**Saptabhūmiḥ**

Saptabhūmi Text:

श्रीगणेशाय नमः | श्रीगुरुचरणकमलेभ्यो नमः |

श्रीसच्चिदानन्दश्रीगुरुमूर्तयेनमः |

Sandhivigraha:

श्रीगणेशाय नमः | श्रीगुरुचरणकमलेभ्य: नमः|

श्रीसच्चिदानन्दश्रीगुरुमूर्तये नमः |

Salutations to Lord Gaṇeśa (गणेश)!

Salutations to the lotus-feet of the *Guru*!

Salutations to *Guru* who is existence, consciousness and bliss!

Saptabhūmi Text:

त्वं पदार्थविवेकाय सन्यासः सर्व कर्मणां | श्रुत्येहविहितोयस्मात्तस्मात्तत्त्यागीपतितो भवेत् ||१||

Sandhivigraha:

त्वम् पदार्थविवेकाय सन्यासः सर्व कर्मणां |

श्रुत्या इह विहित: यस्मात् तस्मात् त्यागी पतितः भवेत् |

Notes:

A -The word सन्यासः should be संन्यासः

B – The word सर्व कर्मणां should be सर्वकर्मणाम्.

Translation:

For understanding the right meaning of the word ‘*tvam*’-‘you’, the renunciation of all actions has been prescribed by the Śruti (श्रुति). That’s why one who has fallen in this transmigration should be a renouncer.

Explanatory Notes:

Here the word ‘*tvam’* which means ‘you’ and Viveka (विवेक) which means discrimination refer to the *Upaniṣadic* *mahāvākya* (महावाक्य). In the Upaniṣadic literature there are four great Vedic dictums which are known as *Mahāvākya-*s*.* The most significant of them are:

*1. प्रज्ञानम् ब्रह्म* | *Prajñānam Brahma.*

Supreme Consciousness is *Brahman*. (Aitareya Upaniṣad 3.1.3.)

2. *अहम् ब्रह्मास्मि* | *Aham Brahmā’smi.*

I am *Brahman*. (*Bṛhadāraṇyaka Upaniṣad* I.4.10)

3. *तत् त्वम् असि* | *Tat Tvam Asi.*

Thou art that. (*Chāndogya Upaniṣad* 6.8.7)

4. *अयमात्मा ब्रह्म* | *Ayam Ᾱtmā Brahma*

This Self is *Brahman*. (*Māṇḍūkya Upaniṣad* *2)*

Saptabhūmi Text:

अथ योगीनां ज्ञाननिष्ठानां सप्तभूमिकानिरूपणं ||

Sandhivigraha:

अथ योगीनाम् ज्ञाननिष्ठानाम् सप्तभूमिकानिरूपणम् ||

Notes :

A – निरूपणं should be निरूपणम्.

Translation:

Now starts the explanation of the seven states of the *Yogin*-s who are established in knowledge.

Comments:

Seven Stages of a *Yogī*:

According to the Yogavāsiṣṭha, a Yogī has to undergo seven stages till he comes to Self-realisation. Vasiṣṭha explains to Śrīrāma how to practice the seven stages and what are the characteristics of Yogin-s in each stage. (*Yogavāsiṣṭha, Nirvāṇa-prakaraṇa, pūrvārdha, 126; Utpatti-prakaraṇa.* 118.5-6)

Saptabhūmi Text:

ज्ञानभूमिः शुभेछाख्या प्रथमा परिकीर्तिता |

विचारणा द्वितीयास्यातृतीयातनुमानसा ||२||

Sandhivigraha:

ज्ञानभूमिः शुभेछा- आख्या प्रथमा परिकीर्तिता |

विचारणा द्वितीया स्यात् तृतीया तनुमानसा ||२||

Notes:

1. शुभेछाख्या should be शुभेच्छाख्या
2. द्वितीयास्यातृतीया should be द्वितीयास्यात्तृतीया.

Translation:

The first state of knowledge is known by the name Śubhecchā. The second one is Vicāraṇā. The third one is Tanumānasā .

Saptabhūmi Text:

सत्त्वापत्तिश्चतुर्थीस्यात्ततोऽसंसक्तिनामिका |

पदार्थाभावनीषष्टी सप्तमीतुर्य्यगास्मृतति ||३||

Sandhivigraha:

सत्त्वापत्ति: चतुर्थी स्यात् तत: असंसक्तिनामिका |

पदार्थाभावनी षष्टी सप्तमी तुर्य्यगा स्मृत (?) इति ||३||

Notes:

1. षष्टी  should be षष्ठी
2. स्मृतति should be स्मृता

Translation:

The fourth one is Sattvāpatti. Then follows Asaṃsakti. The sixth one is Padārthābhāvanī. The seventh one is remembered by the name Turyyagā.

Comments:

The first stage of knowledge is शुभेच्छा  (or virtuous desire), the second is विचारणा (investigation or reflection), the third is तनुमानसा  (or the state of thin mind), the fourth is सत्त्वापत्ति  (or attainment of Pure Being), the fifth is असंसक्ति (or non-union, i.e., detachment from the objective world), the sixth is पदार्थाभावनी  (or  non-ideation of objects) and the seventh is तुर्य्यगा  (the fourth state of consciousness).

By following these stages the *Yogī* does not sink into the mire of delusion again.

Saptabhūmi Text

तत्रनित्यानित्यवस्तुविवेकादिपुरस्सरा फलपर्य्यवसायिनी मोक्षेछा प्रथमा इति |

Sandhivigraha:

तत्र नित्य-अनित्य-वस्तुविवेक-आदि-पुरस्सरा फल-पर्य्यवसायिनी मोक्षेछा प्रथमा इति |

Notes:

1. मोक्षेछा should be मोक्षेच्छा

Translation:

In this regard, the desire for liberation is the foremost which affects the fruit and is preceded by the discrimination between the eternal and the non-eternal.

Comments:

In the first stage शुभेच्छा the *Yogī* becomes dispassionate, is free from his gravest and greatest concerns, and takes delight in the steadiness of mind. He is indifferent to the rustic amusements and the faults and failings of others and gets engaged in the meritorious acts. He is engaged in agreeable tasks, is afraid of sin, and disdains all pleasures and bodily enjoyments. His discourses are devoid of harshness; are full of love and tenderness, appropriate; and suitable to the time and place. He gets associated with the good and noble persons. He studies scriptures with attention and diligence; reflects on their contexts, and understands the tenets.

Saptabhūmi Text:

ततोगुरुमुपसृत्यवेदांतक (क्य)?विचाराश्रवणमननात्मकाद्वितीया

Sandhivigraha:

तत: गुरुमुपसृत्य वेदांतक्य? विचार: श्रवण -मननात्मका द्वितीया

Translation:

Then the second state is in the form of approaching the Guru and listening to and pondering over the thoughts from Vedānta [Upaniṣad-s].

Comments:

In the second stage विचारणा, the *Yogī* listens to the discourses of the learned, the explanations of the *Śruti*-s and *Smṛti*-s, the rules of good conduct, and the manner of meditation and conduct of *Yoga* practice.

He then learns the divisions of categories and distinction of objects, together with the difference between actions that are to be done or avoided from a guru or spiritual guide. He abandons pride and vanity, jealousy and avarice, and the other passions which formed as it were an outer garment of his person, like a snake casts off his slough. Having thus purified his mind (from the vile passions), he attends to the service of his spiritual preceptors and holy persons, and makes himself acquainted with the mysteries of spiritual persuasion.

Saptabhūmi Text:

ततोनिदध्यासनाभ्यासेनमनसएकाग्रतयासूक्ष्म वस्तुग्रहणयोग्यत्वं तृतीयाएतद्भुमिकात्रयंसाधनरूपं जाग्रदवस्थोच्यतेयोगिभिः भेदेनजगतो मानात् |

Sandhivigraha:

तत: निदध्यासन-अभ्यासेन  मनस: एकाग्रतया सूक्ष्म-वस्तु-ग्रहण-योग्यत्वम् तृतीया एतत् भुमिका-त्रयम् साधनरूपम् जाग्रत् अवस्था उच्यते योगिभिः भेदेन जगत: मानात् |

Notes:

A – निदध्यासन should be निदिध्यासन.

B – भुमिका should be भूमिका.

Translation:

Then the third one is to have the capacity to grasp the subtle objects which can be perceived through the mind which is capable of grasping the subtle through contemplation and constant study. This one is called the waking state by the *Yogī*-s.

Comments:

The *Yogī* further enters into the third stage. *Tanumānasā* तनुमानसा in which he fixes his mind to its steadiness, according to the dictates of the *Śāstra*-s; and passes his time in discussions on metaphysics in the company of hermits and the dispassionate *Vairāgī-s and Saṃnyāsī-s.*

He passes his chaste course of life with cheerful delight in solitude, and pleasing tranquillity of his mind in forests and wanderings. He realizes that he has no control over happiness or misery, on pain or pleasure; and that all prosperity and adversity, health and disease come to him of their own accord. All union turns into disunion, all gains into loss; so the health and disease and pain and pleasure come by turns, and there is nothing which is not succeeded by its reverse.

He seeks the knowledge of the supreme author of creation who is beyond the ocean of the universe. Having left aside the ego of doer-ship of any act, tranquil in himself, the *Yogī* in this stage is absolutely unconnected with everything in the world. He realizes that Self does not dwell within or without anything, nor dwells above or beneath any object; is not established in the sky, or in any side or part or the all-surrounding air and space; he is not in anything or in nothing, and neither in the sentient nor in the insentient. He is present and manifest in everything, without being perceived in anything; pervades all things like the clear firmament; is without beginning and end; and birth and death. Now the *Yogī* discriminates between the real and the unreal.

Saptabhūmi Text:

तदुक्तंभुमिकात्रितयंत्वेतद्रामजाग्रदितिस्थितं |

Sandhivigraha:

तत् उक्तम् भुमिका - त्रितयम् तु एतत् राम जाग्रत् इति स्थितम् |

Notes:

1. भुमिका should be भूमिका

Translation:

O Rāma ! These first three stages are represented as the waking state of a Yogī.

Saptabhūmi Text:

यथावद्भेदनुह्येदंजगज्जाग्रतिदृश्यते

Sandhivigraha:

यथावत् भेद अनु हि इदम् जगत् जाग्रति दृश्यते

Notes:

A – After दृश्यते there should be *daṅḍa* (|)

Translation:

This world is seen along with its differences in the waking state.

Saptabhūmi Text:

ततोवेदांतवाक्यान्निर्विकल्पकोब्रह्मात्मैक्यसाक्षात्कारश्चतुर्थीभूमिकाफलरूपासत्त्वापत्तिः स्वप्नावस्थोच्यतेसर्वस्यापि जगतोमिथ्यात्वेनस्फुरणात् |

Sandhivigraha:

तत: वेदांतवाक्यात् निर्विकल्पक: ब्रह्म-आत्मा-ऐक्य-साक्षात्कार: चतुर्थी भूमिका फलरूपा सत्त्वापत्तिः स्वप्नावस्था उच्यते सर्वस्य अपि जगत: मिथ्यात्वेन स्फुरणात् |

Notes:

A – वेदांत should be वेदान्त.

Translation:

Further according to the sentences of the Upaniṣad-s there is direct experience of the unity of the soul and Brahman without differences. This is the fourth state of Sattvāpatti which is in the form of fruit. It is called as the dream state because in it the entire world appears as untrue.

Comments:

In the fourth stage- Sattvāpatti, the Yogī devotes his mind to Yoga, with his undivided attention and sees all things in one even and same light. The Yogī sees the world as a vision in his dream. As the notion of duality disappears from the mind of the Yogī, the knowledge of unity shines forth.

Saptabhūmi Text:

प्रद्वैतेस्थैर्यमायातेद्वैतेप्रशममागतेपश्यंतिस्वप्नवद्

लोकंचतुर्थीभूमिकामिता||

Sandhivigraha:

प्रद्वैते स्थैर्यम् आयाते द्वैते प्रशमम् आगते पश्यंति स्वप्नवत्

लोकम् चतुर्थी भूमिका मिता||

Notes:

1. पश्यंति should be पश्यन्ति

Translation:

When the duality comes to an end [the wise] see the world as the dream. This is known as the fourth state.

Comments:

The fourth state of the soul is said to be the state of dreaming, when the visible world disappears from sight; as the dispersed clouds of autumn gradually vanish from sight and as the scenes in a dream recede to nothingness.

Saptabhūmi Text:

पंचमीभूमिकामेत्यसुषुप्तिपदनामिकां |

षष्ठींगाढसुषुप्ताख्यांक्रमात्पततिभूमिकामिति ||

Sandhivigraha:

पञ्चमी- भूमिकाम्  एत्य सुषुप्ति-पदनामिकाम्

षष्ठीम् गाढ सुषुप्ता-आख्याम् क्रमात् पतति भूमिकाम् इति |

Notes:

1. पंचमी should be पञ्चमी
2. सुषुप्ताख्यांक्रमात्पतति should be सुषुप्ताख्याङ्क्रमात्पतति

Translation:

Having arrived to the fifth state which is referred to by the name ‘Suṣupti’-‘Deep sleep’, the sixth one is fast deep sleep in the order. Thus one walks into the state in the order mentioned.

Comments:

1. In the fifth stage of Asaṃsakti असंसक्ति, the Yogī has his mind lying dormant in him, and is indifferent to his bodily sensations. He is engaged in meditation. In this state the Yogī rests in his consciousness as an undivided unity with notion of duality entirely melted down.

The fifth stage is like the state of sound sleep, where the Yogī loses all his external perceptions and sits quiet with his internal vision within himself.

2. Four states of the self are described in the *Māṇḍūkya Upaniṣad*. The Advaita Vedānta texts, speak about it on two levels, namely, *Samaṣṭi* (collective/macrocosm) and *Vyaṣṭi* (individual/microcosm) and link them with the *Pañcakośa*-s (five sheaths) and *Śarīra*-s (bodies) of *Ātman*. On the universal/cosmic level, *Ātmā* is *Īśvara* (God) and on the individual level he is called *Jīva*. These four states are:

1. *Jāgrat* (wakening) state: The first quarter is Vaiśvānara. Its field is the waking state.. The consciousness associated with the gross body is titled as ‘*Viśva’* on the individual level and ‘*Vaiśvānara’* or ‘*Virāṭ’* on the collective level. He has 19 faculties, namely, five sense organs, five organs of action, five *Prāṇa*-s (vital forces), *Manas* (mind), *Buddhi* (intellect), *Ahaṃkāra* (ego), and *Citta* (mind-stuff). Its consciousness is outward-turned, related to external things and it enjoys gross objects. Gross body is the elementary sheath (*Annamaya kośa*).It is the modification of food. In the waking state *Ātman* functions through two bodies namely, the gross body and the subtle body.
2. *Svapna* (dream) state: The second quarter is ‘*Taijasa’.* Its field is the dream state. Its consciousness is inward-turned. The consciousness in the dream state is called as ‘*Taijasa’* on the individual level as it is associated with the effulgent inner organ (*Antaḥkaraṇa*). It is named as ‘*Sūtrātmā’*, ‘*Hiraṇyagarbha’* and ‘*Prāṇa’* for being inherent in all beings on the collective level. The dream state is associated with the subtle body. It enjoys subtle objects. It consists of 19 elements like the Ātman in the waking state. The difference is in the sphere of activity which is related to the internal objects. The gross universe experienced in the waking state gets merged in the dream state, however the impressions of the wakening state are retained by which experiences in dreams are perceived. This state is constituted of three sheaths namely, the knowledge sheath (*Vijñānamaya kośa*), the mental sheath (*Manomaya kośa*) and the vital sheath (*Prāṇamaya kośa*) endowed with the powers of knowledge (*Jñāna*), and will (*Icchā*) and activity (*Kṛti*).
3. *Suṣupti* (deep sleep) state: The third quarter is *Prājña*, where one asleep neither desires anything nor beholds any dream; he is in deep sleep. In this field of dreamless sleep, he becomes undivided, an undifferentiated mass of consciousness, abound in bliss and feeding bliss. On the individual level, it is called as ‘*Prājña’* as it has limited knowledge and is devoid of the power of lordship. The undifferentiated consciousness on the collective level is called ‘*Īśvara’*.This is the Lord of All; the Omniscient; the Indwelling Controller; the Source of All. However this stage on both the levels is pervaded by ignorance. The consciousness associated with the ignorance is known as the causal body (*Kāraṇa śarīra*) for being the cause of the world on the collective level and of egoism etc. on the individual level. It is also considered as the blissful sheath (*Ānandamaya kośa*) as the Self in this sheath is full of bliss and is covered by it on both the levels where the gross and subtle objects dissolve.
4. *Turīya* (the fourth) state: In the fourth quarter the pure consciousness is not associated with any *Upādhi* (limiting adjunct). It is known as *Turīya*. In this state the Self is neither turned inward nor outward, nor the two together; it is not an undifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second. It is beyond thought, speech, beyond the grasp of organs of action. It is pure consciousness - transcendental, all pervading, and undifferentiated and the substratum of collective and individual ignorance.

Saptabhūmi Text:

षष्ट्यांऽसौस्थित्वासप्तमीभूमिमाप्नुयात् किंचिदेवैषसंपन्नस्त्वथवैषनकिंचन ||

Sandhivigraha:

षष्ट्याम् असौ स्थित्वा सप्तमी-भूमिम् आप्नुयात् |

किम् चित् एव एष: संपन्न: तु  अथवा एष: न किम् चन ||

Notes:

A – षष्ट्याम् should be षष्ठ्याम्

B - किंचिद् should be किञ्चिद्

C – किंचन should be किञ्चन

Translation:

Having become steady in the sixth one, one should attain the seventh state where to some extent he knows or does not know.

Comments:

In the sixth stage Padārthābhāvanī (पदार्थाभावनी), the Yogī goes beyond existence and non- existence of things, egoism and non-egoism of his own entity and non-entity. The Yogī remains unmindful of everything, even of unity or duality and by being free from every doubt, he arrives at the dignity of living liberation. The Yogī appears as a lamp in a picture, that emits no flame, and remains with empty heart and mind like an empty cloud hanging in the empty air. He is full within and without, and is established in the divine ecstasy like a full pot in the ocean.

The seventh state तुर्यगा Turyagā is styled as a state of disembodied liberation. It is a state of quietude which is inexpressible; it resembles to the state of Śiva in the opinion of Śaiva-s and to that of Brahman in the opinion of the Vedāntist-s. The Sāṅkhya and the Yoga darśana-s call it discrimination between Matter and Spirit.

Saptabhūmi Text:

चतुर्थी भूमिका ज्ञानं तिस्रः स्यु साधनं पुरा |

जीवन्मुक्तेरवस्थास्तु परा तिस्रः प्रकीर्त्तिताः ||

Sandhivigraha:

चतुर्थी भूमिका ज्ञानम् तिस्रः स्यु: साधनम् पुरा |

जीवन्मुक्ते: अवस्था: तु परा तिस्रः प्रकीर्त्तिताः ||

Translation:

The fourth one is the state of knowledge. The first three are the means of ‘Jīvanmukti’-‘the state of liberation while alive’ and the latter three are the states of Jīvanmukti itself.

Comments:

The first three stages are represented as the waking state of a Yogī; but the fourth one is said to be the state of his dreaming, when the visible world disappears from his sight; as the dispersed clouds of autumn gradually vanish from sight and as the scenes in a dream recede to nothingness.

Saptabhūmi Text:

प्रथमभूमित्रयमारूढोऽज्ञोपि न कर्माधिकारीकिंपुनस्तत्वज्ञानी

Sandhivigraha:

प्रथम-भूमि-त्रयम् आरूढ: अज्ञ: अपि न कर्म-अधिकारी किम् पुन: तत्त्वज्ञानी

Notes:

1. तत्वज्ञानी should be तत्त्वज्ञानी

Translation:

Even an ignorant, though he has attained the first three states is not supposed to perform actions; what then about the one who is the knower of the Ultimate Reality?

Saptabhūmi Text:

तद्विशिष्टोजीवन्मुक्तेर्वेत्यभिप्रायंप्रज्ञश्चार्धप्रबुद्धश्च सर्वंब्रह्मेतियोवदेत्महानिरयजालेषुसतेनविनियोजित:  ||

Sandhivigraha:

तत् विशिष्ट: जीवन्मुक्तेः वा इति अभिप्रायम् प्रज्ञ: च अर्ध-प्रबुद्ध: च सर्वम् ब्रह्म इति य: वदेत् महा-निरय-जालेषु स: तेन विनियोजित:  ||

Translation:

One should not reveal the doctrine ‘Everything as Brahman’ सर्वम् ब्रह्म or of the Jīvanamukti (जीवन्मुक्ति) to one who is ignorant or knows a little. One who imparts it to them is caught in the web of ‘*Mahāniraya’*-‘the hell’.

Comments:

1. The knowledge of Brahman is not to be imparted to one whose intellect is not ripe to grasp it for the reason that such a person may confuse this highest stand-point to sensual enjoyments Bhogadṛṣṭi (भोगदृष्टि).

2. Jīvanamukti: The Kevalādvaita maintains that the   experience of unity with the Ultimate Reality - Brahman is possible while tenanting a body. This is technically known as Jīvanamukti (जीवन्मुक्ति). While the person sheds the body he is called as one who has attained Viḍehamukti (विदेहमुक्ति) ; liberated from the body. Sāmkhya and Yoga believe that freedom from suffering dawns when discriminative discernment (विवेकज्ञान) arises. Mokṣa is possible in the worldly state even when the self is still embodied (जीवन्मुक्ति) .

It is believed by the *Kevalādvaita*, *Sāṃkhya*, Buddha, and Jaina-Darśana-s that the final emancipation, which is the goal of an aspirant, can be obtained even during one’s life time. Even after obtaining liberation the body survives in its present form as a result of the person’s ripened actions that have been put into motion -*Prārabdha karma-* till his life span is over. It is compared to the wheel of a potter that keeps rotating even after the purpose is served and stops only when the momentum imparted to it is exhausted. During this state, the aspirant is free from the binding force of actions, from all luring temptations, from passion and from any other worldly agitation. The *Bhagavadgītā* applies the alternative terms such as *Karmayogin, Jñānin, Bhakta, Guṇātīta, Sthitaprajña* for *Jīvanmukta-*s**.** It says: “Those whose minds are established in spiritual equanimity conquer the cycle of birth and death in this very life. They possess the flawless qualities of God, and are therefore seated in the Absolute Truth.”

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः।।5.19।। (5.19)

Saptabhūmi Text:

बिषदिग्धेन वाणेन यौ हतौ मृगपक्षिणौ

एतयोर्मासंकलंजं स्यात्तद्भोक्तादोषभाग्भवेत्  इति स्मृतेः |

Sandhivigraha:

बिष-दिग्धेन वाणेन यौ हतौ मृग-पक्षिणौ

एतयो: मांसं कलंजम्  स्यात्

तत्- भोक्ता दोषभाक् भवेत्  इति स्मृतेः |

Notes:

A – बिष should be विष.

B – वाणेन should be बाणेन.

C - कलंजं should be कलञ्जं.

Translation:

As it has been said in the Smṛti: The meat of an animal and bird who are wounded by the arrow soaked in the poison, is called Kala*ñ*jam (कलञ्ज).One who eats it incurs sin.

Comment:

Kalañjam (कलञ्जम्): “One should not eat poisoned meat”. This prohibition makes a person abstain from eating poisoned meat , inculcating abstention makes a person abstain from eating poisoned meat , suggesting to him , in the capacity of an agency that makes one abstain, that the eating of poisoned meat, which is to be prohibited , is the source of the worst evil. (Laugākṣi Bhāskara. *Arthasaṃgraha.* 60.

Saptabhūmi Text:

इति श्रीयोगीनांजीवन्मुक्तानांसप्तभूमिकाविचार:समाप्तः ||

Sandhivigraha:

इति श्रीयोगीनाम् जीवन्मुक्तानाम् सप्तभूमिकाविचार: समाप्तः ||

Translation:

Thus ends the treatment of the seven states of the Yogīn-s who are liberated while alive.

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