

“Kampilyapur Teerth”

Shri Bhanwarlal Nahta

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ABSTRACT

This article describes the history and spirituality concerns in the Kampil villages of Uttar Pradesh and its importance for being the birth place of the thirteenth Jain Tirthankara – Shri Vimalnath. Kampil the site situated in Farrukhabad district of Uttar Pradesh known as Kaimganj is the holy abode of both Svetambara and Digambara and holds a lot of historical and religious importance in the Jain culture. In dramatic literature Kampil is described as the more important place of pilgrimage the most sacred, the most revered site and provide a base for the scholars. The data described in the text shows the main stages of the life path of Lord Vimalnath: birth, initiation, receiving Kevalgyan, and nirvana. It provides information about the current aspect of the village and its mention in Jain history – various Jain great men of the village and its mention in the classical texts of Vividha Tirthakalpa by Jainacharya Jinprabha Suri Maharaj. Nevertheless, it seems that Kampil is not as popular a site of Jain pilgrimage compared with other locations and the texts that discuss it are not as numerous, Kampil’s significance can be established also owing to its long history and the fact that it could be considered a pilgrimage site for both main branches of Jainism. Drawing on the facts and fictions to read the Jain texts and history, the article supports an endeavour to unveil the spiritual significance of Kampil and its vitality as spiritual and cultural memory.

Keywords: Kampil, Vimalnath, Jain Tirthankara, Jain Pilgrimage, Vividha Tirthakalpa,

Who knows how many metropolises are buried in the womb of the earth? The places where great men were born and purified are still the inspiration for the devotion of the people and the research centres of archaeologists and historians. Uttar Pradesh and Bihar state pride themselves on being the birth, travel, and nirvana places of many great men. All the twenty-four Tirthankaras of Jainism were born in these two provinces. Except for Girnar and Ashtapad, the nirvana land of all is Bihar. In this article, a brief introduction to Kampala (Kampilpur or Kampilyapur), the Kalyanak land of the thirteenth Jain Tirthankara Shri Vimalnath, is expected to be given. Kampil village is situated eight kms away from Kaimganj station in Kaimganj tehsil of Farrukhabad district in Uttar Pradesh. This village is a pilgrimage centre accepted by both Shvetambara and Digambar sects. An old stream of Ganga used to flow near the village.

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Received 23 March 2018; Accepted 20 July 2018. Available online: 25 August 2018.

Published by SAFE. (Society for Academic Facilitation and Extension)

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Ancient Jain scholars prove that many Jain great men lived in this city. According to a tradition found in Digambar literature, Lord Rishabhdev had stayed here when his son Vahuvali was initiated, his companion, the prince of Kampilyapur, also took initiation. It is mentioned in Digambar literature. The complete translation of this Tirthakalpa is given at the beginning of this book.

This is the pilgrimage site of the thirteenth Tirthankar Vimalnath Swami. He was born on the day of Miti Magh Shukla Tritiya from the womb of Queen Shyama (whose name is also found in Digambar literature as *Jayashyama*) of Ikshvaku noble Maharaja Kulvarma, a descendant of Lord Rishabhdev. His birth took place at Sahasrara Devlok in the latter half of 12 September. His initiation and Kevalgyan Kalyanak, along with 1000 families from Sahasra Upvas, took place here at Sahasrasravana on Paush Sudi 6. Regarding the coronation, Jinaprabhu Suri has taken five blessings from Lakshana. Vimalnath Swami's Nirvana took place at Shri Samet Shikhar Mahatirtha along with 600 Munirajas at Apar Badi 7th of Masakshamanatpopvasi Veer Sankul Koot. He had a golden body with a height of sixty feet and an age of sixty lakh years. He had 57 Ganadhars, 68000 Munis and 1 lakh 800 Shramanis. He had 2 lakh 8 thousand Shravaks and 4 lakh 24 thousand Shravikaas. His Yaksha was Panchmukh, and Shasan Devi was Vidita.

The birthplace of Lord Vimalnath, Svetambar Digambar, is recognized by both sects. Both Jinalayas are also situated in the Kampil shrine. Under Digambara literature, Yativrishabha in Tiloyapannatti, Ravipena in Padma Purana², Jatasingha Nandi in Varanga Charitra³, Jinsen in Hari-Ganesha Purana and Gunabhadra in Uttar Purana mention Kampilyapura as the birth anniversary place of the Lord. However, there is no mention of any of these authors travelling. The Svetambar literature contains interesting, detailed descriptions of Kampilya.

The famous work of the fourteenth century Jainacharya Sri Jinprabha Suriji Maharaj, 'Vividha Tirthakalpa', contains a separate complete Kampilpur Tirthakalpa, in which many historical facts are stated along with the importance of this city.

All the other references related to Kampil available in Jain literature are related to various pilgrimage sites. Kampil is the least mentioned among the descriptions of pilgrimages in Uttar

² "काम्पिल्ये विमलं नंतु यस्यांके भावतस्तदा" | "It is not pure in the campy, but when it is in the number of the moon.

³ "कापिल्यजातो विमलो मुनीन्द्रो" | "The pure sage Indra, born of Kapilya.

Pradesh and Bihar regions. In the 'Vigyapati Mahalekh' of Vikram Samvat 1431, Panchtirthas are mentioned, like Ayodhya. There is no mention of Kampila there. After this, Shri Jinvardhan Suri ji wandered in the areas of Jaunpur, etc., for many years around 1467. He had also visited Kampilpur, which is mentioned in his 'Purva Desh Chaitya Paripati' as follows:

He says: In describing the co-journey of Vijayadana Suri-disciple Sripati, etc., Bhairava Kavi thus.

"Santi kunthu ari titthayar siri hathinaur thani. Sambhavu savatthi namavi kampil vimala bakhani.

In the year 1609, in the 'Sametshikhar Tirtha Mala' written by Punyasagar, it is found: Kampilpur Jin Joi, Bimal Tirthankara Janmiya A. Describing the co-journey of Vijayadana Suri-disciple Sripati etc., Bhairava Kavi thus says:

कोस सात ते दूरि तिहथी वेगलउ सोलह कोस सुहामणउ ए ।
कंपिलपुर धन भूरि विमल जिनेसर जनम जन्म भूमि नइ भामण हुई ॥१९॥
सतीय द्रुपदी नारि तेहनं पीहर वली केसरी वन भलउ ए ।
गर्दभिल्ल गुरु पासि राजा संयती व्रत धारी थयउ गुण नितउ ए ॥३०॥

(Kos saat te duri tihathi vegalu solah kos suhamanau e.
Kampilpur Dhan Bhuri Vimal Jinesar Janam Janam Bhoomi Nai Bhaman Hui ॥19॥
Satya Draupadi, naari tehanu peehar vali kesri van bhalau e
Gardbhil Guru Pasi Raja Sanyati Vrat Dhari Thayu Gun Nitau E ॥30॥)

In 1664, poet Jayavijay wrote in 'Samet Shikhar Tirtha Mala':

कंपिलपुर वर मंडणो पूजइ विमल विहार रे। विमल पादुका बंदियइ कीजइ विमल अवतार रे ॥ धन० ॥८६॥

(Kampilpur var mandano poojai vimal vihar re. Vimal Paduka Bandiyai Kijai Vimal Avatar Re ॥ Dhana0 ॥86॥)

The seventeenth century poet Vijayasagar while describing Kampila in his 'Tirthmala' has also given its name as Pitiyari:

पिटियारी पुरिकंपिला विमल जनम वंदेस । म० ।
चुलणी चरित्र सांमलयो, ब्रह्मदत्त परवेस ॥ ११ ॥
केसर वन राय संजती, गर्दमिली गुरु पासि । म० ।
गं गातटि व्रत ऊचरइ, द्रुपदी पीहर वासि । म० ॥१२॥:

The Pitiyari purikampila vimal Janam vandes
Chlni charitra saamlayo Brahmadata parves ॥ ११ ॥

Kesar Van ray Sanjati gardmili guru paasi (M.)
Gan gaatati vrat uchrai Drupadi peehar vaasi //१२//:

Kampilpur has been mentioned in the 'Tirtha Mala' written by Saubhagya Vijayaj in 1750 as follows.

जीहो अयोध्या थी पश्चिम दिशे, जोहो कंपिलपुर छे ठाय ।
जोहो विमल जन्म भूमि जाणजो, जोहो पिटियारी वहि जाय ॥१४॥
जीहो ब्रह्मदत्त चक्री इहाँ, जीहो चूलणी ना चरित होय ।
जीहो केसर वन मृग क्रीडतो, जोहो संजय राजा होय ॥ १५ ॥
जीहो गर्दमिल्ल गुरु वचन थी, जीहो गंगातट व्रत सार ।
जीहो उत्तराध्ययने जाणजो, जीहो द्रुपदी पीहर वास ॥ १६ ॥

(Trans: Where Ayodhya was in the west, where Kampilpur was located. Where you know the pure birthplace, where you go to your parents' house. 14. Where Brahmadatt Chakravarti was born, he did not perform the rituals. Where deer played in Kesar forest, where Sanjay became king. 15. Where Gardamill was the words of the guru, where he observed the fast on the banks of the Ganga. Where you know Uttaradhyay, where Draupadi lives in her maternal home. 16.)

The Pitiyari mentioned by poets Vijayasagar and Saubhagya Vijaya is a village located 18-19 miles northwest of Kampil, as mentioned by Vijaydharma Suri. Apart from Vimalnath ji, Kampil city has been the playground of many other great men. Two Chakravartis of the Avasarpini period ruled here, whose brief introduction is given below. According to 'Sthanang Sutra', Jitshatru, the co-sister of Bhagwan Mallinath, was the ruler of Panchal country.

1. **Harishena Chakravarti** - He was the son of King Mahahari of the Ikshwaku dynasty of Kampilpur. His mother's name was Mera. After getting the kingdom, Chakraratna was born to him. Then, 13 Ratnas were born, and after completing six Khandas, he became the 11th Chakravarti. His six Khandas Sadhana Abhiyan started from Magadh Tirth and ended after conquering the southern country and crossing the Sindhu River. After enjoying the status of Chakravarti for a long time, he renounced the world and became a monk. After attaining the age of one thousand years, he attained salvation.

2. **Brahmadatta Chakravarti**- He was the son of King Brahma and Queen Chulni of Kampil. He was of golden complexion with a body of seven hands. He lost his father at the age of

twelve. Due to this, the responsibility of running the kingdom fell on his father's four friend-kings. First came the turn of Kosalpati Dirgh.

Taking advantage of the opportunity, he usurped the kingdom and also established an inappropriate relationship with the queen. A conspiracy was hatched to kill the child Brahmadata, but on the advice of the minister, he escaped from the secret door of Lakhshagriha. Travelling to many places with Bardhanu, he married many women. Then, with the help of the kings of Kashi, Champa, etc., he got his kingdom. Due to the birth of Chakraratna, he became a chakravarti after conquering six parts. When a Brahmin blinded him, he vowed to get the eyes of a plate full of Brahmins every day and gouge them out with his own hands. The minister used to fulfil his vow by giving some fruit or flowers. Finally, Brahmadata Chakravarti died due to his evil intentions and went to the seventh hell.

The story related to Maharati Draupadi is also found in Jain literature. According to it, Draupadi was the daughter of King Drupada of Kampilya. Her mother's name was Chulani, and her brother's name was Dhrishtadyumna. Sukumalika was born here as the daughter of Drupada after being thrown out of the heavenly world. Due to the contract of the previous life, she became the swayamvara wife of the five Pandavas. She was a Samyaktvi Shravika and used to worship Lord Jineshwar properly daily. Her detailed biography is found in 'Gyata Sutra' and other biography texts, which are briefly as follows:

According to 'Gyaata Sutra', Draupadi was a Nagshri Brahmini in her previous birth. Once, she gave 'Kahuye Tu Beka Shaak' to Dharmaruchi Muniraj in the Parna of Masakshaman and thus created the bond of karma. Due to this, she went through many worlds and became the daughter of Sukumalika Srishti. Due to the consequences of her previous karma, her husband left her after being saddened by the painful touch of her beautiful body. Finally, she went to Govarlika Arya and became a Sadhvi, performing great penance. Once, seeing a prostitute enjoying with five men, she desired to enjoy the same pleasures in the future due to the effect of penance. With this desire, without doing penance, she was born in the next birth in Devlok. From there, after completing the age of nine Palyopams, she became the daughter of King Drupada. On becoming young, Draupadi was married to the five Pandavas in Swayamvar. Before coming to the Swayamvar Mandap, he performed ritual worship of Lord Arihant and performed Chaityavandan with complete devotion.

Once, Kachulla Narada came to the royal palace of Hastinapur. Knowing him to be uncontrollable, unrestrained and unpredictable, Draupadi did not welcome him. Knowing her

to be arrogant, Narada resolved to put her in trouble and impressed King Padmanabh of Amarkanla of Dhatakikhand with her beauty. Padmanabh kidnapped Draupadi, who was sleeping near Yudhishthira, through God and called her to him. Draupadi asked for six months and stayed there performing Aayambil penance on every Pakshithi Tithi in Parne. Here, the Pandavas crossed the salty sea with Shri Krishna and went to Amarkankha. The Pandavas were defeated at first. Later, after defeating Padmanabh, Shri Krishna brought Draupadi back. Jai Shri Krishna went to meet Susthita Dev (Lavana Samudradhipati) and hid it. The Pandavas gave him a boat to cross the Ganga and hid it. Shri Krishna got angry with the Pandavas and broke their chariot, and a chariot-killing ceremony took place there. The Pandavas were expelled from the kingdom. Finally, on Kunti's insistence, the Pandavas got a place to live in Pandu-Mathura on the southern Vaitali seashore. Draupadi had a son named Pandusena, who grew up to become the crown prince.

Once Dharmadhipa Sthavira visited the, five Pandavas became ascetics due to his teachings. Then, they gave the kingdom to Pandusen and took Bhagwati Diksha along with Draupadi. The Pandavas studied the fourteen Purvaas and started wandering while performing severe penance. Sati Draupadi became the disciple of Arya Suvrata, studied the eleven parts, and started performing penance. The five Pandavas went to Saurashtra to pay obeisance to Arishtanemi on the advice of Dharmaghosha Sthavira. In Hastikalpa Nagar, they heard the news of the Lord attaining Nirvana. After starting their diet in the month of Saava, they climbed the Shatrunjaya mountain. Then, after two months of Sallekhana, they attained Kevalgyan and Kevaldarshan and became Siddhas. Arya Dripadi also became a Devi in Brahmadev Loka after performing Aalochana Pratikraman along with Sallekhana for one month. There, after completing the age of Dash Sagaropam and being born in the Mahavideha region, she will end all her sorrows and attain salvation. Many other great men related to Kampilyapur have been mentioned in 'Kampilyapura Tirtha Kalpa' whose detailed descriptions cannot be given here.

The present Shwetambar Jain temple in Kampil is worth seeing. The main idol in it is Tirthankar Vimalnath ji. Four Kalyanak memorials have been built in the four corners. There are many idols in the Jain temple. The temple was built in 1904 by Shri Chhotelal Bardia Jeweller, a resident of Lucknow. The maintenance of the temple is now under the Uttar Pradesh Jain Shwetambar Mahasabha. The coordinator is Babu Jugmandar Das Jain. The renovation was completed with the help of Anandji Kalyanji Committee. In 2030 (4 June 1973), the idol

of Jain Acharya Shri Vijayprakashchand Suriiji was installed with due rituals by Seth Chandanmal ji Nagori.

The newly constructed temple was built in 1904 as a part of renovation. Many idols were installed then. The article about the idol installed in the temple of Lala Khemchand ji of Lucknow is as follows.

"सं० १९०४ माघ शुक्ल ९ बुधे ओ। बच जातीय गोत्र ला० रोशनलाल तत्पुत्र सोभागचन्द्रेण भा० नति विवि तया श्री पार्श्वनाथ विव कारितं पांचाल देशे कम्पिलपुर दा० च श्रीमद् भट्टारक सूरिभिः ।"

"No. 1904 Magh Shukla 9 Wednesday O. Bach caste gotra La. Roshanlal his son Sobhagachandra Bh. (Account 1611 Jain article collection, Nahar)

It is known from the inscription on the statue that the Parvanatha of the Mahavir Jain temple of Bahoran Tola was built by Chotmal Vardhiya.

"No. 190 Sri Pashrvajin viv in the Osa dynasty by Bardiya Malla and his son Sarupchand by Pr. Vijay Gachche gotra Lala Dayachand son of Chot- Suris.

The image of Adinath in the upper Chowmukhji of the Rishabhdev Jinalaya in Bahoran Tola was built by Lala, son of Sarupchand of the Bardaya gotra on 13th Magh Sudi 1924 (Nahar account 1535).

After the construction of the temple, consecrations continued to take place in Kampilpur from time to time. The following inscription of Rishabhdev Temple located in Sahadatganj, Lucknow, is evidence of this:

"सं० १९१७ फागुण मित २ बुधे श्री श्री आदिजिन परिकर कारितं पांचाल देशे कम्पिलपुर प्रतिष्ठित । श्रीमद् भट्टारक बृहत्खरतर गच्छाधिराज थीजिन अक्षयसूरि पट्टस्थित श्रीजिनचन्द्रसूरि पदकजल यलीन विनेय श्रीजिन नंदिवर्द्धन सूरिभिः ओसवंशे पहलावत गोत्रे लालाजी श्री सहानन्दजी तत्पुत्र लाला श्रीसदानन्दजी तत्पुत्र लाला गुलाबरायजी तद्भार्या झुन्नु बीबी तेन कारितं महाप्रमोदेन ।"

No. 1917 Fagun mit 2 Wednesday Sri Sri Adijin parikar karitam Panchal country Kampilpur prestigious. Srimad Bhattarak Brihatkhartar Gachchadhiraj Thijin Akshayasuri Pattasthita Srijinchandrasuri Padakajal Yalin Viney Srijin Nandivardhana Suribhijh Osvanshe Pahlavat Gotre Lalaji Sri Sahanandaji Tatputra Lala Srisadanandji Tatputra Lala Gulabaraiji Tadbharya Jhunnu Bibi Ten Karitam Mahapramoden..

In the Stavanavali published by Naharji, the hymn composed for the time of Kampilpur consecration has been published, whose creator is known to be Khartar Gachchacharya Nandivardhan Suri of the Lucknow branch. This hymn gives unique details of the lineage of the builder of the Jain temple. Bar-Dia Dayachand had three sons Kishan Lal, Chhotelal and Deepchand. Chhotelalji's son's name was Sarupchand, whose mention has been made above. He came from Lucknow with the Sangh and got the consecration done on Monday, 12th Magh Sudi, 1904. In this hymn, there is also a vague mention of revealing the Banaras Tirtha. The management of Kampil Tirth is under Jain Shwetambar Mahasabha, Uttar Pradesh. The head office is in Delhi. Shri Hazarimal Banthia laid the foundation stone on 22 March 1975, and Smt completed the Bhoomi Pujan. Padmavahin's wife, Dr Atmaram Agarwal, and a hospital were built by the Jain community in North. Shri Vadh Maan Jain Sarvajanic Chikitsalaya is also running from 12-10-75 with the financial support of "Shri Tirtharam Poonam Chand Trust" of Seth Poonam Chandji Nahta of Multan, Delhi. 150 to 200 patients are benefiting from it every day. The hospital was inaugurated by the Governor of Uttar Pradesh, Dr. M. Chenna Reddy, on 23-9-76. There is also an ancient Digambar temple in Kampil, which houses the original idol of Lord Vimalnath, who sits on the Padmasana in the form of Shyamala Mu'giya Papan. This extravagant Manosh statue was found underground. Many other fragmentary intact Jin statues have been found in the surrounding ruins, Ganga later and mounds. The temple has many beautiful statues. There is also a good Dharamshala. A shrine area committee manages the shrine. Every year, from Chaitra Badi 15 to Chaitra Sudi 4, Jain Mela and Rathotsavadi are held in this area. That fair was started by the late Lala Totaramji of Mainpuri 155 years ago. It includes chariots from Mainpuri, Etah, Kurawali, Kannauj, Farrukhabad, Kayamganj and others. There were many poets and writers in Kampil. Mathur Chaube Mukutmani of this place had received 500 bighas of land from Aurangzeb. Purushottam Gokarna-Sanadhya wrote the book 'Hanuman Dutva' in 1701 in the name of Kumaon King Bajbahadur Chauk. Kaviraj Shukdev wrote a book in verses named 'Vritti Vichar' in 1728 and a book on heroines named 'Fazil Anlo Prakash' in 1733. Todarmal Shukla, a devotee poet, wrote 'Raschandrika', Topanidhi Shukla wrote 'Atmashiksha' in 1847 in the name of Chaudhary Premraj of Dhilavali and 'Daulatchandrika' in 1889 in praise of Raja Daulat Singh of Rajor. Sadhu Navaldas Kayastha composed books like 'Naval Dohavalo' etc.

There are many legends about Kampil and its region. King Drupada's residence, Yajpura (Jajpura), is said to be 3 miles east of Kampala. Dhomyaji's tapasya place is Dhomyapur (Baupura), which is one kos in the southwest southwest corner. There is an old well and an old

farm here. It is said that Drupada's palace was there. Its walls are eight hands wide. There are 2-3 old wells in the grounds and a temple of Sandehnashini Devi at the eastern gate. King Drupada's yajna swan and yajna vat are named Jajota, which is west of the aforesaid farm near Ghounpur. The hiding place of the Pandavas is said to be 30 kos south of Rudrayan. Bhargayan (Bhargan) village is four kos southwest of Kampil, where the Pandavas stayed hidden in the huts of potters. The place where Arjun hit the target is called Bhetukunda, which is a little distance to the North of Dhinpur. Kapilini performed penance near Draupadi Kund, which is called Kudi (Tuko). The Tapasthan of Pail Rishi Mathi (Madhi) is in the east near Kampil. The place where Shikhandi was born as a man from a woman is Mundavan (Mundaul), which is three Kos away from this Siddhisthan. There is a temple called Sthunayaksha there, which is called Sthunathva (Son Sarva). Ugrapur, established by Ugrayudha, is 9 Kos east of Kampil on the southern bank of the Ganga. Rudrayan, the place where King Drupada worshipped Shiva with the desire of a son, is 3 Kos southwest of Kampil, where the ancient Shivalinga is still present. Rudrayan is also the railway station.