4a
kaiścit Ś₅] kaścit Ś₁ 4a śiva Ś₁] śivam Ś₅ 5a āhitā Ś₅] āhatā Ś₁ 5a
kaiścit conj.] kaścit Ś₁ Ś₅ 8d videhamuktateti hi Ś₁] videhā
muktatehi Ś₅ 9d prāptās Ś₅] prāptā Ś₁ 13d videha Ś₁] videhā Ś₅

Summary

In 6.140.1 Rāma asks about the practice of the seven stages and
their characteristics. Vasiṣṭha introduces his answer by saying that
what he will teach is the method for destroying *avidyā*. He starts,
not unlike in the prose passage quoted above, with the new born
human, who is in the state of *suṣupti*. The child escapes its natural
state of *suṣupti* through the practice of continuously focusing on
the objects present to him. (9) When the intellect is awakened and
the child has acquired the local language (? *deśabhāṣā*), it forms
likes and dislikes (10), gradually has to acquire knowledge, through
insight or just out of fear of his elders, and is finally called "a man"
(*pumān*) (14). This "man" can be devoted to action (*pravṛtta*), or
to release (-19). The latter, i.e. the *mumukṣu*, who has not yet
developed discernment and is not yet liberated, is the subject
(*viṣaya*) of these *yogabhūmis*.[17] (20)

After becoming detached, he reflects (*vicāravān*) on the method
to liberation, (21) he meets good people, finds an appropriate Śāstra
etc. In the description of this *bhūmikā*, we find the Buddhist
expressions *sarvāstivādanirata* (29) and *dharmābda* (31). One this
stage one becomes an "*ārya*."

The second stage (32), named *vicāra* (35a), is a continuation
of this process, but he who has acquired discernment with regard
to transcending the *saṃsāra* is called "*bhūmikāvān*," while the
others [i.e. on the first stage] are *āryas*.[18]

Through good conduct, waiting upon gurus and good people he obtains the complete Śāstra together with the secret instructions (? *sarahasyam*); he then enters the third *bhūmikā* which is *asaṃsaṅgātmikā* (49), characterized by detachment.

There follows an excursus on the two types of *asaṃsaṅga* (6.141.1–32), one general (*sāmānya*) and one supreme (*śreṣṭha*) *asaṃsaṅga*, into which the former develops. The general is a non-attribution of action to oneself: "I am not the actor, either *īśvara* is the actor or nobody" (6ab); further descriptions follow (– 18ab). The supreme *asaṃsaṅga* (18cd –) is reached when one discards the previous notions "I am not the actor" etc. and remains pacified and silent, (24, further description in 25–33). The third *bhūmikā* culminates in this supreme *asaṃsaṅga*, when the practitioner has become a silent sage (*maunī muniḥ*).[19] (34)

The development up to this stage is compared to the growth of a plant, which first appears and is cultivated with the waters of discernment etc. until it blossoms, like a lotus, in the third stage. (39)

Having reached this third stage the saint is no more bound by actions (45) and although performing his natural external actions, he is inwardly unperturbed. (46) Later we hear that the mind falls away at this stage.

In the next Sarga a question starts an excursus on the fate of one who is called in the *Bhagavadgītā* "*yogabhraṣṭa*" (142–143). The next two Sargas (144–146) are again on the unreality of the world, and Rāma returns to the context of the *yogabhraṣṭa* with his question in 148.1–2.

Vasiṣṭha concludes the excursus (quoting *Bhagavadgītā* 6.41c in 148.4a) and returns to the main topic of the *bhūmikā* with verse 148.8, where he says that reality is sevenfold and divided by the 5 states of consciousness but with *jāgrat* consisting in fact of three *bhūmikās* (9). This is so, because in the three first stages the Yogin perceives the world in the waking state (10). On this stage the "Yogin" is an *ārya* (14–17), and in the case of his death in this *ārya*-state he will be reborn as a Yogin (18). Again, a

longer excursus, prompted by Rāma's questions on the moment of death, follows (148.19–149.35), as well as a brief narrative on Bala, the Lord of the Daityas, who engages in a dialogue with Bṛhaspati (150–151).

In 152.9 he announces the instruction on the sequence of *bhūmikās*, but with a different introduction, because here it is not knowledge (*jñāna*), but the method for calming the mind, i.e. Yoga, that is said to have seven stages. The previous description is, however, continued, as we see from verse 10, where Vasiṣṭha says that the first three stages have already been described.

When, through the practice of the three stages, ignorance has been destroyed, and correct knowledge arises, the Yogin, on reaching the fourth stage, considers everything as equal (153.1–2). This equality means that non-duality is being reached, on account of which the world is perceived as if in a dream (3). Here the Yogin, as if half asleep, moves around like a child (5). Therefore, while the three previous stages were characterized by the waking state, the fourth corresponds to dream, since the perception of world is dreamlike (8).

Verse 10 is a question by Rāma on the characteristics of the 5 states of consciousness: waking state, dream and so forth, an exposition of which continues until the end of the Sarga (–153.47).

Sarga 154 starts with the description of the fifth stage, the state of deep sleep (*suṣuptapada*), on which one remains as the nature of being (*sattāvaśeṣa*) (1–2). Here the knower (*jña*) perceives the pacified mass of consciousness (4), he is directed inwards, although externally active and always appears as if sleeping (20). Practice of this stage without *vāsanās* leads to the sixth stage called *turya* (155.1), where we find no mental activity, no *vāsanās*, and no *ahaṅkāra*. (2) Here lives the *jīvanmukta*, beyond duality and unity (3d), not bound by his actions (6d). Having attained the clarity of knowledge, he is not without sympathy to others, but as one who standing on a mountain sees those standing on the earth. (12) The description of the *jīvanmukta* continues until the end of the Sarga (–155.36).

Finally, in Sarga 157, we find the seventh *bhūmikā*: the state of the *videhamukta*, the ultimate of all forms of existence, and as the *summum bonum* called by others *śiva*, *brahma*, *jñapti*, or *śūnya* (156.4). Here we also find as a clarification that from the third stage onward, *citta* ceases to exist and is replaced by *sattva*.[20] Verse 14 concludes the exposition of the *yogabhūmikās*.

We should note that here in passage C the *bhūmikās* are numbered and identified within the framework of the *avasthās*, but that there is no consistent naming scheme. In fact, only the second, third and seventh are named, as the following synopsis shows:

No.	C(6.140-156)	avasthā
1		jāgrat
2	vicāra	jāgrat
3	asaṃsaṅgātmika	jāgrat
4		svapna
5		suṣupti
6		turya
7	videhamuktatā	turyātīta

Passage B: 6.125. This brief passage in the *Nirvāṇaprakaraṇa* occurs, and this has been entirely overlooked in previous discussions, in a speech attributed in the text to Manu, one character in the narrative of Ikṣvāku. In secondary literature all statements in the text are usually taken as final statements in a Śāstra, while the internal structure of the text is completely disregarded. Although many characters in the *ākhyānas* often expound a doctrine that at least corroborates the author's views, equally often the character's views are reinterpreted in the discussion following upon an *ākhyāna*. Of course only a detailed analysis of a particular *ākhyāna* together with its explanation and discussion in the passages that follow upon the narrative enables us to understand its doctrinal tendencies. But we should not jump

ahead too far, a critical edition of the texts, which we cannot provide here, is a prerequisite for this.

In Sarga 6.125, which corresponds passage B in Glasenapp's analysis, the stages are called *yogabhūmikā* and are very briefly characterized:

B_1

śāstrasajjanasamparkaiḥ prajñām ādau vivardhayet
prathamā bhūmikaiṣokta yogasya navayoginaḥ (6.125.29)

vicāraṇā **dvitīyā** syāt, **tṛtīyā**saṅgabhāvanā
caturthī sattvatāpattau vāsanāvilayātmikā (30)

śuddhasaṃvinmayānandarūpā bhavati pañcamī
ardhasuptaprabuddhābho jīvanmukto 'tra tiṣṭhati (31)

asaṃvedanarūpā ca **ṣaṣṭhī** bhavati bhūmikā
ānandaikaghanākāra suṣuptasadṛśasthitiḥ (32)

turyāvasthopaśānta atha muktir eva hi kevalam
samatāsvacchatā saumyā **saptamī** bhūmikā bhavet (33)

turyātītātha yāvasthā parinirvāṇarūpiṇī
saptamī sā pariprauḍhā viṣayas sā na jīvatām (34)
29c bhūmikaiṣoktā Ś₅] bhūmikā coktā Ś₁   31b bhavati Ś₅] bhava Ś₁
31d jīvanmukto Ś₅] jīvanmukte Ś₁   32a ca Ś₅] om. Ś₁   34d viṣayas
Ś₅] viṣayā Ś₁

B_2

pūrvāvasthātrayaṃ tatra jāgrad ity eva saṃsthitam
caturthī svapna ity uktā svapnābhaṃ yatra vai jagat (35)

ānandaikaghanībhāvā suṣuptākhyātha pañcamī
asaṃvedanarūpā ca ṣaṣṭhī turyābhidhā smṛtā (36)

turyātītapadāvasthā saptamī bhūmikottamā
paramāvyapadeśyāsāv agamyā mahatām api (37)
36a ghanībhāvāt Ś₅] ghanībhāvā Ś₁ 37b bhūmikottamā Ś₅] hami-
ekortumā (?) Ś₁

It is hardly convincing to extract names for the *bhūmikās* from this text only because the stages are numbered.[21]

As in the preceeding longer passage, the author correlates the seven stages with the five states of consciousness, waking state, dream, etc. But in the description of the *bhūmikās* (B₁) only the states of *turya* and *turyātīta* are mentioned, it is only in the second part B₂ that the full correlation is given.[22] It is also noteworthy that the stages are numbered, but not named; in verse 36 we even read that the sixth stage is "characterized by "*asaṃvedana*," but "called *turya*" (*turyābhidhā*) – as if the *avasthā* name was to be considered the true name of the *bhūmikā*. From the preceding two passages we can therefore not deduce that the author had developed a consistent nomenclature for the seven stages.

Passage A: 3.118

imāṃ saptapadāṃ **jñānabhūmim** ākarṇayānagha
na yayā jñātayā mohapaṅke bhūyo nimajjasi (118.1)

vadanti bahubhedena vādino **yogabhūmikāḥ**
mama tv abhimatā nūnam imā eva śubhapradāḥ (118.2)

avabodhaṃ vidur jñānaṃ tad idaṃ sāptabhūmikam
muktis tajjñeyam ity uktā bhūmikāsaptakāt param (118.3)

satyāvabodho mokṣaś caiveti paryāyanāmanī
satyabodhena jīvo 'yam neha bhūyaḥ prarohati (118.4)

jñānabhūmiś **śubhecchā**khyā prathamā samudāhṛtā
vicāro hi dvitīyātra tṛtīyā **tanumānasā** (118.5)

sattvāpattiś caturthī syāt tato '**saṃsakti**nāmikā
padārthābhāvanī ṣaṣṭhī saptamī **turyagā** smṛtā (118.6)

āsām ante sthitā muktis tasyāṃ bhūyo na śocate
etāsāṃ bhūmikānāṃ tvam idaṃ nirvacanaṃ śṛṇu (118.7)

sthitaḥ kiṃ mūḍha evāsmi prekṣe 'haṃ śāstrasajjanam
vairāgyapūrvam iccheti **śubhecche**ty ucyate budhaiḥ (118.8)

śāstrasajjanasaṃparkavairāgyābhyāsapūrvakam
sadācārapravṛttir yā procyate sā **vicāraṇā** (118.9)

vicāraṇāśubhecchābhyām indriyārtheṣv araktatā
yatrāśātanutābhāvāt procyate **tanumānasā** (118.10)

bhūmikātritayābhyāsāc citte 'rthevirater vaśāt
sattvātmani sthite śuddhe **sattvāpattir** udāhṛtā (118.11)

daśācatuṣṭayābhyāsād asaṃsaṅgaphalena vai
rūḍhasattvacamatkārā proktā**saṃsaktināmikā** (118.12)

bhūmikāpāñcakābhyāsāt svātmārāmatayā dṛḍhāt
ābhyantarāṇāṃ bāhyānāṃ padārthānām abhāvanāt (118.13)

paraprayuktena ciraṃ prayatnenārthabodhanāt
padārthābhāvanānāmnī ṣaṣṭhī sañjāyate gatiḥ (118.14)

bhūmiṣaṭkacirābhyāsād bhedasyānupalambhataḥ
yat svabhāvaikaniṣṭhatvaṃ sā jñeyā **turyagā** gatiḥ (118.15)

eṣā hi jīvanmukteṣu turyāvastheha vidyate
videhamuktaviṣayaṃ turyātītam ataḥ param (118.16)

Passage A describes the liberating stages of knowledge (*jñānabhūmi* 1ab), which are also called stages of *yoga* (2b).[23] The author introduces his disquisition with the statement that these stages have been onceived of differently, but that he approves of the following division.[24] Then follows a simple list in two verses (5–

6): (1.) *śubhecchā*, (2.) *vicāra*, (3.) *tanumānasā*, (4.) *sattvāpatti*, (5.) *asaṃsakti*, (6.) *padārthābhāvanī*, and (7.) *turyagā*.

In verse seven the author announces etymologies (*nirvacana*) of these *bhūmikās* and the text (8–15) does not provide more than that. For instance, the first stage *śubhecchā* receives its name from the fact that one desires (*icchati*) detachment, etc. The Sarga ends with a detailed description of the *jīvanmukta*.

Here we find a problem identified already by Glasenapp, namely that the seventh stage is called *turyagā*, whereas it is elsewhere correlated with *turyātīta*. But its identification with the state of the *jīvanmukta* in 16ab does not permit any other interpretation. We should also not fail to mention that the seven stages in this configuration play an important role in Vidyāraṇya's *Jīvanmuktiviveka* and in some later *Upaniṣads*, as the *Vārāha*- and *Mahopaniṣad*. The borrowings are documented in detail in the article by Sprockhoff, and we should only add that Vidyāraṇya, whose treatment of the *saptabhūmikās* is based on passage A, solved the problem of correlating these with the *avasthās* by inserting one *gāḍhasuṣupti* in order to make up for the missing *turyātīta*.[25]

Now we arrive at the following picture:

The Prose Passage (MU 3.122)

name	bhūmikā-type	description
śubhecchā	(vivekabhūmi)	vicāraṇā
tanumānasā	(vivekabhūmi)	sattvāpatti, asakta
abhāvanā	(yogabhūmi)	ardhasuptaprabuddha
		turya, jīvanmukti

The *bhūmikās* according to passage A-C

No.	C (6.140-156)	avasthā (C/B₂)	B₁ (6.125)	A (3.119)
1.	–	jāgrat	–	śubhecchā
2.	vicāraṇā	jāgrat	vicāraṇā	vicāra
3.	asaṃsaṅgātmikā	jāgrat	asaṅgabhāvanā	tanumānasā
4.	–	svapna	sattvatāpattau ...	sattvāpatti
5.		suṣupti	(śuddhasaṃ-vinmayā-...)	asaṃsakti
6.		turya	(asaṃvedana-...)	padārthābhāvanā
7.	videhamuktatā	turyātīta	(samatā, svacchatā)	turyagā

If we try to analyse the evidence presented so far, we can see that the prose passage has three stages instead of seven, but that phrases from the description of these stages appear as names for stages in passage A, in fact, all the seven stages of A can be gained by reading the names and descriptions from the prose passage in sequence.[26] It is not unreasonable to assume the prose passage as the starting point of this and possibly also of the other enumerations, for it contains most of their elements in a less developed and formalized manner. The correlation of the *bhūmikās* with the *avasthās* is not yet spelt out and the state of *videhamukti/turyātīta* is not mentioned.[27]

One observation that emerges only from the full text of passage C is that the correlation with the *avasthās* is developed only in the course of the discussion, not unlike passage B, where it is added only in B₂. At present the most likely scenario is that the three passages form ad hoc elaborations of the main points mentioned in the prose passage, as one would indeed do when writing or expounding without prior or later systematization. This is of course

only a suggestion, but it would enable us to explain the contradiction in the placement of *turya* and *turyātīta*: In the prose passage the correlation with the *avasthās* was not, or not yet, an issue. Passage A places *turya* at the top level, as does the prose passage, but then adds the *videhamukta*, for which neither A, nor B₁, allot a separate stage. In B₂, where the correlation of the *bhūmikās* and *avasthās* is formulated for the first time – if we take the text in the normal sequence –, *turya* is consequently pushed down, as in the more detailed treatment in passage C.

Although we cannot prove that the small prose passage was the nucleus for later elaborations, the assumption explains some of the characteristics of the other passages and would be in accord with Slaje's observation that the prose passages are difficult to explain unless we assume that they form an older core of the work.[28] In any case I should emphasize the preliminary character of this thesis, which has to be reevaluated as soon as the relevant portions are properly edited. Then a more wide ranging comparison with other systems of *bhūmikās* could also be attempted.

The Seven Stages of Ignorance

Finally we have to deal briefly with another set of seven stages, namely the seven *ajñānabhūmis*, which are in a rather peculiar way correlated with the *avasthās*. To my knowledge this doctrine, although also copied into the *Mahopaniṣad*, has never been discussed in secondary literature.

MU 3.117. In the Sarga preceeding our passage A we find a description of the seven stages of ignorance (*ajñānabhūmi*):

[rāmaḥ]

kīdṛśyo bhagavan yogabhūmikās sapta siddhidāḥ
samāseneti me brūhi sarvatattvavidāṃ vara (117.1)

[vasiṣṭhaḥ]

ajñānabhūs saptapadā **jñabhūs** saptapadaiva ca
padāntarāṇy asaṅkhyāni bhavanty anyāny athaitayoḥ (117.2)

tatra saptaprakāratvaṃ tvam ajñānabhuvaś śṛṇu
tatas saptaprakāratvaṃ śroṣyasi jñānabhūmijam (117.4)

svarūpāvasthitir muktis tadbhraṃśo 'hantvavedanam
etat saṅkṣepataḥ proktaṃ tajjñatvājñatvalakṣaṇam (117.5)

śuddhacinmātrasaṃvittes svarūpān na calanti ye
rāgadveṣodayābhāvāt teṣāṃ nājñatvasambhavaḥ (117.6)

yat svarūpaparibhraṃśaś cetyārthaparimajjanam
etasmād aparo moho na bhūto na bhaviṣyati (117.7)

arthād arthāntaraṃ citte yāte madhye hi yā sthitiḥ
nirastamananāṅkāsau svarūpasthitir ucyate (117.8)

saṃśāntasarvasaṅkalpaṃ yā śilāntaravat sthitiḥ
jāḍyanidrādinirmuktā sā svarūpasthitis smṛtā (117.9)

ahantādāv alaṃ śānte 'bhede nisspandacittatā
ajaḍā yat pratapati tat svarūpam iti smṛtam (117.10)

bījajāgrat tathā jāgran mahājāgrat tathaiva ca
jāgratsvapnas tathā **svapnas svapnajāgrat suṣuptakam** (117.11)

iti saptavidho mohaḥ punar eṣa parasparam
śliṣṭo bhavaty anekākhyaṃ śṛṇu lakṣaṇam asya ca (117.12)

prathamaṃ cetanaṃ yat syād anākhyaṃ nirmalaṃ citaḥ
bhaviṣyaccittajīvādināmaśabdārthabhājanam (117.13)

bījarūpam sthitam jāgrad **bījajāgrat** tad ucyate
eṣājñapter navāvasthā. tvaṃ **jāgratsaṃsthitiṃ** śṛṇu (117.14)

evaṃ prasūtasya parād ayaṃ cāham idaṃ mama
iti yaḥ pratyayas svacchas taj **jāgrat** prāgabhāvanā (117.15)

ayaṃ so 'ham idaṃ tan me iti janmāntaroditaḥ
pīvaraḥ pratyayaḥ proktaṃ **mahājāgrad** iti sphurat (117.16)

arūḍham athavārūḍham anidram abahirmayam
yaj jāgrato manorājyaṃ **jāgratsvapnas** sa ucyate (117.17)

dvicandraśuktikārūpyamṛgatṛṣṇādibhedataḥ
abhyāsaṃ prāpya **jāgrattvaṃ** tad anekavidhaṃ bhavet (117.18)

alpakālaṃ mayā dṛṣṭam etan no satyam ity api
nidrākālānubhūte 'rthe nidrānte pratyayo hi yaḥ (117.19)

sa svapnaḥ kathitas tasya **mahājāgrat** sthitaṃ hṛdi
cirasandarśanābhāvād apraphullabṛhadvapuḥ (117.20)

svapno jāgrattayārūḍho **mahājāgrat**padaṃ gataḥ
yat kṣate vākṣate dehe svapnajāgran matam hi tat (117.21)

ṣaḍavasthāparityāge jaḍajīvasya yā sthitiḥ
bhaviṣyadduḥkhabodhāḍhyā sauṣuptī socyate gatiḥ (117.22)

Vasiṣṭha enumerates the stages at the beginning of this passage and adds that the intermediate states are uncountable (3.117.2). First liberation is defined here as the "remaining in one's true nature" (svarūpāvasthiti), a term most probably alluding to *Yogasūtra* 1.3, while falling from this *svarūpa* amounts to the perception of "I-ness" (ahantvavedanam) (5). More specifically, the state of ignorance cannot come about in the case of those persons, for whom attachment and repulsion does not arise and who consequently do not swerve from their true nature, which is the perception of pure consciousness alone, i.e., without objects, (śuddhacinmātrasaṃvitti) (6). Then follow a few verses that specify *svarūpasthiti* (8 – 10), in which the main points are that the activity of the mind has come to a rest in a state that is like the inside of a stone, the tertium comparationis being its homogeneity, for, as the text clarifies, it is unlike the stone not inert, but conscious (ajaḍa). The seven stages of ignorance are now named (11) and described.

1. The world lies in that state in a seminal form, it is therefore called *bījajāgrat*. (14)
2. *jāgrat* is the state when one, who is pure and born from the absolute, has perceptions of the world, the "I", and of possession.[29] (15)
3. The "fattened" perception that this delusion that is the world belongs to the subject, which occurs in another birth, is called *mahājāgrat*. (16)
4. The inner realm of imagination (manorājya) of one who is in the waking state, not asleep, neither rūḍha nor arūḍha (?), is called *jāgratsvapna* (17)
   The nature of *jāgrat* is manifold through habituation to different modes of illusionary perception, like of two moons, of silver and shell, of a mirage etc. (18)
5. *svapna* is that impression, at the end of sleep, with reference to an object seen at the time of sleep, where one thinks that "I have not seen this often, this is [therefore] not real." It has however the potential to become a *mahājagrat* through the above process. (19–20)[30]
6. When a dream world (svapna) becomes a new waking state and eventually a "*mahājāgrat*", i.e. leads to full identification of the individual, then this is called *svapnajāgrat*, whether his old body is intact or destroyed. (21)
7. When the inert soul gives up these six states and is filled with a knowledge of its future sufferings then it is the state of *suṣupta*. (22)

If we step back for a moment we can see that the normal states of consciousness within human reach, that is, waking, sleep and dreamless sleep, are used at least in two ways in the *MU*: for the ignorant the sequence of these states describes the mechanism of *saṃsāra*; with the seven stages of ignorance the author has developed a kind of *bhavacakra* which describes the emergence of the world experience, the passing to a new existence – all of which

can be described by *jāgrat* and *svapna* and its variants. Finally there is the return to a seminal state, which resembles *suṣupti*. The description of *suṣupti* as the last *ajñānabhūmikā*, as one aware of its future sufferings, suggests that the individual going through this stage will emerge again in stage one. Whether this occurs in deep sleep or in death is not really important for our author.

Apart from this use for the sequence of creation (*sṛṣṭikrama*), we find the same states in the sequence of resorption, or rather, on the way to liberation. Here the states of consciousness bear hardly any resemblance with those just encountered: the dream-like experience of the practitioner means that the world is about to dissolve into non-duality, that it does no more appear as real. Similarly *suṣupti* as a stage of knowledge is by no means identical with the normal state of deep sleep in humans. We can imagine that the mechanisms at work in the liberation seeker, his *viveka*, transforms these states so that they are no more binding, but liberating, just as according to the *Spandakārikā*, a work occasionally quoted by the *MU*, the powers of Śiva produce bondage when unrecognized, but work towards liberation when recognized.

Much work needs to be done to explore the doctrine of the states of consciousness in the *MU*,[31] but the implications of the theory of "dream worlds" in the *MU*, and obviously some of the details become clear only when we look at the narratives. In the story of king Lavaṇa, for instance, the king "dreams" of himself being an outcast and living in another country in an outcast family. When he awakes from his vision he is thoroughly confused, but even more so when his outcast "dream-family" comes to visit him in his waking state. This is clearly an instance of a *svapnajāgrat*, a dream that has become true, or at least, as true as a world experience can get according to the author of the *MU*.

In other stories, as in the *Līlākhyāna*, the dream world is situated in a parallel universe that is only accessible under special circumstances. Here queen Līlā, after the death of her husband Padma, visits the world, into which her husband has been reborn,

although in an unexpected manner. After some ascetic practices, which brings her the boon of Sarasvatī, she is able to travel with Sarasvatī to the world of her deceased husband. She finds him in the same city, in the same court as before, but at the age of sixteen. This parallel universe is an exact replica of the old world and even includes another copy of queen Līlā herself. She is to find out that this is the way all humans are reborn: After the momentary lapse of consciousness that is called death by others, the mind continues to fabricate new universes conditioned by former experiences and expectations. Objective categories as time or space are of no great importance here. Līlā's husband had entered the new "incarnation" at the age of sixteen. The childhood he remembers as part of his new life is as much a mental fabrication as his whole existence. Later Līlā finds out that her present life is nothing but the dream world of a Brahmin named Vasiṣṭha, who had just died and always wished to be a king. When he was "reborn" as king Padma, his wife Arundhatī was represented in this new world as Līlā.

In the story this demasking of conventional reality brings Līlā to the realization that all world experience is unreal and she can trace all her existences back to the creator god Brahmā. She is eventually liberated through her insights, but not without a spectacular travel through space and the entry into another world, a Brahmāṇḍa, which is described in a way that would merit the designation proto-science-fiction.

With this we return to our quotation from the beginning of this lecture. "Have you ever had a dream, Neo, that you were so sure it was real? What if you were unable to wake from that dream? How would you know the difference between the dream world and the real world?" In a way the movie "The Matrix" aims at making the same point as the *MU*, namely that we live in a dream world, even though causes and conclusions are different. The parallel is not so far-fetched as it seems at first, because the author of the *MU* too uses all the literary means at his disposal to produce a gripping story. The author of the *Mokṣopāya* might have liked the movie

"The Matrix," which realizes the idea of a dream world so vividly, but I am quite sure that he would have found a more convincing conclusion to the story.

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Notes

1. The idea for the present article as well as the identification of material goes back to Walter Slaje, who kindly made one file with his preliminary researches on the seven *bhūmikās* available to me. I am also grateful to Susanne Stinner for her careful reading of the final version.

2. Introductions to the study of the text are contained in my *Studies in the Mokṣopāya* and The *Mokṣopāya, Yogavāsiṣṭha and Related Texts. Proceedings of the 29th German Oriental Conference,* Halle: Shaker 2005.

3. This text is quoted according to the partial or, in the case of the third book, forthcoming editions. In the case of the last book the text is constituted by a comparison of two manuscripts ($Ś_1$ and $Ś_5$). For reasons of space the manuscripts are not enlisted and identified here; for an updated list, see previous footnote.

4. *The Yogavāsiṣṭha of Vālmīki with the Commentary Vāsiṣṭhamahārāmāyaṇatātparyaprakāsha*, ed. *Wāsudeva Laxmaṇa Śāstrī Paṇśīkar* [sic], Bombay 1911, ²1918, ³1937.

5. They are called: *Vairāgya-, Mumukṣuvyavahāra-, Utpatti-, Sthiti-, Upaśama-* and *Nirvāṇaprakaraṇa.*

6. On the abridged versions, see the article of Susanne Stinner *in Studies in the Mokṣopāya* and *Studies on the Mokṣopāya and related texts. Proceedings of the 29th German Oriental Conference.*

7. See Slaje 1998 and 1995-6.

8. *Vom Mokṣopāya-Śāstra zum Yogavāsiṣṭha-Mahārāmāyaṇa. Philologische Untersuchungen zur Entwicklungs-und Überlieferungsgeschichte eines indischen Lehrwerks mit Anspruch auf Heilsrelevanz.* Wien: Verlag der Österreichischen Akademie der Wissenschaften 1994 [Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens 27].

9. Compare Hacker 1953, p. 233f.

10. *antaḥśūnyaṃ bahiḥśūnyaṃ pāṣāṇahṛdayopamam* (6.57.26ab quoted according to Ś₁).
11. Edited in Slaje 2002, p. 147ff.
12. According to the commentator Bhāskarakaṇṭha the word *dhātu*, "humour" in the medical sense of the word, is used in a transferred meaning for something that moves around in the body: *atra ca dhātuśabdaḥ majjādivat śarīrāntaś cāritvasādṛśyāt upacāreṇa prayuktaḥ* (comm. on verse 13).
13. This limited meaning of *saṃvit* is suggested in 4.19.31-32; see the phrase *bāhyasaṃvidā* there.
14. Dasgupta's (1975, vol. 2, pp. 264ff) and Atreya's (1981, pp. 315ff) treatments are outdated; still relevant are: von Glasenapp 1951, and especially Sprockhoff 1970.
15. This resembles *padārthābhāvanī* in version A; in the YV-version the text has *bhāvanāṃ* for *abhāvanīṃ*, which does not make good sense.
16. See Slaje 1994, p.123.
17. See the definition of the *adhikārin* at the start of the whole work: *ahaṃ baddho vimuktaḥ syām iti yasyāsti niścayaḥ / nātyantatajjño nātajjñaḥ so 'smiñ śāstre 'dhikāravān* (1.1.2).
18. I understand verse 34 to mean that "only one, [that is] the first *bhūmikā*, becomes equal to the state of an *ārya*, but the state of an *ārya* is subordinate to all other *bhūmikās*."
19. See 6.72.1ff on different forms of *mauna*; the *jīvanmukta* is characterized by *suṣuptamauna* (6.72.15).
20. For details and references on this doctrine, see my forthcoming *Studies in the Mokṣopāya*.
21. The first stage is clearly not named, in the fifth it is unlikely that the description is the name and in the sixth one does not really know which attribute to take as the name. Glasenapp even lists an eighth stage, which is of course an overinterpretation of verse 34.
22. Sprockhoff had diagnosed a contradiction between B₁ and B₂ in the description of the sixth stage, because he had read *turyāvasthopaśānta* in 33a as characterizing the seventh stage. I understand the atha in 33a as the start of the description of the seventh *bhūmikā* and would prefer to construct *turyāvasthopaśānta* with verse 32, which means that it qualifies the sixth stage.

23. As Slaje has indicated the MU seems to use *yoga* sometimes as a synonym for *jñāna*, but in 6.152.9 yoga is defined, in the context of the *bhūmikās*, as the "method to calm the mind."
24. A similar phrase occurs in 6.13.7: *mama tv abhimataḥ sādho susādho jñānajaḥ kramaḥ*.
25. See Sprockhoff 1970, p. 142.
26. The resemblance of asaṃvedana in B₁ with *padārthābhāvana* in A is obscured in the YV-version, which reads *svasaṃvedana* instead.
27. More investigations would be necessary to understand the concept of *videhamukti*. The author for instance holds that the gods are liberated, but that they are on *turya* rather than *turyātīta*: *sarva eva mahānto 'pi brahmaviṣṇuharādayaḥ/naraś ca kecij jīvanto muktā turye vyavasthitāḥ* (6.132.22).
28. See Slaje 1994, p.155ff.
29. Pāda d is difficult to construe: is *prāgabhāvanā*, "without prior conceptualization," really an apposition?
30. It is unclear whether 20cd should be construed with the preceeding of with the following clause.
31. In Sarga 6.207 a division of beings based on their state of consciousness is introduced *(svapnajāgara, saṃkalpajāgara, kevalajāgratstha, sthirajāgratstha, ghanajāgratsthitā, jāgratsvapna, kṣīnajāgaraka, suptavidha)*; Sarga 6.262 is on the identity of *jāgrat* and *svapna*.