


Kampil in Jain Literature: Dr. Jyotiprasad Jain (Translated from rare Hindi text titled Kampil Kalp)

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Abstract

This excerpt is an important chapter from a rare book on Kampil titled Kampil Kalp, originally authored by Dr. Jyotiprasad Jain. Kampil (also known as Kampilya) holds profound historical, cultural, and religious significance in Indian literature and Jain tradition. Recognized as the ancient capital of the Panchal region, Kampil is closely associated with the birth and spiritual journey of the 13th Tirthankara, Lord Vimalnath, and has been referenced extensively across Jain, Buddhist, and Brahmanical texts. The city is celebrated for its five auspicious events (Panchkalyanak) and revered as Shukara Kshetra due to the boar emblem of Lord Vimalnath. Prominent historical figures such as King Drupad, Queen Draupadi, and several Jain scholars and merchants are linked to Kampil, reflecting its rich socio-political and religious heritage. Archaeological findings, including ancient idols and inscriptions, attest to the city's importance as a thriving pilgrimage site since ancient times. Renowned scholars and poets have documented Kampil's spiritual prominence, and its temples continue to attract devotees, hosting traditional fairs and ceremonies annually. Kampil's legacy endures as a sacred center of Jain worship and Indian cultural history, underscoring its lasting impact on the region's religious and literary landscape.

Keywords: Kampil (Kampilya), Jain Tirthankara Vimalnath, Panchal region, Panchkalyanak (Five Auspicious Events), Jain pilgrimage site.

The identification of Kampil¹, the ancient metropolis of India, is made with the present-day village named Kampil located in the Kayamganj Tehsil of Farrukhabad district in Uttar Pradesh. It is about 8 kilometers from the Kayamganj railway station, situated beside a paved road. At one time, the flow of the Ganges river used to pass near this place.

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¹ In literature, the name forms of Kampil include Kampilnagar, Kampilpur, Kampill, Kampillpuri, Kampila, etc., and its alternative names are Makandi and Pakhalpuri or Panchalpuri. In the Mahabharata (Adi Parva 128.73) and the Jain Harivanshpuran (35.120), Kampil is mentioned by the name Makandi.

Kampil was the capital of the Panchal country (region, province, or kingdom) for a long time. The name Kampil is associated with many ancient narratives of Indian religion and culture, as well as historical personalities and events. For this reason, references to this city and region are found in the literature of all three traditions: Jain, Buddhist, and Brahminical.

In the Yajurveda (23, 18), the name forms Kampilnagar, Kampilpur, Kampill, Kampillpuri, Kampila, etc., appear. Its alternate names include Makandi and Pakhalpuri or Panchalpur. In the Mahabharata (Adi Parva 128.73) and the Jain Harivanshapuran (35.120), Kampil is mentioned by the name Makandi.

The Yajurveda (23, 18) along with the commentaries by Ubhat and Mahidhar, the Mahabharata, Panini's Kashikavritti (4,2,121), Charaka Samhita (3,3), Bamaga Shringar Shatak's Bhavanimatamani commentary, and other Brahmanical texts, as well as the Buddhist Mahavammagga Jataka (2-329), all mention this place. It is also discussed extensively in Jain literature across many texts, such as Tiloyapannatti, Bhagwati Aradhana, Uvagagadgao, Adi Purana, Uttar Purana, Padma Purana, Harivanshapurana, Pushpadant's Apabhramsa Mahapurana, Trishtismriti Shastra, Hemacharya's Trishashtishalakapurusha Charitra, Vimalanay Purana, Pandavapurana, Harivaniya Vrihat Kathakosh, Prabhachandrika Aradhanasatka Pravandha, Brahma Nemidatta's Aradhanakaya Kosh, Vividha Tirthakalpa, Dhaneshwar Surikrit Shatrunjaya Mahatmya, medieval Tirtha Malas, and others.

Kampilaji (Kampil)² has been a highly sacred Jain pilgrimage site since ancient times. It is no exaggeration to say that, like many ancient cities in Uttar Pradesh such as Hastinapur, Kaushanti, Kakandi, Shauripur, Ahichhatra, etc., the memory and existence of Kampil have been preserved in many ways by devoted Jain pilgrims. Despite difficult conditions during the medieval period, they continued to visit the site regularly to offer their worship and also took care of the preservation and restoration of the local religious establishments. Today, Kampil houses three Jain temples and two dharamshalas (rest houses). One of the temples is very ancient and is believed to have been established originally in Vikram Samvat 549.³ The main deity of this temple is a beautiful and miraculous black-colored stone idol of the thirteenth Tirthankara, Vimalnath, who was born in Kampilnagar.⁴ This idol is estimated to be from the

² Jyotiprasad Jain, *Uttar Pradesh aur Jain Dharma*, Lucknow, 1976, p. 41.

³ Kamta Prasad Jain, *Kampilakiti*, Aliganj, 1952, p. 49. Balbhadra Jain, *Bharat ke Digambar Jain Tirth*, Bharatiya Jnanpith, 1974, Vol. 1, p. 109.

⁴ Ibid. 108

Gupta period or the original Jain temple era. It was discovered from the sands of the Ganges river.

Many other Jain idols, dating from the 11th to the 19th century CE, have been consecrated in these temples at different times.⁵ Two footmark stone slabs established by some Digambara Bhattarakas are also present in the ancient temple.⁶ Numerous broken and intact Jain idols and other artifacts have been found from the surrounding area and the riverbeds of the Ganges. Every year, during the months of Chaitra and Ashwin, Jain fairs, head anointing ceremonies (Mastakabhishek), chariot processions (Rathayatra), and water processions (Jalyatra) take place here. The chariot festival of Chaitra in 1830 CE was especially significant. It appears that from the modern era onwards, there has been a special interest in preserving and maintaining the essence of this pilgrimage site.⁷ The poet Sadanand from Bhaungar wrote a poetic eyewitness account of the fair held in Vikram Samvat 1887.⁸

According to the Jain tradition, during the beginning of the era of Karma Bhumi or the civilized age, the first Tirthankara, Adi Purusha Lord Shree Rishabhadeva, established various kingdoms and regions. The Panchal country was one among them. He assigned its governance to one of his hundred sons.⁹ After attaining omniscience, the Tirthankara Rishabh also attained liberation (Bihar) in this region,¹⁰ and his samavasarana (divine preaching assembly) was held at Kampilya.

The story of the conquest (digvijaya) of his eldest son, Bharat Chakravarti, mentions Panchal.¹¹ When Bharat Chakravarti's younger brother Mahabahu Bhujval rejected his authority and took monk initiation (muni diksha), the ruler of Panchal, another brother, also renounced the kingdom and took Jain diksha.¹²

In this very city of Kampilya, in the lineage of Lord Rishabh, the Ikshvaku dynasty king Krittavarma's queen Mahadevi Jayshyama gave birth to the 13th Tirthankara, Varahachandana Lord Vimalnath, also known as Vimalvahan, on the auspicious day of Magha Shukla

⁵ Kamta Prasad Jain, *Kampilakirti*, 50-51

⁶ Kamta Prasad Jain, *Jain Vivaran Patrika*, District Farrukhabad, Aliganj, 1966, p. 13

⁷ Kamta Prasad Jain, *Kampilakirti*, 52

⁸ For instance: "Vimalnath Jinraj ke, Poojan ko dhari bhaav. Yatha paati chahundishi likhin, chitmen badho chaav." — Kampila Rath Yatra description, p. 15 (*Kampilakirti*, p. 52)

⁹ *Adipurana*, Bharatiya Jnanpith edition, 16/151-156.

¹⁰ *Ibid.*, 25/287; *Harivansh Purana*, Bharatiya Jnanpith edition, 3/37.

¹¹ *Adipurana*, 29/40.

¹² *Harivansh Purana*, 11/64.

Chaturdashi.¹³ On the occasion of his birth, by the order of Devaraja Shakra, the Yaksha lord and the lord of wealth, Kubera, adorned the city so magnificently that it appeared, in the words of the great poet Pushpadanta, as if heaven itself had descended upon the earth. Other scholars have also described the beauty and grandeur of ancient Kampilya.

There are interesting descriptions given.¹⁴ Jinaprabhaurina wrote that because in the city of Ira, the Lord's conception, birth, coronation, renunciation, and omniscience—the five auspicious events (Panchkalyanak)—occurred, the city became known as the “Panchkalyanak Nagar” (Panchalpur). Moreover, because the Lord had a boar emblem (Shukara-lanchhana), this place became popularly known as Shukara Kshetra. The present-day village called Gora, located far west of Kampil, is also known as Shukara Kshetra.¹⁵ It is possible that during Jinaprabha's time (14th century), the area around Kampil was called Shukara Kshetra due to the emblem of Tirthankara Vimalnath.

¹³ - कांपिलपुरे विमलो जादो कदवम्म जयस्सामा हि । माघ सिद चोदसिए णक्खते पुव्वभादपदे ॥ - तिलोयपण्णति, ४।५३८ । (roughly translated: "In Kampilapura, Vimalo was born to Jadava and Mahadevi Jayshyama, on the auspicious day of Magha Shukla Chaturdashi.")

— *Tiloyapannatti*, 4/538.)

-क्षेत्रेऽत्र पुरि काम्पिल्ये पुरुदेवान्वयो नृपः । कृतवर्मा महादेवी जयश्यामाऽस्य विश्रुता.... विमलप्रभ-विमलवाहनम् ॥ आदि

- उत्तरपुराण, भा० ज्ञा० पी०, पृ० ९८-९९ । ("In the region of the city Kampilya, the king Purudeva's lineage: Krittavarma, Mahadevi Jayshyama, famed for giving birth to Vimalaprabha-Vimalvahana." — *Uttar Purana*, Bharatiya Jnanpith edition, pp. 98-99.)

- इहि भरहखेत्ति कंपिल्लपुरि, पुरुदेववंसि विम्हवियसुरि । कयवम्म राउ तहु घरणि जय, णं विहिणा वम्मह वित्तिकय ॥ तहु महागुणहं वेणि विजणहं होसइ भवणि भडारउ । कम्ममणोरहहं अट्टारहहं णियदीसहं खयगारउ ॥ जक्खवाहिवतुरियउं जाहि तहु करि पुर घरि चित्ति भोयसुहुं । ता पुरवरु णिहिणाहे विहिउं णं सग्गखंडु धरणिहि णिहिउं ॥ दहि कुट्टिमयल जियसस्यघणु, गयणग लग मणिमय भवणु । आदि

- पुष्पदंतीय महापुराण, ५।५३-४, भा० २०४। ("Here in Kampillapuri, in the lineage of Purudeva, Vimalvayasuri was born. His mother Jayshyama was of noble birth. The great qualities of this lord were praised by many. He was the embodiment of virtues, and the one who destroyed all sins and bestows liberation..." — *Pushpadanti Mahapurana*, 55/3-4, Bharatiya edition 204.)

- सहस्रारेऽय शक्रोऽभूत्ततः काम्पिल्यपत्तने । कृतवर्मनृपस्याभूत्सुतो हैमन्तसम्पदाम् ॥ विलीनां वीक्ष्य निर्ग्रन्थीभूय ध्यानाप्तकेवलः । धर्म प्रणीय सिद्धस्तं स्तुवे विमलवाहनम् ॥ - आशाधरी त्रिपिट्ठिस्मृतिशास्त्र, १३।३-४ । ("At Kampilapattana: Then Shakra was born as the son of King Krittavarma, endowed with the wealth of the winter season. Seeing the liberated one emerging from meditation, the omniscient one attained omniscience. I praise the established dharma and the perfected one, Vimalvahana." — *Ashadhari Triptismriti Shastra*, 13/3-4.)

¹⁴ तदैव कंपिलानाम्ना विद्यते परमा पुरी । दोषैर्मुक्ता गुणैर्युक्ता धनाढ्या स्वर्णसगृहा ॥ - विमलनाथपुराण । - अथास्ति विषये सारे कान्ते पञ्चचालनामनि । काम्पिल्यनगराभिख्यं पुरं सुरपुरोपमम् ॥ - हरिपेणीय वृहत्कथाकोप । ("At that time, there existed the supreme city named Kampila, free from faults, endowed with virtues, wealthy, and adorned with golden houses." — *Vimalnath Purana* There is also a region called Panchachala, where stands the city known as Kampilnagar, comparable to the city of gods." — *Haripeniya Vrihat Kathakop*

¹⁵ तस्सेव भगवओ चवण-जम्मण-रज्जाभिस्से-दिक्खा-केवलणाणलक्खणहें पंचकल्लाणहं जायाहं । इत्तुच्चि तत्थ पएसे पंचकल्लाणयं नामनयं रुढं । जत्थ य तस्सेव भगवओ सुअ- रलक्खणतणं पडुच्च देवमहिमा कथा तत्थ य सुअरखितं प्रसिद्धिभुवगं ॥ ("There the Lord was born, crowned, initiated, and attained omniscience—the five auspicious events (Panchkalyanak) took place. This is the reason why the place is traditionally called Panchkalyanak. The divine glory and famous deeds of the Lord are narrated there.")

Babu Kamta Prasad identified many other notable places in the Kampil region—such as Gankisha, Aphrit (Aghat), Kapitvak (Kanthiya), Pippalgram (Pipraiy), Patiri (Patiyali), Kanyakubj (Kannauj), and others—by matching them to current locations.¹⁶

Acharya Hemchandra narrated a fascinating story about the miraculous justice of the virtuous mother of Tirthankara Vimalnath. The reason behind this is said to be the pure intellect of the unborn child, and this is why he was named ‘Vimal’ (pure).¹⁷

After describing the Lord’s birth festival, childhood pastimes, marriage, and coronation, the Puranic writers say that after long enjoying the comforts of home and royal grandeur, on the fourth day of the bright half of Magha month, the Lord took the great renunciation. He took initiation in the nearby forest of Sahetuk and engaged in penance. In that forest, on the tenth day of the bright half of Pausha month, he destroyed four passions (adhos) and attained omniscience, becoming the Tirthankara of supreme enlightenment.¹⁸

The place of his penance and attainment of omniscience is identified with Sankisha’s Aghat or Aghatiya hill.¹⁹ In 1927 CE, from this hill were discovered ancient and auspicious statues symbolizing the samavasarana of Lord Vimalnath²⁰, along with several other artifacts, which are now preserved in the State Museum, Lucknow.

By continuously showering the nectar of religion for the welfare of the world, Lord Vimalnath ultimately attained Nirvana from Sammeda Hill. The city of Kampilya was sanctified by the birth, worldly reign, and the divine sound emanating from Lord Vimalvahan, the Tirthankara with the boar emblem. Other Tirthankaras, especially Lord Parshvanath and Lord Mahavir, also visited Kampilya’s samavasarana and traveled extensively throughout the Panchal region.

The 20th Tirthankara, Munisuvratanath’s pilgrimage site was in Kampilya city, where King Singhadhwaj’s devoted wife, the jewel among women, Vapura, gave birth to the devoted son

¹⁶ Kamta Prasad, *ibid.*, p. 55; *Vividha Tirthakalpa*, p. 50; Kampillapuri Kalpa.

¹⁷ *Trishashtishalakapurusha Charitra*, section on Vimalnath Charitra.

¹⁸ *Tiloyapannatti*, 4/656; *Uttar Purana*, *Mahapurana*, etc.

¹⁹ *Tiloyapannatti*, 4/690; *Uttar Purana*, *Mahapurana*, etc.

²⁰ Jyotiprasad Jain, *Uttar Pradesh aur Jain Dharma*, p. 47 (Sankisa); Kamta Prasad Jain, *Kampilakirti*, pp. 29-30.

Haripena Chakravarti. He conquered many directions and adorned the city with numerous magnificent Jain temples.²¹

During the Mahabharata era, Kampilya was the kingdom of Maharaj Drupad, the lord of Panchaleshwar. Here, his daughter, Queen Draupadi, was born, and her famous swayamvara took place.²² According to tradition, the last Chakravarti, Brahmadatta, also had his capital in Kampilya.²³ Kund Koliy, a righteous and virtuous merchant of Kampilya, who was the owner of eleven crore gold coins and a vast cowherd, was one of the ten foremost and ideal householder devotees of Lord Mahavir.²⁴

Jain narrative texts mention many other notable individuals connected to the city of Kampilya. In this city, there was a merchant named Pinyakagandha, who owned wealth worth thirty-two crore units. He was extremely greedy and attached to possessions, which ultimately led him to ruin. At that time, King Ratnaprabha ruled here, and the chief lay devotee (Rajayishti) Jindatta was a generous and virtuous follower of the faith. He built a beautiful Jain temple near the nearby village of Pippalgram (present-day Pipargao) on the banks of a lake constructed by King Ratnaprabha.

²¹ कम्पिल्यनगरे च्युत्वा वप्रायां हरिकेतुतः । हरिपेण इति ख्यातो, जज्ञे चक्राङ्कितेशतः ॥ स कृत्वा धरणीं सर्वा जिनां चैत्यविभूषणाम् । तीर्थे सुव्रतनायस्य सिद्धानां पदमाथितः ॥ - पद्मपुराण, २०।१८६-१८७ । ("Having fallen in Kampilya city, he was named Haripena by Vapura. Known as Chakrankiteshata, he conquered the entire earth by building Jain temples everywhere. He attained the feet of the Siddhas of the pilgrimage of Suvrata." — *Padma Purana*, 20.186-187.)

- मणिस्वर्णजिनार्चनि जिनवेशमनि सर्वतः । हरिपेणो विशुद्धात्मा कारयामास भक्तितः ॥ बृहत्कथाकोश (३३), तथा उत्तरपुराण, पृ० २४८; महापुराण, भा० २, पृ० ३६५; हरिवंशपु० ३।३-७; आराधनासत्कथाप्रबन्ध, आराधनाकथाकोश, आदि । ("The jeweled and golden Jain temples and Jain houses everywhere were constructed by the pure-souled Haripena through devotion." — *Vrihat Kathakosh* (33); also *Uttar Purana*, p. 248; *Mahapurana*, Vol. 2, p. 365; *Harivansh Purana*, 3.3-7; *Aradhanasatka Kathappravandha*, *Aradhanakaya Kosh*, etc.)

²²²² -कम्पिल्यायां धराधीशो नगरे द्रुपदाह्वयः । देवी दृढरया तत्त्व द्रौपदी तनया तयोः ॥ - उत्तरपुराण, ७२।१९८, पृ. ४२० । - कुरुभिः सहजारित्वा निर्गत्यातः सुरंगया सापदानन्तु द्रौपद्याः कम्पिल्यायां स्वयंवरम् ॥ - त्रिषष्टिस्मृतिशास्त्र, २२।७० । - प्राप्ता मार्गवशाद्विश्वे माकंदीनगरी दिवः । प्रतिच्छंदस्थिति दिव्यां दधाना देवविभ्रयाः ॥ द्रुपदोऽस्यास्तदा भूप तस्य भोगवती प्रिया । धृष्टद्युम्नादयः पुत्राः प्रत्येकं दृष्टशक्तयः ॥ - हरिवंशपु० ४५।१२०-१२१, १० ५४६-५४७ । - तुलनीय महाभारत (१।१२८।७३) - माकन्दीम् अथ गङ्गायास्तीरे जनपदायुताम् सोऽध्यावसद् दीनमनाः कम्पिल्यञ्च पुरोत्तमम् ॥ ("In Kampilya, the ruler of the city was King Drupada, whose daughter was Draupadi, born of the steadfast queen." — *Uttar Purana*, 72.198, p. 420. "With their armies ready, they emerged through tunnels for Draupadi's swayamvara in Kampilya." — *Trishashtismriti Shastra*, 22.70. "Due to the path attained, the world had the divine city of Makandi. Gods guarded it with divine vigilance. Drupada was the king then, beloved for his prosperity. Sons like Dhristadyumna were each endowed with divine vision." — *Harivansh Purana*, 45.120-121, 546-547. Comparable (*Tulniya*)*Mahabharata* (1.128.73) — "Makandi was a populous kingdom on the banks of the Ganges, now in ruins, a city famed yet desolate Kampilya.")

²³ In Kampilya city, King Brahmaratha, Queen Ramiliya, and their son Brahmadatta were notable figures. — *Aradhanasatka Kathappravandha*, p. 38, 135; *Mahapurana*, Vol. 3, p. 184.

²⁴ *Uvasagadasao* (Upasakadashanga), Chapter 6.

Pinyakagandha's son, Vishnudatta, was skilled in arts and sciences and invented a mirror that showed the viewer two faces.²⁵ During the reign of King Narasimha in this city, the prosperous Rajayishti Kuberadatta had trade extending to islands via waterways. He also used his wealth effectively for religious purposes. His wife, Sethani Priyangu Sundari, was known for her beauty, youth, and grace. The minister's son, the womanizer Kadaraping, became infatuated with her, and his father, the minister Sumati, conspired with him. However, their schemes failed, and they were punished by the king.²⁶ A prince named Bhima from Kampilya became a cannibalistic man-eater, due to which he was deposed, exiled from his homeland, and fell into misfortune.²⁷

Acharya Jinprabhasurina visited Kampilya in the early 14th century CE. Besides describing the place as it was then, he also mentioned some ancient traditions related to it: how the king Sanjaya of Kampilya received teachings from the ascetic Gardabhilla in the Kesar Garden of the city; how the prince Gagali, a Gautama follower, was initiated into Jainism and attained spiritual welfare as a monk; and how the Jain scholar king Gharumaruci defeated the ruler of Kashi in a scriptural debate.²⁸ According to Dhaneshwar Suri, during the time of Maharaj Vikramaditya, a wealthy Jain merchant named Bhavad was the chief of a fort in Kampilya. He was a great businessman with trade extending both by land and water to foreign lands. Once, he became completely impoverished but later regained his wealth and became a royal dignitary again. Seth Bhavad built many Jain temples and is credited with the restoration of the Shatrunjaya Tirtha pilgrimage site.²⁹

In 1584 CE, Yati Jayvijay visited Kampil and wrote:

²⁵ गंधर्वादिभिर्घोरपरितापं पाविदूषं कपिल्ले । लल्लकं संपत्तो गिरयं विष्णागगंधो सु ॥ भगवती आराधना, १२४०; - काम्पिल्यनगरासन्न पिप्पलग्राम-अथ रत्नप्रभो राजा नगरासन्नभूतले । महासरोवरं रम्यमगाधं दीर्घमायतम्, कारापयति द्रष्टात्मा धर्मविन्यस्तमानसाः । कार-यित्वा जिनस्यार्चा स्थापिता जिनमंदिरं । बृहत्कथाकोश, पृ० २५५-२५६; आराधना- सत्कथाप्रबन्ध, न० ४७, १० ६९-७० । ("For the purpose of this text, the great calamity was purified at Kampilla; the hell of the screaming was settled there."

— Bhagavati Aradhana, 1240. Near Kampilya city, at Pippalgram, and the land ruled by King Ratnaprabha, there was a beautiful and vast lake extending far and wide, admired by all with disciplined minds. A Jain temple was established there by the worship of the Jina. — Brihat Kathakosh, pp. 255-256; Aradhanasatkathaprabandha, No. 47, pp. 69-70.

²⁶ Ibid., No. 31, p. 52; Brihat Kathakosh, No. 82, p. 203.

²⁷ माणुसमंसपसत्तो कपिल्लवदी तदेव भीमोवि, रज्जं भट्टो णट्टो मदो य पच्छा गदो गिरयं ।-भगवती आराधना, १३५७; आराधनासत्कथाप्रबन्ध न० ५५, पृ० ७९; बृहत्कथाकोश, न० ११५, पृ० २८७ । ("Among the men assembled at Kampilla, the terrible Bhimovi was known; a warrior, prideful, he went to hell after death." — Bhagavati Aradhana, 1357; Aradhanasatkathaprabandha, No. 55, p. 79; Brihat Kathakosh, No. 115, p. 287.)

²⁸ Vividha Tirthakalpa, Sidhigranth Ma, p. 50.

²⁹ See Dhaneshwar Surikrit Shatrunjaya Mahatmya, 10.

*"Patiyari city Kampila, the birthplace of Vimal, revered;
The lineage of Chulni preserved, Brahmadata's abode;
Kesar Dhanraj born, disciple of Gardabhilla the teacher;
By the river Ganges' sacred bank dwelled Draupadi's family."*³⁰

In 1607 CE, Vijay Sagar Ji visited Kampil and wrote:

*"The ancient city Kampil is adorned, worship the abode of Vimal;
Revere the sandals of Vimal, honor the incarnation of Vimal."*³¹

We have previously mentioned the poet Sadanand's 'Description of the Kampil Chariot Procession' (1830 CE). Thus, the sacred pilgrimage site of Kampila (Kampilya) is abundantly referenced in Jain literature.

³⁰ पिटीआरि पुरि कंपिला विमल जन्म वन्देस, चूलणी चरित्र संभालियो ब्रह्मदत्त परवेस ॥ केसर धनराय संजती गर्दभिलि गुरु पासि । गंगातटव्रत उचरई द्रुपदी पीहर वासि ।'

³¹ कंपिल पुरवर मंडणो पूजई विमल विहार रे। विमल पादुका वंदीयइ कीजई विमल अवतार रे ॥