



## ॥ŚRIPAL RAJA'S RAS॥ ॥FIRST PART॥

॥ Mangalācāraṅ (The auspicious beginning) ॥

॥COUPLETS (DOHĀS) PRECEDING CHAPTER-1॥



॥ १ ॥

**Translation:** "O Goddess Saraswati! You who are like the fabulous tree in the garden of heaven having the power to satisfy all the desires of persons who sit under it, kindly bestow your boundless blessings on me. They will enable me to realize my innermost desire, which is to eulogize the great virtues of Śrī Siddhacakraji...."

**Gloss:** Before commencing any task, if one meditates on the spotless, auspicious and divine deity, one obtains merit. This merit helps one to complete initiated work without any obstruction. Therefore, wise and respectable men always initiate their literary compositions by offering an invocation to the divine lord.

Knowledge is the most important virtue for the soul. It is also the most important element needed for the composition of a literary work. Knowledge can only be right and enlightening, when it is in accordance with the lord's propounded words. This would not be possible without studying the scriptures. Therefore, the poet, Upādhyāya Śrī Vinayvijayji Mahārāj invokes the presiding deity of scriptures, Goddess Saraswati, with humility.

From a conventional viewpoint, Devī Saraswati is depicted as a Goddess holding an Indian lute (Vīṇā), a book, a lotus and a rosary in her four arms. A swan is her vehicle. From an absolute view-point, she is a prodigy who fulfils the wishes of

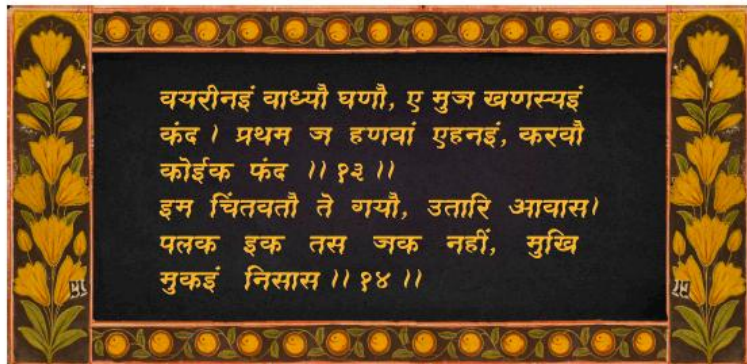
her worshippers in the same way as the ten types of wish-yielding heavenly trees found during the 'Yugalik' period (period in which children were born as male and female twins).

A handwritten manuscript No.10568 has been found in the Library located in the city of Kōbī near Ahmedabad. In this manuscript, an unknown ascetic has written an overview of the complete saga of King Śrīpāl, with detailed explanations for important verses and couplets. One of the verses reads thus: "Historically, non-Jains consider Saraswati as the daughter of the first progenitor Brahmā. According to the Jain viewpoint, the first progenitor is Lord Ṛṣabhdev. Lord Ṛṣabhdev who is the master of three types of knowledge, imparted this knowledge in the form of scriptures to his daughter Brāhmī. She, in turn, bestowed this knowledge to the entire universe, in the descending cycle of time. She is none other than the Goddess Saraswati. The 'Brāhmī' script is named after her.

In his 'Subodhikā Tikā', which contains reflections on the 'Kalpasūtra', Mahopādhyāya Śrī Vinayvijayji mentions that Lord Ṛṣabhdev taught Brāhmī the written matter with his left hand. This is represented by 18 different scripts including 'Hansaliipi.'

Śrī Lakṣmīsūrijī has said in the couplet of salutation:

ॐ श्रुतदेवी भगवती, ॐ ब्राह्मि दिविद्विप ।  
प्रशमे जेहने गोपमा, हुं वंदुं सुभद्विप ॥१॥







(226) Jaymandar's marriage with Selpil  
Ref.: (3/7/Verses 17)



Thus, 'avadhi jāna' is a thought. It is exalted, pre-eminent, supreme and the greatest. The great monk Ajitzen has acquired this knowledge with its many classifications.

||2||

Translation: The exalted saint then arrived in Campānagaṇ. The news of his arrival brought great joy to King Śāipāl.

||3||

Translation: King Śāipāl, along with his mother and Queen, went to pay his reverence to the great Muni. After

## ||CHAPTER 7: VERSES (GĀTHĀS)||



||1||

Translation: 'O you aspiring souls!' Bear the words of Śāi Jinaśvara Bhagwant in your hearts. Do not remain engrossed in worldly delusions, for it is the cause of a soul's wanderings through the four forms of existence. Ultimately, one attains bliss only after detachment from worldly substances. Therefore, O virtuous people! Practise 'Sarivaga' (a great adoration for Gods, noble spiritual heads, and the religious) always, so say the 'Kevālī Bhagwants' (omniscient)....

Commentary (Tabā): King Śāipāl, along with his family is listening to sage Ajitzen's discourse, "O bhavya (worthy of liberation) souls! Kindly bear the words of the Jina in your mind". Sage Ajitzen addresses: all the 'bhavya' souls considering all those souls who will ultimately achieve liberation to be 'bhavya' and those who are 'bhavya' definitely worthy of receiving the words of Jina.

How would one describe Jina-vāṇī (words of Jina)?

performing three circumambulations around the Guru, he sat in his presence to listen to his sermon.

||4||

Translation: The respectful Śāipāl, then expressed his desire to hear Jina-vāṇī (speech or words of a Tirthankara) from the great Guru, who was well versed with the different view points offered by the Jain Scriptures. The Guru, thinking him to be worthy, began his sermon.

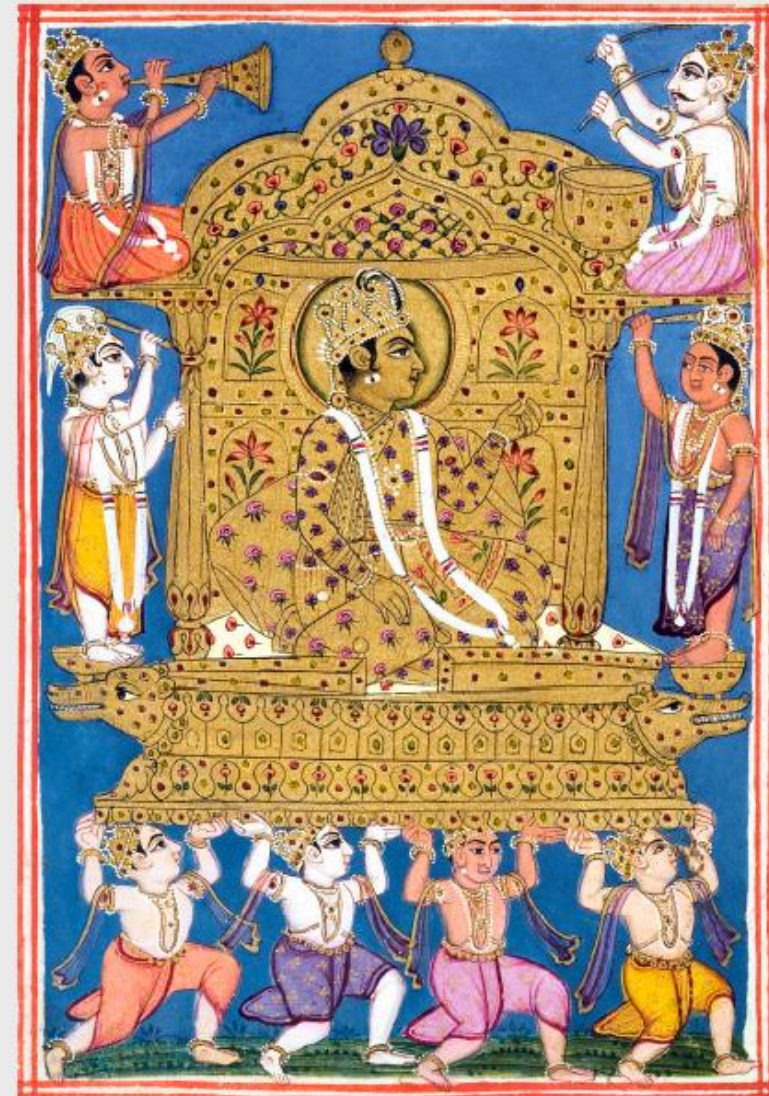
Jina-vāṇī – It is mokṣa mārgādhikāṭī (the giver of the path of liberation), durgatī dukhānivṛtī (the forestaller of miseries experienced in a lower state of existence), pāpasāntīpāhīṇī (the destroyer of all sinful propensities) and sarisārasamudra tīrī (the means to cross the ocean of existence). Jina-vāṇī is hīṃsānivṛtī (preventative of violence) and by propounding 'mā haṇa, mā haṇa' or 'Do not kill, do not kill', it heralded the assurance of protection.

Let your mind assimilate such words of the Jina. Kindly do not ignore them. After listening to the Jina's speech carefully, go over it extensively in the mind, and attune it to your intellect to make it infatuation-free.

Till when does infatuation remain?

It remains till destructive (of karma) virtue manifests itself. Only after discarding delusion, does one attain the desired happiness definitely.

That ultimate happiness is the prerogative of only the liberated



[542] Śāi Mahārājān going for his ordaining, sitting in a palanquin

Ref: Anandpad (4/11/verse 4)

869





||33||

**Translation:** Right faith is the foundation of all religious activities, but that knowledge which is at the root of even the right faith is worth paying respect to constantly; it is impossible to remain for a moment without such knowledge.

**Commentary (Tabā):** Faith is the foundation for all observances. Without faith, no observance or activity can be pure. But knowledge is the root of faith. So the deduction is that without knowledge, pure faith is not possible.

Kindly applaud such knowledge forever, for it is the destroyer of miseries of existence. How can anyone exist without it?

||34||

**Translation:** The first of the five types of knowledge is 'Śrutajñāna' (knowledge acquired through scriptures either by hearing or reading) which enlightens one's own point of view as well as other's. Therefore it is beneficial to the world in the same manner as a lamp, the Sun, the Moon and the rain.

**Commentary (Tabā):** Kindly describe knowledge.

Knowledge is of 5 kinds, (1) Mati jñāna (sensory knowledge), (2) Śruta jñāna (scriptural or articulate knowledge), (3) Avadhi jñāna (clairvoyance), (4) Manahpariyaya jñāna (knowledge one receives by direct perception of the consciousness of other souls, i.e. one perceives the mental activity of another being instantaneously in one's own mind), and (5) Kevala jñāna (absolute, supreme knowledge or omniscience). Out of these, Śruta Jñāna is supreme, as all other types of knowledge

become apparent because of it. It manifests one's own as well as other's beliefs. Moreover, it is beneficial to the three worlds and is like a pure lamp of knowledge, in the light of which all the sentient as well as insentient substances become evident.

It promotes well being and is beneficial like the Sun, the Moon and the clouds. The Sun shines and gives light for the benefit of others, the Moon gives brightness and coolness to others and the clouds send down rains to benefit others. All of the above perform these acts of kindness to others without wishing a reward. Similarly, Śruta Jñāna constitutes the Jain doctrine, as expounded by Śrī Jīnēśvara and is gainful for all. Many souls have crossed over the ocean of existence, owing to it.

||35||

**Translation:** Moreover, fourteen 'Rājloks' comprising 'Ūrdhvalok' (the upper world of gods), 'Adholok' (the nether world), 'Tirchhāllok' (the middle world), 'Jyotiṣāllok' (the geni of the heavenly bodies who live in the air-space between the middle and the upper world), 'Vaimānika devīlok' (gods who live in the mobile palaces of the upper world), 'Siddhalok' (the abode of the blissful ones) and infinite āloka which is the empty and vacant sky, become known because of knowledge. Let that knowledge make me pure.

**Commentary (Tabā):** The cosmos or the universe consists of 14 regions known as 'Rājloks'. Out of these, seven subterranean regions lie deep under the earth of the middle



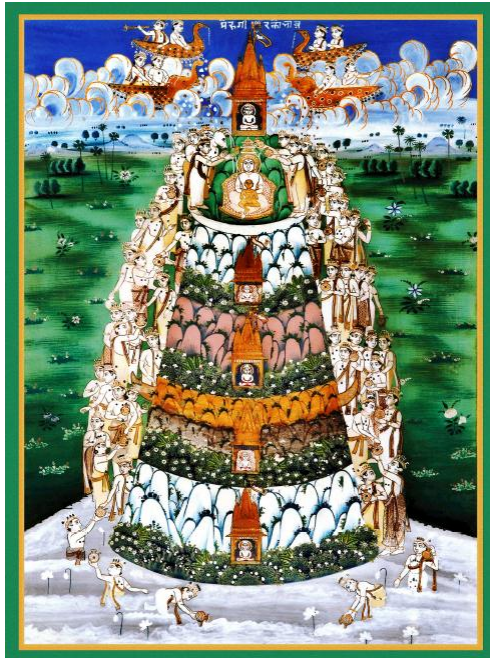


(343) The Lord plucking his hair and accepting monkhood and Indra Mahārājī offering him the bright divine cloth. (dev-dhūya)  
Ref.: Anshantpad (4/11/verse 4).

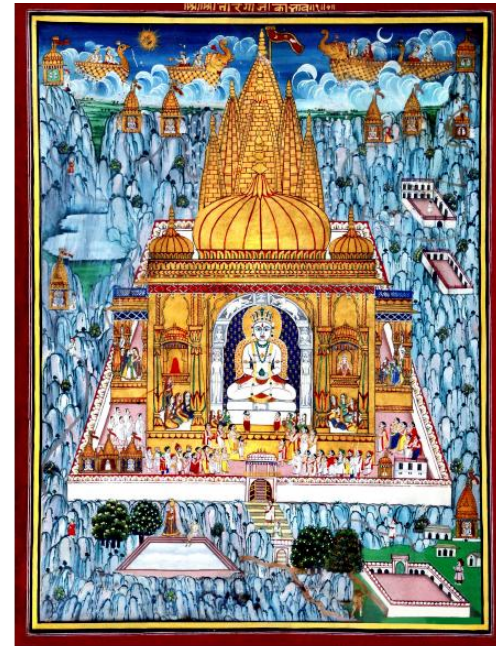


(83) Queen Kamalprabā fleeing to save Prince Śrīrām from uncle Ajātshatru





(213) The auspicious event of the birth of Sri Arjun  
 Ref: Arjunapad (2/7/verse 14/Q1)



(145) Sri Thangal Thir  
 Ref: Darshapad (2/6/verse 7)

(145-a) Lord of Thangal Thir Sri Arjun  
 Ref: Darshapad (2/6/verse 7)



## ACKNOWLEDGEMENTS

We cannot ever forget the exceptional contribution of Gacchādhīpati Siddhānt Divākār Pūjya Ācārya Bhagwant Śaī Jaybhāṣarūṣīvarī Mahārāj, who has obliged us immensely by writing words of blessings, and of courteous preceptor, the very erudite Pūjya Ācārya Bhagwant Śaī Jayvandarūṣīvarī Mahārāj, who has lent our book credence by going through the entire work of the present saga and suggesting suitable scripture-related alterations and additions. They have also provided us literature consisting of own hand-written manuscripts of Śaī Yāsiṁjīyā Mahārāj. Inspite of the most reverend Ācāryaśaī being very busy, he inspired his humbly suppliant pupil Pūjya Śaī Premvandarūṣīvarī Mahārāj, who examined each and every matter related to the book sedulously, removed its shortcomings and added necessary, new matter, thereby augmenting its beauty. We are also indebted to him.

The very erudite in logic, Pūjya Ācārya Bhagwant Śaī Abhayekharūṣīvarī Mahārāj, inspite of being engaged in activities related to the four months of monsoon (cāturmāsa), allotted his invaluable time, reviewed the entire book and wrote a corresponding beautiful introduction implicit with 'Reality', thereby skillfully manifesting the acceptability and beneficialness of the work.

By munificence of Pūjya Ācārya Bhagwant Śaī Padmasāgarūṣīvarī, we obtained divine and antique manuscripts from the library of Kālāsāgarīn Jain Jñānamandir, Koba. We also got valuable guidance and cooperation from Pūjya Paṇyāśa Śaī Ajayāgarī Mahārāj making our work easy. We will remember their kindness forever. Pūjya Śaī Pradyumanārūṣīvarī Mahārāj has also obliged us by giving pertinent guidance and suggestions regarding this publication. We have also received cooperation from Pūjya Vimalgacchādhīpati Ācārya Śaī Pradyumanārūṣīvarī Mahārāj, spiritually inclined Pūjya Paṇyāśa Śaī Muktidāranavīyārī Mahārāj and the learned Pūjya Paṇyāśa Śaī Muktilālabhīyārī Mahārāj. We are indebted to them.

For the present work, I have received blessings of the present Gacchādhīpati, soft-spoken Ācārya Śaī Kalīprabharūṣīvarī Mahārāj, Paṇyāśa Śaī Kalpatārūṣīvarī Mahārāj and Paṇyāśa Śaī Kīrtīyārī Mahārāj belonging to the group of my greatest benefactor Ācāryadev Śāmad Vījy Kalīpragāṣarūṣīvarī.

Pandit Śaī Champakbhāī P.Mehta has been instrumental in obtaining extremely rare and ancient illustrations and manuscripts from various places like Kōlkātā, Jāmnaṅgar, Ahmedābād etc. His contribution in examining the entire Gujarātī written work as well as in all the activities related to editing of the work has been exceptional and invaluable. According to his observation –

"Mrs. Sujātā Premal Kapadia has shown an unparalleled interest in the work. Inspite of being extremely preoccupied in family related matters, she worked relentlessly in researching, editing, correcting and writing every subject matter of the book. She has poured her heart and soul into the endeavour over a sustained period of four years, thereby bringing alive the splendour of the illustrated work. We express our joy in acknowledging her following exceptional contribution:

- Writing simple and concise meanings of the 1252 couplets and verses in Gujarātī
- Careful refining of the language in the entire written work of the book, including the gloss, etc.
- She has translated the entire written work of the book into English. With the help of Dictionaries and references, she has made a diligent effort to find appropriate English words which are used to describe incomprehensible matters pertaining to 'Reality' in the Foreword, Introduction, Gloss, Commentary, Thirty six times thirty six virtues, etc. She was ably supported in her endeavour by Mrs. Rādhikā Jātānī, who has worked alongside, with perseverance, enthusiasm and great exertion, day and night, giving impetus to the effort."

We have obtained Pandit Śaī Mahendrabhai E.Jain's assistance in researching the original verses in Mīrīgūjar script with the help of various manuscripts, in the written work of the commentary with the support of various other commentaries, in researching the gloss and in translating the written work in Hindi. Pandit Śaī Manojbhai Jain has given us excellent cooperation by correcting the language of the entire written work in Gujarātī and Hindi and by obtaining certain important references pertaining to the book from the library at Koba. He has extensively contributed to the translation from Gujarātī to Hindi text. Vidhikār (one who performs worship ritual) Śaī Jigneshbhai has given us proper guidance about some of the illustrations of Siddhacakrajī from time to time. Mrs. Nimi Kothari has helped us in English text proof-reading. Mrs. Nita Kapadia has diligently examined the linguistic quality of the English written work.

Based on the conceptual design and layout suggested by us, the technical work comprising implementation, pagination and compilation was executed by principal designer, Mr. Bharat Lakhani. His contribution was outstanding and his output of a very high standard. He took great pains to understand the subtleties involved in reproducing the miniature illustrations of different schools of art over the centuries, he being a miniature art lover himself. His dedication and sincerity in compiling this major work with deep attention to details are gratefully acknowledged by us. He was ably assisted by Mr. Ganesh Iyer and Mr. Ravi Anjanekar in this endeavour.

We also thank Mr. Bharat Chitroda for the typing of the manuscript in Gujarātī and Hindi languages. Mr. Manohar Hegde's contribution in typing and compiling the English translation is deeply appreciated. We convey our sincere thanks to Mr. Anand Patel who was associated in the digital photography of all the illustrations reproduced in the book. He performed his task with great skill, with very fine results.

## INDEX

### Summary

This book on 'Śīpāl Rāi' consists of 5 volumes:

VOLUME	Pages
Volume 1	1 – 244
Volume 2	245 – 456
Volume 3	457 – 676
Volume 4	677 – 896
Volume 5	897 – 1112

### Volume 1

Dedication	7
Foreword	14
Acknowledgements	18
Blessings	21
Introduction (by Abhayśekharsūjī)	22
Introduction of the characters of the saga	30

### Part 1

Chapter	No. of Couplets & verses	Subject	Page
Couplets preceding Ch.1 Chapter 1: Verses	7 18	Invocation of Goddess Sarasvatī at the auspicious beginning of the saga; Gautamswāmī briefly describing 'Narpad' to the twelve-fold assembly including King Śreṇik in Rājghāṭ; commencement of the saga; King Prajāpāl's family in Ujjayinī; the birth of Mayaṇḍasundarī and Sursundarī and their education	35
Couplets preceding Ch.2 Chapter 2: Verses	5 19	King Prajāpāl's question-answer session; replies by Mayaṇḍasundarī and Sursundarī; the King's ego; Sursundarī's marriage with Anidaman	89
Couplets preceding Ch.3 Chapter 3: Verses	4 14	On Mayaṇḍa pointing out the importance and supremacy of Karma, the father's display of vanity; the 'faithless' censuring Jain religion	102
Couplets preceding Ch.4 Chapter 4: Verses	5 16	Prajāpāl's departure towards the forest along with his four divisioned army; his promise to the emissary that his daughter Mayaṇḍa will wed their King Umbarrāṇā	113
Couplets preceding Ch.5 Chapter 5: Verses	5 17	Umbarrāṇā's arrival in the city with 700 lepers and his marriage with Mayaṇḍa	127
Couplets preceding Ch.6 Chapter 6: Verses	3 17	Conversation between Umbarrāṇā and Mayaṇḍa on the first night after their wedding; their visiting the temple of Lord Ādinaṭh in the early morning; the presiding deity of the temple offering to them the garland around the idol and a fruit of Bijora	144
Couplets preceding Ch.7 Chapter 7: Verses	3 22	In the monastery, Śrī Muniśāradāśvāmī describing in detail the ritual of Siddhachakra and the worldly fruit obtained as a reward, for performing 'Oḥ' of Narpad	155
Couplets preceding Ch.8 Chapter 8: Verses	5 20	The worship of 'Oḥ' of Narpad by Śīpāl and Mayaṇḍa during their stay at the residence of a co-religionist; Śīpāl getting cured of leprosy; arrival of Śīpāl's mother	169
Couplets preceding Ch.9 Chapter 9: Verses	13 17	Mayaṇḍa comforting her lamenting mother in the temple; Śīpāl's mother revealing their lineage and the story about the birth celebration of Śīpāl in Campānagāṭ	188
Couplets preceding Ch.10 Chapter 10: Verses	8 26	The death of Śīpāl's father; a contumacious by Ajitsen to usurp the Kingdom; the departure of Śīpāl's mother with her son for the jungle; 700 lepers offering refuge to both of them; Śīpāl contracting leprosy	202

Couplets preceding Ch.11 Chapter 11: Verses	7 20	Maternal uncle Paṇḍapāl according a respectful and grand welcome to Mayaṇḍa and Śīpāl in his palace; Mayaṇḍa pacifying King Prajāpāl; Prajāpāl receiving Śīpāl into the city with a lot of pomp and grandeur; the splendour of Jain faith	216
Annexure 1		Catalogue of pictures:	232

### Volume 2 Part 2

Couplets preceding Ch.1 Chapter 1: Verses	11 12	Saddened at being only recognized as Prajāpāl's son-in-law, Śīpāl leaving his in-law's house; his mother blessing him	251
Couplets preceding Ch.2 Chapter 2: Verses	4 21	Śīpāl's solo departure after pacifying Mayaṇḍa; his selfless help to the 'magic powered' human being and the metallurgist successively; in the achievement of their mission; his arrival at the port of Bharuca	265
Couplets preceding Ch.3 Chapter 3: Verses	17 24	Dhavalīeth's prosperity; King of Bharuca offering help to Dhavalīeth to fulfil Śikhatā Devī's demand of a human sacrifice to enable Dharm's stalled ships to sail; Śīpāl's victory over both, Dharm's as well as King of Bharuca's armies; his resolving Dhavalīeth's predicament	276
Couplets preceding Ch.4 Chapter 4: Verses	8 33	Śīpāl's voyage with Dhavalīeth; Dharm taken captive by the King of Babbarkul for not paying port duty; Mahākāl's defeat in a battle with Śīpāl; Dhavalīeth being freed; Śīpāl's welcome of Babbarkul, with gifts, befitting a King	296
Couplets preceding Ch.5 Chapter 5: Verses	8 21	Śīpāl's grand reception in the palace of Babbarkul; his marriage with Princess Madantak; his resuming the voyage with Dhavalīeth; Dhavalīeth undergoing a sorrowful meditation; their entry into Ratnadwīpa	318
Couplets preceding Ch.6 Chapter 6: Verses	9 30	The Jain lady, Jinadātī requesting Śīpāl to come to the city, after narrating to him the happenings in the city of Ratnasancayā, like Princess Madanmanjū's devotion, her father worrying about her future husband in the precincts of the temple; the doors of the temple shutting; removal of doubt by Cakreśvarī Devī	329
Couplets preceding Ch.7 Chapter 7: Verses	8 17	Dhavalīeth's refusal to accompany Śīpāl to the temple to pay obeisance; the doors of the temple opening up on Śīpāl casting a glance on them; Vidyāśāra Muni giving an account of Śīpāl's life to the twelve fold assembly	364
Couplets preceding Ch.8 Chapter 8: Verses	11 41	The marriage of Śīpāl with Princess Madanmanjū; completion of 'Oḥ' of Narpad in the mouth of Cakra by Śīpāl; Śīpāl saving Dhavalīeth from being punished by the King; the King's well meaning advice to the daughter and the son-in-law before their departure	372

### Part 3

Couplets preceding Ch.1 Chapter 1: Verses	9 18	Dhavalīeth having evil thoughts (wretched meditation) of killing Śīpāl during the voyage; his three well-wishing friends repudiating him about it; his fourth wicked friend encouraging him; Dhavalīeth deceitfully causing Śīpāl to fall into the sea; Śīpāl's rescue by a sea-monster; the description of characteristics of a well-wishing friend	396
Couplets preceding Ch.2 Chapter 2: Verses	5 27	The royal attendant requesting Śīpāl to come to the city of Thigā, by giving him an account of Kōṇḍanagāṭ, as a reason for doing so; a prognosticator's precise prediction about the future husband of the Princess; King Vasupāl receiving Śīpāl in the city with pomp and grandeur; Śīpāl's marriage with Madanmanjū and his voluntary acceptance of the post of 'Śhaśāgāhar' (a minor post);	407
Couplets preceding Ch.3 Chapter 3: Verses	6 40	Dhavalīeth's pretence of sadness; arrival of Cakreśvarī Devī with Kjetrapāl and giving a capital punishment to the wicked friend; her controlling the two wives of Śīpāl; Dhavalīeth's lustful behaviour; the ships arriving at the coast of Kōṇḍanagāṭ against his wishes; the description of reasons of attaining either a good state (realm of existence) or a bad one	419
Annexure II		Catalogue of pictures:	444