

Dreams and other States of Consciousness in the Mokṣopāyaⁱ
Jürgen Hanneder

“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*ⁱⁱ (*MU*)ⁱⁱⁱ is the Kashmirian version of the text that has been printed, and is more commonly known as *Yogavāsiṣṭha* (*YV*).^{iv} 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 *ākhyānas* are not found anywhere else in Indian literature. The resulting work of approximately 30000 verses, which is divided into 6 prakaraṇas,^v although often ignored in histories of Sanskrit literature, has apparently been popular and influential on the subcontinent. It has been summarized into a number of abbreviated versions, of which only the *Laghuyogavāsiṣṭha* (*LYV*) and the extremely brief *Vāsiṣṭhasāra* have been printed.^{vi}

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.^{vii} 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*.^{viii} 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.^{ix} 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.^x

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,^{xi} 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*),^{xii} also called *vīrya* or *tejas* (13). When a person is physically or mentally active this life component moves (*prasarpatī*) around in the body (14). But as soon as it moves, there arises external consciousness, or perception (*saṃvīt*),^{xiii} 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 (*sthīratvāt*) 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 (*susupta*), 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 occurring 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*.^{xiv} 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}
6.120-1 21	6.116.1-12 (= LYV 6.13.1-12)
6.122-1 57	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	3.117-1 18	3.117-1 18
B	6.125	6.120
C	6.140-1 56	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

prathamam jātamātreṇaiva puṃsā kiñcidvikacita¹buddhinaiva
satsaṅgamapareṇa bhavitavyam. anavaratapravāhāpatito 'yam
avidyānadīnivahaś śamaśāstrasajjanasamparkād ṛte taritum na śakyate.
tena vivekavataḥ puruṣasya heyopādeyavicāra upajāyate. tenāsau
śubhecchābhīdhānām vivekabhuvam āpatito bhavati. tato vivekavaśato
vicāraṇayā samyagjñānenāsamyagvāsanām tyajatas saṃsāravāsanāto
manas tanutām eti. tena **tanumānasīm** nāma **vivekabhūmim** avatīrṇo
bhavati. yadaiva yoginas samyagjñānodayas tadaiva **sattvāpattis**²
tadvaśād vāsanātanutām gatā yadā tadaivāsāv **asakta** ity ucyate
karmaphalena badhyata³ iti. atha tāvad asāv asattve bhāvanātānavam
abhyasyati yāvat kurvann api vyavaharann api. asatyeṣu saṃsāravastuṣu
sthito 'pi svātmany eva kṣīṇamanastvād abhyāsavaśād bāhyam⁴ vastu
kurvann api na karoti paśyann api na paśyati nālbamate tam eva
tenābhīdhīyati⁵ tanuvāsanatvāc ca kevalam **ardhasuptaprabuddha** iva
kartavyam karoti na tu bhāvitamanaskaḥ. tena **yogabhūmim abhāvanīm**⁶
adhirūḍha ity antarlīnacittaḥ katicit saṃvatsarān abhyasya sarvathaiva
kurvann api bāhyapadārthabhāvanām tyajati **turyātmā**⁷ bhavati tato

jīvanmukta ity ucyate.

¹vikacita Ś₁ Ś₃ Ś₇p.c. Ś₉] vikasita Ś₇a.c. ²sattvāpattis Ś₃ Ś₉] sattvāpatis Ś₁,
sattvāpatti Ś₇ ³badhyata iti Ś₃Ś₉] badhyate iti Ś₁Ś₇ ⁴bāhyam vastu Ś₃] bāhyam vastu Ś₁ Ś₉, bāhyavastu Ś₇ ⁵tam eva tenātidhyāyati Ś₁] vaseva
tenātidhyāyati Ś₃, naseva tenābhidhyāyati Ś₇, tam evātidhyāyati Ś₉
⁶abhāvanīm Ś₁ Ś₉] abhavinīm Ś₇a.c., abhāvinīm Ś₃ Ś₇p.c. ⁷tyajati turyātmā
Ś₁ Ś₇a.c. Ś₉] tyajati tayā tyaktayātma Ś₃a.c., tyajati tayā tyaktayā turyātmā
Ś₃ p.c. Ś₇p.c.

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 *yogabhūmi*. 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 *asamsakti* 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*^{xv} 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.^{xvi} 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 Ś₁ and Ś₅

followed by a summary of whole passage.

[śrīrāmaḥ]

saptānām yogabhūmīnām abhyāsaḥ kriyate katham
kīdṛśāni ca cihnāni bhūmikām prati yoginaḥ (140.1)

[śrīvasiṣṭhaḥ]

yataḥ kutaścit sampannam avidyāvvyādhihedanam
satyaṃ bhavattv 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 anādr̥tya svasaṅkalpavilāsinaḥ
satyām apihāvidyāyām śṛṇu nirnāśane kramam (140.4)

jantuḥ prathamajātas tu suṣuptāvasthacetanaḥ
bhāvībhavanaduḥkhātmā krimisaṃvid bhavaty adhīḥ (140.5)

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

etāvataiva sauṣuptī sthitir bhinnā parāt padāt
yad bhāvīvāsanaughāsau jaḍā copaladharminī (140.7)

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

agrasthavastusambodhasantatābhyāsayogataḥ
bālas suṣuptāvasthāyāḥ kramān niryāti rāghava (140.9)

kiñcijjātadhiyo jantor deśabhāṣārthavedinaḥ
gṛhṇāmīdam tyajāmīdam iti sañjāyate sthitiḥ (140.10)

2d tv asya Ś₅] tasya Ś₁ 3a anantād Ś₅] anantā Ś₁ 3b tad tadeveyam Ś₅] tad
tadaiva yam Ś₁ 5d krimi Ś₅] krami Ś₁ 6b bhāvībhāvanodayaḥ Ś₅] bhāvībhāvanodayaḥ Ś₁
7d copala Ś₅] lomaśa Ś₁ 8c jīvanmuktes Ś₅] jīvanmuktes Ś₁

etāvanmātrabuddhir yaḥ svavṛddhajanagocaraḥ
bhavet svakarmaśāstrāṇām viśayo 'sāv alaṃ vidheḥ (140.11)

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

jantuḥ padapadārthajño heyam tyajati tajñadhīḥ
upādeyam upādatte nālokayati madhyamam (140.13)

vivekāḍ vṛddhabhītyā vā śāstrārthavyavahāriṇaḥ
vicārapūrvam yasyehā sa pumān iti kathyate (140.14)

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

kim etan nāma nirvāṇam varam saṁsṛtir eva naḥ
iti kartavyakartā yas sa pravṛtta iti smṛtaḥ (140.16)

16a etan nāma S₅] etad eva S₁

calārṇavayugacchinnabhaṅagrīvā tṛṇopamā
anekajanmāntar ato bhāvinī tasya mokṣadhīḥ (140.17)

asārā bata saṁsārvyavasthālam mamaitayā
kiṁ karmabhiḥ paryuṣitair dinam tair eva nīyate (140.18)

kṣayātīśayanirmuktaṁ kiṁ syād viśramaṇam param
iti niścayavān yo 'ntas sa nivṛtta iti smṛtaḥ (140.19)

sa vartamāna evcha janmani tv avivekini
sa yogabhūmiṣv etāsu viśayo viśadāśayaḥ (140.20)

katham virāgavān bhūtvā saṁsārābधिḥ tarāmy aham
evam vicāraṇaparo yadā bhavati sanmatiḥ (140.21)

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

kriyāsūdārarūpāsu ramate mānam ihate
grāmyāsu jaḍaṣṭāsu calāsu vicikitsate (140.23)

nodāharati marmāṇi puṇyaśarmāṇi ceṣṭate
ananyodvegakārīṇi mṛdukarmāṇi sevate (140.24)

snehapraṇayagarbhāṇi peśalādyucitāni ca
deśakālopapannāni vacanāny abhibhāṣate (140.25)

tadāsau **prathamām** ekām prāpto bhavati **bhūmikām**
vakṣyamāṇasvabhāvo 'tha tatra rūḍhim upeśyati (140.26)

devāyatanadeśeṣu brāhmaṇāvasatheṣu ca
vaneṣu ramate nityam **prathamām 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)

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

vyālāpadvamaṃsanaśikhī 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)

āryatātulyatām yātā prathamaikaiva bhūmikā
bhūmikānām tu śeṣāṇām āryatā dāsyam arhati (140.34)

vicāranāmnīm itarām āgato yogabhūmikām
udāramatir ādatte svabhāvaṃ mahatām iti (140.35)

22b vikṣate Ś₅] vikṣyate Ś₁ 23a kriyāsūdāra 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] upāruḥ Ś₁

itthaṃbhūtamatis śāstraṃ gurusaṃsājanasevanāt
sarahasyam aśeṣeṇa yathāvad adhigacchati (140.49)

asaṃsaṅgātmikām anyāṃ tṛtīyāṃ yogabhūmikām
tataḥ pataty asau kāntaḥ puṣpaśayyāṃ ivāmalām (140.50)

49c aśeṣeṇa Ś₅] aśeṣeṇaṃ Ś₁ 50d puṣpaśayyāṃ Ś₅] puṣpeśavyāṃ Ś₁

abhyāsaj jñānaśāstrāṇāṃ kāraṇāt puṇyakarmaṇāṃ
jantor yathāvad eveyaṃ vastudṛṣṭiḥ prasīdati (141.1)

tṛtīyāṃ bhūmikām prāpya buddho 'nubhavati svayam
dviprakārasamaṃ saṅgaṃ tasya bhedaṃ imaṃ śṛṇu (141.2)

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

asamsaktamanā maunī munir madabahiṣkṛtaḥ
bhavaty avidyamānābhas **tṛtīyāṃ bhūmikāṃ** itaḥ (141.34)

33b vikāsitaḥ Ś₅] vivāsitaḥ Ś₁

bhūmiḥ proditamātrāntar amṛtāṅkurikeva sā
vivekenāmbusekena rakṣyā pālyātidhīmatā (141.36)

36b amṛtāṅkurikeva Ś₅] amṛtāṅkurikaiva Ś₁

tṛtīyeyam asamsaṅgakārīṇī bhavatārīṇī
anayoditayodeti bhānubhāseva padminī (141.39)

vijityāvagrahakṣobhaṃ durdeśapramukhān arīn
susiktamūlā latikā dadāty avikalaṃ phalam (141.40)

asamsaktamatir maunī madamātsaryavarjitaḥ
vṛṣṭaśāradameghābho bhaved bhavyas tribhūmikaḥ (141.41)

viditākhilavedyasya śāntasandehasantateḥ
naiva tasya kṛtenārtho nākṛtencha kaścana (141.42)

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

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

lagaty asamsaktamater na karmaphalabhāvanā
vārīva padmapattrasya ratnasyevoparañjanā (141.45)

nityāsaṅsaktayā buddhyā prakṛtaṃ bahir ācaran
antar akṣobha evāste hṛdayenāparājitaḥ (141.46)

enām asamsaṅgadaśām avāpya pataty apicchann 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] icchāśa Ś₁ 47c te Ś₁] to Ś₅

jāgratsvapnasusuptāṃśaturyaturyātigābhidhā
saptaparakārā brahmātmasatteyaṃ pāramātmikī (148.8)

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

bhūmikātritaye yogī sarvaṃ jāgrad idaṃ sphuṭam
paripaśyati saṃsāraṃ pṛthak kāryaśatākulam (148.10)

8c saptaparakārā Ś₅] saptaparak-ā Ś₁ 10d kārya Ś₅] kāryam Ś₁

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

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

bhūmikātritayābhyāsād ajñāne kṣayam āgate
samyajñānodaye citte pūrṇacandrodayopame (153.1)

nirvibhāgam anādyantaṃ yogino yuktacetasaḥ
samaṃ sarvaṃ prapaśyanti **caturchīm bhūmikām** itāḥ (153.2)

advaita sthairyam āyāte dvaita ca praśamaṃ gate
paśyanti svapnaval lokaṃ **caturchīm bhūmikām** itāḥ (153.3)

bhede tv aprasṛtaprajñā abhede śāntabuddhayaḥ
iṣaccheṣavido bhānti **caturchīm bhūmikām** itāḥ (153.4)

2a anādyantaṃ Ś₅] anādyante Ś₁ 3a advaita sthairyam Ś₅p.c.] advaita
samam Ś₅a.c., iṣaccheṣāti Ś₁ 3b dvaita ca praśamaṃ gate Ś₁] dvaita
praśamam āgate Ś₅ 4a aprasṛta Ś₁] apasṛta Ś₅

bhūmikātritayaṃ yāvāt tavaj jāgrad iti sthitam
caturchīm bhūmikām 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

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

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

samastāśabdaśabdārthabhāvanābhāvanātmakam
bijāṅkurasamutsedhasattāsuṣamam āsyatām (154.3)

advaitaikyaṃ samaṃ śāntaṃ vijñānaikaghaṇaṃ param
ākāśakośaviśadaṃ jñāḥ paśyan na vinaśyati (154.4)

bhedabuddhyā purāttānām sampraty advayabhāvanam
sthīrīkurvan padārthānām samam āste suṣuptavat (154.5)

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

galitadvaitanirbhāsam udīto 'ntaḥ prabodhavān
suṣuptaghaṇam evāste **pañcamīṃ bhūmikām** itaḥ (154.7)

2c āmśā Ś₁] āmśā Ś₅ 3d Additional verse in Ś₅ 4a advaitaikyaṃ Ś₅] advaitaikya Ś₁ 6a vijñānatā Ś₅] vijñāna Ś₁

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

lokasaṃvyavahāre 'smin nāntar na vyomni no bahiḥ
ramate 'tha bhramati vā vyomarūpe galanmanāḥ (154.21)

kurvann abhyāsam etasyām bhūmikāyām vivāsanah
ṣaṣṭhīm turyābhīdhām anyām kramāt patati bhūmikām (155.1)

yatra nāsan na sadrūpo nāhaṃ nāpy anahankṛtiḥ
kevalaṃ kṣiṇamananaṃ tadāste gatavāsanah (155.2)

nirgranthis śāntasadrūpo jīvanmukto vibhāvanah
sakṛdvibhāta vimalam āste dvaitaikyanirgataḥ (155.3)

jīvanmukto gataraso nirbhedo 'mbarasundarah
anirvāṇo 'pi nirvāṇas citradīpa iva sthirah (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 bhuñkte vaktāpi ca na vakty asau (155.7)

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

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

nirvāṇamatir ātmānaṃ paraṃ cādrim aṇuṃ tanum
śvānaṃ brāhmaṇaṃ 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 aśocyas śocate janān
bhūmiṣṭhān iva śailasthaḥ sarvān prājño 'nupaśyati (155.12)

1c anyām 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 jñō 'pi vyomaikatāṃ gataḥ (156.1)

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

agamyā vacasāṃ sā tu sā sīmā bhavabhūmiṣu
saṃsārasarasah 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 ātmavikalpitaḥ
nityam avyapadeśyāpi kilānyaivopadiśyate (156.6)

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

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

asaṃsaktadhiyo ye hi jñatvāt prakṣiṇavāsanāḥ
ṛtīyāṃ bhūmikāṃ prāptās teṣāṃ cittam na vidyate (156.9)

ajñatve ghanabhāvatvaṃ cittam āhur maṇiṣiṇaḥ
punarjanmāntarakaram kāraṇaṃ bhavabhūruhām (156.10)

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

sattvasthā jñānadahanair dagdhavāsanatāṃ gatāḥ
jīvaḥ kṣiṇāḥ prayacchanti na saṃsārāṅkuraṃ 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] agamyāḥ Ś₁ 3d apārasyeḥa Ś₅] apāram yeha Ś₁ 4a kaiścit
Ś₅] kaiścit Ś₁ 4a śiva Ś₁] śivam Ś₅ 5a ūhitā Ś₅] ūhatā Ś₁ 5a kaiścit
conj.] kaiścit 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 *susupti*. The child escapes its natural state of *susupti* 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 (*viśaya*) of these *yogabhūmis*.^{xvii} (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*.^{xviii}

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 (*maunīmuniḥ*).^{xix} (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 (*jñā*) 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*.^{xx} 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:

N o.	C(6.140-156)	avasth □
1		jñgrat
2	viclra	jñgrat
3	asamsaṅgtmi k□	jñgrat
4		svapn a
5		suṣupt i
6		turya
7	videhamuktat □	turyt īta

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:

B₁

śāstrasajjanasaṃparkaiḥ prajñām ādau vivardhayet
prathamā bhūmikaiḥoktā yogasya navayoginaḥ (6.125.29)

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

śuddhasaṃvinmayānandarūpā bhavati pañcamī
ardhasuptaprabuddhābho jīvanmukto 'tra tiṣṭhati (31)

asaṃvedanarūpā ca **ṣaṣṭhī** bhavati bhūmikā
ānandaikaghanākārā suṣuptasadrṣasthitiḥ (32)

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

turyātītātha yāvasthā parinirvāṇarūpiṇī
saptamī sā paripraudhā viṣayas sā na jīvatām (34)

29c bhūmikaiḥoktā Ś₅] bhūmikā cōktā Ś₁ 31b bhavati Ś₅] bhava Ś₁ 31d
jīvanmukto Ś₅] jīvanmukto Ś₁ 32a ca Ś₅] om. Ś₁ 34d viṣayas Ś₅] viṣayā
Ś₁

B₂

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.^{xxi}

As in the preceding 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.^{xxii} 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 “*asamvedana*,” 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)

1b bhūmim Ś₁ Ś₃ Ś₇ Ś₉] bhūmikā Ś_{Sam} 2c abhimatā Ś₃ Ś₇ Ś₉p.c. Ś_{Sam}]
ābhimatā Ś₁ Ś₉a.c.

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

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

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

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

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

sthiṭaḥ kiṃ mūḍha evāsmi prekṣe 'haṃ śāstrasajjanam
vairāgyaṃ pūrvam iccheti **śubhecchety** ucyate budhaiḥ (118.8)

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

vicāraṅśubhecchābhyām indriyārtheṣv araktatā
yatrasātanutābhāvāt procyate **tanumānasā** (118.10)

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

daśācatuṣṭayābhyāsād asaṃsaṅgaphalena vai
rūḍhasattvacamatkāra proktāsaṃsaktināmikā (118.12)

bhūmikāpāñcakābhyāsāt svātmārāmatayā dṛḍham
ābhyantarāṅṇaṃ bāhyānāṃ padārthānāṃ abhāvanāt (118.13)

paraprayuktena ciraṃ prayatnenārthabodhanam
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)

3-4 omitted in Ś_{Sam} 3d bhūmikā Ś₃ Ś₇ Ś₉] bhūmikāḥ Ś₁ 4ab caiveti Ś₃ Ś₇ Ś₉] ceveti Ś₁ 5c vicāro hi Ś₁ Ś₃a.c. Ś₇a.c. Ś₉] vicāraṅ Ś₃p.c. Ś₇p.c. Ś_{Sam}(=N_{Ed}) 6a sattvāpattis Ś₃ Ś₇ Ś₉ Ś_{Sam}(=N_{Ed})] sattvāpati Ś₁ 6c bhāvanī Ś₁ Ś₃ Ś₉ (=N_{Ed})] bhāvinī Ś₇ Ś_{Sam} 6cd ṣaṣṭhī saptamī Ś₁ Ś₃ Ś₇ Ś₉] ṣaṣṭhe saptame Ś_{Sam} 7b śocate Ś₁ Ś₃] śocyate Ś₇ Ś₉ (=N_{Ed}), jāyate Ś_{Sam} 7c bhūmikānāṃ Ś₁ Ś₃ Ś₇ Ś₉] bhūmikānā Ś_{Sam} 8b sajjanam Ś₁ Ś₃ Ś₉ Ś_{Sam}] sajjanān Ś₇ 8c vairāgya Ś₃ Ś₇ Ś₉ Ś_{Sam}] vairāgyaṃ Ś₁ 10d procyate Ś₁ Ś₃ Ś₉ (=N_{Ed})] socyate Ś₇ Ś_{Sam} 11b 'rthe virater Ś₁ Ś₇ (=N_{Ed})] 'rthavirate Ś₃ Ś₉, 'rthavirater Ś_{Sam} 12a catuṣṭayābhyāsād Ś₁ Ś₃ Ś₉ Ś_{Sam}] catuṣṭayabhyāsā† ... (approx. 9 akṣaras deleted) ...d Ś₇ 12b phalena Ś₁ Ś₃ Ś₇p.c. Ś₉ Ś_{Sam}] balena Ś₇a.c. 14b prayatnenārthabodhanāt Ś₃ Ś₇ Ś₉] prayatnenārthabodhanam Ś₁ prayatnenāvabodhanāt Ś_{Sam} 14d gatiḥ Ś₁p.c. Ś₃p.c. (2) Ś₇a.c. Ś_{Sam} (=N_{Ed})] ratiḥ Ś₁a.c. Ś₃a.c. Ś₇p.c. (2) Ś₉, matiḥ Ś₃p.c. (1) Ś₇p.c. (1) 15ab ābhyāsād bheda Ś₁ Ś₃ Ś₇ Ś_{Sam}] ābhyāsāc cheda Ś₉

Passage A describes the liberating stages of knowledge (*jñānabhūmi* lab), which are also called stages of *yoga* (2b).^{xxiii} The author introduces his disquisition with the statement that these stages have been conceived of differently, but that he approves of the following division.^{xxiv} Then follows a simple list in two verses (5–6): (1.) *śubhecchā*, (2.) *vicāra*, (3.) *tanumānasā*, (4.) *sattvāpattī*, (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 (*icchatī*) 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 Vidyāraṅya'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*.^{xxv}

Now we arrive at the following picture:

The Prose Passage (MU 3.122)

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

The *bhūmikās* according to passage A-C

N o.	C (6.140-156)	avasthā (C/B ₂)	B ₁ (6.125)	A (3.119)
1	–	jāgrat	–	śubhecchā
2	vicāraṇā	jāgrat	vicāraṇā	vicāra
3	asamaṅgātmikā	jāgrat	asaṅgabhāvanā	tanumānasā
4	–	svapna	sattvāpattāu ...	sattvāpatti
5		suṣupti	(śuddhasamaṅginmayā- ..)	asamaṅgā
6		turya	(asamaṅgā-...)	padārthabhāvanā
7	videhamuktatā	turyātīta	(samāntā, 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.^{xxvi} 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/uryātīta* is not mentioned.^{xxvii}

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.^{xxviii} 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 preceding our passage A we find a description of the seven stages of ignorance (*ajñānabhūmi*):

[rāmaḥ]

kīdṛśyo bhagavan yogabhūmikās saptasiddhidāḥ
samāseneti me brūhi sarvatattvavidāṃ vara (117.1)

[vasiṣṭhaḥ]

ajñānabhūs saptapadā **jñabhūs** saptapadaiva ca
padāntarāṅy asāṅkhyāni bhavanty anyāny athaitayoḥ (117.2)

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

svarūpāvasthitir muktis tadbhramśo 'hantvavedanam
etat sañkṣepataḥ proktaṃ tajjñatvājñatvalakṣaṇam (117.5)

śuddhacinmātrasaṃvittes svarūpān na calanti ye
rāgadveṣodayābhāvāt teṣāṃ nājñatvasaṃbhavaḥ (117.6)

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

arthād arthāntaram citte yāte madhye hi yā sthitiḥ
nirastamananāñkāsau svarūpasthitir ucyate (117.8)

saṃsāntasarvasaṅkalpaṃ yā śilāntaravat sthitiḥ
jāḍyanidrādinirmuktā sā svarūpasthitis smṛtā (117.9)

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

1a kīdrśyo Ś₃ Ś₇ Ś₉ Ś_{Sam}] kīdrśor Ś₁ 4a saptaparakāratvaṃ Ś₁ Ś₃ Ś₇]
saptaparakāratve Ś₉ 4b tvam ajñānabhuvāś śṛṇu Ś₃ Ś₇] tvam ajñānabhuveḥ
śṛṇu Ś₁, śroṣyasi ajñānabhūmijam Ś₉(=N_{cd} bhūmikam) 5d jñatvājñatva Ś₁
Ś₃ Ś₇ (=N_{Ed})] jñatvājñatva Ś₉ Ś_{Sam} 7b majjanam Ś₁ Ś₃ Ś₇ Ś₉] majja Ś_{Sam}
7d bhaviṣyati Ś₃ Ś₇ Ś₉ Ś_{Sam}] bhaviṣyasi Ś₁ 8a arthāntaram citte yāte Ś₃ Ś₉
Ś_{Sam} arthāntaracitte yāte Ś₁ arthāntaram yāte citte Ś₇ 9b śilāntaravat
sthitiḥ Ś₃ Ś₇ Ś₉] śilāntaravat sthiti Ś₁ śilāvad avasthiti Ś_{Sam} 9c
nidrādinirmuktā Ś₁ Ś₃ Ś₇ Ś₉] nidrā vinirmuktā Ś_{Sam} 10a ahantādāv Ś₁ Ś₃ Ś₇
Ś₉] ahantādhāv Ś_{Sam}] 10b niṣspanda Ś₁ Ś₃ Ś₇ Ś₉] niṣpanda Ś_{Sam} 10c
pratapati Ś₁ Ś₃a.c. Ś₇p.c. Ś₉ Ś_{Sam}] prakacati Ś₃p.c. (=N_{Ed}) pratipati Ś₇a.c.

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

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

prathamam cetanam yat syād anākhyam nirmalam citaḥ
bhaviṣyaccittajivādīnāmasābdārthabhājanam (117.13)

bījabhūtam bhavej jāgrad **bījajāgrat** tad ucyate
eṣājñapter navāvasthā. tvam **jāgratsaṃsthitim** śṛṇu (117.14)

evam prasūtasya parād ayam cāham idam mama
iti yaḥ pratyayas svacchas taj **jāgrat** prāgabhāvanā (117.15)

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

arūḍham athavārūḍham anidram abahirmayam

vaj jāgrato manorājyaṃ **jāgratsvapnas** sa ucyate (117.17)

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

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

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

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

ṣaḍavasthāparityāge jaḍajīvasya yā sthitiḥ
bhaviṣyadduḥkhabodhāḍyā sauṣuptī socyate gatiḥ (117.22)

11-30 omitted in Ś_{Sam} continuing with 118.1 11 Ś₃p.c. inserts before pāda
11a: tatrāropitam ajñānaṃ tasya bhūmīr imāḥ śṛṇu (=N_{Ed}) 12a mohaḥ Ś₃
Ś₇ Ś₉] moha Ś₁ 13c citta Ś₃(likely: p.c.) Ś₇p.c. Ś₉(=N_{Ed})] citi Ś₇a.c.
(probably: Ś₃a.c.), citi Ś₁ 14a bijabhūtaṃ bhavej Ś₁a.c.] bijarūpaṃ
sthitaṃ Ś₁p.c. Ś₃ Ś₇ Ś₉ (=N_{Ed}) 14b tad ucyate Ś₁ Ś₃ Ś₇] tathocyate Ś₉
15cd svacchas taj jāgrat Ś₃ Ś₇ Ś₉] svacchasujāgrat Ś₁ 21a jāgrattayā Ś₃
Ś₇] jāgrat tathā Ś₁ Ś₉ 21c yat kṣate vākṣate Ś₃] akṣatevākṣate Ś₁(=N_{Ed}),
yaḥ kṣate vākṣate Ś₇, yakṣate vākṣate Ś₉

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.^{xxix} (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 *mahājāgrat* through the above process. (19 – 20)^{xxx}

(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 *susupta*. (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 *samsāra*; 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 *susupti*. The description of *susupti* 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 (*śṛṣṭīkrama*), 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 *susupti* 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*,^{xxxi} 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. Apart from that the 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.

Bibliography

Atreya, A.L. 1981. *The Philosophy of the Yoga-Vasiṣṭha*. [Reprint:] Morabad: Darshana Printers.

Dasgupta, Surendranath 1922/1975. *A History of Indian Philosophy*. London: Cambridge University Press. 1922. [Reprint:] Delhi : Motilal Banarsidass. 1975

Hacker Paul 1953. *Vivarta. Studien zur Geschichte der illusionistischen Kosmologie und Erkenntnistheorie der Inder* (Abh. der Geistes- und Sozialwissenschaftlichen Klasse 5), Wiesbaden: Franz Steiner Verlag.

Hanneder, Jürgen [forthcoming]. *Studies in the Mokṣopāya*.

---, ed. 2005. *The Mokṣopāya, Yogavāsiṣṭha and Related Texts. Proceedings of the 29th German Oriental Conference in Halle*. Aachen: Shaker Verlag.

Slaje, Walter 1994. *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. (Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens 27.)

--- 1995-6. "Zur Traditionsgeschichte der Vorstellung von einer 'Erlösung noch im Leben' (jīvanmukti)." In *Bulletin d'Études Indiennes* 13-14, pp. 387-413.

--- 1998. "On Changing Others' Ideas: The Case of Vidyāraṇya and the Yogavāsiṣṭha." In *Indo-Iranian Journal* 41, pp. 103-24.

--- 2002. *Bhāskarakaṇṭhas Mokṣopāya-Ṭikā. Die Fragmente des 4. (Sthiti-) Prakaraṇa*. Aachen: Shaker Verlag.

Sprockhoff, Joachim Friedrich 1970. "Der Weg zur Erlösung bei Lebzeiten, ihr Wesen und ihr Wert, nach dem Jīvanmuktiviveka des Vidyāraṇya. Fortsetzung." In *WZKSO* (14), pp.131-59.

Susanne Stinner 2005. "Sāras, Saṃgrahas und Laghus: Kurzfassungen des Mokṣopāya" In Jürgen Hanneder, ed. *The Mokṣopāya, Yogavāsiṣṭha and Related Texts. Proceedings of the 29th German Oriental Conference in Halle*. Aachen: Shaker Verlag 2005.

von Glasenapp, Helmuth 1951. *Zwei philosophische Rāmāyaṇas*. Wiesbaden: Franz Steiner Verlag. (Akademie der Wissenschaften und der Literatur. Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse 6.)

The Yogavāsiṣṭha of Vālmīki with the Commentary Vāsiṣṭhamahārāmāyaṇatātparyaprakāsha, ed. Wāsudeva Laxmaṇa Śāstrī Paṇṣīkar [sic], Bombay 1911, ²1918 [Reprint: Munshiram Manoharlal, 1981], ³1937 [Reprint: Motilal, 1984].

ⁱ 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 *bhṛ mikṛ* s available to me. I am also grateful to Susanne Stinner for her careful reading of the final version.

ⁱⁱ Introductions to the study of the text are contained in my forthcoming *Studies in the Mokṣopṛ ya* and *The Mokṣopṛ ya, Yogavṛ siṣṭha and Related Texts. Proceedings of the 29th German Oriental Conference*, Halle: Shaker 2005.

ⁱⁱⁱ 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 (^a₁ and ^a₅). For reasons of space the manuscripts are not enlisted and identified here; for an updated list, see previous footnote.

^{iv} *The Yogavṛ siṣṭha of Vṛ lmṛki with the Commentary Vṛ siṣṭhamahṛ rṛ mṛ yaṣṭatṛ tṛaryaprakṛ sha*, ed. Wṛ sudeva Laxmaṣṭa ^aṛ strṛ Paṣṭṛkar [sic], Bombay 1911, 21918, 31937.

^v They are called: *Vairṛ gya-*, *Mumukṣuvyavahṛ ra-*, *Utpatti-*, *Sthiti-*, *Upaṣṭama-* and *Nirvṛ ṣṭaparakaraṣṭa*.

^{vi} On the abridged versions, see the article of Susanne Stinner in *Studies in the Mokṣopṛ ya* and *Studies on the Mokṣopṛ ya and related texts. Proceedings of the 29th German Oriental Conference*.

^{vii} See Slaje 1998 and 1995-6.

^{viii} *Vom Mokṣopṛ ya - ṛṛ stra zum Yogavṛ siṣṭha-Mahṛ rṛ mṛ yaṣṭa. 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].

^{ix} Compare Hacker 1953, p. 233f.

^x *antaṣṭṛ nyaṣṭ bahiṣṭṛ nyaṣṭ pṛ ṣṭ ṣṭahṛ dayopamam* (6.57.26ab quoted according to ^a₁).

^{xi} Edited in Slaje 2002, p. 147ff.

^{xii} According to the commentator Bhṛ skarakaṣṭha the word *dhṛ tu*, “humour” in the medical sense of the word, is used in a transferred meaning for something that moves around in the body: *atra ca dhṛ tuṣṭabdaṣṭ majjṛ divat ṣṭarṛrṛ ntaṣṭ cṛ ritvasṛ dṛ ṣṭyṛ t upacṛ reṣṭa prayuktaṣṭ* (comm. on verse 13).

^{xiii} This limited meaning of *saṣṭvit* is suggested in 4.19.31-32; see the phrase *bṛ hyasaṣṭvidṛ* there.

^{xiv} 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.

^{xv} This resembles *pad// rth// bh// vanç* in version A; in the YV-version the text has *bh// van// ð* for *abh// vançð*, which does not make good sense.

^{xvi} See Slaje 1994, p.123.

^{xvii} See the definition of the *adhik// rin* at the start of the whole work: *ahað baddho vimuktaå sy// m iti yasy// sti ni@cayaå | n// tyantatajjñõ n// tajjñåå so 'smiñ ©// stre 'dhik// rav// n* (1.1.2).

^{xviii} I understand verse 34 to mean that “only one, [that is] the first *bh// mik//* , becomes equal to the state of an *// rya*, but the state of an *// rya* is subordinate to all other *bh// mik// s*.”

^{xix} See 6.72.1ff on different forms of *mauna*; the *jçvanmukta* is characterized by *su±uptamauna* (6.72.15).

^{xx} For details and references on this doctrine, see my forthcoming *Studies in the Mok±op// ya*.

^{xxi} 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.

^{xxii} Sprockhoff had diagnosed a contradiction between B₁ and B₂ in the description of the sixth stage, because he had read *tury// vasthopa©// nta* in 33a as characterizing the seventh stage. I understand the *atha* in 33a as the start of the description of the seventh *bh// mik//* and would prefer to construct *tury// vasthopa©// nta* with verse 32, which means that it qualifies the sixth stage.

^{xxiii} As Slaje has indicated the *MU* seems to use *yoga* sometimes as a synonym for *jñ// na*, but in 6.152.9 *yoga* is defined, in the context of the *bh// mik// s*, as the “method to calm the mind.”

^{xxiv} A similar phrase occurs in 6.13.7: *mama tv abhimataḥ sādho susādho jñānajaḥ kramaḥ*.

^{xxv} See Sprockhoff 1970, p. 142.

^{xxvi} The resemblance of *asaðvedana* in B₁ with *pad// rth// bh// vana* in A is obscured in the YV-version, which reads *svasaðvedana* instead.

^{xxvii} 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 *tury// tçta: sarva eva mah// nto 'pi brahmavi±/zuhar// dayaå / nar// © ca kecij jçvanto mukt// turye vyavasthit// å* (6.132.22).

^{xxviii} See Slaje 1994, p.155ff.

^{xxix} P// da d is difficult to construe: is *pr// gabh// van//* , “without prior conceptualization,” really an apposition?

^{xxx} It is unclear whether 20cd should be construed with the preceding or with the following clause.

^{xxx}i In Sarga 6.207 a division of beings based on their state of consciousness is introduced (*svapnaj* gara, *saḍkalpaj* gara, *kevalaj* gratstha, *sthiraj* gratstha, *ghanaj* gratsthit , *j* gratsvapna, *kṛṇaj* garaka, *suptavidha*); Sarga 6.262 is on the identity of *j* grat and *svapna*.