

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY NINE

[LAVANOPANISHAT (12)]

{SEVEN LEVELS OF YOGABHOOMI}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER SIXTY NINE

LAVANOPANISHAT (12)
SEVEN LEVELS OF YOGABHOOMI

रामोवाच

Rama spoke

एवं मनःपरिक्षये सकलसुखदुःखानामन्तः प्राप्यत इति भवता प्रोक्तं

तत्कथं महात्मंश्चपलवृत्तिरूपस्यास्य मनसोऽसत्ता भवति। (116.10)

When the mind is destroyed, all the pains and pleasures also end. That is what you say!
Then tell me Hey Mahaatman, how this restless mind is made to disappear?

वसिष्ठोवाच

Vasishta spoke

HOW TO MAKE THE MIND NON-EXISTENT?

(Since the perceived world is completely non-existent in actuality, the explanation is again just an answer to Rama's question as per his understanding level. Vasishta makes use of the context to introduce Rama to the next topic namely the 'seven levels of ignorance and the seven levels of knowledge'.)

रघुकुलेन्दो शृणु मनःप्रशमने युक्तिं यां ज्ञात्वा स्वस्वाचारदूरे मनःसंधिरयमेष्यसि। (रयालय) (116.11)

Hey Moon of Raghu dynasty, listen. I will tell you how to control the mind. Knowing this, you will direct your thought-flow towards that (Brahman-state) which is far from the grasp of the senses.

इह हि तावद्ब्रह्मणः सर्वभूतानां त्रिविधोत्पत्तिरिति तत्पूर्वोक्तम्। (116.12)

Already it has been explained to you, that there are three types of beings in the world (with three levels of intellectual efficiency).

[Intellects can be sorted out basically as belonging to these three levels, and exist in various measures of Sattva, Rajas and Tamas, and keep oscillating between these three.

Saattvic - quiet state of the intellect and is pure and is capable of analysing the Scriptural truths

Raajasic - active state of the intellect bound to varieties of actions, desires, selfish and restless always, not interested in analysing the truth of Brahman

Taamasic - stagnant state of the intellect, which is ruled by selfishness, lethargy, laziness and not capable of analyzing anything, not even the ordinary facts of the world

The world one perceives is based on the level of intellect alone.

The highest level of intellect that is established fully in the Brahman state, and acts as the Brahman itself endowed with 'a pure intellect that is beyond the Sattva, Rajas and Tamas' is known as 'Shivam' the most auspicious state.]

तत्रेदं प्रथमया मनःकल्पनया देहीति सा ब्रह्मरूपिणी संकल्पमयी भूत्वा यदेव संकल्पयति तदेव पश्यति

तेनेदं भुवनाडंबरं कल्प्यते। (116.13)

At first, that Supreme state of Brahman, through the conception of the mind becomes embodied as it were (Aakaashaja/Brahmaa); takes on the nature of conceiving power; perceives whatever it conceives; and thus this grand show of the world rises (as the combined effect of the three levels of Intellects).

*(This conception is not willed by any divine entity. It is the very nature of the Reality to stay as the conception-state, like the heat is just the nature of the fire.)*तत्र जननमरणसुखदुःखमोहादिकं संसरणं कल्पयन्ती कल्पानुरचना बहुनाममन्थरं स्थित्वा स्वयं विलीयते
हिमकणिकेवातपगता। (116.14)

Then, conceiving the 'worldly-existence filled with births, deaths, pleasures, pains, delusions'; remaining in that churning state of creating the universe of multifarious names and forms; it dissolves off by itself at the end (at the end of Creation), like a snow-flake in the sunlight.

कालोदितः संकल्पवशात् पुनरन्यतया जायते सापि पुनर्विलीयते पुनरप्युदेति सैवेति भूयोभूयोऽनुसंसरन्ती
स्वयमुपशाम्यति। (116.15)

In course of time, (as a random wave in Chit, again with the idea of time and space), through the power of conception, again it rises as another identity (another collection of Vaasanaas); then that also dissolves and another one rises; in this manner it again and again spreads out and dissolves off repeatedly.

इत्थमनन्ता ब्रह्मकोटयोऽस्मिन्ब्रह्माण्डेऽन्येषु च समतीता भविष्यन्तीति सन्ति चेतरा अनन्ता यासां संख्यापि न विद्यते। (116.16)

In this manner, in this universe itself and in others, infinite numbers of Brahmaas have already appeared; will appear in the future. There are not enough numbers to count the other endless appearances of Brahmaas (Creation-states) and other universes which are there now.

एवामस्यां तादृशि वर्तमानायामीश्वरादागत्य जीवो यथा जीव्यते विमुच्यते तच्छृणु। (116.17)

Since, this is how all this exists, listen now as to - how a Jeeva comes out of the 'Supreme Ruler (Ishvara/Brahmaa/the Rule-maker of a Creation)', lives in bondage and gets liberated later.

ब्रह्मणो मनःशक्तिरभ्युदिता पुरःस्थिताकाशशक्तिमवलंब्य तत्रस्था पवनतानुपातिनी घनसंकल्पत्वं गच्छति।(18)

The mind-power of Brahmaa rises (as a totality-witness state of a Creation); attaches itself to the 'power of empty expanse'; and remaining there, following the nature of air (Sparsha that divides the space-expanse), it attains the dense state of conception.

ततः पुरःप्राप्तभूततन्मात्रपञ्चकतामेत्यान्तःकरणतां नीत्वा सात्वसूक्ष्मा प्रकृतिर्भूत्वा

गगनपवनतेजोरूपतासंकल्पात्प्रालेयरूपतामुपेत्य शाल्योषधिं विशन्ती प्राणिनां गर्भतां च गच्छति। (116.19)

Next connecting to the five subtle elements that are in its presence (through conception), it attains the state of the 'inner mental faculty' (AnthaHkarana); becomes the 'non-subtle Prakrti'; conceives the sky, air, fire, form and becomes like mist; enters the crops like rice etc and enters the womb of the animals.

जायते तस्मात्ततः पुरुषः संपद्यते। (116.20)

Then he gets born and becomes an embodied Jeeva (Purusha).

तेन पुरुषेण जातमात्रेणैव बाल्यात्प्रभृति विद्याग्रहणं कर्तव्यं गुरवोऽनुगन्तव्याः। (116.21)

This Purusha should start the 'knowledge-training' from the early state of the childhood itself, and seek the masters who are in the Brahman-state.

ततः क्रमात्पुम्सस्तवेव चमत्कृतिर्जायते। (116.22)

Later, gradually the wonder (of Viveka and Vairaagya) occurs as it happened to you who are embodied.

स्वच्छद्दशा चित्तवृत्तेः पुरुषस्य हेयोपादेयविचार उत्पद्यते। (116.23)

With a pure vision of the mind, the Purusha discriminates and understands what is to be sought and what is to be rejected.

तादृग्विवेकवति संकलिताभिमाने पुंसि स्थिते विमलसत्त्वमयाग्यजातौ

ससात्मिकावतरति क्रमशः शिवाय चेतःप्रकाशनकरी ननु योगभूमिः। (116.24)

When such a discrimination state is reached;

when an identity of a noble character of a man born in a higher class of the society (where the Knowledge of Brahman is taught) is accepted as oneself;

the 'Yoga-Bhoomi' (the pedestal of union with Brahman) arises gradually, which is seven-fold in nature, which enlightens the mind for the attainment of auspiciousness (Brahman-Knowledge).

[Yoga is the oneness of Aatman and Brahman.

Bhoomi is the ground level which has 'seven levels of Knowledge' above and 'seven levels of ignorance' below. one goes through either away from this yoga or towards this Yoga.]

SEVEN LEVELS OF YOGABHOOMI

रामोवाच

Rama spoke

कीदृशो भगवन्योगभूमिकाः सप्तसिद्धिदाः समासेनेति मे ब्रूहि सर्वतत्त्वविदाम्बर। (117.01)

What are the distinguishing factors of these seven-fold domains leading to the final goal, hey Bhagavan? Tell me in brief, hey Knower of all!

वसिष्ठोवाच

Vasishta spoke

अज्ञानभूः सप्तपदा ज्ञभूः सप्तपदैव हि पदान्ताराण्यसंख्यानि भवन्त्यन्यान्यथैतयोः। (117.02)

The 'state of ignorance' has seven levels and the 'state of knowledge' has seven levels. The intermediate states between these levels are countless, and overlap each other.

स्वयत्नसाधकरसान्महासत्ताभरोन्नतेः एते प्रतिपदं बद्धमूले संफलतः फलम्। (117.03)

At each level, one inculcates the essence of those levels.

These states at each level, remain deep-rooted and give out their own fruits (as per the ignorance or knowledge-measure). They lead towards the heights of the greatest realization-state also if one strives hard towards knowledge-acquirement (or make one fall downward also to the worst state of ignorance, if Vaasanaa-bound).

तत्र सप्तप्रकारां त्वमज्ञानस्य भुवं शृणु, ततः सप्तप्रकारां त्वं श्रोष्यसि ज्ञानभूमिकाम्। (117.04)

Now first listen to the 'seven levels of ignorance'.

Later you can understand the 'Seven levels of the Knowledge-domain'.

THE KNOWER AND THE IGNORANT

स्वरूपावस्थितिर्मुक्तिस्तद्भ्रंशोऽहंत्ववेदनं एतत्संक्षेपतः प्रोक्तं तज्ज्ञत्वाज्ञत्वलक्षणम्। (117.05)

Liberation is remaining as the true essence of oneself.

Deviation from that state is the feeling of oneself as the limited 'Aham'.

This is a brief rendering of the characteristics of the knower and the ignorant.

शुद्धसन्मात्रसंवित्तेः स्वरूपान्न चलन्ति ये रागद्वेषोदयाभावात्तेषां नाज्ञत्वसंभवः। (117.06)

Those who do not swerve from the 'true nature of the Self which is pure awareness in essence', never entertain emotions like attachment or hatred, and so never have the possibility of being in the ignorant state.

यत्स्वरूपपरिभ्रंशाच्चेत्यर्थं चित्ति मज्जनं एतस्मादपरो मोहो न भूतो न भविष्यति। (117.07)

Swerving from the 'State of the Self' with the mind sinking in the perceived objects, is the delusion (Moha). Any other delusion that surpasses this was never there and never will be.

SELF/TRUE ESSENCE

अर्थादर्थान्तरं चित्ते याति मध्ये तु या स्थितिः निरस्तमनना यासौ स्वरूपस्थितिरुच्यते। (117.08)

That is said to be the state of one's true essence, which is completely free of mental processes (that produce the false reality of the objects and people); and which is the intermediate state (the emptiness state of pure awareness) that exists (as the basic state) when the mind moves from one cognition point of an object to the other.

संशान्तसर्वसंकल्पा या शिलान्तरिव स्थितिः जाड्यनिद्राविनिर्मुक्ता सा स्वरूपस्थितिः स्मृता। (117.09)

That is known as the state of one's true essence, where all the conceptions stay subdued, which is like the inside state of a rock, yet completely free of the inert sleep (of the rock) (but fully aware and alert).

अहंतांशे क्षते शान्ते भेदे निःस्पन्दतां गते अजडा या प्रकचति तत्स्वरूपमिति स्थितम्। (117.10)

That is known as the state of one's true essence, where the ego-state (Ahamtaa) has been destroyed, where the differentiations have ceased to exist, and which shines as the state of non-inertness (without the identity of the body).

SEVEN LEVELS OF IGNORANCE

[The three terms used in this section are Jaagrat, Svapna and Sushupti.

Jaagrat is where you are awake; Svapna is where you are asleep and awake; Sushupti is the sleep where you are not awake to anything. Turyaa the fourth state is the 'underlying awareness state of Reality' which is the support of these three states.

The mind rolls through these three states without a break. Though it appears as if the deep sleep and dream states are part of the waking state, actually the three states are separate mind-states and are not inside one another.

When you are awake, you do not sleep or dream; when you are dreaming you are not awake or not lost in deep sleep.

We know that we were asleep when we wake up as 'nothing' experienced.

We know that the dream-experience was false, when we wake up.

The witness-state of pure awareness remains as the support of all these three states.]

तत्रारोपितमज्ञानं तस्य भूमीरिमाः शृणु,

Now listen to the classification of 'Seven levels of ignorance' that blocks such a Self-state.

बीजजाग्रतथा जाग्रन्महाजाग्रतथैव च जाग्रत्स्वप्नस्तथा स्वप्नः स्वप्नजाग्रत्सुषुप्तकं

इति सप्तविधो मोहः पुनरेव परस्परं श्लिष्टो भवत्यनेकाख्यः शृणु लक्षणमस्य च। (117.11,12,13)

‘Beeja Jaagrata, Jaagrata, Mahaa Jaagrata, Jaagrata Svapna, Svapna, Svapna Jaagrata, Sushuptaka’.
Delusion is thus divided into seven levels.

Those levels again overlap each other in many ways and have many names denoting those states.
Listen to their basic characteristics.

(1) BEEJA JAAGRATA

[The ‘Supreme state of awareness’ is a state which can exist as any perceived state of any variety.

This ‘awareness being aware of its potential states’ is the world-experience undergone by false entities called Jeevas.

All that you see as the ‘waking state of Jeeva experience’ stays as a seed-form in the Supreme Reality.

Whatever you perceive rises from that ‘Reality-state of emptiness’ instantly, as your particular mind-state.

A ‘Jeeva’ is not just the embodied form; but also the entire perceived field around him, as per his understanding-level.

Any Jeeva as the ‘perceiver with his perceived’, as his particular world-experience, exists as a seed-form, in the Supreme, as a potential conception-state, before the actual experience occurs as the Jaagrata. This is the ‘seed-state of ignorance’.

That ‘seed-form’ alone rises as a particular embodied person as its expression, and gets a name and form based on its conceived life-story.]

प्रथमे चेतनं यत्स्यादनाख्यं निर्मलं चित्तः भविष्यच्चित्तजीवादिनामशब्दार्थभाजनं

बीजरूपं स्थितं जाग्रद्बीजजाग्रत्तदुच्यते एषा जज्ञेर्नवावस्था। (117.13,14,15)

At first, the ‘Supreme state of awareness’ which is ‘nameless and taintless’ becomes the ‘receptacle of names like mind, Jeeva etc’.

The ‘waking state’ which remains in the ‘seed-form’ is known as ‘Beeja Jaagrata’.

This is the ‘newly risen state of the Self’ which is ready to manifest as the Jeeva.

(2) JAAGRATA

[Instantly an experience of Jaagrata is there - as the ‘I’ and ‘mine’ of Jeeva-state, actually with no-past, yet with all the past-ideas inbuilt in the mind already, having occurred as if.

The example is that of Vidooratha who after the death of Padma found himself as a young king in the succeeding life-story of the age of sixteen, with the mind already having the memories of his parents and childhood.

This Jaagrata-experience is where ‘one is awake in ignorance’.]

त्वं जाग्रत्संस्थितिं शृणु।

नवप्रसूतस्य परादयं चाहमिदं मम इति यः प्रत्ययः स्वस्थस्तज्जाग्रत्प्रागभावनात्। (117.15,16)

Now you listen to the nature of the ‘Jaagrata’.

The (particular) ideas (based on the Gunas and Vaasanaas of a particular type) rising in the newly-born coming out of the Supreme, as - ‘*This physical body is the I*’, ‘*Whatever is around this physical body is mine*’ -

make up the Jaagrata, where there exists no past.

(3) MAHAA JAAGRATA

[What actually is happening is just the continuous flow of thoughts only; which appears as a ‘world existence’ for an imagined ‘I’, like the rotating fire-wheel rises as an unreal circle.

This ‘ascertained idea of the world’ of a Jeeva is the ‘Mahaa Jaagrata’, the peak of ignorance.

A Jeeva is completely sunk in the reality of the world, and is fully awake in ignorance.

Any Jeeva caught in ignorance at ‘present’, is just a ‘recycled state of Vaasanaas and Gunas’ of the past, like many waves rising one after the other to rise as huge wave.

This process may continue forever till one gets inclined to do Vichaara endowed with Viveka and Vairaagya.]

अयं सोऽहमिदं तन्म इति जन्मान्तरोदितः पीवरः प्रत्ययः प्रोक्तो महाजाग्रदिति स्फुरन्। (117.16,17)

‘*This one is different*’, ‘*I am so and so*’, ‘*This and that is mine*’;

such enhanced ideas which rise up due to past births is said to rise as ‘Mahaa Jaagrata’ (fully awake in the delusion-state with the firm belief in the realness of the world and the body).

(4) JAAGRATA SVAPNA

[This state of ignorance keeps on increasing as more thought-flows, more attachment, more desires, more sufferings, like bathing again and again in the mirage-waters, while actually wallowing in the hot sand.

A Jeeva is awake in only a dream (false reality).

Lavana was a newly turned Chaandaala, and his ideas were not deep-rooted like the other Chaandaalas.

What he experienced as a Chaandaala was his own kingdom of mind.

What you are experiencing as your life-story is your mind-kingdom.]

अरूढमथ वा रूढं सर्वथा तन्मयात्मकं यज्जाग्रतो मनोराज्यं जाग्रत्स्वप्नः स उच्यते। (117.17,18)

Deep-rooted or not, absorbed into it completely, that which is the 'kingdom of the mind' is known as the 'Jaagrat Svapna'.

(5) SVAPNA

[Each Jeeva lives in his own mind-world created by his mind-structure filled with attachment to objects and people, wrong ideas, right ideas, beliefs, faiths, desires, superstitions, self-made rules and so on.

Each Jeeva experiences his own dream of life in his own time and space arena, though he foolishly believes that he is in the same world that others also live.

This 'Jaagrat state of the world' is just a 'Svapna only' and is made of false-information only, like a dream-world that one experiences while asleep.

'Svapna' is what you experience in the sleep-state.

Here, the 'deep rooted ignorance' is the sleep-state of the Jeeva; and the 'Jaagrat world-experience' is his 'dream of ignorance'.

द्विचन्द्रशुक्तिकारूप्यमृगतृष्णादिभेदतः अभ्यासात्प्राप्य जाग्रत्त्वं स्वप्नोऽनेकविधो भवेत्। (117.18,19)

After attaining the Jaagrat-state through prolonged habit of seeing the world as real, he stays in a deluded state which is similar to illusions like 'Two-moons, silver in the conch-shell, mirage' etc.

Such a dream-like existence (Svapna) is of many kinds (as per the Gunas and Vaasanaas of a Jeeva).

(6) SVAPNA JAAGRAT

[When you wake up from a dream, then alone you compare the waking state with the dream-state, and then decide that the dream-experience is an unreal state.

If the waking-state is not there at all, then the Jeeva is always awake in his Svapna-state of ignorance only; so it is 'Svapna Jaagrat', 'dream which looks real like the Jaagrat'.

If he never analyzes through Vichaara 'the mystery of his existence in this world', the Jeeva at this level will never wake up at all, and will sink completely in the Svapna-state.

The world that is experienced by the Jeeva as the Jaagrat state is actually of a very short span like a Svapna; but we are not aware of it because it looks like a long span of time while experiencing.

While in the dream, the dream look very real and lengthy; but after waking up only, one decides its unreal nature as compared to the waking state. This world also is like that only, a dream-like existence which will be disproved in knowledge.

This state of the world is indeed a Svapna which looks like Jaagrat.]

अल्पकालं मया दृष्टमेवं नो सत्यमित्यपि निद्राकालानुभूतेऽर्थे निद्रान्ते प्रत्ययो हि यः

स स्वप्नः कथितस्तस्य महाजाग्रत्स्थितेर्हृदि। (117.19,20)

'This has been seen by me for only a short time; is this true or not?'

such analysis rising at the end of the sleep about the objects seen in sleep, is termed as 'Svapna' which rises in the heart (the non-physical central-point of Chit-awareness deep within) in the state of the 'Mahaa Jaagrat'.

(We know of the dream, only when we wake up; not while we are dreaming.

We are dreaming in the Jaagrat state only, not aware of the true waking-state of knowledge.)

चिरसंदर्शनाभावादप्रफुल्लबृहद्वपुः स्वप्नो जाग्रत्तया रूढो महाजाग्रत्पदं गतः

अक्षतेवाक्षते देहे स्वप्नजाग्रन्मतं हि तत्। (117.21,22)

In the Svapna, there is the absence of long-term perception, and it does not expand into a gigantic form (like the Jaagrat), yet rises as Jaagrat by the long-time habit. This level is known as 'Svapna Jaagrat'.

It continues in the body-state of various types whether dead or not dead.

(It is endless succession of new bodies and new identities; as processes of Vaasanaa-fulfilment only.)

(7) SUSHUPTI

[When the ignorance is so deep and thick that even a thought-flow cannot quiver in there, and then it is said to be the 'deep sleep of darkness' where nothing is seen and ignorance stays as itself, where the 'awareness state of reality' is aware of the pure untainted form of ignorance.

After the sixth level, there is only the 'darkness of inertness' waiting for the foolish Jeeva as his future experience.]

षडवस्थापरित्यागे जडा जीवस्य या स्थितिः भविष्यद्दुःखबोधाद्या सौषुप्ती सोच्यते गतिः।

एते तस्यामवस्थायां तृणलोष्टशिलादयः पदार्थाः संस्थिताः सर्वे परमाणुप्रमाणिनः। (117.22,23,24)

That 'inert state of the Jeeva' which rises when all the other six states have been gone through, the state which is enriched with the possibilities of the 'future suffering'; is known as 'Soushupti' (Deep sleep).

The world dissolves into blinding darkness in that state.

Objects like grass, rock, etc remain in that state, with the Supreme alone as their essence.

[You cannot classify the countless Jeevas into just seven categories of ignorance.

Each mind is unique and has a special type of ignorance.

There are as many levels of ignorance as the number of Jeevas; and all levels keep overlapping each other.

You have to analyze and find out your level of ignorance, and understand whether you are in the first or the sixth level.]

सप्तावस्था इति प्रोक्ता मयाऽज्ञानस्य राघव, एकैका शतशाखात्र नानाविभवरूपिणी। (117.24,25)

Raaghava, I have spoken about the seven levels of ignorance.

Each one has hundreds of branches rising out of it with manifold characteristics.

जाग्रत्स्वप्नश्चिरं रूढो जागृतावेव गच्छति। नानापदार्थभेदेन सविकासं विजृम्भते। (117.25,26)

The 'Jaagrat Svapna' is a prolonged habit deep-rooted in the minds; and is experienced in the 'wakeful state itself'. It expands expressing itself as the divisions of various objects (names and forms).

[It is the main state of ignorance, where you can go up or down from here.

This state is filled with so much information of the world here and there; that a Jeeva is completely deluded into thinking that he is inside a huge cosmic egg itself; though everything stays as just ideas only in his mind.

Reality is completely blocked by all this false information.]

अस्यामप्युदरे सन्ति महाजाग्रदशादशः, (26)

The experiences of Mahaa-Jaagrat (Great wakeful state) are contained within the womb of Jaagrat-Svapna. (These levels of ignorance are like whirlpools within whirlpools, each more forceful than the other; and the Jeeva sinks deeper and deeper inside, with no hope of escape ever.)

तासामप्यन्तरे लोको मोहान्मोहान्तरं व्रजेत् अन्तःपाति जलावर्त इव धावति नौर्भ्रमम्। (117.27)

Even within those experiences (where the seeds of Vaasanaas stay dormant and sprout again and again like weeds), the person moves from delusion to delusion uncontrollably, like a boat caught in the whirlpool that is in the middle of the river gets dragged deep inside.

(All these states exist because of Avidyaa only, where unreal looks like the real, and the real looks unreal.)

काश्चित्संसृतयो दीर्घ स्वप्नजाग्रतया स्थिताः काश्चित्पुनः स्वप्नजाग्रज्जाग्रत्स्वप्नास्तथेतराः। (117.28)

Some existences have longer time-span and remain as 'Svapna' and 'Jaagrat' states.

Some are again 'Svapna Jaagrat' and also 'Jaagrat Svapna' and as also others.

अज्ञानभूमिरिति सप्तपदा मयोक्ता नानाविकारजगदन्तरभेदहीना

अस्याः समुत्तरसि चारुविचारणाभिर्दृष्टे प्रबोधविमले स्वयमात्मनीति। (117.29)

I have described the seven levels of the 'Ajnaana-Bhumi' (field of experience of ignorance) which expresses itself in a variety of ways world-experiences and is of an inferior kind.

You will surely cross over this (Ajnaana-Bhumi) if through the proper analytical method (as guided by the Shaastras) the Aatman is visualized within yourself.

SEVEN LEVELS OF KNOWLEDGE

इमां सप्तपदां ज्ञानभूमिमाकर्णयानघ नानया ज्ञातया भूयो मोहपङ्के निमज्जसि। (118.01)

Listen hey taintless one, to this state of knowledge containing seven levels.

By knowing this, you will not again drown in the mire of delusion.

वदन्ति बहुभेदेन वादिनो योगभूमिकाः ममत्वभिमता नूनमिमा एव शुभप्रदाः। (118.02)

The upholders of other theories (Saamkhya Yoga) speak of the 'state of Yoga' as having many divisions (and the resulting of Siddhis or miraculous powers).

According to me, these knowledge-levels alone (what I am going to state now) bestow the Supreme auspicious state.

[The Jeeva does not change into or enter the Brahman state of nothingness; but understands the falseness of the world-existence. This removal of ignorance happens through seven levels.]

अवबोधं विदुर्ज्ञानं तदिदं सप्तभूमिकं मुक्तिस्तु ज्ञेयमित्युक्तं भूमिकासप्तकात्परम्। (118.03)

Knowledge of the Self (AatmaJnaanam) is the direct experience. That is reached through seven levels. 'Mukti' is the attainment of the 'Supreme knowledge (vision)', which exists beyond the seven levels.

सत्यावबोधो मोक्षश्चैवेति पर्यायनामनी सत्यावबोधो जीवोऽयं नेह भूयः प्ररोहति। (118.04)

The terms 'Understanding of the Truth' and 'Moksha' are synonymous terms.

The Jeeva who has the understanding of the truth, never again rises here as the limited Self.

ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहता विचारणा द्वितीया तु तृतीया तनुमानसा। (05)

सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता। (06)

आसामन्ते स्थिता मुक्तिस्तस्यां भूयो न शोच्यते एतासानां भूमिकानां त्वमिदं निर्वचनं शृणु। (118.07)

The first 'level of Knowledge' is known as the 'Shubhecchaa' - 'Desire for the auspicious state'.

Second one is 'Vichaarana' - 'Enquiry about the reality of the world'.

Third is 'Tanumaanasa' - 'light anxiety-less state of the mind'.

'Sattvaapatti' - 'Absorption in the Self' is the fourth one. Next is the 'Asamsakti' - 'Non-attachment'.

'Padaartha Abhaavani' - 'Non-conception of objects' is the sixth one.

'Turyagaa' - 'Attaining the Turyaa state' is the seventh one.

'Mukti' exists within these levels (ascending through these levels only).

One, who goes through these levels, does not again grieve. You listen now to their definitions.

(1) SHUBHECCHAA

स्थितः किं मूढ एवास्मि प्रेक्ष्येऽहं शास्त्रसज्जनैः वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः। (118.08)

"Why am I acting like a fool? I will understand the Truth with the help of scriptures and the company of the noble."

Such a desire accompanied by dispassion is known as 'Shubhecchaa, the desire for the auspicious state'.

(2) VICHAARANA

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकं सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा। (118.09)

The 'contact of the noble men' and the 'study of the Scriptures' along with the 'practice of dispassion', and performing only the ordained good actions, are known as the 'Vichaarana-level (where one starts questioning about the unreal nature of the perceived).

(3) TANUMAANASA

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता यात्र सा तनुता भावात्प्रोच्यते तनुमानसा। (118.10)

In the level of 'Vichaarana' and 'Shubhecchaa', disinterest rises for the sense pleasures.

Since one feels light-hearted there, that level is known as 'Lightened mind'

(4) SATTVAAPATTI

भूमिकात्रितयाभ्यासाच्चित्तेऽर्थे विरतेर्वशात्सत्यात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहृता। (118.11)

Through the 'practice of the first three levels' and because of the dispassion rising in the mind about the objects of the world, 'remaining in the pure true state of one's essence' is known as 'Sattvaapatti, the Absorption in the Self'. (*The mind that is free of anxieties and desires tries to understand the state of Aatman.*)

(5) ASAMSAKTI

[Non-attachment is the state of withdrawing into oneself.

Self-state is not a memory of the Self. All the objects and people are real because of memories stored in the mind.

Self or Aatman is not remembered as a Mantra, or meditation process. When you do not identify with the body effortlessly, then naturally you are in the Self-state, without remembering it with effort.]

दशाचतुष्टयाभ्यासादसंसङ्गफलेन च रूढसत्त्वचमत्कारात्प्रोक्ताऽसंसक्तिनामिका। (118.12)

By the 'practice of the fourth level' giving rise to the 'attainment of detachment', the 'magic of getting established in the Self' is known as 'non-attachment'.

(6) PADAARTHA ABHAAVANI

भूमिकापञ्चकाभ्यासात्स्वात्मरामतया दृढं आभ्यन्तराणां बाह्यानां पदार्थानामभावनात्

परप्रयुक्तेन चिरं प्रयत्नेनार्थभावनात् पदार्थाभावनानाम्नी नाम षष्ठी संजायते गतिः। (118.13,14)

By 'practising the fifth level', and by the 'intense Vichara on the Self', and due to the 'non-conception of the inner and outer objects', and only intent on attaining the Supreme state, when the objects are conceived with long time effort, the sixth level arises which is known as 'Padaartha-abhaavani, the absence of objects'. (*It is a state where the world appears as if made of dream objects, and unreal.*)

(7) TURYAA (FOURTH STATE)

[तुर्यं जाग्रदाद्यवस्थात्रयनिर्मुक्तं शिवमद्वैतं चतुर्थं मन्यन्ते - Shrutis

It is the most auspicious non-dual state which is freed of the Jaagrat, Svapna and Sushupti states.

It is an experience beyond the intellectual level.

Such a one is in the state of undivided state of Brahman always and is considered as the best among BrahmaJnaanis.

One who ascends the peak of Turyaa-state is far beyond the level of JeevanMukti also.]

भूमिषट्कचिराभ्यासाद्भेदस्यानुपलंभतः यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः। (118.15)

By the 'practice of the six levels' for a long time, when one loses the sense of differentiation, there is the firm adherence to one's true nature which is known as the 'Turyagaa state, the fourth state which transcends the other three'.

[तुर्यं जाग्रदाद्यवस्थात्रयनिर्मुक्तं शिवमद्वैतं चतुर्थं मन्यन्ते। तुरीयस्तं गच्छतीति तुर्यगा।

The aspirant is now firmly established in the state of the Self.

Jaagrat, Svapna, Sushupti states all now merge into the Turyaa state, the support of these three states.

There is no more danger of slipping down at this state. He is a JeevanMukta now.]

VIDEHAMUKTATAA

एषा हि जीवन्मुक्तेषु तुर्यावस्थेह विद्यते विदेहमुक्तविषयस्तुर्यातीतमतः परम्। (118.16)

This state of Turyaa alone exists in the JeevanMuktas.

The state of 'bodiless-liberation' is beyond the level of Turyaa, and therefore supreme.

['Form' is not a necessary state of existence. One stays as the 'Knowledge-Self' after the body information vanishes off, as explained in the example of Leelaa who continues to exist as a Knowledge-form only.

For the highest level of Knowers, the identity is not through forms but through their level of knowledge only.]

STATE OF REALIZATION

ये हि राम महाभागाः सप्तमीं भूमिकां गताः आत्मारामा महात्मानस्ते महत्पदमागताः। (118.17)

Hey Rama, those, who have reached the seventh level are the excellent souls. They remain in the 'state of the Self' as the Reality-state itself; those Great-ones have reached the most excellent state.

जीवन्मुक्ता न सज्जन्ति सुखदुःखरसस्थितौ प्रकृतेनार्थकार्याणि किञ्चित्कुर्वन्ति वा न वा। (118.18)

'Those who are liberated while living' (JeevanMuktas) do not bother about the pain or pleasure arising out of the experiences. Prompted by their own nature, or with the intention of fulfilling some mission, they perform actions; or they may not also.

पार्श्वस्थबोधिताः सन्तः सर्वाचारक्रमागतं आचारमाचरन्त्येव सुसबुद्धवदक्षतम्। (118.19)

Those noble men, as per the needs of their companions (in whichever life-station they are in), perform actions which are commonly performed by all, but without any attachment (to the fruits of actions), are as if asleep yet awake.

[विदितब्रह्मतत्त्वस्य यथेष्टाचरणं यदि, शुनां तत्त्वविदां चैव को भेदोऽशुचिभक्षणे।

'If a person who has realized the BrahmaTattva acts as he likes by transgressing the rules prescribed by the Scriptures, then what difference is there between him and a dog which eats dirty food?'

Because the JeevanMukta is free of Karma, it does not mean that he can act anyway he likes.

He has to follow the ethics prescribed by the Shaastras, and not act wayward.

He goes through life as if asleep, unaffected by the events of the life, but is always awake to the truth of Brahman.]

आत्मारामतया तांस्तु सुखयन्ति न काश्चन जगत्क्रियाः सुसंसुप्तानूपालोकाः स्त्रियो यथा। (118.20)

The actions of the world do not ever give pleasure to those established in the Self, like the beauty of the pretty maidens does not affect those who are in deep-sleep.

[Is every Jeeva capable of ascending these levels of knowledge to reach the seventh level?]

भूमिकासप्तकं चैतद्धीमतामेव गोचरं न पशुस्थावरादीनां न च म्लेच्छादिचेतसाम्। (118.21)

The seventh level is available only for the excellent Knowers; not for the animals or plants (which are incapable of Vichaara) and not for those with wretched minds tainted with worldly attachments.

प्राप्ता ज्ञानदशामेतां पशुम्लेच्छादयोऽपि ये सदेहा वाप्यदेहा वा ते मुक्ता नात्र संशयः। (118.22)

Those who live at the animal-level (stagnant intellects without the analytical nature), or those who belong to the class of Mlecchaas (who are averse to studies and Vichaara because of the dominance of TamoGuna); even if they also reach this level of knowledge (if by chance they rise into Shubecchaa level by developing Saattvic qualities), they are doubtless liberated whether they are with the body or without.

(Body is a non-existent thing actually since it is a mind-produced tool for actions. Its absence or presence does not affect the state of Mukti.)

ज्ञप्तिर्हि ग्रन्थिविच्छेदस्तस्मिन्सति हि मुक्तता मृगतृष्णाम्बुबुद्ध्यादि शान्तिमात्रात्मकस्त्वसौ। (118.23)

Knowledge alone is the 'cutting asunder of all knots' (of ego and its accessories).

That alone is 'Muktataa'. It is equal to getting rid of the belief in the reality of the mirage waters.

[Since the rise and fall are common in these levels, where though the Brahman-state is grasped intellectually it still has not become a natural state.

As long as the idea of reaching the Brahman-state is there (through the idea of Dvaita, though it is already attained always), the levels also exist according to the purity level of students.

This is a ladder to reach yourself; as absurd a fact as thinking that Reality is outside of you somewhere far above.]

ये तु मोहात्समुत्तीर्णा न प्राप्ताः पावनं पदं आस्थिता भूमिकास्वासु स्वात्मलाभपरायणाः, (24)

Those who have completely crossed over the dense delusion, but have not attained the Supreme state; they alone remain in these levels, and are intent only on the realization of the Self.

The seven levels of knowledge more or less are the common states an aspirant has to pass through.

सर्वभूमिगताः केचित्केचिद्वित्रैकभूमिकाः भूमिषट्कगताः केचित्केचित्सप्तैकभूमिकाः (25)

भूमित्रयगताः केचित्केचिदन्त्यां भुवं गताः भूचतुष्टयगाः केचित्केचिद्भूमिद्वये स्थिताः (26)

भूम्यंशभाजनाः केचित्केचित्सार्धत्रिभूमिकाः केचित्सार्धचतुर्भूगाः सार्धषड्भूमिकाः परे। (118.27)

Some pass through all the levels in a single birth itself. Some are either in the second or third level.

Some are at the sixth, some at the seventh. Some are at the third level; some at the last.

Some are in the fourth level; some at the second. Some step in and out of the levels.

Some are at the same time in three levels and a half. Some are at the level of four and a half.

Some are at the level of six and a half.

(Time taken to slice off the head of the ignorance depends on the sharpness of the sword called Vichaara.)

विवेकिनो नरा लोके चरन्त इति भूमिषु ग्रहायतनतापस्य दशावेशेषु संस्थिताः। (118.28)

The time taken to realize the Self may vary from a second to the span of many births.

ते हि धीराः सुराजानो दशास्वासु जयन्ति ये तृणायतेऽत्र दिग्दन्तिघटाभटपराजयः। (118.29)

For those excellent Rulers (of the minds), who are truly courageous (because of being endowed with Viveka

and Vairaagya) and who have conquered all these levels (and reached the topmost level of knowledge),

‘the defeating all the soldiers riding the huge elephants attacking from all the directions’ -

equals just a piece of worthless straw.

ये तासु भूमिषु जयन्ति हि ये महान्तो वन्द्यास्त एव हि जितेन्द्रियशत्रवस्ते

संराड्विराडपि च यत्र तृणायते वै तस्मात्परं जगति ते समवाप्नुवन्ति। (118.30)

Those who rise through these levels are truly the great achievers.

They are indeed worthy of salutations.

They have conquered the enemies namely the senses.

In this world, they attain the most Supreme state (of Knowledge), where the state of an emperor or even Brahmaa seems worthless like a straw piece.