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Banārasīdās's Karmachattīsī: Thirty-six stanzas on Karma

Jérôme Petit

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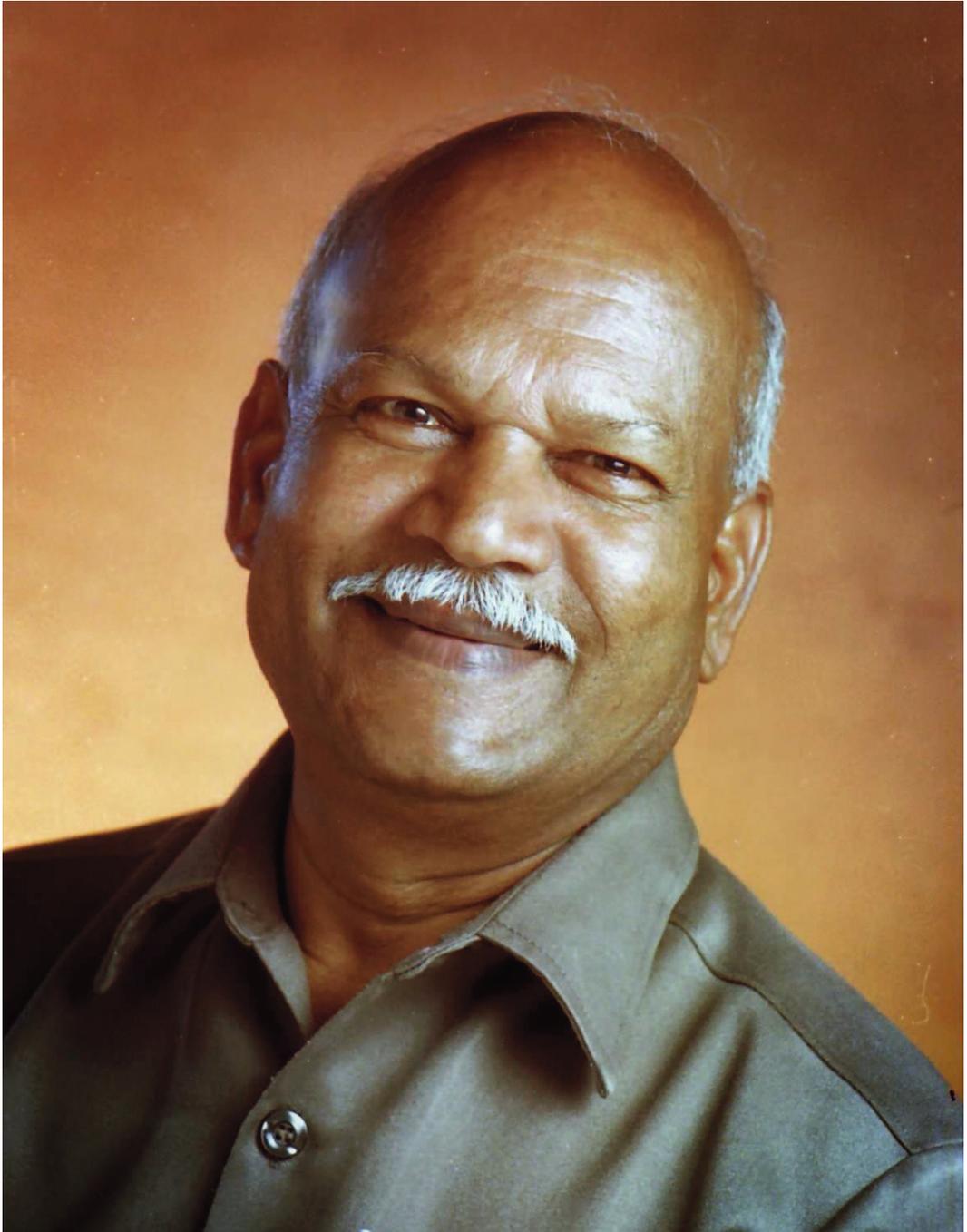
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SVASTI

Essays in Honour of Prof. Hampa Nagarajaiah

for his 75th birthday

Edited by
Nalini Balbir



Prof. Hampa Nagarajaiah

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Foreword

We are all delighted to present this volume of essays to Prof. Hampa Nagarajaiah *alias* “Haṃpanā”, a star of learning and culture, a bright, lively and enthusiastic personality whose contribution to Karnatak culture and the Jain traditions are so numerous and valuable. Who would not be impressed by his list of publications and the wealth of information they bring to light?

Prof. Nagarajaiah was born on 7th October 1936 in the village of Hampasandra (Cikkaballapur District, Karnataka). After obtaining his M.A. degree in 1959 from Mysore University with specialization in Literature, Poetics, Linguistics, Old Kannada Texts, he got his PhD from Bangalore University for *A Comprehensive study of Vaḍḍārādhane*. He first served as Lecturer in Kannada in Government Colleges (1959-1969). He then joined Bangalore University in 1970, where he was Lecturer, Reader and Professor until retirement in 1997.

Haṃpanā is a true persona whose manifold activity has extended to all fields. Far from being a scholar living in his ivory tower and content with his own research, he is present in a large number of institutions – too many to be mentioned here. The Kannada Sahitya Parishat, Bangalore, had him as Secretary (1966-1974) then as President (1978-86). He was the Director of the Jaina Research Centre, Bangalore (1977-79), the Director of the Institute of Kannada Studies, Bangalore University (1992-94), the Director of Kannada & Culture, Government of Karnataka (1992) and the Director of the Jaina Research Institute, Shravanabelgola (1999-2002). Hence he plays an official role in the diffusion of Indian culture as a whole. One of the main concerns of Haṃpanā is to share his love for Indian culture, especially Kannada and Jain, with everybody who is willing to, and, indeed, many of his numerous books in Kannada, then, more recently, in English, reach large audiences. Haṃpanā is also a writer. One section of his publications consists of books for children. His services in this field, which was rather neglected in India until recently, have been recognized by the “National Award for Extraordinary Service for Children Literature” given to him in 1990 – one award among several that he has received in the course of his long career.

No wonder, then, that scholars from India and abroad responded so enthusiastically to the call of papers for this volume. How could one be reluctant to pay a small tribute of homage and gratitude to a person like Haṃpanā, whose knowledge, enthusiasm, generosity and hospitality are so helpful and comforting? The papers offered here are devoted to a wide range of subjects, a requirement to honour a scholar whose interests have no boundary. They cover all aspects of Jain culture in matters of space, time and

sects, ignoring none of the four directions and going beyond the seven oceans, forgetting neither the past nor the present, neither the Digambaras nor the Śvetāmbaras nor the Terāpanthins. Sanskrit, Prakrit, Apabhraṃśa, Kannada, Tamil and Hindi textual sources have been used according to the topics selected. Epigraphy and iconography, two areas where Haṃpanā has published so much, are of course present. Broad perspectives on the impact and relevance of Jainism to modern times are submitted by some of the contributors as thoughts for the future. The increasing interest for the study of “living” Jainism is underlined in the last section of the book. The “trilingual formula” is valid here – as it is India: Kannada and Hindi are the languages of two essays, beside English which is used by most contributors.

Finally, I would like to quote two Sanskrit stanzas which were composed spontaneously by Prof. I. Mahadevan when he received a copy of *Jinendra Stavana*, one of Haṃpanā’s books. They show how Haṃpanā’s writings are felt as an inexhaustible source of inspiration and a work of *dharma*, for the benefit of all:

*Jinendrastavanam stotram śilāsu likhitam purā /
ācārya-Nāgarājena punar eva prakāśitam //
śrāvakādhyayanārtham ca Jinadharmam prabodhitum /
kṛtam puṇyam idam stotram sarvalokahitāya ca //*

जिनेन्द्रस्तवनं स्तोत्रं शिलासु लिखितं पुरा।
आचार्यनागराजेन पुनरेव प्रकाशितम्॥
श्रावकाध्ययनार्थं च जिनधर्मं प्रबोधितुं।
कृतं पुण्यमिदं स्तोत्रं सर्वलोकहिताय च॥

We wish Haṃpanā, and his wife, who is a major writer too, a long and active life in years to come. May we see this great scholar often standing up for an interesting and witty remark in conferences in India or elsewhere! We also seek his blessings in all our endeavours.

SVASTI ! SIDDHAM ! ŚUBHAM BHAVATU ! KALYĀṆAM ASTU !

स्वस्ति। सिद्धम्। शुभं भवतु। कल्याणम् अस्तु।

Prof. Dr. Nalini Balbir
University of Paris-3 Sorbonne Nouvelle,
UMR 7528 “Mondes iranien et indien”
September 2010.

Editorial Remarks

The papers have been arranged in five sections, based on their contents. The use of diacritics has been standardized as far as possible. In a few cases, however, where it did not seem so crucial to have them given the nature of the paper, they have not been inserted. Bibliographical references have been standardized as much as they could be given, the circumstances and the varying styles of referencing in use in India and abroad.

Information about the institutional affiliation and official title of each contributor is to be found in the list at the beginning of this volume. In the articles only the name is given, without any prefixed title.

In one case, the illustrations have been included within the article and reproduced in black and white. In all other cases, they are collected together at the end of the volume.

Neither the editor nor the publisher is responsible for the views expressed by the authors of the articles. Every author is ultimately responsible for his contribution.

I am extremely grateful to Mr. Jérôme Petit (Paris), one of the contributors to this volume, whose expertise has been invaluable for the preparation of this manuscript. Indirectly, I also thank Dr. Gerd J.R. Mevissen (Berlin): I have derived a lot of inspiration for the layout of *SVASTI* from *Prajñādhara*, a felicitation volume which he has magnificently edited (with Arundhati Banerji, New Delhi, Kaveri Books, 2009).

We are all thankful to Dr. Byregowda for his kind cooperation in bringing this book out within a very short time.

N.B.

Introduction

The well-known merchant of Jaunpur, Banārasīdās (1586-1643), who gave to the world the first Indian autobiography,¹ wrote in Braj in Agra, where he was considered as the leader of an Adhyātma group,² a series of philosophical poems gathered after his death by his friend Jagjīvan under the title *Banārasīvilāsa*. The text presented here, written between 1623 and 1635, belongs to this collection.

The title “Karmachattīsī”³ announces a reflection on Jaina karma theory, but the text, *prima facie*, looks like a mixture of different elements of a more general Jaina doctrine. Banārasīdās informs the reader that he will “expound some conclusions (*nirṇaya*) on soul and on karma” (verse 2). He begins by making the essential difference between sentient entities (*jīva*), which are divided in two main categories (*saṃsārī* and *siddha*), and non-sentient entities (*ajīva*, *dravya*), which are matter (*puḍgala*), space (*akāśa*, named here *gagana*), time (*kāla*), motion (*dharmā*) and rest (*adharma*). A large part of this short text emphasizes in fact the substance “matter” because it is of course the heart of karma theory. Each properties (*guṇa*) and modes of representation (*paryāya*) of matter are mentioned, with some arrangements and novelties in the lists given by our author, according to his habits.⁴ The end of the text is somewhat surprising by the medical vocabulary used by Banārasīdās who evokes the difference between two types of diseases, one caused by “bad” karma and the other caused by “good” karma. This distinction is made by Kundakunda who devotes an entire chapter (fourth *adhyāya*) of his *Samayasāra* to the good (*puṇya*) and the bad (*pāpa*) karmic bondage, telling at the beginning that “a shackle made of gold is as

¹ After the first English translation of the *Ardhakathānaka* (henceforth AK) by Mukund Lath (1981), Rohini Chowdhury gave another one (2009) and a modern Hindi adaptation (2007). Allow me to mention the French translation I gave, to be published shortly in Paris. The composition of *Karmachattīsī* is mentioned in AK 627. Banārasīdās says (AK 623) that the writing took place between saṃvat 1680 and saṃvat 1692.

² See J. E. CORT 2002.

³ As usual, *chattīsī* is to be heard as a literary genre, the *Karmachattīsī* is in fact long of thirty-seven stanzas. For example, the *Dhyānabattīsī* “Thirty-two stanzas on Meditation”, which is also part of the same collection, contains thirty-four stanzas. See BANĀRASĪDĀS 2010.

⁴ See for example verses 9, 13, 20, 29, 30.

good as one made of iron for the purpose of chaining a man. Similarly karma whether good or bad equally binds the *jīva*”.⁵ This text, as we know after his autobiography, has caused him a real philosophical jerk, and we can find many elements described by Kundakunda in Banārasīdās’s poetry. Following the Digambara philosopher, Banārasīdās considers as fundamentally different the soul (*jīva*) and the non-soul (*a-jīva*), a distinction that transmigratory souls cannot make, missing the way towards achieving their pure nature, taken by the diseases of karmic bondage.

As we can see, *Karmachattīsī* is far from a precise description of all the categories of karma that we could expect. It is only at the end of the text that we find finally expressed two categories of karma (verse 35). The fact is that Banārasīdās wrote another text on the subject, the *Karmaprakṛtividhāna* in which he describes all the subcategories of karma over its 175 stanzas, using the correct denomination. We give here the beginning of this text, as an illustration.

नमों केवली के वचन, नमों आतमाराम ।

कहौं कर्म की प्रकृति, सब भिन्न भिन्न पद नाम ॥ २ ॥

2. *namō kevalī ke vacana, namō ātamā-rāma
kahaū karma kī prakṛti saba, bhinna bhinna pada nāma.*

Homage to the speech of Omniscient, homage to the beauty of the soul. I will tell all the categories of karma, giving their name in separate verses.

एक हि करम आठविधि दीस। प्रकृति एक सौ अड़तालीस।

तिन के नाम भेद विस्तार। वरणहुं जिनवाणी अनुसार ॥ ३ ॥

3. *eka hi karama āṭha-vidhi dīsa, prakṛti eka sau aṛatālīsa
tina ke nāma bheda vistāra, varaṇahū Jina-vāṇī anusāra.*

One single karma shows eight species. Categories are one hundred forty-eight in number. I will describe their name, subspecies and extent, following the words of the Jina.

प्रथमकर्म ज्ञानावरणीय। जिन सब जीव अज्ञानी कीय।

द्वितीय दर्शनावरण पहार। जाकी ओट अलख करतार ॥ ४ ॥

4. *prathama-karma Jñānāvaraṇīya, Jina saba jīva ajñānī kīya
dviṭīya Darśanāvaraṇa pahāra, jā kī oṭa alakha karatāra.*

The first karma is “Jñānāvaraṇa”, Obscuring knowledge. The Jina said that it makes all the souls ignorant. The second is “Darśanāvaraṇa”, Obscuring faith, a rock-obstacle, whose obstruction is acting invisibly.

etc.

⁵ *sovaṇṇīyaṃ pi ṇiyalaṃ bandhadi kālāyasaṃ ca jaha purisaṃ | bandhadi evaṃ jīvaṃ suham asuham vā kadaṃ kammaṃ* (Samayasāra 146/4.2). English translation by A. CHAKRAVARTI 1971.

The *Karmaprakṛtividhāna* is as well structured as the *Karmachattīsī* is not. Mixture of Jaina doctrine, medical evidences, Digambara philosophy, the *Karmachattīsī* is a kind of reminder probably written by Banārasīdās to etch in his memory readings and oral learning provided by pandits⁶ he listened to. In order to compare with a more 'official' doctrine, we used the *Tattvārthasūtra* and the *Tattvārthavṛtti*,⁷ a Digambara commentary by Śrutasaḡarasūri (16th c.), disciple of Vidyānandi, a *bhaṭṭāraka* from Gujarat.

Karmachattīsī

परम निरंजन परम गुरु, परम पुरुष परधान।

वन्दहुं परमसमाधिगत, भयभंजन भगवान् ॥ १ ॥

1. *parama-nirañjana parama-guru, parama-puruṣa paradhāna. vandahū parama-samādhi-gata, bhaya-bhañjana bhagavāna.*

I bow to the Lord, supremely pure, supreme master, the best among the supreme men, who has reached supreme contemplation, who destroys fear.

जिनवाणी परमाण कर, सुगुरु शीख मन आन।

कछुक जीव अरु कर्म को, निर्णय कहों वखान् ॥ २ ॥

2. *Jina-vāñī paramāṇa kara, suguru śīkha mana āna. kachuka jīva aru karma ko, nirṇaya kahō vakhāna.*

Having taken the Jina's speech as the authority, which is a very important teaching brought to mind, I expound some conclusions on soul and on karma.

अगम अनन्त अलोकनभ, तामें लोक अकाश।

सदाकाल ताके उदर, जीव अजीव निवास ॥ ३ ॥

3. *agama ananta aloka-nabha, tā mē loka akāśa. sadā-kāla tā ke udara, jīva ajīva nivāsa.*

Empty space is motionless and infinite. It contains the world and the sky. Its womb is the place where sentient and non-sentient entities live eternally.

जीव द्रव्य की द्वै दशा, संसारी अरु सिद्ध।

पंच विकल्प अजीव के, अखय अनादि असिद्ध ॥ ४ ॥

4. *jīva dravya kī dvai daśā, saṃsārī aru siddha. pañca vikalpa ajīva ke, akhaya anādi asiddha.*

The substance of the soul has two states: transmigratory and liberated. There are five varieties of non-sentient entities, which are imperishable, eternal, unrealised.

⁶ In his autobiography (AK 630-1), Banārasīdās evokes the figure of Rūpchand Paṇḍe who gave lectures on philosophical works such as Nemicandra's *Gommaṭasāra*.

⁷ M. K. JAIN 1949.

गगन काल पुद्गल धरम, अरु अधर्म अभिधान।
अब कछु पुद्गल द्रव्य को, कहों विशेष विधान ॥५॥

5. *gagana, kāla, pudgala, dharama, aru adharma abhidāna.*
aba kachu pudgala dravya ko, kahō viśeṣa vidhāna.

Space,⁸ Time, Matter, Motion and Rest are their names. I now expound some characteristics of the substance “Matter”.

चरमदृष्टी सों प्रगट है, पुद्गल द्रव्य अनन्त।
जड़ लक्षण निर्जीव दल, रूपी मूरतिवन्त ॥६॥

6. *carama drṣṭi sō pragaṭa hai, pudgala dravya ananta.*
jarā lakṣaṇa nirjīva dala, rūpī mūrativanta.

Through the ultimate vision, it is clear that substance Matter is infinite; fitted with senseless attributes, non-sentient groups, it has a form and a shape.

जो त्रिभुवन थिति देखिये, थिर जंगम आकार।
सो पुद्गल परवान को, है अनादि विस्तार ॥७॥

7. *jo tri-bhuvana thiti dekhiye, thira jaṅgama ākāra.*
so pudgala paravāna ko, hai anādi vistāra.

This Matter, which is seen in the three worlds under immovable and movable aspects, has infinite and expanded measures.⁹

अब पुद्गल के वीसगुण, कहों प्रगट समुझाय।
गर्भित और अनन्तगुण, अरु अनन्त परजाय ॥८॥

8. *aba pudgala ke vīsa-guṇa, kahō pragaṭa samujhāya.*
garbhita aura ananta-guṇa, aru parajāya.

Now I make clearly understood the twenty attributes of the Matter¹⁰ – which contain other infinite attributes – as well as its infinite modes of representation.

श्याम पीत उज्ज्वल अरुण, हरित मिश्र बहुभांति।
विविधवर्ण जो देखिये, सो पुद्गल की कांति ॥९॥

9. *śyāma pīta ujjvala aruṇa, harita miśra bahu bhānti.*
vividha-varṇa jo dekhiye, so pudgala kī kānti.

⁸ Space is named *gagana*, not *ākāśa* as expected. Space has also been the subject of a commentary in verse 3.

⁹ The smallest unit of matter is the atom (*aṇu*). Combined in aggregates (*skandha*), it is used to create animals or stones, which are the examples taken to illustrate movable and immovable aspects of Matter.

¹⁰ *Banārasīdās* gives the correct number: there are eight kinds of touch (hard, soft, heavy, light, cold, hot, viscous and dry), five kinds of taste (bitter, sour, astringent, acidic and sweet), two kinds of smell (pleasant and unpleasant) and five kinds of colour (black, blue, red, yellow and white). See *Tattvārthasūtra* (henceforth TS) *sparśa-rasa-gandha-varṇavantaḥ pudgalāḥ* (5.23). Each kind is described below, but not in the order followed by *Umāsvāmi* and with some peculiarities.

Black, yellow, white, red, green, mixed in many ways:¹¹ the diversity of the colours which you see is the beauty of Matter.

आमल तिक्त कषाय कटु, क्षार मधुर रसभोग।

ए पुद्गल के पांच गुण, षट मानहिं सब लोग ॥ १० ॥

10. *āmala tikta kaṣāya kaṭu, kṣāra madhura rasa-bhoga.*
e pudgala ke pāñca-guṇa, ṣaṭ mānahī saba loga.

Sour, bitter, astringent, pungent, salty and sweet are the enjoyments of taste. Although there are five attributes of Matter, everybody considers them as six.¹²

तातो सीरो चकिनो, रुखो नरम कठोर।

हलको अरु भारीसहज, आठ फरस गुणजोर ॥ ११ ॥

11. *tāto sīro cakino, rukho narama kaṭhōra.*
halako aru bhārī-sahaja, āṭha pharasa guṇa-jōra.

Hot, cold, viscous, rough, soft, hard, light and heavy are the eight strong attributes of touch.¹³

जो सुगन्ध दुर्गन्धगुण, सो पुद्गल को रूप।

अब पुद्गल परजाय की, महिमा कहों अनूप ॥ १२ ॥

12. *jo sugandha-durgandha-guṇa, so pudgala ko rūpa.*
aba pudgala parajāya kī, mahimā kahō anūpa.

The nature of Matter has the attributes of good smell and bad smell.¹⁴ Now, I expound the incomparable greatness of the modes of Matter.¹⁵

¹¹ The *Tattvārthavṛtti* of Śrutasaṅgārasūri (henceforth ŚTV) gives: *varṇaḥ pañca-prakāraḥ kṛṣṇa-nīla-pīta-śukla-lohita-bhedāt* (5.23). The mixture of colours seems a novelty added by the author.

¹² ŚTV 5.23 gives the following list of tastes: *rasaḥ pañca-prakāraḥ tikta-āmla-kaṭu-madhura-kaṣāya-bhedāt* (M. K. JAIN 1949). Salty taste (*kṣāra*) is missing. N. TATIA gives the following commentary: “There are five kinds of taste: bitter, sour, astringent, acidic and sweet” (TS 5.23), pungent (*kaṭu*) is now missing.

¹³ *tātā* < Skt. *tāpta*; *sīra* < Skt. *śīṭala*; *cakino* is not traced in the dictionaries consulted; *rukho* < Skt. *rūkṣa*; *narama* is a Persian word; *kaṭhōra* Skt.; to define *halakā* MCGREGOR gives only an evasive “cf. *laghu-*” as etymological explanation; *bhārī* is the Hindi word. ŚTV 5.23 gives the following list to compare: *sparsō ṣṭaparakāraḥ mṛdu-karkaśa-guru-laghu-śīta-uṣṇa-sniḡdha-rūkṣa-bhedāt*.

¹⁴ ŚTV 5.23: *gandho dviprakāraḥ surabhi-durabhi-bhedāt*. Here stops the enumeration of the twenty attributes (*guṇa*) of Matter.

¹⁵ *pariyāya* is traced by Monier-Williams in its Jaina context: “(with Jainas) the regular development of a thing and the end of this development” (MONIER-WILLIAMS p. 605b). It is in fact an important element connected with the substance (*dravya*) and its qualities (*guṇa*). “The Jainas hold that each and every entity is related to all entities other than itself in the universe in some relation or other. These relations are called *pariyāyas* (modes) of the entity” (TATIA 1951: 70). “The ordinary person distinguishes between good and bad, pleasant and unpleasant, and so forth, because he has not yet perceived the true relation between substance (*dravya*) and modes (*pariyāya*); thus he retains a deep attachment for things which please the senses and an aversion for those which do not” (JAINI 1979: 152).

शब्द गन्ध सूक्ष्म सरल, लम्ब वक्र लघु थूल।
विच्छुरन भिदन उदोत, तम इनको पुद्गल मूल ॥ १३ ॥

13. *śabda, gandha, sūkṣma, sarala, lamba, vakra, laghu thūla.*
vichurana, bhidana, udota, tama, ina ko pudgala mūla.

Sound, smell, subtlety, straightness, length, bendness, lightness, grossness, covering, desintegration, light and darkness are the roots of Matter.¹⁶

छाया आकृति तेज दुति, इत्यादिक बहु भेद।
ए पुद्गलपरजाय सब, प्रगटहिं होय उच्छेद ॥ १४ ॥

14. *chāyā, ākṛti, teja, duti, ityādika bahu bheda.*
e pudgala-parajāya saba, pragaṭahī hoy uchēda.

Shadow, shape, heat, light and the many categories described are all modes of development of Matter. This is clear. Let's cut it short.

केई शुभ केई अशुभ, रुचिर भयानक भेष।
सहज स्वभाव विभाव गति, अरु सामान्य विशेष ॥ १५ ॥

15. *keī śubha keī aśubha, rucira, bhayānaka bheṣa.*
sahaja svabhāva vibhāva gati, aru sāmānya viśeṣa.

Some are good, some are bad, of pleasant or frightening kind; innate nature, creation,¹⁷ destiny and general characteristics are present.

गर्भित पुद्गलपिंड में, अलख अमूरति देव।
फिरै सहज भवचक्र में, यह अनादि की टेव ॥ १६ ॥

16. *garbhita pudgala-piṇḍa mē, alakha amūrati deva.*
phirai sahaja bhava-cakra mē, yaha anādi kī ṭeva.

“Invisible, formless god is contained in the ball of Matter.¹⁸ He circulates easily in the wheel of rebirths. This is the state of things¹⁹ from eternity!

पुद्गल की संगति करै, पुद्गलही सों प्रीति।
पुद्गल को आपा गणै, यहै भरम की रीति ॥ १७ ॥

¹⁶ TS 5.24: *śabda-bandha-saukṣmya-sthāulya-saṁsthāna-bheda-tamas-chāyā-tapo-uddiyotavantaś ca.* “The clusters of matter possess the following modes: sound, integration, subtlety, grossness, shape, disintegration, darkness, shadow, heat and light” (TATIA 1994: 132). Banārasīdās gives twelve modes against ten in TS. *gandha* can be a mistake for *bandha*; *chāyā* is missing but replaced by *vichurana* (shadow is caused by “covering” light); *saṁsthāna* and *tapas* are missing but come in the next verse; *sarala, lamba, vakra* and *laghu* are added by Banārasīdās.

¹⁷ *vibhāva* is not easy to understand: “any condition which excites or develops a particular state of mind or body, any cause of emotion” (MONIER-WILLIAMS 2002: 978c), “any cause of particular emotion” (MCGREGOR 1993 : 925). This term is rhetorical, used normally in the drama context.

¹⁸ Refers to the atom. Banārasīdās gives *piṇḍa* for the usual *anu*.

¹⁹ Turner gives the etymology *ṭeva* Skt. “habit” (TURNER 1966: 304).

17. *puḍgala kī saṃgati karai, puḍgala hī sō prīti.*
puḍgala ko āpā gaṇai, yahai bharama kī rīti.

He creates the meeting of Matter[’s atoms]. He has affection for Matter. He adds up the soul to the Matter”. This is a way of confusion.²⁰

जे जे पुद्गल की दशा, ते निज मानै हंस।
याही भरम विभाव सों, बढै करम को वंश ॥ १८ ॥

18. *je je puḍgala kī daśā, te nija mānai haṃsa.*
yāhī bharama vibhāva sō, baḍhai karama ko vaṃśa.

The migrating soul considers as its own all the states of the Matter. This confusion, caused by imagination, increases the succession of karma.

ज्यों ज्यों कर्म विपाकवश, ठानै भ्रम की मौज।
त्यों त्यों निज संपति दुरै, जुरै परिग्रह फौज ॥ १९ ॥

19. *jiyō jiyō karma vipāka-vaśa, ṭhānai bhrama kī mauja.*
tyō tyō nija saṃpati durai, jurai parigraha phauja.

As long as karma, which has the power to mature, keeps the wave of confusion, one’s own success disappears, one is attached to his army²¹ of possessions.

ज्यों वानर मदिरा पिये, विच्छू डंकित गाता।
भूत लगै कौतुक करै, त्यों भ्रम को उत्पात ॥ २० ॥

20. *jiyō vānara madirā piye, vicchū ḍaṅkita gāta.*
bhūta lagai kautuka karai, tyō bhrama ko utpāta.

The turmoil caused by confusion is comparable to a monkey who has drunk alcohol or whose body has been bitten by a scorpion, looking like possessed, showing a strange spectacle.

भ्रम संशय की भूल सों, लहै न सहज स्वकीय।
करम रोग समुझै नहीं, यह संसारी जीय ॥ २१ ॥

21. *bhrama saṃśaya kī bhūla sō, lahai na sahaḥja svakīya.*
karama-roga samujhai nahī, yaha saṃsārī jīya.

By oversighting the anxiety of confusion, it cannot find its own Nature: here is the transmigrating soul, it does not understand the disease of karma.

²⁰ Banārasīdās seems to evoke a bigot attitude towards matter. Indeed, there is no god creator in Jainism. *TS* 5.25-27 explains: *aṇavaḥ skandhās ca | saṃghāta-bhedebhya upadyante | bhedaḍ aṇuḥ |* “Matter has two varieties, atoms and clusters. Clusters of matter are produced in three ways: by integration, disintegration and by a combination of integration and disintegration. An atom is produced by disintegration.” (TATIA 1994: 133-134).

²¹ Banārasīdās uses two words of Arabic etymology, *mauj* “wave” and *fauj* “army” (MCGREGOR 1993: 838, 690).

कर्म रोग के द्वै चरण, विषम दुहं की चाल।

एक कंप प्रकृती लिये, एक ऐंठि असराल ॥ २२ ॥

22. *karma-roga ke dvai carāṇa, viṣama duhū kī cāla.*
eka kampa prakṛtī liye, eka aiṅṭhi asarāla.

The diseases of karma are of two types. The progression of both is troublesome. One's nature is trembling, the other's is continuous spasms.²²

कंपरोग है पाप पद, अकर रोग है पुण्या।

ज्ञान रूप है आतमा, दुहं रोग सों शून्य ॥ २३ ॥

23. *kampa-roga hai pāpa pada, akara-roga hai puṇya.*
jñāna-rūpa hai ātamā, duhū roga sō śūnya.

The trembling disease is because of harmful karmic bondage. Inactive disease is because of beneficial ones. The soul, whose nature is knowledge, is free from both diseases.²³

मूरख मिथ्यादृष्टि सों, निरखै जग की रोस।

डरहिं जीव सब पाप सों, करहिं पुण्य की होस ॥ २४ ॥

24. *mūrakha mithyā-dṛṣṭi sō, nirakhai jaga kī roṃsa.*
ḍarahī jīva saba pāpa sō, karahī puṇya kī hoṃsa.

Through deluded view, the idiot sees the anger of the world. Sentient entities are afraid of all harmful karmic bondage and desire beneficial ones.

उपजै पापविकार सों, भय तापादिक रोग।

चिन्ता खेद विथा बढै, दुख मानै सब लोग ॥ २५ ॥

25. *upajai pāpa-vikāra sō, bhaya tāpādika roga.*
cintā kheda vithā vaḍhai, dukha mānai saba loga.

Fear, fever and all other diseases appear because of a transformation of harmful karmic bondage. Anxiety, depression and pain increase. Everybody considers it as misfortune.

उपजै पुण्यविकार सों, विषयरोग विस्तार।

आरत रुद्र विथा बढै, सुख मानै संसार ॥ २६ ॥

²² The word *asarāla* is not traced in the dictionaries consulted (Gupta, McGregor, Monier-Williams, Turner). It appears in the glossary of the AK established by Nāthūrām Premī (PREMĪ 1957) with the equivalent 'asarāra' and the synonym "lagātāra, bahuta". The word *aiṅṭhi* is well defined: *aiṅṭhana* "spasm", *aiṅṭhanā* "to be twisted, to be cramped, or contorted" (MCGREGOR 1993: 144). The first disease has trembling (*kampa*) for symptom, the second one is 'inactive' (*akara*).

²³ There are two main kinds of karmic bondage: beneficial and harmful. *sadvedya-samyaktva-hāsya-rati-puruṣaveda-śubhāyur-nāma-gotrāni puṇyam. ato 'nyat pāpam* (TS 8.25-26). "Pleasure, [near-perfected] enlightened world-view, laughter, relish, male disposition, auspicious birth, auspicious body, and auspicious status are beneficial karmic bondage. Other bondages are harmful." (TATIA 1994: 203-4).

26. *upajai punya-vikāra sō, viṣaya-roga vistāra.
ārata rudra vithā badhai, sukha mānai saṃsāra.*

Development of diseases linked with sensual enjoyment appears because of a transformation of beneficial karmic bondage. Distress, fear and pain increase. The world considers it as pleasure.

दोऊं रोग समान है, मूढ न जानै रीति।
कम्परोग सों भय करै, अकररोग सों प्रीति ॥ २७॥

27. *doṽ roga samāna hai, mūḍha na jānai rīti.
kampa-roga sō bhaya karai, akara-roga sō prīti.*

Both diseases are the same. The idiot does not understand this way. He is afraid of the trembling disease, he favours the inactive disease.

भिन्न-२ लक्षण लखे, प्रगट दुहं की भांति।
एक लिये उद्वेगता, एक लिये उपशान्ति ॥ २८॥

28. *bhinna bhinna lakṣaṇa lakhe, pragaṭa duhṅ kī bhānti.
eka liye udvegatā, eka liye upaśānti.*

We can clearly observe the different signs for both categories. For one there is agitation, for the other one there is tranquillity.

कच्छप की सी सकुच है, बक्र तुरग की चाल।
अंधकार को सो समय, कंपरोग के भाल ॥ २९॥

29. *kacchapa kī-sī sakuca hai, bakra turaga kī cāla
andhakāra ko so samaya, kampa-roga ke bhāla.*

There is contraction like a tortoise. Progression is like the winding course of a horse. There is an instant of darkness. Light is shed on trembling disease.

बकरकूंद-सी उमंग है, जकरबन्द की चाल।
मकरचांदनी-सी दिपै, अकररोग के भाल ॥ ३०॥

30. *bakara-kūnda-sī umaṅga hai, jakara-banda kī cāla.
makara-cāndanī-sī dipai, akara-roga ke bhāla.*

There is jubilation like the jump of a goat. Progression is of oppressive clutch. It shines like the moonlight of Capricorn. Light is shed on inactive disease.

तम उदोत दोऊं प्रकृति, पुद्गल की परजाय।
भेदज्ञान बिन मूढ मन, भटक भटक भरमाय ॥ ३१॥

31. *tama-udota doṽ prakṛti, pudgala kī parajāya.
bheda-jñāna bina mūḍha mana, bhaṭaka bhaṭaka bharamāya.*

Darkness and light are two species of the modes of Matter. Without discernment, the idiot's mind is doomed to any kind of confusion.

दुहं रोग को एक पद, दुहं सों मोक्ष न होय।
बिनाशीक दुहं की दशा, बिरला बूझै कोय ॥ ३२ ॥

32. *duhū roga ko eka pada, duhū sō mokṣa na hoyā.*
bināśīka duhū kī daśā, biralā būjhai koya.

There is just one way for both diseases. From none of them is there Liberation. Few are those who can understand the state leading to the destruction of both.

कोऊ गिरै पहाड़ चढ़, कोऊ बूढ़ै कूप।
मरण दुहू को एक सो, कहिवे को द्वै रूप ॥ ३३ ॥

33. *koū girai pahāra carha, koū būḍhai kūpa.*
maraṇa duhū ko eka so, kahive ko dvai rūpa.

Some fall from a mountain on which they climbed. Some sink in a well. Both find death. It is said to be one in two forms.

भववासी दुविधा धरै, तातैं लखै न एक।
रूप न जानै जलधि को, कूप कोष को भेक ॥ ३४ ॥

34. *bhavavāsī du-vidhā dharai, tātaiṅ lakhai na eka.*
rūpa na jānai jaladhi ko, kūpa koṣa ko bheka.

It is established that there are two kinds of inhabitants in the world.²⁴ That's why we do not see them as one. The frog knows the treasure of the well, not the aspect of the ocean.

माता दुहं की वेदनी, पिता दुहं को मोह।
दुहू बेड़ीं सो बंधि रहे, कहवत कंचन लोह ॥ ३५ ॥

35. *mātā duhū kī vedanī, pitā duhū ko moha.*
duhu beṛīṅ so bandhi rahe, kahavata kañcana loha.

Sensation-producing karma is the mother of both. Deluding karma is the father of both. Both are fettered with a shackle known to be made of golden metal.²⁵

जाति दुहं की एक है, दाय कहै जो कोय।
गहै आचरै सरदहै, सुरवल्लभ है सोय ॥ ३६ ॥

36. *jāti duhū kī eka hai, doya kahai jo koya.*
gahai ācarai saradahai, sura-vallabha hai soya.

Birth is one for both, even some say that it is two. One who seizes, acts, and believes²⁶ is really the beloved of gods.

²⁴ i.e. men and women. India makes also a distinction between *ārya* and *mleccha* (GUÉRINOT 1926: 194-7).

²⁵ See in the Introduction the reference to *Samayasāra* 146.

²⁶ Not traced in the dictionaries consulted, the root *saradah-* appears again in Premī's glossary: "*saradahan: śraddhān, viśvās*" (PREMĪ 1957: 150).

जाके चित जैसी दशा, ताकी तैसी दृष्टि।
पंडित भव खंडित करै, मूढ बढ़ावै सृष्टी ॥ ३७॥

37. *jā ke cita jaisī dasā, tā kī taisī dr̥ṣṭi.*
paṇḍita bhava khaṇḍita karai, mūḍha baḍhāvai sṛṣṭi.

The world-view depends on the condition of the mind. The wise breaks the existence into pieces, the idiot increases the creation.

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