



## Dhyānabattīsī: 32 Steps to Self-Realisation

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Banārasīdās's

# **Dhyānabattīsī**

Introduction and English translation by  
**Jérôme Petit**

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**Dhyānabattīsī**

By Banārasīdās

English translation by Jérôme Petit

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बनारसीदास कृत

## ध्यानवत्तीसी

अंग्रेजी अनुवाद

जेरोम पेटित

हिन्दी ग्रन्थ कार्यालय

मुम्बई, २०१०

## Introduction

Banārasīdās (1586-1643) was a trader and a poet. He was born into a family of Śvetāmbara Śrīmāls in Jaunpur, a city near Varanasi that had its heyday under the Sharqi dynasty in the fifteenth century. Its militarily and cultural greatness was, at the end of the sixteenth century, overtaken by the dynamism of Agra which the Mughals had chosen as the capital of their empire. It was his grandmother and his father as a young boy who had found refuge in this city on the banks of the Gomati River after the death of the grandfather. The latter had been the supplier of a powerful warrior of Emperor Humayun, who confiscated all their belongings after his death. From Biholi, a village in the district of Rohtak (to the north-west of Delhi), mother and son went to Jaunpur where they met family. Here grew Kharagasen, Banārasīdās's father, here he learned to trade, here he married and gave birth to our author.

Banārasīdās had an anti-conformist youth, which made the misfortune of a father whose sense of duty was very strong. He spent most of his time immersed in his two passions, reading and love. He received the education of a basic middle class young man. He learned grammar, poetry, astronomy and arithmetic under the auspices of a Pandit and he learned trade directly on the stall market with his father. A Śvetāmbara monk also taught him the principles of Jainism, which first made him a devout attached to the ritual. Because of his curious mind and thirst of knowledge, the challenge of this ritualized religion was not long coming and Banārasīdās turned first into a pseudo-Saivism, deceived by a false ascetic who promised everything as long as he would devote himself to the daily worship of a conch ... Seeing that nothing happened and instead accumulating misfortunes, he returned to the family religion and followed the Śvetāmbara ritual with a renewed zeal.

But ritual was never enough for Banārasīdās in whom religious thought and effort to attain the Supreme Self had never ceased to exist along with the scents and the vicissitudes of worldly life. In 1623, Banārasīdās met Arathmal Dhor, a member of the Adhyātma movement, who gave him to read the *Samayasāra* of Kundakunda along with a commentary in Hindi by Rājamall. This text provoked in him a real philosophical shock which led him into an extreme anti-ritualism. In this major text of the Digambara thought, Kundakunda exposes the true innate nature of the Self (*Ātman*) and the difference between a conventional point of view (*vyavahāra-naya*) and an absolute point of view (*nīścaya-naya*). The *Samayasāra* was one of the texts which was to form the basis of the discussions in the Adhyātmika groups. Banārasīdās soon joined them and became one of its important members. The Adhyātma movement had emerged in the mid-sixteenth century. It consisted mainly of secular meetings of laymen of all Jaina persuasions who read and commented Digambara texts and discussed the possibility of attaining the Supreme Self (*Paramātman*). Members were confidently anti-ritualistic and tried to internalize the philosophical principles of the Jain religion rather than engage in a series of ritual actions seen as meaningless. We know the predominant position held by Banārasīdās in this movement through the *Yuktiprabodha*, a controversial text written by Meghavijaya, a Śvetāmbara monk from the late seventeenth century, in which members of the Adhyātma are called “Varanasiya” or “followers of Banārasī”. The Adhyātma movement has also formed the basis of the Terāpanthī Digambara sect whose intellectual structure was established by Pandit Ṭoḍarmal (first half of the 18th century) who claimed to be a follower of Banārasīdās.

In 1635, Banārasīdās made another major encounter in the person of Rūpachand Pande who introduced him to the *Gommaṭasāra* of Nemicandra (10th century) which sets out the principles of the Stages of qualities (*guṇasthāna*) allowing the voluntary practitioner to move by fourteen determined steps. These stages help to

move from the mistaken belief (*mithyātva*) to the right belief through the taking of vows, strict observance of these vows, detachment from passions, cessation of activity, until Omniscience. Banārasīdās understood that everyone has to perform a religious duty corresponding to the place he occupies in the *guṇasthāna*. This awareness somehow showed him that his thirst to reach the Supreme Self does not compromise the performance of his secular life. He became, in his words, a resolved Jaina.

The elements of Banārasīdās’s life are known because he was the first author in the Indian literary history to write a complete autobiography. He called his story *Ardhakathānaka* (“Half a story”) because the lifetime of the ideal man is traditionally one hundred and ten years and he was precisely fifty-five when he wrote it in 1641. In a lively style, Banārasīdās evokes his family history, his turbulent youth, his difficulties in the start of trade activities, his disappointments and successes. But he also shares with the reader his questioning and positioning towards his own religion, because he knows he is controversial and would explain his behaviour to friends and detractors, both invited in the last line of *Ardhakathānaka* to read the history of his life.

Banārasīdās did not only write his autobiography. To put in writing what he learned and what he lived seems indispensable all along his life. The first text he mentioned in *Ardhakathānaka* was a *Navarasa*, with a special focus, he said, on the erotic sentiment (*śṛṅgāra*). He unfortunately threw the leaves of the manuscript in the Gomati River in a period of reassertion of religious principles. Following his reading of Kundakunda, he gave a rewriting (*nāṭaka*) in Hindi of the *Samayasāra*. He also wrote about fifty poems with philosophical and technical contents, which probably fixed in writing an oral teaching. The themes broached in these texts are Karma, Knowledge (*Jñāna*), Deliverance (*Mokṣa*), Self (*Ātman*), etc. They can also be translations or commentaries of well-known Jain poems such as *Jinasahasranāma*, *Kalyāṇamaṇḍirastotra*, or *Bhāṣāsūktamuktāvalī*. All these texts

were compiled in 1644, one year after the death of Banārasīdās, by his friend Jagjivan under the generic title *Banārasīlāsa*. The text we present here belongs to this collection.

In the *Dhyānabattīsī*, Banārasīdās exposes in a succinct but structured manner, the different categories of meditation (*dhyāna*). In reading the title we can expect to find “Thirty-two stanzas on Meditation”, but the text has in fact thirty-four stanzas. The last stanza can figure a colophon, as is usually the case in the writings of Banārasīdās who generally adds a stanza signature to give his name and inform the reader that it is not an authoritative text but a text written by a layman “of limited intellect” (*alpamati*) “to the extent of his capabilities” (*yathāśakti*). Moreover, verse 33, in Doharā meter, closes the exposure of the Meditation on the Pure (*Śukla-dhyāna*) and can be heard as an inset. But “battīsī” should rather be understood as a literary genre, same as “chattīsī” (thirty-six stanzas) or “paccīsī” (twenty-five stanzas). These terms are used by Banārasīdās for some of his philosophical poems where they have to be considered as referring to an approximate number, as it is generally the case in Indian Literature (see for exemple *śataka* “about one hundred”, etc.).

As it is not always the case for texts of the same genre, *Dhyānabattīsī* is very well structured: the pace of exposure is consistent and stanzas in Doharā meter close the presentation of key points written in Caupaī meter.

As is usual in the beginning of a text, the first verse pays tribute to a superior entity, often in conjunction with the text’s content. Here Banārasīdās pays tribute to the “Supreme contemplation” (*brahma-samādhi*), the ultimate goal of meditation (*dhyāna*). The second verse pays tribute to the Master (*guru*), not to a particular one but to the concept of Master, a guide that can be a physical presence, a text, an

author or a Supreme Being (Siddha, Arhat, Jina, Kevalin, etc.), without which no spiritual progress is possible.

In verse 3, Banārasīdās puts his speech under the authority of the Master: the reader will not listen to him, but to the words of another who is authoritative. The first third of the text (verses 3 to 11) discusses the difference between the conventional point of view (*vyavahāra-naya*) and the absolute point of view (*niścaya-naya*). Banārasīdās explains by what kind of awakening these two views are possible: it is an awakening to the body that causes *vyavahāra-naya*, i.e. a discernment between the matter of the body and the matter of the soul; and it is an awakening to the power of the true nature of the Self that causes *niścaya-naya*. To illustrate the difference between these two views, Banārasīdās takes four elements of the discipline that a Jaina layman should particularly look for: giving (*dāna*), virtuous conduct (*śīla*), practice of asceticism (*tapas*) and meditation (*bhāvanā*). All four are put under the light of the two philosophical points of view in order to show that there are two ways in considering the daily religion.

Banārasīdās then goes to the heart of the matter announced in the title: the different types of meditation. He does not mention the first four categories of *dhyāna* such as the *Tattvārthasūtra* states (TS 9.29: *ārta-raudra-dharma-śuklāni* “[the four categories of meditation are] the Painful, the Harmful, the Moral and the Pure ”), but he begins his exposure (verses 12 to 18) by four objects of concentration defined by some authors of the 11th century:<sup>1</sup> concentration on the mantra (*padastha*), concentration on five imaginary objects (*piṇḍastha*), concentration on

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<sup>1</sup> Hemacandra gives a definition of *dhyāna* in the *Yogaśāstra* (VII-X). He replaces *piṇḍastha* by the term *śarīrastha*. Śubhacandra devotes an entire chapter of the *Jñānārṇava* to each of the four categories of concentration (chapters 37 to 40) which are included in the *dharma-dhyāna* part (chapters 33 to 41). R. Williams quotes the *Cāritrasāra* of the Digambara Camuṇḍarāya (*Jaina Yoga* p. 240).

omniscient Arhat as spiritual models (*rūpastha*), concentration on the Self as consciousness and bliss, pure and formless (*rūpātīta*). These meditations, Banārasīdās says, are “beneficial” (*hita-kārī*), i.e. they help the practitioner in his progress and are to be linked with the “good” meditations that are *Dharma*- and *Śukla-dhyāna* opposed to the “bad” meditations that are *Raudra*- and *Arta-dhyāna*.

These four categories of meditation defined by the *Tattvārthasūtra* have been adopted by all subsequent texts emphasizing on a particular category, depending on the authors. These categories were set by Banārasīdās himself (verses 19 to 33) by separating out the two subsets: on one side bad meditations (*kudhyāna*), which have unpleasant objects and have more to do with animal life,<sup>2</sup> on the other side good meditations that the practitioner must follow.

If he does not use the precise terms of the doctrine in his description of the categories of *dhyāna*, Banārasīdās follows the doctrinal development with precision. Meditation on the Painful is defined by the doctrine<sup>3</sup> in four points: contact with what is unpleasant (*amanojñā-samprayoga*), separation from what is pleasant (*manojñā-viyoga*), sensation of suffering (*vedanā*), search of sensual pleasures (*nidāna*). These words never appear in the writings of our author, but each item appears in the text (verses 20-21). Similarly for the meditation on the Harmful, the doctrine defines four points: infliction of hurt (*himsā*), falsehood (*anṛta*), theft (*stheya*) and protection of wealth (*dhana-saṃrakṣaṇa*). We can read (verses 22-23) the evocation of the four subsets in a livelier style than a simple list. Similarly for the meditation on the Moral: we can find in the text (verses 25-26) the invitation to discern: the command of the Jina (*ājñā-vicāra*), the nature of what is calamitous (*apāya-vicāra*), the consequences of karma (*vipāka-vicāra*) and the

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<sup>2</sup> See N. Tatia, *Studies in Jaina Philosophy*, p. 281 n. 1.

<sup>3</sup> See R. Williams p. 239.

structure of the universe (*samsthāna-vicāra*). For the Meditation on the Pure, Banārasīdās gives the development of each subset giving the traditional term (at least approximately): consideration of diversity (*prthaktva-vitarka*), consideration of unity (*ekatva-vitarka*), maintenance of subtle activity (*sūkṣma-kriyā-pratipāti*) and complete destruction of activity (*vyuparata-kriyā-nivartini*). The definition of *Śukla-dhyāna* (verses 27-33) is more important than others, although it is usually reserved for the most hardened monks.<sup>4</sup> One must have reached at least the seventh stage of the Guṇasthāna to be qualified for the Meditation on the Pure, and one must have reached the twelfth stage for starting the first category of this Meditation. The two latter categories are only possible in the last two stages.<sup>5</sup> This great interest in *Śukla-dhyāna* is surprising in the writing of a layman. We (and probably his entourage) could expect a longer development of the *dharma-dhyāna*, which is much more concrete and accessible to the practitioner.

The theory of *dhyāna* is quite important in the Jain doctrine which sees in it an effective means of spiritual realization. *Dhyāna* is in fact a concentration of mind, which does not remain motionless, but which is controlled and channelled. *Dhyāna*, defined by the *Tattvārthasūtra* (9.27), is “the concentration of thought on a single object” (*ekāgra-cintā-nirodho dhyānam*). And this object, ultimately, must be the Self. But such a concentration is abstract, so the doctrine elaborated degrees and categories to make its grasping easier for the voluntary beginner. Focusing on the Self should lead to self-realization, the ultimate goal of the doctrine. The transcendental Self is inherently pure and perfect, but it is limited by illusory beliefs and karmic matter which bind him to the body. To dispose of these false beliefs and

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<sup>4</sup> See R. Williams p. 240 : “the other forms of *dhyāna* [*dharma*- and *śukla*-] are proper for an ascetic and *śukla-dhyāna* is in fact only possible for one who has reached a very high stage of spiritual development”.

<sup>5</sup> See N. Tatia, *Studies...* p. 292.

karmic bondage, meditation helps to distinguish between what is body and what is truly the Self, thus separating the soul and the body. This is a first step, an awakening to the body, says Banārasīdās (verse 5), from a conventional point of view (*vyavahāra-naya*). When the distinction between self and non-self is made, the practitioner has to raise his meditation to the transcendental self, free from limitations of the empirical self. In order to attain this level, he has to renounce the “other qualities” (*paraguṇa*) which are applied yet to the empirical self, as Banārasīdās says (verse 6) in order to show how high and difficult the absolute point of view (*nīścaya-naya*) is.

Thus, we hope that this short text shows the reader how a Seventeenth-century Jaina layman perceives the path of Liberation through the technique of meditation whose roots plunged in ancient time.

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बनारसीदास कृत

## ध्यानबत्तीसी

दोहा

ज्ञान स्वरूप अनन्त गुण, निराबाध निरुपाधि ।  
अविनाशी आनन्दमय, वन्दुं ब्रह्मसमाधि ॥ १ ॥

I bow before the Supreme Contemplation, which is knowledge itself, which has infinite qualities, which is unimpeded, which has no form, which is imperishable, which is made of joy.

भानु उदय दिन के समय, चन्द्र उदय निशि होत ।  
दोऊं जाके नाम मैं, सो गुरु सदा उदोत ॥ २ ॥

The sun rises in day time; the moon rises when in the night; compared to those two the Master is always light.

चौपाई (सोळ मात्रा)

चेतहु पाणी सुन गुरुवाणी । अमृतरूप सिद्धान्त बखानी ।  
परगट दोऊं नय समझावें । मरमी होय मरम सो पावें ॥ ३ ॥

Put your hands together and listen to the Master's speech. His authoritative teaching is ambrosia itself. He will explain clearly the two philosophical points of view. If there is mystery, he will reveal its secret.

चेतन जड अनादि संजोगी । आपहि करता आपहि भोगी ।  
सहज स्वभाव शक्ति जब जागै । तब निहचै के मारग लागै ॥ ४ ॥

Consciousness is an infinite combination of matters. The one who acts is the one who reaps the fruits of his deeds. When the power of the true nature awakens, then begins the path to the absolute point of view.

फिरकै देह-बुद्धि जब होई । नय-व्यवहार कहावै सोई ।  
भेदभाव गुन पंडित बूझै । जाके अगम अगोचर सूझै ॥ ५ ॥

After wandering, when there is an awakening towards the body, one talks about a conventional point of view. The learned man can see distinctions in the qualities. His progress is hard to distinguish.

प्रथम हिं दान शील तप भावै । नय निहचै विवहार लखावै ।  
पर-गुण-त्याग-बुद्धि जब होई । निहचै दान कहावै सोई ॥ ६ ॥

First of all, we make a difference between the absolute and the conventional points of view through donation, virtuous conduct, asceticism and meditation.<sup>6</sup> Donation is said to be “absolute” only when there is an awakening towards the renunciation of other qualities.

चेतन निज स्वभाव महं आवै । तब सो निश्चय-शील कहावै ।  
कर्म-निर्जरा होय विशेषै । निश्चय तप कहिये इह लेषै ॥ ७ ॥

Only when consciousness has attained its true nature, virtuous conduct is said to be “absolute”. Only when there is exceptionnal elimination of karmas, can we talk about an “absolute” asceticism.

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<sup>6</sup> *bhāva* written for *bhāvanā* (see verse 11).



विमल-रूप चेतन अभ्यासै । निश्चय-भाव तहां परगासै ।  
अब सदगुरु व्यवहार बखानै । जाकी महिमा सब जग जानै ॥ ८ ॥

One has to practice to obtain a consciousness free of impurities. Then he reveals the “absolute” meditation. Let’s talk about the true Master in the conventional context. Everybody knows his greatness.

मन-वच-काय शक्ति कछु दीजे । सो व्यवहारी दान कहीजे ।  
मन-वच-काय तजै जब नारी । कहिये सोइ शील विवहारी ॥ ९ ॥

Of one who gives something to the extent of his capabilities, in thought, speech or deed, it is said that he is making a “conventional” donation. When one renounces women in thought, speech or deed, it is said that he has a “conventional” virtuous conduct.

मन-वच-काय कष्ट जब सहिये । तासों विवहारी तप कहिये ।  
मन-वच-काय लगनि ठहरावै । सो विवहारी भाव कहावै ॥ १० ॥

When one endures difficulty in thought, speech or deed, it is said that he practices a “conventional” asceticism. When one puts an end to the attachments in thought, speech or deed, it is said that he practices “conventional” meditation.

*दोहा*

दान शील तप भावना, चारों सुख दातार ।  
निहचै सो निहचै मिलै, विवहारी विवहार ॥ ११ ॥

Donation, virtuous conduct, asceticism and meditation are the four donors of happiness. When we approach them in terms of absolute truth we reach absolute truth, when we approach them in terms of conventional truth we reach conventional truth.

*चौपाई*

अब सुन चार ध्यान हित-कारी । साधहिं मुक्ति-पंथ व्यापारी ।  
मुद्रा मूरति छवि चतुराई । कलाभेष बलवेस बढ़ाई ॥ १२ ॥

Listen now to the four kinds of beneficial meditation. Follow the Path of Liberation, O merchant! Gestures, statues, beauties, skills, artistic appearances, disguises of power, increase,

फरस बरण रस गंध सुभाखा । इह रूपस्थ-ध्यान की शाखा ।  
इनकी संगति मनसा साधै । लगन सीख निज गुण आराधै ॥ १३ ॥

contacts, colors, flavors, fragrances, beautiful voices: there is the branch of meditation on the Form. Its company accomplishes the mind. By staying immersed in the teaching, one develops one’s own spiritual qualities.

रहै मगन सो मूढ़ कहावै । अलख लखाव विचच्छण पावै ।  
अर्हत आदि पंच पद लीजे । तिनके गुण को सुमरण कीजे ॥ १४ ॥

One who remains immersed is called an idiot. One who sees what cannot be seen has attained perceptiveness. Follow the path of the five kinds of Realised beings, starting with the Arhat, and recall their qualities.

गुण को खोज करत गुण लहिये । परमपदस्थ-ध्यान सो कहिये ।  
चंचलता तज चित्त निरोधै । ज्ञान-दृष्टि घट-अन्तर शोधै ॥ १५ ॥

Qualities are obtained by seeking qualities. This is called meditation on the Matter. In waiving the agitation, the activity of the mind can be stopped. By the Right knowledge and the Right belief, the soul can be purified.

भिन्न भिन्न जड चेतन जोवै । गुण विलेच्छ गुण माहिं समोवै ।  
यह पिंडस्थ-ध्यान सुखदाई । कर्म-निरजरा हेत उपाई ॥ १६ ॥

Consciousness has to be seen as a combination of fragments of matter. Qualities mingle with imperceptible qualities. This is meditation on the magical powers, the giver of happiness, which would cause the elimination of karma.

आप संभार आप सों जोरै । परगुण सों सब नाता तोरै ।  
लगै समाधि ब्रह्ममय होई । रूपातीत कहावै सोई ॥ १७ ॥

We are an assemblage; things are assembled through ourselves. With other qualities, we discard all the links. Contemplation of the absolute is the beginning. This is called meditation Beyond the form.

*दोहा*

यह रूपस्थ-पदस्थ-विधि, अरु पिंडस्थ-विचार ।  
रूपातीत वितीत मल, ध्यान चार परकार ॥ १८ ॥

The categories “on the Form”, “on the supreme Entities”, and the reflection “on the Matter” and “Beyond the form” which goes over impurities are four aspects of meditation.

*चौपाई*

ज्ञानी ज्ञान भेद परकाशै । ध्यानी होय सो ध्यान अभ्यासै ।  
आर्त रौद्र कुध्यान हिं त्यागै । धर्म-शुक्ल के मारग लागै ॥ १९ ॥

The learned man reveals the different categories of knowledge. If he is meditative, he practices meditation. He completely renounces the bad meditations that are meditation on the Painful and meditation on the Harmful. He follows the path of meditation on the Moral and meditation on the Pure.

आरत-ध्यान चिंतवन कहिये । जाकी संगति दुरगति लहिये ।  
इष्ट-विजोग विकलता भारी । अरि अनिष्ट संजोग दुखारी ॥ २० ॥

Meditation on the Painful is made of anxiety. Its company carries a bad destiny. The separation from what is desired carries affliction and the union with what is not desired carries unhappiness.

तनकी व्यथा मगन मन झरै । अग्र शोचकर बांछति पूरै ।  
ए आरत के चारों पाये । महा मोह-रस सों लपटायै ॥ २१ ॥

The mind immersed in the anguish of this meditation endures suffering. Desire, which is the chief agent of sorrow, culminates. There are the four kinds of meditation on the Painful.<sup>7</sup> We are enmeshed by the blunder of delusion.

अब सुन रौद्र-ध्यान की सैली । जहां पाप सों मति-गति मैली ।  
मन-उछाह सों जीव विराधै । हिये हर्षधर चोरी साधै ॥ २२ ॥

Listen now to the characteristic of the mediation on the Harmful in which the course of cleverness is messed up by evil. We hurt the living with an enthusiastic mind. We steal with a joyful heart.

विकसित झूट-वचन मुख-भाखै । आनंदित-चित-विषया राखै ।  
चारों रौद्र ध्यान के पाये । कर्म-बन्ध के हेतु बनाये ॥ २३ ॥

Radiant, we utter untrue speech. We keep material objects which delight the mind. These are the four kinds of meditation on the Harmful.<sup>8</sup> In this way, causes of karmic bondage are produced.

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<sup>7</sup> The four categories of meditation on the Painful are : contact with what is unpleasant (*amanojña-samprayoga*), separation from what is pleasant (*manojña-viyoga*), sensation of suffering (*vedanā*), hankering for sensual pleasures (*nidāna*). See Williams p. 239.

दोहा

आरत-रौद्र विचारतें, दुख-चिन्ता अधिकाय ।

जैसें चढ़ै तरंगिनी, महामेघ जलपाय ॥ २४ ॥

By meditating on the Painful and on the Harmful we get a lot of sorrows and worries, in the same manner that a river grows because of the rain falling from big clouds.

चौपाई

आर्त रौद्र कुध्यान बखाने । धर्म-ध्यान अब सुनहु सयाने ।

केवल भाषित वाणी मानै । कर्म-नाश को उद्यम ठानै ॥ २५ ॥

We talked about the bad meditations on the Painful and on the Harmful. Listen now, O wise man, to the meditation on the Moral: to have some consideration for the speech of the Omniscients; to keep the effort to destroy the karma;

पूरब-कर्म उदय पहिचानै । पुरुषाकार लोकथिति जानै ।

चारों धर्म ध्यान के पाये । जे समुझे ते मारग आये ॥ २६ ॥

to identify the manifestation of karma accumulated previously; to know the structure of the world shaped as a man: these are the four categories of meditation on the Virtuous.<sup>9</sup> Anyone who knows them follows the Path [of Liberation].

<sup>8</sup> The four categories of meditation on the Harmful are : infliction of hurt (*hiṃsā*), falsehood (*anṛta*), theft (*steṭya*), hoarding of wealth (*dhana-saṃrakṣaṇa*). See Williams p. 239.

<sup>9</sup> The four categories of meditation on the Virtuous are : discerning the command of the Jina (*ājñā-vicaya*), discerning the nature of what is calamitous (*apāya-vicaya*), discerning the consequences of karma (*vipāka-vicaya*), discerning the structure of the universe (*saṃsthāna-vicaya*). See Williams p. 239-240.

अब सुन शुक्ल-ध्यान की बातें । मिटै मोह की सत्ता जातें ।

जोग साध सिद्धांत विचारै । आतम गुण परगुण निरवारै ॥ २७ ॥

Listen now to the categories of meditation on the Pure. To destroy the seven births of error; to reflect on the doctrine having mastered the discipline; to distinguish the qualities of the soul and the qualities of other things;

उपशम क्षपक श्रेणि आरोहै । पृथक्-वितर्क आदि पद सो है ।

उपशम-पंथ चढ़ै नहिं कोई । क्षपक-पंथ निर्मल मन होई ॥ २८ ॥

to climb the scales of appeasement and annihilation, this is the beginning of the path that leads to the Reflection on differentiation. Nobody climbs the scale of appeasement. It takes a pure mind to follow the path of annihilation.

तब मुनि लोकालोक-विकासी । रहहिं कर्म की प्रकृति पचासी ।

केवल ज्ञान लहै जग पूजा । एक-वितर्क नाम पद दूजा ॥ २९ ॥

For a monk who lives in the world or beyond the world, there are still fifty species of karma. The world worships omniscience: the second point is the Reflection on the unity.

जिनवर आयु निकट जब आवै । तहां बहत्तर प्रकृति खपावै ।

सूक्ष्म चित्त मनोबल छीजा । सूक्ष्म-क्रिया नाम पद तीजा ॥ ३० ॥

When the life time of the best of the Jina ends, seventy-two species of [karma] are destroyed. Subtle activity of thought, diminishing the power of the mind: the third point is called the Subtle activity.

शक्ति अनंत तहां परकाशै । ततखिन तेरह प्रकृति विनाशै ।  
पंच लघूक्षर परमित बेरा । अष्ट कर्म को होय निवेरा ॥ ३१ ॥

When the infinite power is highlighted, thirteen species of karma are destroyed in an instant. Time spend to pronounce the five short vowels<sup>10</sup> is the total duration of the stage that immediately precedes Liberation. There is deliverance of the eight kinds of karma.<sup>11</sup>

चरण चतुर्थ साध शिव पावै । विपरीत-क्रिया-निर्वृत्ति कहावै ।  
शुक्ल-ध्यान के चारों पाये । मुक्ति-पंथ-कारण समुझाये ॥ ३२ ॥

Having attained the fourth step, we get Felicity. It is called the Complete destruction of activity. These are the four categories of meditations on the Pure. We understand that these meditations are causes to follow the Path of Liberation.

दोहा

शुक्ल-ध्यान औषधि लगे, मिटै करम को रोग ।  
कोइला छांडै कालिमा, होत अग्नि-संजोग ॥ ३३ ॥

Meditation on the Pure acts like a drug: it puts an end to this disease of karma. Coal loses its blackness when gathered into a fire.

यह परमारथ पंथ गुन, अगम अनन्त बखान ।  
कहत बनारसि अल्पमति, जथासक्ति परवान ॥ ३४ ॥

The exposure of the levels / qualities of the path towards the Absolute - path that is infinite - was made by Banārasī, of limited intellect, to the extent of his capabilities.

<sup>10</sup> i.e. अ, इ, उ, ऋ, ए

<sup>11</sup> The step described here happens just before the ultimate Liberation and sees the destruction of the eight kinds of karma.

दोहासूचि

अब सुन चार ध्यान हित-कारी	१२	बिकसित झूट-वचन मुख-भाखै	२३
अब सुन रौद्र-ध्यान की सैली	२२	भानु उदय दिन के समय	२
अब सुन शुक्ल-ध्यान की बातें	२७	भिन्न भिन्न जड चेतन जोवै	१६
आप संभार आप सों जोरै	१७	मन-वच-काय कष्ट जब सहिये	१०
आरत-ध्यान चिंतवन कहिये	२०	मन-वच-काय शक्ति कछु दीजे	९
आरत-रौद्र विचारतें	२४	यह परमारथ पंथ गुन	३४
आर्त रौद्र कुध्यान बखाने	२५	यह रूपस्थ-पदस्थ-विधि	१८
उपशम क्षपक श्रेणि आरोहै	२८	रहै मगन सो मूढ कहावै	१४
गुण को खोज करत गुण लहिये	१५	विमल-रूप चेतन अभ्यासै	८
चरण चतुर्थ साध शिव पावै	३२	शक्ति अनंत तहां परकाशै	३१
चेतन जड अनादि संजोगी	४	शुक्ल-ध्यान औषधि लगे	३३
चेतन निज स्वभाव महं आवै	७		
चेतहु पाणी सुन गुरुवाणी	३		
जिनवर आयु निकट जब आवै	३०		
ज्ञान स्वरूप अनन्त गुण	१		
ज्ञानी ज्ञान भेद परकाशै	१९		
तनकी व्यथा मगन मन झरै	२१		
तब मुनि लोकालोक-विकासै	२९		
दान शील तप भावना	११		
पूरब-कर्म उदय पहिचानै	२६		
प्रथम हिं दान शील तप भावै	६		
फरस बरण रस गंध सुभाखा	१३		
फिरकै देह-बुद्धि जब होई	५		