

NĀSAKETARĪ KATHĀ
AN OLD-RĀJASTHĀNĪ TALE

EDITED AND TRANSLATED
By CHARLOTTE KRAUSE

PREFACE

The text edited below deals with the story of young Nācīketas, who, cursed by his father, visited the world of Yama, and afterwards returned, safe and sound, to our earth.

What we have before us, is but a modern recension of this well-known old apocalyptic legend, the history of which can, by means of the so-called "Brahmāṇḍa-Purāṇa-recension" (edited by Belloni Filippi), of the older recensions of the Varāha-Purāṇa and Mahābhārata, be traced back through about two and a half thousand years as far as time-honoured Kāṭhapaniṣad and even more time-honoured Taittirīya Brāhmaṇa (III, 11, 8, 1 ff.), whereas, on the other hand, it can be followed down to the recent Hindī tale "Candrāvati athavā Nāsiketopākhyāna", which, in the beginning of the last century, Sadāla Miśra composed as a standard of modern Hindī prose.

But interesting as our text may be with regard to its literary antecedents, and attractive as the development of its matter throughout so many centuries, and in so various stages may be to the student, all this would never justify the bringing out of a critical edition and an exact interpretation. For the recension represented here and by the parallel text partly edited by Tessitori is but a short abstract of a source closely akin to the so-called "Brahmāṇḍa-Purāṇa-recension", and its literary value is only small.

Much more valuable is our text from the linguistic point of view. For, written in rather an archaic shape of a modern Indian vernacular, and handed down in a good old MS. exactly dated, it allows us to study a certain earlier stage of development of a certain modern Indian dialect.

The importance of this argument is clear, if we remember that nothing is known of the time when, and the manner in which the old Prācritis have been transformed into the different later vernaculars, and as little is known of the nature and causes of the motive powers that governed this development. Śaurasenī, *e.g.*, forms the genitive by adding the case-termination *-assa*, derived from Skr. *-asya*, and, as the latter, amalgamated with the noun into one single word, *e.g. devassa*. Modern Hindī again, a descendant of Śaurasenī, adds the particle *-kā*, which, being derived from an old *-kiaa*, shows, by the preservation of the initial *k*, that it was never felt as a "termination", but remained a separate "particle" (cp. Sir George Grierson's statements, "Linguistic Survey of India", Vol. IX, Part II, on p. 328): *e.g. deva kā*. Quite different, according to Sir George Grierson (*l.c.*), was the fate of the old *-karāi*, by means of which the genitive was formed in Western Rājasthānī: its development to modern *-ro* proves, by the elision of the *k*, that it has, in the course of time, become a real "case-ending", as in *devaro*. We have only the first and the last step of this change before us. We do not know when, why, and how the main part of the old inflectional system was abandoned, in favour of the new agglutinative one, by Hindī and the other Aryan languages of the "Central Circle" (by Gujarātī and Rājasthānī with the exception of the genitive and dative), nor do we know when, why, and how the languages of the "Outer Circle", as well as Gujarātī and Western Rājasthānī in the case of the genitive and dative, came to proceed even farther, and began to develop a second synthetical system of declension and conjugation.

Another unsolved problem is why and when the vast stores of more or less late tatsamas and tadbhavas were introduced into the modern dialects, driving out their old Prācrit equivalents, that had been developed by manifold early phonological changes, so that *e.g.* (Beames, "Comparative Grammar of the Modern Aryan Languages of India", Vol. I, 1872, p. 14) "Hindī has *rāt*, *rāg*, *nāgarī*, *gaj*

for Skr. *rātri*, *rāga*, *nāgarī*, *gaja*, where Prācrit has only *rāi*, *rāa*, *nāri*, *gaa*". Thus, we have, on the one hand, the pure, regularly developed Prācrit dialects, and on the other hand, the modern vernaculars with their enormous mass of words newly borrowed from Skr., but we know nothing whatever of the causes of those innovations.

It is evident that problems of that kind can only be solved by means of critical editions of well preserved and exactly dated texts, together with thorough investigations of their peculiarities. A series of such monographs treating texts of different ages and dialects will finally lead to a truly historical grammar of the Indian languages. In spite of all that has been done by Beames (*l.c.*), Sir R. G. Bhandarkar ("Wilson Philological Lectures on Sanskrit and the Derived Languages Delivered in 1877", ed. by Shridhar R. Bhandarkar, Bombay 1914), and Tessitori ("Notes on the Grammar of the Old Western Rajasthani with Special Reference to Apabhraṃṣa and to Gujarati and Marwari", Indian Antiquary Vol. XLIII, Part. DXLff.), we are yet far from such an achievement, because their researches were based on but incidentally chosen and in themselves insufficient materials.

In the following study it has therefore been my principal aim to correctly edit and interpret my text, subordinating the treatment of all other questions and problems under this point of view. The chapter on grammar as well as the vocabulary are therefore merely descriptive and without an attempt of comparison. Equivalents from the modern vernaculars, or from Skr. or Prācrit, etc., have, consequently, only been cited as a means of control.

In terminology, I have generally followed the use of the L. S., which must, for many years to come, be our leader in all studies concerning modern Indian dialects. In transcription, however, I could not persuade myself to try to follow the system of Sir George Grierson, who necessarily aims at an exact rendering of all possible shades of pronunciation occurring in his (modern!) texts. With a text like ours, such a course would be impossible. For 1) we do not know the general linguistic character of the text: that is, we cannot say for certain to which subdivision of Rājasthānī it

more especially belongs. If it were, *e. g.*, written in a Thālī¹-dialect—as I suppose it really is (cp. p. 362)—the old unstressed final *a* would still be audible (as it often is in modern Thālī: cp. Linguistic Survey Vol. IX, Part II, p. 109), and, therefore, “inherent *a*” would have to be expressly transcribed in many cases in which it is mute (or nearly mute) in every other modern (!) Rājasthānī-dialect. 2) But even if the dialectal origin of our text were proved beyond a doubt, it would be a *petitio principii* to assume all the phonetic peculiarities of a modern vernacular to have existed in an old one already, the special phonetic character of which has yet to be found out. Thus, the values of ऐ, ए, and औ, ओ, of ष, of anusvāra etc. in earlier texts are not yet exactly known, nor do we know where and when *e. g.*, “inherent *a*” means a kind of svarabhakti-vowel or a remnant of an old unstressed *a* respectively, or is mute². 3) Several words (especially names of hills: cp. VII 83 Note) are, in the MS., given in so corrupted forms that sometimes neither their meaning can be guessed at, nor their Skr. (or other) equivalents ascertained, nor yet their proper phonetic shape. 4) In some proper names (*e. g.*, विसनोपाय, चित्रगुपति), popular etymology may have exercised an influence, but we do not know how far, nor whether on their actual pronunciation or merely on their spellings (cp. the name of the hero and its explanation in adhyāya 1—2!).

Transcription, in the following study, is, therefore, merely used as a substitute for the nāgarī-letters of the original, without regard to the solution of phonetic problems (such as the questions of “inherent *a*”, or of anusvāra-mark, or of ष, etc.)²: written “inherent *a*” is consequently always represented by a printed *a*, anusvāra always rendered by *m*; ष always by *ṣa*; व by *va*; च, as usual, by *ca*; छ by *cha*. Spellings like “*Nasaketarī Kathā*”, “*Gaṅgā*”, “*Uravanṣī*” ought, therefore, not to be too offensive to the reader used to the present Indo-Aryan vernaculars, and their phonetics.

¹ *i. e.*, “Western Mārvārī”.

² Questions which, according to my opinion, cannot be finally decided without a thorough investigation of the general phonetic character of numerous similar texts. As to the methods to be employed here, it may suffice to refer *e. g.*, to Professor Sievers' treatment of the relations between Otfrid's spelling and phonology in “*Aufsätze zur Sprach- und Literaturgeschichte f. W. Braune*”, Dortmund 1920, p. 148 ff.

From this system of transliteration, I have deviated only on p. 19—23, where rendering a portion of my text in juxtaposition with Tessitori's, I accommodated my transliteration to that of Tessitori. Quotations, of course, retain the transliterations of the respective authors.

The below study, together with a Grammar and a Glossary, but without the Translation, was accepted, in June 1923, as a “Habilitationsschrift” by the Philosophical Faculty of the University of Leipzig, and has been published, in that shape, as a separate booklet, under the title of “*Nāsaketarī Kathā, an Old-Rājasthānī Tale, Edited with Notes, a Grammar, and a Glossary by Charlotte Krause*”, Leipzig 1924, Asia-Verlag.

All references to the chapter on Grammar as well as to the Glossary refer to that separate publication.

Leipzig, November 7th 1923

Charlotte Krause.

ABBREVIATIONS

a.	= adjective
Ab.	= the Sanskrit text of Naunidhirāma's Sāroddhāra in the German translation of Emil Abegg "Der Preta-kalpa des Garuḍa-Purāṇa", Berlin und Leipzig 1921
adv.	= adverb
Ap.	= Apabhraṃśa
Beames	= see p. 4
BeFi	= the Skr. text edited by Belloni Filippi under the title "Il Nāsiketopākhyānam" Firenze 1902
bel. to	= belonging to
Bhav.	= Bhavisatta Kahā von Dhanavāla. Eine Jaina Legende in Apabhraṃśa, herausg. von Hermann Jacobi (AKBAW., ph.-ph. & h. Kl., XXIX. Band, 4), München 1918
comp.	= compound
Gu.	= Gujarātī
He.	= Professor Hertel's Glossary of Old Gujarātī (MS.)
Hem., Deś.	= Hemacandra, Deśināmamālā
Hertel, "Pañcatantra"	= Johannes Hertel, Das Pañcatantra. Seine Geschichte und seine Verbreitung, Leipzig und Berlin 1914
Hi.	= Hindi
Ho.	= Hindostānī
indep.	= independently
Jaip.	= Jaipuri
L. S.	= Linguistic Survey of India, collected and edited by Sir Geroge Grierson, Vol. IX, Part II
L. S., st. w., No.	= resp. number of the "List of Standard Words and Sentences in Rājasthānī" in L. S., p. 304 ff.
Mār.w.	= Mār.wārī
Mew.	= Mewārī
Molesworth	= A Dictionary, Marāṭhī and English, Compiled by I. T. Molesworth, Bombay 1857
n. p.	= nomen proprium
Pc. V.	= Pañchākhyānavārttika: see p. 363

Platts	= A Dictionary of Urdū, Classical Hindī, and English by John T. Platts, London 1884
p. p.	= past participle
p. pres.	= present participle
Pkr.	= Prākṛit
p. w.	= Sanskrit-Wörterbuch in kürzerer Fassung, bearbeitet von Otto Böhtlingk.
Rāj.	= Rājasthānī
San.	= Sanatkumāracaritam, ... herausg. von Hermann Jacobi (ABAW., ph.-ph. & h. Kl., XXXI. Band 2), München 1921
Sb.	= Suvābahuttarikathā (Hertel's copy of the text which he has treated in "Festschrift für Ernst Windisch", Leipzig 1914, p. 138 ff.)
Si	= the text of "Nāsaketarī Kathā" of the MS. described on p. 357
Te	= the text of "Nāsaketarī Kathā" partly edited by Tessitori: see p. 363
Tisdall	= A Simplified Grammar of the Gujarātī Language by Clair Tisdall, London 1892
ts.	= tatsama
V. P.	= "The Varāha Purāṇa, ed. by Paṇḍit Hrishīkeśa Śāstrī, Calcutta 1893" (B. I.)
—	= a word under discussion is to be repeated with inclusion of the last syllable.
o	= a word under discussion is to be repeated with the exception of the last syllable

INTRODUCTION

I. THE MANUSCRIPT

Our "Nāsaketarī Kathā" is contained in the MS. fully described by Hertel on p. 51 f. of his "Pañcatantra": I refer to this description more essentially, as I have not been able to see the Ms. myself. My text is edited from an earlier copy of the original, made by Professor Hertel, and kindly placed at my disposal.

The colophon runs as follows: "Written by Śivavarddhana in Jaitāraṇa, on the first day of the dark fortnight of Bhādra, of the samvat-year 1786", i. e., in August-September 1729 A. D. The situation of Jaitāraṇa, even if known, could not help to define the home of the copyist, as the latter was (see Hertel l. c.) a Jain monk, and Jain monks are known to migrate from place to place. Śivavarddhana's colophons of our Nāsaketarī Kathā, of "Hitopadeśa-paṃcākhyāṃna" (cp. Hertel l. c.), of Suvābahuttarī Kathā (cp. Hertel, "Festschrift für E. Windisch", Leipzig 1914, p. 138 ff.), and other texts, show two grammatical peculiarities also characteristic of the language of the text itself, and therefore treated below (p. 358): viz. the genitive in *-ro*, *-rī*, and the third person pres. indic. of the verb substantive *chai*.

The spelling shows the manner common to devanāgarī MSS. of modern vernacular texts coming from North-Western India: the old compound letters are generally avoided; virāma is never written (cp. spellings as *hoya*, *asatarī*, *aganaparasaya*, *vanāsapati* etc., and see p. 349 and 350; vocalic *r* replaced by vowel + *r*, or *r* + vowel; anusvāra used to mark the different nasal consonants as well as vowel-nasalizations, and often put without having any etymological value (cp. spellings as *Uravamsi*, *addhinko*). Other peculiarities are: the use of ष for ष and ष; of ञ for ञ and ञ (cp. Hertel, "Indische Erzähler" VI, p. 185, note 1); of a different type for ह (ह does not occur); of the letter which Sir George Grierson transcribes by "q"

(L. S., p. 20) for both cerebral consonants "r" as well as "ṛ"; of र for ऐ; of a special different type for ज्हा, also occurring in combination with च; of a special type for सु; for ष (see Jacobi in his edition of the Kalpasūtra of Bhadrabāhu, Leipzig 1879, p. 19, foot-note); and some special combinations of letters, such as ख (besides र), ड, ख etc.

All such peculiarities of spelling have been retained in my edition, as far as possible; also a kind of kolon employed by the copyist as a general mark of punctuation.

The wording of Śivavarddhana's text is good and complete, and almost free from blunders. The copyist has even probably well preserved the linguistic features of his original, as all the various texts contained in his Ms.—Professor Hertel told me so—are each truly rendered in their respective different (North-Western) dialects.

(As to literal faithfulness, some passages seem to show that he has slightly deviated from the original: such as I, 14—15 [cp. Te and Si IV, 43], I, 37—44, or IV, 34 [see note].)

The numerous glosses received into the text, show that the source of Śivavarddhana was not the archetype.

II. THE LANGUAGE OF THE TEXT

1. THE VERNACULAR TEXT

a) Accidence

The grammatical forms of our text offer the main characteristics of Modern Rājasthānī (described by Sir George Grierson, "Linguistic Survey of India", Vol. IX, Part II), as in various agreements not only in the general paradigms of the inflection of nouns, pronouns, and verbs, and in the absence of the neuter gender; even the shapes of the single classes of pronouns and the way of forming the past of transitive verbs are essentially the same.

But we cannot say for certain to which of the various Rājasthānī dialects the language of our text more especially belongs, as it does not fully coincide with any of the dialects treated in the L. S. Thus, the genitive in -ro, -rī, the nominative of the pronoun of the first person *huṃ*, and the imperfect tense formed by combining the pres. part. with the past of the verb substantive are characteristic of Modern Mārwarī and Modern Mālvī. A future tense like *mārasi* occurring in singular as well as in plural (Modern Mārwarī

knowing only the singular) and the formation *hoya* of the present of the root *ho* are peculiar to Modern Jaipurī. Other features are found in Modern Mārwarī only, such as the accusative-dative in -rai, the infinitive in -ua, the two adverbial participles in -ām. On the other hand, the third person present of the verb substantive *chai* occurs in Modern Jaipurī, and, in the shape *che* also in Nīmāḍī and certain subdialects of Mārwarī, i. e., in the Dhātakī Thālī of Jaisalmer, in Sirōhī and Bikanēri, whereas the past *tho*, *thī* occurs in Mālvī, Ahīrwāṭī, Nīmāḍī, and the Sirōhī and Thālī subdialects of Mārwarī.

And, finally, there are a few grammatical forms now only appearing in dialects adjacent to the territory of Rājasthānī, such as the sporadic Gujarātī genitive in -no, -nī, the Gujarātī conjunctive participle in -i, or the Bundēlī and Hindī forms *mo*-, *to*- of the pronouns of the first and second person singular (with the -nai accusative), whereas forms like the sporadic accusative in -nu, a pronominal formation like *titarai*, etc., have no modern equivalents at all.

But apart from such sporadic forms, or heterogeneous peculiarities, the main store of the grammatical forms point towards Mārwarī, and, within Mārwarī, towards the territory of Jaisalmer, if we may judge from the short specimens given in the L. S.

A number of characteristics of our text point to an earlier stage of linguistic development: e. g., the distinction between the locative in -ai and that in -e and -i (the former being confined to strong, the latter to weak nouns, whereas the modern vernaculars have dropped the i-locative, and employ the forms in -e and -ai promiscuously, but only with strong nouns); or the formation of the present and imperative of vowel-stems. In our text, the latter are not yet reduced (as in the modern dialects) to a uniform type, but still show the following formations:

The case-ending added to the stem 1) without any modification as with consonant-stems: *jāu*, *nāu*; 2) the vowel of the stem becoming a semi-vowel: *dyum*, *dyo*; 3) a semi-vowel being developed: *jāvai*; 4) the stem itself being, if possible, modified by the latter: *dyai*, *huvai*; and 5) there are even some remnants of the old Prācrit forms which had been regularly developed out of the Sanskrit paradigms, such as *jāya* from Prācrit *jāi* from Skr. *yati*; *de* from Prācrit *dei* from Skr. *dadāti*; *hoya* from Prācrit *hoi* from Skr. *bhavati*.

Of these types, the first has been generalized throughout Modern Rājasthānī with regard to the first person singular, as *e. g.*, *houm*, *jāum*, whereas, in the other persons, Modern Mārwarī has generalized the third, as *e. g.*, *hovai*, *jāvai*, most of the other Rājasthānī dialects, however, the fifth, cp. *e. g.*, Jaipurī *jāy*; of the second type, only the Jaipurī forms of the imperative plural *dyo* and *hyo* have been preserved as special "irregularities".

Of past participles, our text, similarly, shows the parallel types *dyo* (and *humvo*) and *ayo* (and *joyo*), of which the latter survives in Modern Mārwarī. Of the types *honto*, *jāto* and *jāvato* of the pres. part., the latter has been carried through in Mārwarī (with the exception of the "irregular" *hoto*), the second in the other modern dialects. In the modern Thālī dialect spoken in Jaisalmer, also the root *ho* forms a "regular" pres. part. *hovato*.

These verbal stems ending in vowels show the interesting phenomenon of the final *-va* which we have *e. g.*, in our *avato*, *jāvai*, *huvai* etc., and which originally (like the *ya* in *dyai* etc.) was a sort of glide, becoming, in the course of time, an element of inflection, nay even of stem-formation, as in Modern Mārwarī, Nimādi, and, partly, in Jaipurī, too (cp. *e. g.*, the shape of the stem *a*, or *ava* resp. in the different dialects, L. S., st. w. No. 80). Whereas, in our text, this *-va* is still absent before most terminations beginning with a consonant (as *e. g.*, *lena[nai]*, *deya[hāra]*), it has been generalized throughout the modern paradigms (the corresponding forms of which are *levaṇa*, *devaṇa*).

b) Syntax

The chief characteristic of Modern Rājasthānī syntax, viz. the mixture of the Hindī and Gujarātī impersonal construction of the transitive verb, is peculiar also to our text: cp. what has been said below in § 34, iv of our grammar. In the formation of reflexive verbs by *uro*, our text agrees with Modern Mārwarī (cp. grammar § 32). But whereas, in the latter dialect, the root *raha* always adds a negative sense to a preceding pres. part., (as *e. g.*, *gāto rahaṇo* "not to sing", (cp. L. S. p. 29), it has, in our text, kept its old meaning "to remain" (cp. *e. g.* XII, 29 *saddai bhamata rahai* "they remain constantly roaming"). Another difference between the modern vernacular and the language of our Nāsaketarī Kathā appears in the treatment of the

attributive adjective, which, if qualifying a noun in the locative or agent, commonly coincides with the latter throughout Modern Rājasthānī, in opposition to what has been stated in our § 24, I, c (see also L. S. p. 7).

c) Phonology

Most of the (spelling, or rather) phonological¹ phenomena observable in our Nāsaketarī Kathā, are common to several groups of vernaculars, as shown by a comparison with the materials given in Beames' Comparative Grammar: as *e. g.*, the fact that the vowels *a*, *i*, and *u*, that long and short vowels interchange; that cerebrals are substituted for dentals; mediae for tenues; *h* for aspiratae; *s* for *ś*, and in some cases also for *ṣ*; the arbitrary vowel-nasalizations; the substitution of *j* for *y*; *i* for final *-in*; the dropping of final *y*; the substitution of *kh* for *ṣ*; the dropping of medial *k* and *t*; the numerous assimilations in consonantal groups; the development of svarabhakti-vowels, of a prothetic *a* before *s*, and of various glides, and other changes of more or less frequent occurring.

The frequent dropping of *h* (before all in the aspiratae of younger tadbhavas), however, especially agrees with Modern Mārwarī and Eastern Rājasthānī (cp. L. S., p. 20 and 33). But the other phonological characteristics of Modern Rājasthānī do not occur (such as the confusion of *c*, *ch*, and *s*), whereas *e* and *ai*, *o* and *au* are only occasionally interchanged.

The substitution of *gy* for *jñ* agrees with Modern Gujarātī. Besides, there are, in our text, some special peculiarities, such as the substitution of dentals for cerebrals, aspiratae for mediae, and even tenues for mediae, and of *b* and *bh* for *v*.

d) Vocabulary

In the vocabulary, it was impossible to compare Modern Rājasthānī throughout, owing to the absence of materials available. With regard to the sense of the individual words, I have chiefly depended on dictionaries of Modern Gujarātī, in many cases also of Hindī, Hindostānī, and Mārāṭhī, all these languages in most cases offering homonymous, or nearly homonymous, equivalents. Some results could only be obtained by tracing certain words

¹ Cp. p. 350, note 2.

directly back to Skr., Prākṛ., Persian, or Arabian. For information about the words marked, in the below glossary, by He, I am indebted to the Old Gujarātī glossary of Professor Hertel, which has been at my disposal.

A comparison of our vocabulary with the "Lists of Standard Words" of Rājasthānī in the L. S., shows certain agreements with different groups of Rājasthānī dialects at the same time, as *e. g.*, with regard to *ēk, tin, chyar, pāch, das, pachas, hū, māro, tū, tū, thāro, hat, mūdō, ākh, kān, jibh, pēt, loh, sonō, rūpo, bāp, mā, bhāt, minakh, lugāt, bālak, bēṭ, pāṇi, ghar, ghōro, gay, gadhō, pākhērū, jā, khā, ā, mār, mar, dē, upar, kanāi, agai, paili, pachhai, kun. kāt, pin, pan, haya, bhalo, ūcho*. On the other hand, there are some agreements with single dialects only, as *e. g.*, with Mārwarī in the case of the words *doy, hēṭā, nūi, bahū, unā (ro), jīm, jal*, with Thālī in the case of *chha, o, mānas*, and with Mālvi in the case of *abho rē*, with several Rājasthānī dialects except Mārwarī and Thālī in the words *ag, dūr, kyū*. In some cases, words of our text appear, in the above lists, in different shapes: cp. our *tu, tun* with a short *u*, *hatha* and *mūṇḍho* with aspiratae, our *bahū*, etc.

Certain younger tadbhavas and tatsamas may be registered as characteristic features of our text (cp. *e. g.*, *pitā, mātā, devatā, putra, asatri, tathā, agna*, etc.) in opposition to Grierson's lists.

e) General Result

We have seen that the grammatical forms as well as syntax, phonology and vocabulary of our Nāsaketarī Kathā show distinct characteristics of the modern language of Mārwar. Of the different modern Mārwarī dialects, it seems to be closest akin to the Thālī as spoken in the territory of Jaisalmer, as far as our materials admit of comparison.

On the other hand, we have seen that a number of peculiarities distinctly point towards an earlier stage of linguistic development.

The heterogeneous linguistic features occurring in our text, such as certain agreements with Gujarātī, Western Hindi, etc., cannot be

¹ I give the "standard words" without changing the transcription of the L. S.

elucidated without comparing similar texts (written in earlier modern vernaculars). But as thorough monographs of such texts do not yet exist, such an attempt would go beyond the intentions of this study.

2. THE SANSKRIT PASSAGES

The few Skr. passages occurring (I, 2—5; XIII, 1; 3; XV, 1; 11; XVII, 1; XVIII, 1; 18; 19; and the final passages of the adhyāyas) show peculiarities similar to those of the Skr. stanzas contained in "Pañcākhyānavārttika" (cp. Hertel's edition in "Sächsische Forschungsinstitute in Leipzig, Forschungsinstitut für Indogermanistik, Indische Abteilung, No. 3", and Hertel's Preface). The usual spelling (sometimes also the phonology) of the vernacular, have here been carried over to the Sanskrit passages, the language of which is very bad, and abounds in grammatical forms taken from the former. It is, therefore, often difficult to say, whether we have to deal with corruptions, or phonologically exact spellings of what was really spoken. Consequently, I have restricted myself to correcting manifest blunders, and, if necessary, giving explanations in the notes. Into the glossary, these hybrid forms have not been received.

III. TESSITORI'S TEXT

The parallel Rājasthānī Nāsaketarī Kathā of the Florentine MS. Pav. 759, could only be utilized as far as edited by Tessitori (Rivista degli Studi Orientali, Vol. VI, Fasc. I, p. 113 ff.): viz. for the three first and for part of the fourth adhyāya. I have, therefore, restricted myself to referring to variants of special importance.

The relationship of the two texts I have tried to illustrate by a list of parallel passages, retaining Te in the transcription of its editor, and accommodating my own to that as far as possible. (Viz.: anusvāra I have transcribed by *m*, without regard to its various phonetical values: *मि* (see p. 358) and *मी* with *ai* and *au*, whereas Tessitori marks differences of modern pronunciation. A difference between *ḍ* and *ḍʰ* could not be marked, as our MS. has only one letter for both.)

¹ = "ḍ" and "ḍʰ" of the L. S.

Si.	Te.
I. <i>raṣesvara baiṣṭhā chai</i> ¹⁴	<i>eka raṣesara Udālaka nāmāi</i>
<i>tike piṇa [eka raṣesvara] nāṃma</i>	
<i>Udālaka-jī</i> ¹⁵	
<i>Vrahmā-jī-ro putra</i> ¹⁶	<i>tikāu Vrahmā-jī-ro putra</i>
<i>moṣo raṣesvara</i> ¹⁷	<i>moṣo tapasi</i>
<i>deha-ro damaṇahāra</i> ¹⁸	<i>deha-rau damaṇahāra</i>
<i>veda sāstra-no jāṇṇanahāra</i> ¹⁹	<i>veda-rā jāṇṇanahāra</i>
<i>tiṇa-ro ācrama chai</i> ²⁰	<i>tiṇā-ro utama ācrama chāi</i>
	<i>Pipalāda raṣesara āyā</i>
<i>taṭhai biṇa piṇa bhalā bhalā raṣes-</i>	<i>taṭhāi biṇa piṇa raṣesara bheḷā rahi</i>
<i>vara rahai chai</i> ²¹	<i>chāi</i>
	<i>bohata ādara kīyo</i>
<i>ajāyaba kuṃja vana chai</i> ²²	<i>ajāiba vana chāi</i>
	<i>Gaṅgā-jī vahāi chāi</i>
	<i>pahāḍa ghaṇā chāi</i>
	<i>ramaṇika jāyagā chāi</i>
<i>ghaṇā mora ciṅkora koyala sārasa</i>	<i>mora cikora sārasa koyala suka</i>
<i>aneka paṃṣerūṃ jīva rahai chai</i> ²³	<i>aneka jināvura bolāi chāi</i>
	<i>vana-mi āṇibā keḷa aneka vriṣā</i>
	<i>suvanna virājamāna dīsāi chāi</i>
<i>tiṇa-rai ācrama Pipalāda raṣesvara</i>	<i>tiṇa-rāi ācrama Pipalāda riṣesara</i>
<i>āyā</i> ²⁴	<i>āyā chāi</i>
<i>āyā-nai gusaṭi kari</i> ²⁵	<i>āyā-nāi Udālaka-jī-sū gosāṭa karai</i>
	<i>chāi</i>
<i>itara-mai Pipalāda raṣesvara dīṭho</i>	<i>gosāṭa karatā Pipalāda dīṭho</i> <i>asa-</i>
<i>ja astrī nahī</i> ²⁶	<i>rama-māhi asatarī nahī</i>
<i>tarai Udālaka-jī-nai pūchiyo</i> ²⁷	<i>tarāi Udālaka-jī-nū pūchāu</i>
<i>maharāja thāṇrai astrī nahī</i> ²⁸	<i>thāri asatarī nahī</i>
<i>so kisai vāstai</i> ²⁹	<i>so kasāi vāsatāi</i>
<i>tarai Udālaka-jī bolīyā</i> ³⁰	<i>tarāi Udālaka-jī bolīyā</i>
<i>mai tapasyā vramacārī thakai kīvī</i>	<i>mhe tapasyā vrimacārī-thakā kari</i>
<i>chai</i> ³¹	<i>chāi</i>
<i>tarai Pipalāda-jī kahīyo</i> ³²	<i>tarāi Pipalāda kaho</i>
<i>vivāha karo</i> ³³	<i>the sāca kaho chāi</i>
<i>astrī vinā agnahotri na huvai</i> ³⁴	<i>piṇa asatri vinā agnahotra upajāi</i>
	<i>nahī</i>
<i>piṇa pitradevatā caina pāvai nahī</i> ³⁵	<i>pitara devatā cena pāvai nahī</i>

Si.	Te.
<i>tarai Udālaka-jī bolīyā</i> ³⁶	<i>tarāi Udālaka-jī bolīyā</i>
<i>mo-nāi kuṃja paraṇāvāi</i> ³⁷	<i>mo-nū kuṃja paraṇāvāi</i>
<i>mai to chayāstihajāra varasa vram-</i>	<i>me to bayāstihajāra varasa tapasyā</i>
<i>hacārī thakai tapasyā kīni</i> ³⁸	<i>kīni chāi</i>
<i>vale Pipalāda-jī bolīyā</i> ³⁹	<i>tarāi Pipalāda-jī kaho</i>
<i>putra vinā kuṇḷanāsa hoyā</i>	<i>putra vinā kuḷanāsa hosti</i>
<i>pitradevatā dūṃṣa pāvai</i>	<i>pitra devatā-ja cena na pāvi</i>
<i>veda kamhai chai</i> ⁴⁰	<i>dukha pāvi</i>
<i>[tarai Udālaka bolīyā</i> ⁴¹	
<i>mo-nai kuṃja paraṇāvāi</i> ⁴²	
<i>phera Pipalāda-jī bolīyā</i> ⁴³	
<i>putra vinā kuḷanāsa hoyā</i>	
<i>pitradevatā dūṃṣa pāvai</i> ⁴⁴	
<i>asatri-nai ritadāṇna diyāṇ-ro doṣa</i>	<i>asatri-nū ritadāṇna diyā-ro doṣaṇa</i>
<i>lagai nahī</i> ⁴⁵	<i>lagāi nahī</i>
<i>aganaparasana karasyo to astrī</i>	<i>aganaparavesa karaso to asatri</i>
<i>āṇṇasyo</i> ⁴⁶	<i>āṇṇaso</i>
<i>tarai Udālaka-jī bolīyā</i> ⁴⁷	<i>vale Udālaka-jī kahi</i>
<i>mai tapasyā kīvī chai</i> ⁴⁸	<i>mhe tapasyā karā chāi</i>
<i>dehadamaṇa kīyo chai</i> ⁴⁹	<i>dehadamaṇa karā chāi</i>
<i>tiṇa-ro nāsa hosī</i> ⁵⁰	<i>tiṇa-ro nāsa hosti</i>
<i>phera Pipalāda-jī bolīyā</i> ⁵¹	<i>tarāi phera Pipalāda-jī bolīyā</i>
	<i>asatri-nū ritadāṇna diyā-ro doṣa</i>
	<i>nahī</i>
<i>thāṇrā mana-mai saṇdeha upano</i>	<i>nāi thārāi to mana-māi buro upajāi</i>
<i>chai</i> <i>to the Vrahmā-jī-nai pucha-</i>	<i>chāi</i> <i>the Vrahmā-jī-nū puchāu</i>
<i>nai avo</i> ⁵²	
<i>Vrahmā-jī kahai so kīyo</i> ⁵³	<i>Viramā-jī kahi sāu karo</i>
<i>itaro kaha-nai Pipalāda-jī āpa-rai</i>	<i>itaro kahāi-nāi Pipalāda-jī āpa-ri</i>
<i>ācrama āyā</i> ⁵⁴	<i>ācrama gayā</i>
<i>pachai Visvanopāya raṣesvara-jī</i>	<i>pasāi Visanapāya-jī rājā Janā-</i>
<i>rājā Janamai-jī-nai kahai chai</i> ⁵⁵	<i>m[ā]-jī-nū kahi chāi</i>
<i>Udālaka-jī-ri tapasyā-māhe bhaṅga</i>	<i>Udālaka-rāi tapasyā-māi bhaṅga</i>
<i>paḍyo</i> ⁵⁶	<i>paḍāu</i>
<i>Udālaka-jī bohata soca karai chai</i> ⁵⁷	<i>Udālaka mana-māhāi bo[ha]ta soca</i>
	<i>karāi chāi</i>
<i>mo-nai kanyā kuṃja paraṇāvāi</i> ⁵⁸	

Si.

tarai Vrahmā-jī-ro dhyāṃna kīyo |⁵⁹Vrahmā-jī-kanai jāya-nai astuti kivi
chai |⁶⁰hatha joda-nai kahyo |⁶¹marai [ācramai] Pipalāda-jī ācrama
āya-nai kahyo |⁶²thāmrāi asatī nahl |⁶³so aganahotri na hoyā |⁶⁴pitra devatā tripata na hoyā |⁶⁵tu asatī āṃna |⁶⁶tarai mai kahyo chai |⁶⁷tapasyā kivi chai |⁶⁸tiṇa-ro nāsa host |⁶⁹tarai Pipalāda-jī kahyo |⁷⁰tu Vrahmā-jī-nai pucha |⁷¹Vrahmā-jī kahai so kīyo |⁷²tarai hūm rāja-kanai āyo chu |⁷³tarai Vrahmā-jī bolīyā |⁷⁴

tharai putra pailā āvasi |

nai bhāryā pachai āvasi |⁷⁵tarai Udālaka-jī kahyo |⁷⁶

mai tapasyā kivi chai |

tiṇa-mai bhaṅga paḍiyo chai |⁷⁷so rāja masakari karo cho |⁷⁸tarai Vrahmā-jī bolīyā |⁷⁹re putra Vrahmavāyaka mithyā[ta]
na hoyā |⁸⁰tharai Rughavanisari asatī āvasi |⁸¹itaro kahi-nai Vrahmā-jī āṃta-
radhyāṃna huvā |⁸²Udālaka-jī pācha āyā |⁸³

Te.

Udālaka-jī Vrahmā-jī-kanāu gayā |
jāya-nāi ghaṇi astuta karaṇalāgo |

Udālaka Vrahmā-jī-nū kahai |

mare āsrama Pipalāda raṣesara
āyo tho | tiṇa mā-nū kaho |

jo thārāi asatari nahl |

asatari vinā aganahotra upajāi
nahi |

deva pitra tripata nahl hoyā |

tū asatari āna |

tarāi māi kaho |

me tapasyā vramasāri-thakā karti
chāi |

tiṇa tapasyā-ro nāsa host |

tarāi Pipalāda-jī bolīyā |

tū Vrahmā-jī-kanāi jā |

to-nū Vrahmā-jī kahai so karo |

tarāi hū rāja-kanāi āyo chū-jī |

tarāi Vrahmā-jī kaho |

bhārajyā pili putra āvasi |

pasāi bhārajyā āvasi |

tarāi Udālaka bolīyo |

pitā-jī māi tapasyā bohata karti chāi |

tiṇa-mi bhaṅga paḍasi |

tarāi Vrahmā-jī bolīyā |

re putra tiṇa-māhāi doṣana nahl |

thārāi Rughavanisa-ri asatī āvasi |

itaro kahi-nāi Vrahmā-jī antara-
dhyā huvā |

Udālaka apa-rāi ācrama āyo |

As these two texts show, their linguistic character is nearly identical. Thus, the grammatical peculiarities of p. 358 foll. are found in Te too. But besides the accusative in *-nai*, there occurs (and far more frequently) one in *-nā*, which is characteristic of

Western Mārwarī and of Thālī of Jaisalmer (cp. L. S. p. 110 and St. W. No. 103), and one in *-nū*. Moreover, a genitive in *-ko*, *-ki* appears besides that in *-ro*, *-ri*, as in Modern Mārwarī, and the old form *nāu* has been replaced by the modern *“āvū nahl”*.

As to syntax, there are no differences, except that the verbs of speaking and asking are sometimes construed with the ablative case in the Hindī-manner.

Phonology in most cases agrees with Si. Wherever there are differences, Te shows a closer relationship to Modern Mārwarī. I here quote some of the statements of Tessitori's on p. (5): "I dit-tonghi āi, āu hanno un' applicazione larghissima. Non solo sostituiscono ē, o come in: lāi (per le), dāyāi (per devāi); sāu (per so), tikāu (per tiko); ma perfino a, i, come in: sāiha (per saha), māinaṣa (per manuṣa), sāihāisa (per sahasa), kahāi-nāi (per kaha-nāi), rāihāit (per rahat); vāiṣāi (per viṣāi), pāitā (per pitā). Spesso āi diventi i, es.: chī (per chāi), mī (per māi), rī (per rāi), pāvī (per pavāi). Frequentissime sono gli scambi di . . . , c, ch e s, come in: ichaḍī (per isurī), dilāchā (per dilāsā), vaṃca (per vaṃsa), cū (per sū), sadhiyo (per caḍhiyo), pasāi (per pachāi), si (per chī = chāi); ḍ e r, come in: isaḍo (per isaro), nagaḍī (per nagarī), parāi (per paḍai)". A spelling like *cena*, *peli*, *vrama*, *raṣesara* seems likewise to point to a stage of development posterior to our चैन, पेली, ब्रह्मा, रषेसर.

Thus, the linguistic character of Te is completely in agreement with the younger age of the MS., which, according to Tessitori, is dated samvat 1857.

The text itself shows marks of a younger tradition. Not only have descriptive passages been amplified (such as I, 21 ff.; II, 14; IV, 1; 32, 1), but also have single terms which in the source were and in Si are still, somewhat vague or even ambiguous, been (in Te) brought into a more concise, but less appropriate shape (such as I, 105; or I, 107)¹. In some cases of disagreement, the reading of Si is borne out to be correct by BeFi (see p. 368), whereas that of Te, on the contrary, in some cases directly contradicts BeFi: (cp. I, 33; 38; 40; 46; 61; 80; II, 1)².

In other respects also, Te is inferior to Si, showing disfigurements (as I, 76, cp. Si I, 56)³, and even heavy corruptions, which

¹ Cp. the respective notes.

render the text unintelligible without the aid of Si, or the Sanskrit text (as I, 46; 89—91, III, 8 ff.)¹. Elsewhere, Te has inserted absurd passages (such as III, 38 ff.)¹, or left out important ones (such as the opening passages I, 1—13; III, 68 ff.; IV, 29; or the description of the battle XII, 32 ff., cp. Tessitori, l. c. p. [3])¹.

Besides the numerous glosses that have crept into Si particularly, already the common archetype of Si and Te must have contained marginal glosses, one of which has been inserted into both texts: in Si in the right place, in Te in a wrong one, making the whole passage totally unintelligible (cp. I, 90 and note).

IV. THE MATTER

As remarked before, the matter and its history will not be dealt with in detail here, especially as Belloni Filippi has summarily discussed the earlier recensions in his book "Il "Nāsiketopākhyānam"" (Firenze, 1902).

BeFi is the only Sanskrit text containing the story of the hero's birth, the motif of which Belloni Filippi believes to have been suggested by the modern form of the name "Nāsiketu", into which the old name "Nāciketas" had been transformed in popular tradition. Of this Nāsiketopākhyāna" (or of a text very closely akin to it), our Rājasthānī recension, as represented by Si and Te, is a very short and rather bad abstract. Cp. the following table of contents of Si, compared with that of BeFi:

Si	BeFi
I History of Uddālaka	I
Candrāvati's conception	II 1—30
II The repudiation of Candrāvati and the birth of Nāsiketu	II 30 ff.; III 1—18
III The exposure of N. by Ch. and his adoption by U.	III 19 ff.
Ch.'s coming to the hermitage of U.	IV 1—47
IV U.'s wooing. His wedding with C.	IV 48 ff.
N.'s disobedience and U.'s curse. N.'s going to Yama	V

¹ Cp. the respective notes.

Si	BeFi
V N. visits Yama and Chitragupta	VI 1—25
VI N. visits the hells and returns home. The ṛṣis come and praise him.	VI 26 ff.; VII 1—8
VII Questions of the ṛṣis. N. describes the city of Yama. Enumeration of the hells	VII 9 ff.
VIII Enumeration of the sinners	VIII
IX A trial of Yama's court of justice. The condemnation of the sinners. The different punishments of the different classes of sinners	IX
X Continuation.	X
XI The burning tree and other tortures. A speech of the messengers of Yama. Continuation of IX and X	XI
XII Description of the messengers. The battle of the messengers with the Daitya	XII
XIII The re-births of the sinners	(XVIII 28—49)
XIV The celestial joys. The virtuous people and their rewards	XIII, XIV
XV Puṣpodaka	XV
The fate of the soul immediately after death	XVII 1—8
The paths in Yama's world	XVII 9 ff. (XVI)
XVI Nārada visits Yama. The appearing of the celestial cars. Yama's fear	XVIII
Yama's explanation of his fear.	XIX 1—28
XVII Re-births of female and of male sinners	(XVIII 28—49)
XVIII The ṛṣis praise U. and N.	—
Śravaṇaphala	XIX 29 ff.

(As to details, I must refer the reader to my notes on the single passages.)

That the Nāsaketarī Kathā, however, cannot directly go back to the version of the Nāsiketopākhyāna published by Belloni Filippi, is especially proved by the XVIth adhyāya of Si, and by the abstract Tessitori has given of the corresponding chapter of Te. As to the passage of Te corresponding to Si XVI 20 ff.,

Tessitori says: "L'episodio finale della visita di Nārada a Yama ha un' aggiunta di cui non vi è traccia nel testo purāṇico. Nārada, dopo aver ascoltato da Yama l'elogio di Janaka e della sua casta consorte, gli domanda perchè egli abbia il corpo lucente come l'oro e il viso nero. Yama risponde: i peccatori comuni che vengono a me, mi stanno ritti di fronte e io impartisco loro la pena. Ma i devoti di Viṣṇu mi mettono i piedi sul capo. Perciò il mio viso è nero." Now as I have shown in my note on XVI, 20ff. of Si, a correct interpretation of the whole passage of the Rājasthānī recension as well as a solution of the problem of its origine is possible by the aid of the Nācīketa-episode of the Varāha-Purāṇa, which also helps to explain some more discrepancies between Nāsaketarī Kathā and Nāsiketopākhyāna. I refer to the respective note.

A further argument in favour of the assumption of relations to the V. P., is the fact that the prominence of the Viṣṇu worship (which plays so important a part in our kathā) has a parallel in the V. P., whereas throughout BeFi, the worship of Śiva is predominant, as Belloni Filippi has shown (l. c. p. (54)).

Thus we come to the conclusion that the text from which our Rājasthānī recension is derived, was, in general, closely akin to BeFi, but in certain features agreed more closely with the V. P.

It is uncertain, how far some other differences between the Rājasthānī recension and BeFi (as e. g., the different adhyāya-division) are due to this source, or to the compiler of the Rājasthānī recension, who, by the way, has worked rather arbitrarily, and, sometimes, rather stupidly, as shown in my notes on I, 97; IX, 10; X, 2. These passages make it even probable that the compiler knew his source only from oral communication: a hypothesis which is borne out by the shape in which some of the Sanskrit names (especially of the hells and of the judges of the lower world) appear (see the notes on VII, 83 and IX, 8), as well as by the confusion of some special features in the text of the Nāsaketarī Kathā (such as of the punishments of all the respective sinners, or of the tortures and characteristics of the respective hells).

That the shape of the Nāsaketarī Kathā text to which Si and Te go back had undergone corruptions, is obvious from I, 107 and II, 16.

In contradistinction to our Rājasthānī recension (contained in the Jaina MS. of Si and in the younger, Vaiṣṇava MS. of Te), the Hindi recension of Sadala Miśra (see p. 348)¹ goes straight back to BeFi. It agrees with BeFi not only generally, but even in its passages of especially śivaitic character, although Sadala Miśra himself is a representative of the Vaiṣṇava school of Carāṇa Dāsa (see Hastings' Encyclopedia of Religion and Ethics), and though his booklet belongs to the scriptures of the Vaiṣṇava sect just mentioned.

¹ Nagari Pracharini Granthmala Series — No. 2, Allahabad 1901.

TEXT

The original punctuation of the MS. which is—in a very inconsequent manner—marked by a kind of visarga, has been preserved. Besides that, the European marks of punctuation have been carried through—for the sake of clearness.—

Passages added to the wording of the MS. are enclosed in < >, whereas glosses, dittoographies, and other, probably, unoriginal passages are enclosed in [].

अहं ॥^१

श्रीसद्गुरुभ्यो नमः!^२ नासकेतरी कथा लिखतेः^३

I

सरसति महामागेः! वरदे, कामरूपिणीः!

विस्वरूपी, विसालांकीः! देवि वा परमेश्वरीः!^४

एकदंतो महाबुधीः, सर्वगुणो गुणनाथकः!

सर्वसिंधकरो देवः श्वरीपुत विनायकः!^५

इति सरस्वतीजीरी नै विनायकजीरी स्तुतिः^६ अथे कथासंबंधनः^७

प्रथम श्रीगंगाजीरै तटिं विसनोपाय रषेस्वर [ः] बारै वरसरी दिथा जेने बैठा हैः^८ तटै राजा जनमै आय नीसरीयाः^९ तरै राजा जनमैजी विसनोपाय रषेस्वरजीनै कह्योः^{१०} “महाराज रषेस्वरजी! काईक पापमोचनी कथा सुणावोः!^{११} तरै रषेस्वरजी बोल्याः^{१२} “राजा, पिण सांभलोः!^{१३}

रषेस्वर बैठा है^{१४} तिके पिण [एक रषेस्वर] नाम उदालकजीः^{१५} ब्रह्माजीरो पुत्र,^{१६} मोटो रषेस्वरः,^{१७} देहरो दभणहारः,^{१८} वेद सास्त्रनो जाणहारः^{१९} तिहारो आश्रम हैः^{२०} तटै बीजा पिण भला भला रषेस्वर रहै हैः^{२१} अजायब कुंजवन हैः^{२२} घणा मोर, चिंकीर, कोयल, सारस, अनेक पंषेखजीव

I 1 in the shape of the mutilated diagram: see note 11 9 जनमै ॥

14 : om. at the end of the line 11 15 उदालकजी corr. from “को” ॥

रही है: 23 तिणरै आश्रम पिपलाद रघेखर आया: 24 आयनै गुसटि करी: 25 इतरा मै पिपलाद रघेखर दीठो: 26 ज अस्त्री नहीं: 26 तरै उदालकजीनै पूछी-यो: 27 'महाराजा! थारै अस्त्री नहीं: 28 सो किसि वासी: 29 तरै उदालकजी बोलीया: 30 'मै तपस्या ब्रमचारी थकै कीवी है: 31 तरै पिपलादजी कह्यो: 32 'विवाह करो: 33 अस्त्री विना अपहोची न ऊँचै: 34 पिण पिचदेवता चैन पावै नहीं: 35 तरै उदालकजी बोलीया: 36 'मोने कुण परणावसी: 37 मै तो छयासी हजार वरस ब्रम्हचारी थकै तपस्या कीनी: 38 वलै पिपलादजी बोलीया: 39 'पुत्र विना कुलनास होय: 40 पिचदेवता दुष पावै: वेद कहै है: 41 'तरै उदालकजी बोलीया: 42 'मोने कुण परणावसी: 43 फेर पिपलादजी बोलीया: 44 'पुत्र विना कुलनास होय: 45 पिचदेवता दुष पावै: 46 असचीनै रितदान दीयारो दोष लागै नहीं: 47 अगनपरसण करखो, तो अस्त्री आणखो: 48 तरै उदालकजी बोलीया: 49 'मै तपस्या कीवी है: 50 देह दमण कीयो है: 51 तिणरो नास होसी: 52 फेर पिपलादजी बोलीया: 53 'थारा मन मै संदेह उपनो है, तो ये ब्रम्हाजीनै पुछनै आवो: 54 ब्रम्हाजी कहै, सो कीज्यो: 55 इतरा कहनै पिपलादजी आपरै आश्रम आया: 56

पहै विखनोपाय रघेखरजी राजा जनमैजीनै कहै है: 57

"उदालकजीरी तपस्या माहे भंग पड्यो: 58 उदालकजी बोहत सोच करै है: 59 'मोने कन्या कुण परणावसी: 60 तरै ब्रम्हाजीरो ध्यान कीयो: 61 ब्रम्हाजी कनै आयनै असुति कीवी है: 62 हाथ जोड़नै कह्यो: 63 'मारै [आश्रम] पिपलादजी आश्रम आयनै कह्यो: 64 'थारै अस्त्री नहीं: 65 सो अगनहोची न होय: 66 पिचदेवता चिपत न होय: 67 तु अस्त्री आण: 68 तरै मै कह्यो है: 69 'तपस्या कीवी है: 70 तिणरो नास होसी: 71 तरै पिपलादजी कह्यो: 72 'तु ब्रम्हाजीनै पुछ: 73 ब्रम्हाजी कहै, सो कीज्यो: 74 तरै हं राज कनै आयो कु: 75 तरै ब्रम्हाजी बोलीया: 76 'थारै पुत्र पैसा आवसी: 77 नै भायां पहै आवसी: 78 तरै उदालकजी कह्यो: 79 'मै तपस्या कीवी है: 80 तिण मै भंग पडीयो है: 81 सो राज मसकरी करो हो: 82 तरै ब्रम्हाजी बोलीया: 83 'रे पुत्र, ब्रम्हावाचक मिष्ठात न [ib] होय: 84 थारै रघवंसरी असची आवसी: 85 इतरा कहनै ब्रम्हाजी अंतरध्यान ऊँचा: 86 उदालकजी पाछा आया: 87

पहै मन मै असचीरी अविलेपणा करण लाग्या: 88 'इसडी असची आवै,

46 उदा° at the end of the line ॥ 46 परसरसण (cp. IV 48) ॥
56 : om. at the end of the line ॥

तो भली: 89 अतिरुपवती: 90 सीलवती: 91 उदारचिंतवती: 92 निपण मुधर बोली: 93 बाहिर भीतर सुचवती: 94 भरतार सुं प्रीतवती: 95 भरतारनी [कथन] आग्या लोपै नहीं: 96 उदालकजी मन मै इसडी चिंतवणा करै है: 97

एक दिवसरै विषै गंगाजी सनान करणरै वासै गया था: 98 तरै अपक्-
रारा रथ दीठा: 99 तरै मन चालीयो, नै वीरज धिंसीयो: 100 सो तपस्यारो वीरज धरती मै मेलीयो न जाय: 101 कमलरो फूल तोड़नै, माहे वीरज घा-
तीयो: 102 उपर जाभ लपेटियो: 103 पहै गंगाजी माहे प्रवाह दीयो: 104

सो फूल तिरतो राजा रघ[वंस]री नगरी हेठै आय नीसरीयो: 105 तठै राजा रघ[वंस]री बेटी दस हजार सहेलीयां सुं [] गंगाजी नित्य सनान कर-
णनै आई थी: 106 एक ईद्री अपहरा, तिणनै सराप हवो थो: 107 सो राजा रघरै दासी ऊँई: 108 सो दासी थकी, चंद्रावतीरा हीडा करै है: 109 नाम उर-
वंसी है: 110 तिणनै चंद्रावती सनान करती कह्यो: 111 'कमलरो फूल तिरतो जाय है: 112 सो तु ले आव: 113 तरै उरवंसी ब्याई: 114 चंद्रावती सूचीयो: 115 तरै वीर्य नासका <पेड़> होयनै प्रवेस कीयो: 116 [वीर्य] एक महीनो नै बुजो महीनो ऊँचै: 117 तठै चंद्रावती फूल[[समी]तुल]ती थी: 118 सो फूल अङ्गिका चढण लाग्या: 119

इति प्रथमोऽध्याय संपूर्ण: 120

बारै चंद्रावतीनै दोष लागो: 121 तरै राजाजीनै राखी कह्यो: 122 तरै रा- II
जाजी कह्यो: 123 'तरै चंद्रावती कनै दस हजार सहेलीयां रहती, 124 तिणानै काँई ऊँचो: 125 तरै राजाजी उरवंसीनै बुजीयो: 126 'थानै जतन करणरै वासतै राखी थी: 127 सो थानै काँई ऊँचो: 128 तरै उरवंसी बोली: 129 'महाराजा! कोई माण-
सरो प्रवेस होय, तो मारी जावा: 130 पिण परमेश्वरजीरी गति जांणी न जाय: 131 तरै राजा कह्यो: 132 'मार्यां, तो पाप ऊँचै: 133 वनधंड माहे मेल आवो: 134 तरै राजाजीरा थाकर बन मै मेल आया: 135

सो चंद्रावती वन मै रंदन करती फिरै है: 136 तठै तिणबंध रघेखर आया: 137 कंद मूलरै वासै आया था: 138 तरै चंद्रावतीनै रंदन करती दीठी: 139 तरै रघेखर बोलीया: 140 'हे कन्या! तु कुण है: 141 रंदन क्युं करै है: 142 तरै

85 सोलवती ॥

101 danda instead of : ॥

106 हुवे तठै : ॥

109 सं' ॥ (sic!) ॥

चंद्रावती बोलीः²¹ 'जं राजा रुघ[वंस]री बेटी कुः²² मोनै आगला भवरी कमाई [कर्म] करनै दोष लागोः²³ अबकै भव तो षोटी कमाई कोई कीवी नहीः²⁴

तरै रघेखर दिलासा देनै, आपरै आश्रम ले आयाः²⁵ बेटी करनै रा-
षीः²⁶ महीना पुरा जंवाः²⁷ जठै नासिका सु पुचरो जव जवोः²⁸ नाम ना-
सकेत दीधोः²⁹

इति श्रीदुतीयोध्याय संपूर्णः³⁰

III महीना तीनरो जंवाः¹ जठै रुदन करण लागोः² तरै चंद्रावती क्रोध
करनै, बालकनै कंठ पीजरा मै घातिनै, गंगाजी माहे प्रवाह दीयोः³ तरै
रघेखर बोलीयोः⁴ 'रे बालक! तु थारा बाप कनै जाः⁵ तरै उदालकजीरो
आश्रम गंगाजीरै तटि हैः⁶ सो पिंजरो सामै पांखी चालीयोः⁷ सो उदाल-
कजी गंगाजी नित्य सनान करणनै आवै हैः⁸ तठै सनान करतो पिज[2a]रो
आयनै पगे लागोः⁹ तीनही विरीयां पगे लागोः¹⁰ मध्य सनान पगे लागोः¹¹
संझ्या सनान पगे लागोः¹² तरै उदालकजी दीठोः¹³ [तरै उदालकजी जो-
योः¹⁴] पिजरो उंरो लेनै षोलीयोः¹⁵ माहे देष, तो अनोपम बालक हैः¹⁶
तिणरै आपरा सा चैन हैः¹⁷ सो देषनै ब्रह्माजीरो बोल याद आयोः¹⁸ कह्यो
योः¹⁹ 'असची पैली बालक आवसीः²⁰ तिको बोल पुगोः²¹ पछै बालकनै
आपरै आश्रम ले आयाः²² पाल पोस करता जवाः²³ मोटो जंवाः²⁴

एक दिनरै विषै चंद्रावती दलगीर जंईः²⁵ तठै तिणबंध रघेखर बोली-
योः²⁶ 'बेटी! तुं दलगीराई कुं करै हैः²⁷ तरै चंद्रावती बोलीः²⁸ 'पिताजी!
एकला आवडै नहीः²⁹ डावडो जवो योः³⁰ तिको गंगाजी माहे प्रवाह दी-
योः³¹ नही, तर आजनै मोटो जंवा जंतोः³² तरै रघेखरजी बोलीयोः³³
'जठिनै पिजरो जातो दीठो हैः³⁴ पुत्री, तुं तठी सोझ, लाभसीः³⁵

तरै पिंजरो जातो दीठो योः³⁶ तठिनै चंद्रावती चालीः³⁷ आगै देष,
तो उदालकजीरै आश्रम बैठो हैः³⁸ तरै चंद्रावती पूछीयोः³⁹ 'रे बालक! तु
कुण हैः⁴⁰ थारो पिता कुण हैः⁴¹ थारी माता कुण हैः⁴² ओ आश्रम किं-
णरो हैः⁴³ तरै नासकेत बोलीयोः⁴⁴ 'ओ आश्रम उदालकजीरो हैः⁴⁵ मारै
पिता उदालकजी हैः⁴⁶ मोनै मातारी घर नहीः⁴⁷

III 6 क in उदालकजीरो above the line II 23 पाल गेस II 24 : om.
at the end of the line II

तरै चंद्रावती बोलीः⁴⁸ 'रे पुत्र! हं थारी माता कुंः⁴⁹ रघेखर कंठ गयो
हैः⁵⁰ तरै नासकेत बोलीयोः⁵¹ 'कंद मुलनै गया हैः⁵² मोनै बैसाण गया
हैः⁵³

तरै चंद्रावती बुहारो दीधोः⁵⁴ चौकी दीधोः⁵⁵ हंडवाई मांझीः⁵⁶
पछै गंगाजी सनान करण गया चंद्रावतीजीः⁵⁷

इतरा माहे उदालकजी पिण आयाः⁵⁸ देषनै कह्योः⁵⁹ 'रे पुत्र! बुहारो
किण दीयोः⁶⁰ चौकी किण दीयोः⁶¹ हंडवाई किण मांजीः⁶² तरै नासकेत
बोलीयोः⁶³ 'पिताजी! माहरी माता आई थीः⁶⁴ तरै उदालकजी बोली-
याः⁶⁵ 'रे पुत्र! थारी माता आई थी, तो कंठ गईः⁶⁶ तरै नासकेत क-
ह्योः⁶⁸ 'गंगाजी सनान करण गया हैः⁶⁹ तरै नासकेतनै रघेखर कह्योः⁷⁰
'थारी मातानै बुलाय ब्यावः⁷¹ मारो पिता तोनै बुलावै हैः⁷²

तरै चंद्रावती बोलीः⁷³ 'रे पुत्र! थारी बुलाई कोई नाउः⁷⁴ जं तो
कन्या कुंः⁷⁵ मोनै पिता कै भाई देसी, तो आवसुंः⁷⁶ तरै नासकेत आयनै
कह्योः⁷⁷ तरै उदालकजी नासकेतनै फेर पाखो मेलीयोः⁷⁸ 'बले जाइनी पुछः⁷⁹
थारो बाप कुण हैः⁸⁰ नै पूत्र कुं करनै जवो हैः⁸¹ तरै नासकेत जायनै
पूछीयोः⁸²

तरै चंद्रावती कह्योः⁸³ 'जं राजा रुघरी बेटी कुः⁸⁴ जं गंगाजी दस
हजार सहेलीयां सुं गई थीः⁸⁵ तठै कमलरो फूल तिरतो थको आय नीस-
रीयोः⁸⁶ सो मै मंगायनै सुंधीयोः⁸⁷ तिण सु मारै आधांन रह्योः⁸⁸ तरै मोनै
वन मै मेल आयाः⁸⁹ तरै हं रुदन करती थीः⁹⁰ तठै तिणबंध रघेखर आय
नीसखाः⁹¹ तिणां मोनै दिलासा देनै, आपरै आश्रम ले आयाः⁹² तरै महीना
पुरा जंवा,⁹³ जठै नासका पेड होयनै पुत्र जंवा⁹⁴ नाम नासकेत दीधोः⁹⁵
महीना तीनरो जंवा, जठै रुदन करण लागोः⁹⁶ तरै मै कठपिजरा मै घातिनै,
गंगाजी माहे प्रवाह दीयोः⁹⁷

श्री समाचार नासकेत उदालकजी आगै कह्योः⁹⁸ तरै उदालकजी कह्योः
'फेर पाखो [2b] जायनै कहजेः⁹⁹ जं राजा रुघ कनै कन्यादान मांगणनु जाउ
कुः¹⁰⁰ तुं थारै आश्रम जाः¹⁰¹ तरै नासकेत चंद्रावतीनै कह्योः¹⁰² तरै
चंद्रावती आपरै आश्रम गईः¹⁰³ नै उदालकजी राजा रुघ कनै कन्यादान
मांगणनै गयाः¹⁰⁴

इति तृतीयोध्याय समाप्तः¹⁰⁵

88 : om. at the end of the line II

IV रघुश्वर आशुता देषनै, राजा रुघु सामो वहत असुति कीनीः.¹ आसण दीयोः.² प्रदिशणा देनै पुकीयोः.³ 'महाराज रघुश्वरजी! कितरैक कामय धारीया होः?⁴ तरै रघुश्वर बोळोः.⁵ 'मोने कन्यादान थोः!⁶ तरै राजाजी कह्योः.⁷ 'कन्या थी, पिण भर गई [.] ऊंतोः.⁸ तो उजर कोई करता नहीः.⁹ तरै उदासकजी मांडनै वांत कहीः.¹⁰

'ऊं गंगाजी सनाम करण गयो थोः.¹¹ तठै अपहरारा रघु दीठाः.¹² तरै मन वालीयो रैन वीरज पिसीयो.¹³ सो तपस्यारो वीर्य धरती मेळ्यो न जायः.¹⁴ तरै कमल तोड, वीर्य माहे घातिनै, गंगाजी माहे प्रवाह दीयोः.¹⁵ सो तिरतो थको, आय नीसरीयोः.¹⁶ सो चंद्रावती उरवसी कना सु मंगा-यनै सुधीयोः.¹⁷ तरै नासकारा पेड मै होयनै, वीर्य प्रवेश कीयो.¹⁸ तरै राजाजी क्रोध करनै, वन मै मेळ आयाः.¹⁹ तठै चंद्रावती रुदन करण लागीः.²⁰ फिरती आय नीसरीः.²¹ तठै तिलाबंध रघुश्वर आय नीसरीयाः.²² तिला पु-कीयोः.²³ 'कन्या! तु कुण कैः?²⁴ तरै चंद्रावती कह्योः.²⁵ 'हं राजा रुघरी बेटी कुंः.²⁶ मोने विगर कीयां दोष लागोः.²⁷ तरै रघुश्वर दिलासा देनै, बेटी कहिनै, आपरै आश्रम ले गयाः.²⁸ सो उठै कैः.²⁹

राजाजी बोहत राजी ऊवाः.³⁰ वधाई वांटी, घणा उक्ताह कीयाः.³¹ कवरानै मेळनै, चंद्रावतीनै उरी बुलाईः.³² विवाह भली भांत सुं कीयो.³³ मांगीयो, सो डायजो दीयोः.³⁴ बेटीनै, डाहिचो, दोहितानै भली भांत सुं देनै, आपरै आश्रम पोहचायाः.³⁵

नासकेत मोटो ऊओः.³⁶

एक दिनरै विषै नासकेतनै कंद मूलरै वासतै अगनहोत्रीरै वासतै मेळीयो थोः.³⁷ सो नासकेत वन मै गयोः.³⁸ तठै देष, तो वलो वन कैः.³⁹ सरोवर भरीयो कैः.⁴⁰ वन फल फूल रह्या कैः.⁴¹ दरपत मोरीया कैः.⁴² मोर, चि-कार, सारस, कोयल, अनेक भांतारा जीनावर रहै कैः.⁴³ रमणीक जायगा देषनै, नासकेत जोग अभ्यास करण लागोः.⁴⁴ जोग अभ्यास करता, ह महीना लागोः.⁴⁵ पाखो आयो, जरै उदासकजी क्रोध करनै बोळीयाः.⁴⁶ 'रे पुच! अगनहोत्रीरी भली पवर लीधीः!⁴⁷ आपणै तो अगनहोत्री परसण कीधी चा-हीजैः!⁴⁸

9 उत्तर ॥ 10 anusvāra in वांत blotted out ॥ : om. at the end of the line ॥ 13 the passage has been completed according to I 89 ॥ 41 रह्यो ॥ 42 फूल ॥

तरै नासकेतजी बोळीयाः.⁴⁹ 'पिताजी! ये कही, सो भलाः.⁵⁰ पिण जोग मारण कै, सो मोटो पदारथ कैः!⁵¹

तरै उदासकजी क्रोध करनै, नासकेनै सराप दीयोः.⁵² जेः 'पुच! अगननै निदै कै, तो जमलोक आः!⁵³

तरै चंद्रावती मन मै दलगीर ऊंदैः.⁵⁴ 'रघुश्वरजी! ये बोहत बुरी की-नीः!⁵⁵ आपणै एकहीज पुच कैः!⁵⁶ तरै उदासकजी बोळीयाः.⁵⁷ 'तु दलगीर मती ऊवैः.⁵⁸ जम आपणै आवै नहीः!⁵⁹ मोने म्हारी तपस्यारो भरोसी कैः,⁶⁰ जेः जम आवै, तो वाली जायः!⁶¹ मारो पुच जमलोक आवै नहीः.⁶² तरै ना-सकेत बोळीयोः.⁶³ 'पिताजी! हं थारो सराप साचो करसुंः.⁶⁴ जमलोक माहे जायनै, पाखो आवसुंः.⁶⁵ ये मन मै दलगीर मती ऊवोः!⁶⁶ मारी काया रुडा राषज्यीजीः!⁶⁷

इतरो कहिनै, जोग अभ्या[3a]स करनै, देह मांहिं सुं जीव नीसरीयोः सो जमलोक गयो कै जीव.⁶⁸

इति चतुर्थोऽध्यायः.⁶⁹

नासकेत राजा जम कनै गयो.¹ असतुति करीः.² 'सहस्रबाह, सहस्रचष, V सहस्रपद राज!³ असतुति सुणनै, जम राजा राजी ऊवो बोहतः.⁴ जम राजा पुकीयोः.⁵ 'तोनी अठै कुण न्यायो?⁶ थारी आव पुरी कोरं न ऊंदै कदं!⁷

तरै नासकेत बोळीयोः.⁸ 'मोने पिताजीरो सराप ऊवो कैः.⁹ तिला वासतै ऊं अठै आयो कुंः!¹⁰

राजा जम राजी ऊवो नै कह्योः.¹¹ 'तु पाखो जा!¹² थारी कथा सुणसी, जिण नै जमदुंत कोरं आवै नही, नारकी माहे आवै नहीः!¹³ नासकेत बो-लीयोः.¹⁴ 'मोने जमपुरी दिंवावोः!¹⁵ तरै राजा जम दुतानै कह्योः.¹⁶ 'नासके-तनै चित्रगुपत कनै ले जावोः!¹⁷

सो जमदुंत चित्रगुपत कनै ले गयाः.¹⁸ नासकेत असतुति करीः.¹⁹ 'सरव धरमरा जांणहारः!²⁰ बोहत तेजरा धरणहारः!²¹ पाप पुन्यरा जांणहारः!²² इतरो कहै, मै असतुति करीः.²³ इतरो कहिनै, उभो रह्यो कैः.²⁴

इति पंचमोऽध्यायः संपूर्णः.²⁵

IV 55 'सुं' in रघुश्वरजी corr. from 'सु' ॥ 57 'या' in मोलीया corr. (gamb.) from 'यो' ॥ 69 ४ after चतुर्थोऽध्याय ॥ V 7 : om. at the end of the line ॥ 22 : the same ॥ 23 'त' in इतरो corr. (gamb.) from 'ति' ॥

VI विसानोवाचः

“चित्रगुप्त नासकेतनं कही हैः¹ ‘तु मांगी, सो मांगः’² ऊं तोनै सुंप्रसन ऊंचोः³ तरै नासकेत बोलीयोः⁴ ‘मोनि थारी नगरी दिषावो’⁵ तरै बुतांनै कइयोः⁶ ‘दिषावो’⁷ तरै बुतां पाप पुन्यरा करता दिषालीयाः⁸ वतरा करता दिषालीयाः⁹ तलाव, नीवांरा करता दिषालीयाः¹⁰ कुंड दिषालीयाः¹¹ सगला सहर मै फेरनै ले आयाः¹²

तरै राजा जम कहीयोः¹³ ‘नासकेत! तु पाछो जाः’¹⁴ थारी कथा सी-पसी नै सुणसी, तिणनै जमदुंत कोरि आवै नहीः¹⁵ सो जमलोक न आवसीः¹⁶ थारा भाईत बुचीताई करता जंसीः¹⁷

तरै नमसकार करनै, पाछो आयोः¹⁸

आयनै, मातापितानै नमसकार कीयोः¹⁹ इतरा माहे रघेस्वरां सुणीयोः²⁰ तरै रघेस्वर आयाः²¹ तिके रघेस्वर किसडायक हैः²² केरैक पवन साझी है,²³ केरैक तो मासपारणो करै हैः²⁴ केरैक तो पषपारणो करै हैः²⁵ ईसडी तपस्यारा करणहार अनेक रघेसर भेला होयनै, आया हैः²⁶ तिके कही हैः²⁷ ‘उदालकजी! थारो वडो भाग,²⁸ तिणारै नासकेत सरीषा पुचः’²⁹ आज पैहली दीठो न कोरि सुणीयोः³⁰ जमलोक जायनै, पाछो कोरि आवै नहीः³¹ सो नासकेत आयनै आयोः³²

रघेस्वरां ईसडी कहीः³³

इति षष्ठमोऽध्यायः³⁴

VII आसपूरण कथा राजा जनमीजी आनि विसनोपाय रघेस्वर कही हैः

“हिंनै नासकेतनै रघेस्वर पुछै है, न कही हैः¹ ‘जमलोक किसडोक है?’² जमदुंत किसडाक हैः³ जम किसडायक हैः⁴ चित्रगुप्त किसडायक हैः⁵ पैडो किसडायक हैः⁶

तरै नासकेत कही हैः⁷ ‘मोनि पिताजी सरापन दीयोः’⁸ क्रिपा कीवी,⁹ तिण सुं जमलोक जायनै, पाछो आयोः¹⁰ हमै उठारी कथा दीठी,¹¹ तिसडी कइ कुंः¹² ये एकाय होयनै, सांभलो!¹³

प्रथम तो उठै जाय है¹⁴ तरै राजाजी जमनै चित्रगुप्तनै नमसकार कीजै है¹⁵

जमपुरी सहस्र जोजन उची हैः¹⁶ पचास जोजन चोडी हैः¹⁷ चार दर-वाजा हैः¹⁸ चार घुणा हैः¹⁹ तई नाना भांतरा लोक रहै हैः²⁰ वाग, बगीचा,

तलाव, नदी हैः²¹ चंदनरा कपाट हैः²² सोनारा घर हैः²³ लाल हीरा जडा हैः²⁴ मोतीयारी झालर हैः²⁵ ईसडो सहर हैः²⁶ तिण माहे देवता रहै हैः²⁷ गधर्व गांधी हैः²⁸ मृगतमांसीः²⁹ तलावर करताः³⁰ उपगार करताः³¹ वा-वडी कुवा करताः³² भूषांन अन्तरा देणहारः³³ ईसा मनष पूरवरै दरवाजै प्रवेश करता दीठाः³⁴

हिंनै पक्षिमरा दरवाजारा कइ कुंः³⁵ तांबारी दरवाजो हैः³⁶ तांबारी धजा हैः³⁷ तांबारा घर हैः³⁸ तई एहवा मनष तांबारै दरवाजै प्रवेश करता दीठाः³⁹ उपगार करता दीठाः⁴⁰ सतवादी दीठाः⁴¹ मातापितारी सेवा करता दीठाः⁴² माहरा महीना माहे सीयां मरतानै तपावैः⁴³ थाकांन वि-सरांम दे, कुल पुछैः⁴⁴ पग धोवाडि [3b], पावडी दीधैः⁴⁵ इतरा पक्षिमरै दरवाजै प्रवेश करता दीठाः⁴⁶

हिंनै उतररा दरवाजारा कइ कुंः⁴⁷ सोनारी दरवाजो हैः⁴⁸ मोनारी घंटा हैः⁴⁹ सोनारी चमर हैः⁵⁰ तई एहवा लोक प्रवेश करता दीठाः⁵¹ देवतारी सेवा करता, गउ ब्राम्हणनै पुजैः⁵² षट्दरसनरां अतीतानै पुजैः⁵³ विसनभगतं, नै अगनहोत्री देः⁵⁴ गांम दे,⁵⁵ गऊं दान देः⁵⁶ सुंच रहैः⁵⁷ सहस्र देवल देः⁵⁸ [जिग] होमसांमथी दे,⁵⁹ व्रत करैः⁶⁰ मास उपवास करैः⁶¹ पष उपवास करै,⁶² असजी सु गमन न करैः⁶³ तीरथ करै,⁶⁴ निव्य धर्म करै,⁶⁵ जीवदया पालैः⁶⁶ मान न करैः⁶⁷ मारग मै चालैः⁶⁸ तिके तो उतररै दरवाजै प्रवेश करता दीठाः⁶⁹

हिंनै दिचणरै दरवाजै प्रवेश करता कइ कुंः⁷⁰ कालाभमंगः⁷¹ कुचीतो, रधक पैडोः⁷² कुरीधार, कांटा घणाः⁷³ ग्रीष्मण हैः⁷⁴ पापी तिण पैडै जाय हैः⁷⁵ मुदगरां सु मारीजै हैः⁷⁶ हाय हाय करनै रह्या हैः⁷⁷ ईसडा पापी दिषणरै दरवाजै प्रवेश करता दीठाः⁷⁸

एक अचंभो वले दीठोः⁷⁹ नरकरा कुड दीठाः⁸⁰ तिणरा नाम कइ कुंः⁸¹ कुभीपाक, अभीच, महारोरवंतः, पतीपाकः, अंगारारी रासः, कुरीधारः, केवलहिल, असिमोचनः, अगनधार, महानंदीः, करमपुदांणः, कुदणवसीक-हिलः, धीरतपाकः, गुलपाकः, महाभयांनकः, तपतबेल, कीडांरो कुडः, तल-जंत, दुषजंतः, विषकुपः, जमचोलीः, पवीतरोहणः, सुररोहणः, संयांमरोहणः, लोहकारः, [महारोरवंतः] तथा सूलः⁸²

पराई लुगाई दीठां, नेच फोडैः⁸¹ जुठ बोले,⁸² जिखरी जीभ काटैः⁸³
सीह, सिचाणा, बघेरा, खाल, कुतरा, सुई, मुसा, चिरह, [वाराह] रई
उणां हारि जमबुत हैः⁸⁷

मै तो संघेप मात्र कहा है⁸⁸

इति सप्तमोऽध्याय संपूर्णः⁸⁹

VIII हिबै मै पाप करता दीठा. तिके कज कुः¹

ब्रम्हह्रित्याः² गउह्रित्याः³ पुत्रह्रित्याः⁴ असत्रीह्रित्याः⁵ मित्रह्रित्याः⁶ वे-
सासघातीः⁷ बालघातीः⁸ पराई असत्री कनै जायः⁹ विरामण होयनै, दाह
पीषः¹⁰ कुलरो भास करैः¹¹ देवतारो माखरो राषणहारः¹² अभय भयः¹³
अगमरी वात करैः¹⁴ झूठी साध भरैः¹⁵ अणदीठी कहैः¹⁶ पराई घांपण
राषिः¹⁷ व्रतभंग करैः¹⁸ आपरी त्यागै, पराई सु लागैः¹⁹ कपट बोले,²⁰ रस-
भेद करैः²¹ पापभेद करैः²² गाम, असत्री मारैः²³ ईसा तो मै अनेक पापो
दीठाः²⁴

अधरमी राजा दीठाः²⁵ धरमी दीठाः²⁶ सीम भाजैः²⁷ कुडो बोलेः²⁸
वाजा हरैः²⁹ अभिमान करैः³⁰ ईसा तो मै अनेक दीठाः³¹

नासकेत कहैः³²

इति अष्टमोऽध्याय संपूर्णः³³

IX 'धरमराजाजी दरबार मांडि बैठा हैः¹ पापी दुराचारीयांनु बुलावै
हैः² मुदगरां सु मारीजि हैः³ चाहि चाहि कर रह्या हैः⁴ रघेखर बैठा हैः⁵
तिके पिण कहर थका बैठा हैः⁶ त्यांरा नांम कहं कुः⁷

अंतकजीः, भारद्वाजीः, धीचः, मुनि नारदः, मारकंडजीः इतरा रघेखर
धर्मराजाजीरा मुहडा आगै आय बैठा हैः⁸ पाप पुन्यरो न्याव कीजि कहैः⁹
बारै सूर्य संक्रांत तपै हैः¹⁰ धरमरा, वेद सास्त्रना जाणलहार, त्रिकालदरसीः
इतरा धरमराजाजी आगै बैठा हैः¹¹ माथै मुगट हैः¹² हाथे डंड हैः¹³ काने
कुडल हैः¹⁴ देवता सगला बैठा हैः¹⁵

used instead of : after कुमोपाक and अमोच ॥ the third name reads
महारेखंत ॥ *री* in संग्राम रोहण partly on gamb., it looks like *रो* ॥

87 ¹ instead of our commas ॥ उणां ॥ IX : दरबार in the margin
(cop.) ॥ 2 कुलाये ॥ 8 मारकंडजी ॥

तठै ब्रम्हह्रित्यांनै कुभी नरक मै नांषि हैः¹⁶ गोह्रित्यांनै कुसटलकुड
मै नांषि हैः¹⁷ असत्रीघातीनै, वरतहीणनै घांणी मै घालनै पीलीजि हैः¹⁸
मातापितारो घाती, तिणनै कुरी सुं काटीजि हैः¹⁹ परनारी सुं गमन करै,
तिणनै लोहरी पुतली उंभी खाल करनै, काती सुं भीडीजि हैः²⁰ पापी दुरा-
चाखांनै मुदगरां सुं मारहै हैः²¹ कन्यानै झूठो दोष लगावै, तिणनै वैतरणी
नंदी मै नांषि कहैः²² ॥ [4a] गुरपतनीनै दोष लगावै, तिणनै कुशलकुड मै
नांषि हैः²³ वेसासघातीनै तेल माहे नांषिजि हैः²⁴ नै वडारी नांई तलै हैः²⁵
पराई घांपण राषि, तिणनै कुभी नरक मै नांषि हैः²⁶ जुष्टी होय, तिणनै
कुतां कना सुं फडाईजि हैः²⁷ गुरनै न मांनै, तिणनै करमकुड मै नांषि हैः²⁸
अभिष भय, तिणनै वैतरणी नंदीरो लोही राधि, महादुरगंध मनषनै पारई
हैः²⁹ नहिन साटै परणी, तिणनै हजार जमन नरक मै नांषि हैः³⁰ कपडो
चोरै, तिणनै तपत सिला उपर बैसांजि हैः³¹ कन्यादान माहे भंग करै, तिणनै
नरकास नरक माहे नांषि हैः³² व्रतभंग करै, तिणनै षडगधारा नरक माहे
नांषिजि हैः³³ गुररी असतरी सुं गमन करै, तिणनै नारकी मै नांषि हैः³⁴
मित्रघातीनै पेट फाडनै, नरक माहे नांषिजि हैः³⁵ सोनो चोरै, मोती चोरै,
जिणनै जमपरबत सुं नांषिजि हैः³⁶ गरीचरो, दलद्वीरो धन चोरै, तिणनै
नरक मै नांषिजि हैः³⁷ विगर दीठी साध भरै, तिणनै आंध फोडै हैः³⁸ दान
करतां वरजि, तिणनै मुढो विसटा सुं भरै हैः³⁹ असत्रीरो नंवा करै, ब्रम्ह-
चारीरो नंवा करै, तिणनै जमपोल सुं नांषि हैः⁴⁰ आपरी त्यागै, पराई सुं
लागै, ज्वां माहे मोटो जंघै तिणनै बुरो चाहै, तिणनै सूली दीजि हैः⁴¹
एकलो पाय, तिणनै नरक मै नांषि हैः⁴² धरमसाखनै भंदै, तिणनै कुतरां कना
सूं फडाईजि हैः⁴³ असतरीनै विगर धुन छाडै है, तिणनै लोहयंत्र मै घालनै,
पीलैः⁴⁴ इण भांत सुं चितार चितार सझा दीजि हैः⁴⁵
इति त्रीनवमोऽध्याय समाप्तः⁴⁶

एक मै अचरख दीठोः¹

X

उरधकेसीः² मेकदंताः³ षडगदंताः⁴ मोटा नषः⁵ ईसा जमबुत दी-
ठाः⁶ जिके पापी दुराचारीयांनै पकड लावै हैः⁷ पैलानै धाह दे, तिणनै
षडग सुं मारता लावै हैः⁸ पराई लुगाई कनै मांडाई जाय, तिणनै लोहरां

17 गोह्रित्यां कु ॥ 34 *वै* corr. from *वो* (cop.) ॥ 41 तिणनै ॥

तवां उपर उन्हा करनै बैसांणी हैः⁹ जिसडी कमाई करै, तिणनै सभाल २ तिसडीहीज सझा दीजि हैः¹⁰ मिच भाईरी तथा सगा सोईरी असची सुं बुरो देषि, तिणनै कुतरां कना सुं फडावै हैः¹¹ मुहडो आगिं सुं भरै हैः¹² सास अमुझै हैः¹³ षडग धप्ता माहे नांषि हैः¹⁴ आतमघातीनी नरक में नांषि हैः¹⁵ पई पंषेख अवतार देः¹⁶ देवतांरो माल चोरै, तिणनै कुभी नरक में नांषि हैः¹⁷ हंडवार चोरै, तिणनै चक्र सुं मारै हैः¹⁸ पो<य> पांणीरी भांगि, तिणनै कुलपासां सुं बांधि हैः¹⁹ बांधनै, नरक में नांषि हैः²⁰ तलांव फोडै, तिणनै जोककुड माहे नांषि हैः²¹ वाग वनासपति, नीलो रूष काटै, तिणनै बककलेस नरक माहे नांषि हैः²² बडेरा न मानै, तिणनै रोरव नरक माहे नांषि हैः²³ गांव बालै, दच दे, तिणनै अगनकुड माहे नांषि हैः²⁴ आपरा पुरषनै त्यागै, पराया पुरष सुं लागै, आपरा पुरषरो माल पराया पुरषनै षवाडै, तिण असचीनै लोहरा तवा जना करनै उपरै बैसांणी हैः²⁵ सामद्रो-हीनै, गुरद्रोहीनै, मिचद्रोहीनै, जिणारा हाथ पग वाढिनै, मूढो विसटा सुं भरनै, नरक माहे नांषि हैः²⁶ अन चोरै, तिणनै मुढो विसटा सुं भरनै, नरक में नांषि हैः²⁷ हस तचाड जंघै, तिणनै अंधतास नरक में नांषि हैः²⁸ असचीनै लोभ दिषायनै गमन करै, तिणनै दाहकुड माहे नांषि हैः²⁹

इति श्रीदसमोध्यायः³⁰

XI एक अचरज वले दीठोः¹ एक त्रष दीठोः² पांच जोजन बोडोः³ दस जोजन उचोः⁴ तठै पापी है. तिके बो[4b]हत अचिन पावै हैः⁵ उनी वेळु हैः⁶ तठै दाजीजि हैः⁷ कालगामी हैः⁸ बोहत रुदन करै हैः⁹ मुदगरां सुं मारीजि हैः¹⁰

‘रे जीव! धर्म कुं कीयो नही?’¹¹ तीरघत्रत कुं कीया नही?’¹² ब्रम्ह-चारी अतीतरी, भूषा तिसीयारी मन, छा, चिपत न कीधीः?’¹³ षट्दरसनै कदेई दान न दीयोः?’¹⁴ सो जम राजानै ओलपता कना नही?’¹⁵ अतीत यासः, गउ यासः, खान यासः, बीली यासः, काग यासः ए पांच यास न दीयाः?’¹⁶ याकानि विसराम न दीयाः?’¹⁷ सो जमदुतानै ओलपता कना नही?’¹⁸ ओलपता नही?’¹⁹

तिहानै कहि/कहै/नै, मार दीजि हैः²⁰ नारकी में नांषीजि हैः²¹ दान

देनै गिणावै, सो नारकी में पडैः. काग, कुतरां कना फडावै हैः²² अमावसरै दिन भोग करै, सुतक में पावैः, सरब भषै, तिण प्राणी [जीवनै] आंधा कुवा में नांषि हैः²³ वावरीनै लोहजंघ में घातनै पीलै हैः²⁴ जलनै, अगननै नंदै, देवतां साधांनै नंदै, राजा अतीतनै नंदै, ब्रामणनै नंदै, पुजनी कनी नंदै, पारकी निंदा करै, पराई आयोः तिणनै क्लमकुड में नांषि हैः²⁵ अनेक भाति भाति सुं सझा दीजि हैः²⁶

इति इग्यारमोध्यायः²⁷

जमकिकर भयांनक दीठाः¹ तिके कऊ कुः² ये सकीई एकाय चिंत XII देनै सांभलोः!³ गोहीडै चढीया, सरप चढीया, गोह चढीया, वीकु चढीयाः, कुतरां उपर चढीया, सूर उपर चढीया, नाहर उपर चढीयाः इसा ती में अनेक जमदुंत दीठाः⁴ उरधकेसा, करालदंता हैः⁵ कालि वरण, मोढा नष हैः⁶ मोटा हाथ नै पग हैः⁷ मोटा पेट हैः⁸ खालमुषा है, ग्यालीमुषा हैः⁹ आगा सुं बधर लपेटिआ हैः¹⁰ हाथां माहे साप हैः¹¹ काला कपडा हैः¹² क्वांहीरै हाथां में षडग, चिसूल हैः¹³ बरछी है, ¹⁴ [हाथां] तोमर है, ¹⁵ फरसी है, ¹⁶ मुदगर है, ¹⁷ पासी हैः¹⁸ चक्र, आकुस हैः¹⁹ वज्र है, ²⁰ डंड हैः²¹ इसा हाथां माहे आवध हैः²² त्थारै घरवार नहीः²³ सदाई भमता रहैः²⁴

त्थां माह एक जमदुत बलवत हैः²⁵ तिणरै अगन सरीषा नेत्र हैः²⁶ घडी घडी में चित्रगुप्त कनी कहै हैः²⁷ ‘जिणारी आव पुरी होय, सो बतावोः!’²⁸

केई तो जम राजारा जोडायत हैः²⁹ तिके जम राजारा जंकम सुं पा-पीयांरै मार दे हैः³⁰

एक में वले अचभो दीठोः³¹ एक दैत जमदुत सू लडाई कीवीः³² [राजा जम] काल पास [जमनै] मेल २ पकड, <राजा जमनै> मंगायोः³³ दैतनै अंधार वन में उधोमुष नांषीयोः³⁴

जिसडी कमाई कीजि है, तिसडी सझा [मार] दीजि हैः³⁵ श्री जमदु-तांरा समाचार हैः³⁶ मात लोक में दिन में तीन बेला पापी अधरमीयांरी

घबर ले हैः¹⁸ प्रात समै, मध्यांन समै, सध्या समैः ए तीन काल नित्य घबर
लेखन आवै हैः¹⁹

इति श्रीद्वादसमोऽध्यायः संपूर्णः²⁰

XIII रघेस्वरोवाचः¹ किंसो ध्रमः, किंसो पापः, किंसो पैडोः, किंसो तीरथः²
मिनषा देह पावै? सो कहौः³

नासकेतीवाचः⁴

‘ब्रम्हहृत्कारो चंडाल होयः⁵ गुरुपतनी सु गमन करै, सो वावरी होयः⁶
पिताघातीरै सुखरोग होयः⁷ बहिनद्रोहीरै कोसो होयः⁸ पासी सु मरैः⁹
बंसधाती होपो होयः¹⁰ माथारी पीडा सु मरैः¹¹ पंथी मारै, सो ब्याली
होयः¹² भांशेज मारै, सो खाल होयः¹³ बालघाती गड सूरु होयः¹⁴
भैसो मारै, सो कुनो होयः¹⁵ उपगार करता वरनै, सो चंडाल होयः¹⁶
पेट मारनै मरै, सो मीढो होयः¹⁷ चोरी करता मरै, सो काग होयः¹⁸
सोनो चोरै, सो कोद्यो होयः¹⁹ ब्रध बालकरो धन चोरै, सो मुसो होयः²⁰
[5a] अग चोरै, सो घल होयः²¹ सूठ बीसै, सो किर कांयो होयः²²
कुडी साप भरै, सो नोबो होयः²³ दुष्ट कमार् करनै मरै, सो जगर होयः²⁴
तीरथरी नबा करै, सो ब्याली होयः²⁵ असतरी भरतार सु वाद करै,
सांभी बीसै, तिकाज मारो गोह रारो पावैः²⁶ बालकनै मारै, सो बीसो
होयः²⁷ आंधानै मारै, सो कोद्यो होयः²⁸ जलम जलम नरक मै जायः²⁹
तलाव, वावडी, कुंवा फोडै, सो पांगलो होयः³⁰ गुररो, अतीतरो माल
पाय, सो नरक मै जायः³¹ पैडो भांजै, सो पथररी गति पावैः³² देनै उरो
ले, सो कागलो होयः³³ गुररी, पितारी आग्या न मानै, सो जड [मूरष]
होयः³⁴ पुस्तक चोरै, सो गुगो होयः³⁵ गायनै ठोकरवावै, सो वाध होयः³⁶
पकै नरक जायः³⁷ गुरुपतनी सु गमन करै, सो मोर होयः³⁸ परारै असवी
हरै, सो घोडो होयः³⁹ पत चोरै, सो कोद्यो होयः⁴⁰ अगन निदै, सो
कीडो होयः⁴¹ व्रतभंग करै, सो बीकु होयः⁴² विस दे, सो जलसाप होयः⁴³
कन्या देनै नदै, सो प्रेत होयः⁴⁴ भाई बहिन मारै, सो नरक मै जायः⁴⁵
पारकी असवी सु कटुबरी असवी सु, बडा भारी बडं <सु> भोग करै, सो
गधो होयः⁴⁶

इति त्रयोदसमोऽध्यायः⁴⁶

XIII 8 मरै (cp. note) ॥ 14 भै = ते ॥ 27 ‘धा’ = ‘घा’ ॥ 37 मो = सो ॥

धरमरा करता दीठा.¹ तिके कइ कुः² घतरी नदीः, सैतरी नदीः, XIV
दुधरी नदीः, सेखडी रसरी नदीः, सीतल जलरी नदीः इंसडी नदी वही
हैः³ अजान कुंड हैः⁴ एकबान सु भरीया हैः⁵ मीहल सोनारा हैः⁶ आखी
विद्यायत हैः⁷ सपरी असवी हैः⁸ अपहरा सु भोग विलास करै हैः⁹ अनेक
भांति भांतिरा सु भोगवै हैः¹⁰

अठै दीजै, सो उठै सहसगुणो पाईजै हैः¹¹ भोमदान, गजदान, घरदानः,
सोना रुपारो दान, आपनै भावै सो दानः अनेक जिके दान दीजै हैः, सो
धरमराजारा जंकम सु सहसगुणो पाईजै हैः¹²

अतीत अभागतरी, षट्दरसणरी सेवा करै, तिसु देवता बोहत राजी
होयः¹³ सरब देवता चैन पावैः¹⁴, अगनहोवी देः, रितदान देः, कुलरो
कल्याण वांछैः, धीरजवंत, नै सतवादी नै विमाण आवैः¹⁵ पंच अगन साष्टै,
तिगनै पदमख विमाण नैसाणनै, ईद्रलोक ले जावैः¹⁶ अतीतनै, गडनै, का-
गनै, खाननै, बीलीनैः ए पांच यास नित्यान दे, तिके काम भोग विलास
करै है सुरग लोकरै विषैः¹⁷ अवला अन दे, सो सुरग लोगरै विषै विमाण
पावैः¹⁸ दही दूध पावैः¹⁹ एक यास रोजीनो दे, सो मनोहर सागर पावैः²⁰
नीपनी घेत ब्रम्हणनै दे, सो स्वर्ग लोक पावैः²¹ उनाला मै पैजार दे, सो
सीतल जल पावैः²² अतीतनै, अनाथनै दे, सो स्वर्ग लोक पावैः²³ धरमी है,
सो रथ बैठा आवै हैः²⁴ धरमराजारी जंकम सु लील विलास करै हैः²⁵

इसा धरमी तो अनेक दीठा.²⁵

इति चतुर्दसमोऽध्यायः²⁶

नासकेतीवाचः¹

XV

‘एक नदी, जिणरो नाम पुसपोद हैः² तिणरो फूलां सरसो जल हैः³
सोनारी बेलु हैः⁴ विध विधरा दरघत हैः⁵ तिके सदा फल फूलां सु लून
रह्या हैः⁶ तठै धरमराजारी नगरी हैः⁷ तठै रुपवंती असवी हैः⁸ नाना
भांतिरा आभूषण हैः⁹ धर्मजुगत हैः, पुन्यवंत जीव रहै हैः, श्रीपरमेशरजीरी
भक्त करै, जिके उठै रहै हैः¹⁰

रघेस्वरोवाचः¹¹ [5b] ‘संसार तिरणरो मारग बतावोः!’¹²

XIV 9 after भोग, a superabundant f at the end of the line ॥

16 तित्यान ॥ 25 : om. at the end of the line ॥ 26 १४ after ‘ध्याय ॥

XV 2 कुसपोद ॥

Asia Major, Apr.-Oct. 1921

नासकेतोवाचः¹³

‘जीव देह छोड़, तरै भाई, बंध, सगा, सोई, सर्व अटै रहै हैः¹⁴ पाप पुन्य कीया होय, सो साथे आवैः¹⁵ जममारग सारी चालतां नोहत कठण हैः¹⁶ तटै एक वन है¹⁷ तपती बेलू हैः¹⁸ वैतरणी नंदी है¹⁹ अंगारारी रास हैः²⁰ सूलां बीछाई हैः²¹ अटै पुन्य करै, सो उटै आडो आवै हैः²² गच दांग दे, सो उटै वैतरणी नंदी में आडो आवै हैः²³ सो उटै पुछ पकड़नै, पार उतरै हैः²⁴ पांच सहर हैः²⁵ तटै एक तलाव हैः तटै एक वन हैः²⁶ तटै तपती बेलू हैः²⁷ पैजार जोडी दांग दे, तिका उटै आडो आवै हैः²⁸ पीहरनै, पार उतरै हैः²⁹

जिको दांग दीजै है, तिको उटै आडो आवै है³⁰

इति पनरमोध्यायः³¹

XVI राजा जमरायजी बैठा हैः¹ रघेसर बैठा है² इतरा माहे नारदजी नोहत तेज धारीयां थका आय नीसरीया³

तिण सभे एक विमाण आय नीसरीयोः⁴ तिणरा मुढा आगे हाथी हैः⁵ इदरती विभो है⁶ सो विसन लोकै विषे जाय हैः⁷ राजा जमजी पुह-चायनै आया⁸

तरै नारदजी पूछीयोः⁹ ‘गयो [है] रंद्र कना ओर कोई मोटो देवता है?’¹⁰ तरै राजा जम कहीयोः¹¹ ‘ओ राजा जनक हैः¹² सो स्वर्ग लोकै पिषे जाय हैः¹³ तरै नारदजी पूछीयो[ः] जम राजाजीनैः¹⁴ ‘घाहरी देह सो-नारी हैः¹⁵ मुढो कालोः¹⁶ किसै वासतै?’¹⁷ तरै राजा जम कह्योः¹⁸ ‘तीन लोक हैः¹⁹ सो मारा मुढा आगे आय उभा रहै हैः²⁰ कमाई करै, तिसडी सझा बुं कुः²¹ पिण विसन भगत है²² सो मारा माथा उपर पग देने जाय हैः²³ तिण वासो मुढो कालो हैः²⁴ देह सोनारी हैः²⁵ राजा जनकरै असवी हैः²⁶ सो पतिभरता हैः²⁷ तिण राजारी धरती में काल पडै नही हैः²⁸ आ उषा विगर मरै नही हैः²⁹ राजा अखमेद ज्याग कीयोः³⁰ तिण पुन्य करनै, विसन भगत लोकै विषे जाय हैः³¹

इति षोडसमोध्यायः³²

XV 31 १६ after ‘ध्याय’ ॥ XVI 7 कोकरै ॥ 10 : om. at the end of the line ॥ 14 राजारीनै ॥ 16 कालो corr. from कोलो (gamb.) ॥ 29 उतर ॥ 32 १६ after ‘ध्याय’ ॥

XVII

नासकेतोवाचः¹

‘वुरी कमाई करै है, तिणरी में सझा कही हैः²

हिबै असवीरा चैन कऊं कुंः³ भरतार पेसी जीमै, सो सुषणी कहीजै हैः⁴ भरतार सुं धोह करै, सो कोयल होयः⁵ सासु सु लडै, तिका टीटोडी होयः⁶ निथरी कलहो करै, सो कागली होयः⁷ भरतार सुं कांसण करै, सो मीडकी होयः⁸ पकै जनम जनम वेखा होयः⁹

ब्रामण कीया हीण होय, सुंच न रहै¹⁰ काग कुतरीरी जीन पावैः¹¹ फूल, वड, पीपल काटै, सो बोलो होयः¹² दांग देतां वरजै सो आंधो साप होयः¹³ धोही होय, सो भिल होयः¹⁴ गर्भपाती होय, सो कसाही होयः¹⁵ मिनष देह पायनै, श्रीपरमेश्वरजीरी, महादेवजीरी, वासदेवजीरी, माता-जीरी, तीरथरी, गुररी, मातापितारी, देवी देवतारी सेवा न करै, सुंच में न रहै, सो जनम २ नरक में पडैः¹⁶ इतरा देवतारी सेवा करै, तीरथ करै, व्रत करै, दांग पुन्य करै, सो मनुष मुगतगांभी होयः¹⁷

इति श्रीसतरमोध्याय संपूर्णः¹⁸

रघीखरोवाच, राजा जनमेजी<नै> कह्यो हैः¹

XVIII

‘नासकेत जमलोक जायनै, पाछो आयो हैः² पितानै रघीखरानै ओ विरतंत सुणायोः³ सकोई सांभलनै राजी हवाः⁴ नासकेतनै रघीखर कही हैः⁵ ‘आ कथा थां विगर कुण सुणावैः⁶ धन थे! उदाखकजी धन्य, जिणरै थां सरीषा पुनः!'⁷

तितरै नासकेत कही हैः¹⁰

‘आ कथा सांभलै, सो नरक जाय नहीः¹¹ मुगतरो रघकारी होयः¹² जम रा[6a]जाजीरो जंकम है¹³ आ कथा पापमोचनी हैः¹⁴ सुणै, सांभलै सो बैकुंठ जायः!¹⁵

नासकेत रघीखरां ईसो जिम लोकरो विरतंत सुणायोः¹⁶ पाप, पुन्य, धरमी, दुष्टातमाः त्यांरी वातां कही¹⁷

इति श्रीनासकेतरी कथा संपूर्णः¹⁸

लिपितं शिववर्द्धन, जैतारण मठे, सं १७८६ रा भाद्रवा वदि १ दिनेः¹⁹

XVII 11 कुतरोरे ॥ 18 संपूर्ण ॥ XVIII 8 थे on gamb. ॥ 16 the colon above the beginning of था in सुणायो ॥ 19 रा भाद्रवा वदि १ दिनेः in the right margin (cop.) ॥

NOTES

I 1) On the Jain diagram, see Hertel, Indische Erzähler 6, Anh. 2, p. 2.

The passages 1–13 om. Te.—

2–5) In grammatically correct Skr., the text would run as follows:

“īrī-saḍgurubhyo namaḥ / nāsaketaṛī kathā likhyate |
sarasvatī mahābhāge / varade kāmaraṇṇī ||
viśvarūpe viśālākṣī / devī yā paramēśvarī || 1 ||
ekadanto mahābuddhiḥ / sarvajña gāṇanāyakaḥ ||
sarvasiddhakarō devo / gaurīputro vināyakaḥ || 2 ||

On the spelling see p. 363.

21–23) Cp. the more detailed description in Te, on p. 364, as well as its different reading of 21.

33) The reading of Te (see p. 364) is probably corrupt, not only because of its inferior sense, but as contradicting BeFi I 22: “*ayuktam uktam bhavatā pippalādas tam abravīt*.”

38) Te “*bayāsihajāra*” blunder: cp. BeFi I “*śaḍasitīśaharāṇi*”.

40) Si “*veda kahai chai*” absent in Te: cp. BeFi I 24 “*smṛtir eṣā śanātantī*”.

41–44) Absent in Te. The copyist of Si inadvertently repeats the text of 36–40 with slight variations.

46) The text of Te “*aganaparaveśa karaso to asatrī ānaso*” is nonsense. The translation of Tessitori “Entrate nel fuoco (e, se non vi brucerà), conducete moglie” would presuppose 1) a lacuna in the MS. from which Te is derived, 2) the use of *paraveśa* (“entrance”) in the sense of Skr. *praveśana* (“introducing”), and 3) a custom of examining the bride by an ordeal before making her one’s wife (which Tessitori assumes, stating: “Si tratta evidentemente di una specie di *agniparikṣā*”). From the reading of Si, it is evident that the “*aganaparaveśa*” of Te must be a corruption of *aganaparasaṇa*.

52) Te “If bad thoughts arise in your heart, ask Brahman!”. Tessitori wrongly makes the two clauses coordinate in his translation.

59) Absent in Te.

61) “*kātha jodanai*”, which is absent in Te, agrees with BeFi I 34 “*kṛtāñjalipuṭo bhūtvā*”.

77) Te's reading is inferior: cp. Si (and Te) I 56!

78) Absent in Te.

80) Te different. Si agrees with BeFi I 38 "*madvaco nānyathā bhavet*".

84) Beginning of the 2nd chapter in BeFi.

85) See Te! In Te, the *daṇḍa* must be put before, not after "*bhara-tāra-sū*." The text of Te proves that the *kathana* of Si is a gloss upon *āgya*.

88) Te "*apacharā dīṭhi*".

89-91) Te: "*so mana calīyo | tarāi tapasī-rāu bindu dharatī-nā maṇiyo jāya | tarāi Udalaka-jī-ro vīraja khaṣiyo | tarāi kāvaḥa-ro phūla toḍi-nāi*" "His heart was moved. Then, the semen (see Molesworth as well as Platts s.v. *bindu*: the translation of Tessitori by "fascia" is impossible!) of the ascetic fell to the ground. Then, the semen of Uddālaka slid away. Then, he plucked off a lotus."

The passage in Te is evidently corrupt: whereas the corresponding passage of Si is good and clear. Probably, I 90 of Si "The semen of the penance could not be sent to the earth" had originally been added in the margin in order to explain why Uddālaka puts the semen into a flower and makes it float away (namely, because, by dropping the semen to the earth, the ground of the hermitage would have been polluted, and the well-known prescriptions, such as Manu IV, 151 etc., would have been violated). Afterwards, the gloss mentioned was taken into the text, in Si in the right place and without alteration of the sense, in Te in a wrong place, viz. before 89, and without the negative particle (as otherwise the passage would have directly contradicted the following one).

94-95) Te "*Rugha-ri*".

97) Te "*eka apasara-nū devatī-ro sarāpa huvo*". BeFi knows nothing about this apsaras, and, later on, BeFi II 26, a "*sukhi*" is ordered to fetch the flower. Perhaps, the apsaras Urvaṣī owes her textual existence to the celestial being to whom, in BeFi II 13, the mother of Candrāvati is compared.

98) Tessitori conjectures *krīḍā* for *hīḍā*, which would agree with BeFi II 24 "*kṣanam krīḍādikam kṛtvā*".

105) "Then the nose serving as (literally: becoming) a womb, the semen entered". Te: "*tarāi nāsakā-rāi pēḍi bija pēḍa-māhūi paravesa kiyo*" "Lo sperma per la via delle narici (le) entrò nell' utero". In Te, an original *pēḍa* (for *pēḍu*) "womb" was probably mistaken for *paido* "path". The passages III, 94 and IV, 18 speak in favour of this hypothesis. Cp. also the reading of Te II, 28!

106-107) Te "*/eka māsa / doya māsa / tījau māsa huyo / tarāi Candrāvati phullātula thī*" (MS. "*phullātula*"). Tessitori does not stoop to

justify either this latter conjecture of *phullātula*, for *phulātula*, nor his translation of the word by "gravidā", although no dictionary knows either of the two forms. The difficulty arises again from a corruption in Te, whereas Si is correct: it reads "*phūla samī tulatī*". Now "*samī*" is a gloss upon *tulatī*, and "*phūla tulatī*" means "like a flower": this "*phūla tulatī*" must have been in the archetype of Te and Si. In Te it was afterwards corrupted into "*phullātula*", which the copyist even perhaps mistook for a corrupted compound of "*phūla*" pl. "pregnancy", and "*ātura*" "ill", "sick". The reading "*phūla tulatī*", however, of the common archetype of Te and Si, is itself nothing but a corruption of a pres. part. of the verb *phul* "to be pregnant", the meaning of which is, at all events, necessary here, especially as the then following passage refers to "*so phūla*", "that pregnancy".

II Te before 1: "*tarāi Uravāsi rāpi-nū kahāi*", against BeFi, which says that the queen becomes herself aware of the state of Candrāvati.

3-9) Te different. Te 9: "*mahārāja silāmata / kaṇā mūnasa-ro saṁcāra nahī huvo / garadana māri jāvā*".

11) Absent in Te.

14) Te: "*tarāi kavari-nūi pālakī-māi bāisari vana-māi mela āyā*".

16) The name of the ṛṣi Tīṇabandha occurs four times in Si, and always in the combination "*Tīṇabandha raṣesvara*" (II, 16; III, 26; 91), or "*Tīṇabandha raṣesara*" (IV, 22). In Te, the name occurs five times, and in the following variations: 1) *Tīṇavida raṣesara*; 2) *Tīṇavida raṣesara*; 3) *Tīṇabada raṣesara*; 4) *Tīṇavīda raṣesvara*, and 5) *Tīṇavāda raṣesvara*. BeFi III, 2 merely speaks of "*kaścid tapodhanah*", nor does Sadala Miśra mention a name of this ṛṣi. The explanation of Tessitori, who thinks the name as given in his MS. to be a corruption of "*Tīṇavida*", is impossible for phonological reasons. We have again to start from our MS. The *tīṇabandha* of Si is a regular Rājasthānī formation, consisting of *tīṇa*, the oblique sg. of the anaphoric pronoun, and of the masc. substantive *bandha* = Skr. *bandhu*, which still occurs in Si. Thus, the name means "related to him (or: to her)", or "a friend of his (or: of hers)". In this sense, the expression *tīṇa bandha raṣesvara* must originally have been employed as an epithet of the ṛṣi who protects the girl, which (later on) was mistaken for the proper name of this ṛṣi. The spelling of Te makes no difficulty (see p. 367).

22) Te "*Rugha-ri*".

23) Te "*mo-nai agala bhava-ri kainai kari-nai* etc".

28) Te "*tarāi nāsakā-rāi pāḍḍi* (MS.: *paḍai*) *putra huyo*", "per la via delle narici nacque il figlio".

III 1) Te "*tīṇa cyāra-ro*".

2) Te "kāṣa-rā". Cp. BeFi III, 22: "iti roṣāt tam ādāya tṛṇair dvṛtya bhūribhiḥ", on which Sadala Miśra depends (p. 11): "eka ghāsa ke bojhe para rakha".

8-14) The text of the corresponding passage of Te is in a very bad state. Te too says that Uddālaka used to bathe thrice a day: in the hours of twilight (sijyo) and at noon (majha), but does not say that the cage thrice attached to his feet.

17) Te "bālaka-māhāi āpa-rī dehi-kā sā cena chāi".

19) Absent in Te.

21) Te "so putra āyo".

23) Te "pāṣa posa-nāi".

25) Beginning of chapter IV in BeFi.

25-35) Absent in Te.

29) Te "ho pitā-jī mo-nāi akeli ālagāi nahī", "Oh padre! A me non garba (star) sola." (P) (?) ("ālagāi" might be a corruption of the āvaḍai which we find in Si).

After 38) Te: "putra-nāi ūlakhiyo" which is against the following passage.

51-53) Absent in Te.

54 ff.) Cp. BeFi IV, 10: "toyāharaṇam ālepam agniśālāsuvaham suta karomi tvam sukhaṁ tiṣṭa..." (Sadala Miśra correspondingly).

56) Te "haṇḍi vāyana (MS.: vācana) māji-nāi" "Lavò la scodella di terra e il mortaio di pietra".

59) Te "āgāi dekhāi to buhāro | coko | haṇḍi | vāyana (MS.: vāyana) Nāsaketa-rī māji nahī".

62) Te: "āja putra buhāro | coko | haṇḍi | vāyana kiṇa-rī māji chāi".

68-71) Te "tarāi Nāsaketa jāya mā-nāi kahāi".

74) Te: "āvū nahī".

After 77) Te repeats 75 and 74.

81) Te "kāṣa vāṇa-rī chāi".

94) "Then, the nose serving as a womb (lit.: the nose becoming a womb), a son was born" (cf. also I, 105; II, 28; IV, 18).

89-97) Te not published by Tessitori.

98) Te IVth chapter. "tarāi Nāsaketa kahāi | pitā-jī mārt mā iyū kahāi chāi | hū rāja Rugha-rī beṭi chū | nāi mā-rāi pāṣa bho-ro pāpa-sū putra ho-nāi | sārī hakikata mātā kahī | so pitā-āgāi Nāsaketa kahī".

IV 1) Te "sāmo āya poge lāgo | pūjārācinā (MS.: pūjārācinā) kart-nāi | āpa-ro sigācana de-nāi | raṣṭ-nā pūchiyo | jātī mahārāja kisāi kārāja pa-dhāriyā chāi".

9-10) Te "hū rāja-sū ujara karū nahī | tarāi raṣi Udālaka māḍināi theḥhā-sū vārātā rāja-sū kahī".

13) Te "mharāi bīja khaṣiyo"; this, or a similar passage, must have been omitted in Si (Cp. I, 89).

18) "Then arriving at the womb of the nose" (i. e. at the nose which served as a womb): cp. I, 105; III, 94. Miss. in Te.

27 f.) Te "Candravati mīhāro nāma chāi | mo-nāi āgalā bhava-rī kamāl lāchana lāgo chāi | so mo-nāi vana-māi meli gayā chāi | tarāi Tāina-vāida raṣesvara kara beṭi āpa-rāi ārama le-nāi āyā". For "kara beṭi" one would expect "beṭi kari-nāi".

29) Te om.

32) Te, after 32: raṣi-nū ghaṇḍ ālānīlā kalasa karāya-nāi, "fece fare al santo molte fresche tazze (di legno)".

34) Here Tessitori has completely misunderstood his text. The MS. of Te reads "cāhijāi so dāyaso dāyo". According to the spelling of Te (which confounds c, ch, and s) dāyaso stands for dāyaco "dowery", and the meaning of the passage is "he gave the dowery which was wished for", or: "which was necessary (i. e. suitable)". As the former conception would be against BeFi (IV, 80), the latter will be right here. It is even probable that Te is more authentic here than Si: the copyist of Si, may have taken "cāhijāi" in the former sense and accordingly replaced it by māṇḍiyau, so that Si now is in direct opposition to BeFi, which makes Uddālaka, on the contrary, refuse all those gifts.

Tessitori's publication ends here.—

36) Beginning of the Vth chapter in BeFi.

43) Cp. Te's text of I, 23.

45) BeFi "sārḍhasaṃvatsaro gataḥ" (V, 8).

48) BeFi V, 11: "agnihotrasya me lopo jāto tu tvam pratikṣiṇaḥ". Sadala Miśra just so.

52) Very detailed in BeFi.

V Beginning of the VIth chapter in BeFi.

3) Instead of this vedic reminiscence, BeFi has a long stotra.

13) This anticipated śraṇaphala is absent in BeFi. In BeFi, Yama bids Nāsiketu utter a wish, and the latter asks to be shown the regions of Yama.

VI 15 f.) This second śraṇaphala is also absent in BeFi. But there Yama grants a second wish to Nāsiketu, who wishes for his father's pardon. Yama adds: "ajāraṣ camoraṣ caiva sarvadosanivarjitāḥ | bhava yakṣaṣ ca vipreṇḍra tapoyogabalād iha |".

17) "Your family will be in sorrow"?

20) Beginning of the VIIth chapter in BeFi.

23) BeFi "vayubhākṣaḥ" (VII, 4).

VII 15 f.) BeFi "stutibhis toṣito devo mayā drṣṭo 'tisundaraḥ" (VII, 18).

17—18) BeFi "catayojanavistṛnam purāṇaṁ durgaparīṣṭhitam" (VII, 22). In the following passages, there are many differences between Si and BeFi.

30) Cp. BeFi VII, 26 "duḥsthitānam duḥkhitānam āgramam vītaranti ye (and Sadala Miśra p. 24 "duḥkhi jan ko pālṭe haiṁ").

72) Cp. the description of the paths in BeFi XVII, 27f.

"mahāniṣṭa tathā meghair andhakāro bhayāvahah||
tatra tat sthānam atulaṁ kṛṣṇameghasamaprabham|
dṛṣyate tatra pāpānāṁ darṣanādarṣanam kvaṇcit||"

83) The passage in BeFi enumerating the hells is, according to the editor, "di disperata emendazione". The series of names given there does not seem to agree with any puranic or epic text treated by Kirfel in his "Kosmographie der Inder" (Bonn und Leipzig, 1920), nor is there any agreement between Si and BeFi. Indeed the list of names in our Rājasthānī text seems to be even more arbitrary and unoriginal than in BeFi. The original list can no more be restored.

But there are several classes of names distinct with regard to their origin. Considering, throughout Si, 1) all the names which are distinctly marked as designations of "narakarā kuḍa" (=k.), or of "narakā" (=n.), and 2) all the names which are not distinctly marked as proper names, and part of which can also be taken for appellatives, we may distinguish the following groups:

I) Sanskrit names (as known from different texts: cp. Kirfel, l. l.), given in their original shapes, or somewhat corrupted or modified by phonology, popular etymology etc., such as:

a) distinct proper names:

1	Andhatāsa (n.)	for	Andhatamas or Andhatāmisra
2	Abhica (k.)	"	Avici
3	Kubhi (n.)	"	Kumbhīpāka
4	Kubhīpāka (k.)	"	"
5	Gulapāka (k.)	"	Gudapāka
6	Churīdhāra (k.)	"	Kṣuradhāra
7	Jamacolī (k.)	"	Yamacullī
8	Tapata Velu (k.)	"	Taptavāluka
9	Naruchāsa (n.)	"	Nirucchāsa
10	Mahābhayānnaka (k.)	"	Bhayānaka
11	Mahāroravanta (k.)	"	Mahāraurava
12	Rorava (n.)	"	Raurava
13	Lohakāra (k.)	"	Lohacāraka
14	Sūla (k.)	"	Śūla

b) designations not marked as proper names:

15	Andhāravana	for	Andhatāmisravāpana
16	Karama Kuḍa	"	Kṛmikuṇḍa
17	Krama	"	"
18	Kuśala Kuda	"	Kāśmala (+ kuṇḍa)
19	Kuśāṭala Kunda	"	Kāśāṭmali (+ kuṇḍa)
20	Jamaparabata	"	Yamalaparvata

II) names representing attempts to translate or transcribe Sanskrit names in order to make them generally intelligible for the native speaker: originally, perhaps, nothing but marginal glosses:

a) distinct proper names:

21	Angārāmṛt Rāsa (k.)	for	Angārārāśibhavana or Angāropacaya
22	Kidāmo Kuḍa (k.)	"	Kṛmikuṇḍa
23	Mahānāṇḍi (k.)	"	Mahāhrada
24	Talajaṇṭa (k.)	"	Taptajantu (cp. glossary s. v. tal)

b) designations not marked as proper names:

25	<i>Angārāmṛtī Rāsa</i>		cp. No. 21
26	<i>Āndho Kuṇḍo</i>	for	<i>Andhakupa</i>
27	<i>Tapati Velū</i> (or: — <i>Velūṁ</i>)		cp. No. 8

III) names originally expressing only certain characteristics, or tortures, of certain hells, but reminding the reader, by form or meaning, of proper names of hells, and thus mistaken and handed down as such:

a) distinct proper names:

28	Aganadhāra (k.)	reminding of	Agniṣṭvāla and Kṣuradhāra etc.
29	Asimocana (k.)	"	Asipatravana
30	Ghīratapāka (k.)	"	Tailapāka
31	Duṣajanta (k.)	"	Dūṣikakuṇḍa and Taptajantu
32	Patipāka (k.)	"	Pūtikūṇḍa " Tailapāka etc.
33	Viṇṣa Kupa (k.)	"	Viṣakuṇḍa and Andhakupa etc.
34	Śaḍagadhāra (n.)	"	Khaḍgakuṇḍa and Kṣuradhāra etc.

b) designations not marked as proper names:

35	Agana Kuḍa	reminding of	Agniṣṭvāla and Viṣakuṇḍa etc.
36	Joka Kuḍa	"	Jalakukhya " "
37	Śaḍagadhaptā	"	Asipatravana

IV) a stock of names which seem to be hopelessly corrupted from Sanskrit names (or their translations), whose original forms can no longer be ascertained:

¹ cp. V. P. 202, 32: "pūtipākeṣu paçyate". — ² cp. Glossary.—

a) distinct proper names:

- 38 *Karamasudāṃṇa* (k.) (= *karama* [Skr. *kṛmi*] + *sudāṃṇa* [Gu. *khodāṇa*, n., ground washed away by a current?])
 39 *Kumdaṇavasikachaila* (k.) (-*chaila* corrupted from Skr. -*śālmali*?)
 40 *Keśalachaila* (k.) " " " " "
 41 *Pavitarohana* (k.) (-*rohana* corrupted from Skr. -*nīrodhana*?)
 42 *Samgrāmarohana* (k.) " " " " "
 43 *Surarohana* (k.) " " " " "
 44 *Bakakalesa* (n.) (perhaps *baka*, a crane, + *kāśa*, torture; in the sense of "a hell where people are tortured by cranes": cp. the tortures of Sulaprotā in the texts mentioned by Kirfel.)

b) designations not marked as proper names:

- 45 *Jamapola* (see Glossary s. v. *pola*)

83-89) The corresponding Sanskrit passages in BeFi are absolutely corrupt.

VIII Throughout the adhyāya, the agreement with BeFi is evident, although many single items differ.

10) *hayanai*, "having become", viz. in the course of *samsāra*. Cp. Ab. IV, 21.

21-22) *rasabheda* (Skr. *rahasyabheda*) "disclosure of a secret" being mistaken for Skr. *rasabheda* "a species of *rasa*", the following expression "*pāpubheda*", "a species of crime" was perhaps added in analogy¹.

25 ff.) absent in BeFi.

IX On the whole corresponding to BeFi IX.

8) BeFi mentions far more names: on the other hand, the names *Antakajī* (Antaka as a servant of Yama occurs in yet other texts: cp. Ab. p. 191; note 1), *Dhica* (probably = *Dadhici*, who is mentioned only in Sadala Miśra's text, on p. 26), and *Muni Nārada* (who, later on, plays a part in all the different recensions) are absent in BeFi. *Bhāradvāja* is *Bharadvāja* in BeFi (in Sadala Miśra *Bhāradvāja*), and *Maruṇḍajī* is *Mārtuṇḍa* there.

10) This passage looks like a mechanical transformation of the Skr. source: cp. BeFi IX, 9 (and 11) "*dvādaśādityasamkāśaḥ*" (-*śo* respectively), which is an epithet of the judges (and of Yama resp.) The sense of the Rājasthānī passage is: "There were burning, (i. e.: they were burning like) twelve united suns." In Sadala Miśra's text, the Sanskrit passage has been rendered correctly (p. 26).

¹ Professor Hertel supposes that *pāpu bheda* might be corrupted from an original "*pādapa cheda*".

16f.) In the list of the different sinners and their punishments, there are but few agreements between BeFi and our text, which is much fuller here, nor does Sadala Miśra exactly agree with BeFi.

18) BeFi "tailayantre".

20) Cp. BeFi X 6: "*tatra lohamayī rambhā surūpā ca subhūṣitā | agnirā jvalavati ca ānītā pāpino 'grataḥ ||*".

25) Cp. Ab. III, 52 and notes.

39) Cp. BeFi IX, 32 "*kanyāpradānasamaye ye nara vighnakāriṇaḥ*".

39) Cp. BeFi IX, 33 "*dāne pradīyamāne hi yas tu vighnaṃ samācareḥ*".

41) *jyāṃ māṃhe noḥo hūṃvai* "those amongst whom he is growing up" (cp. III, 24; 32; IV, 36).

44) "even without killing her".

X Corresponding to BeFi X.

2-5) The epithets of the different classes of sinners in BeFi X, 3 have, in our text, wrongly been connected with those of the messengers of Yama.

3-4) BeFi X, 3 "*tikṣṇadamaṣṭra*".

14) Cp. BeFi X, 13 "*nīyamānās tato dātair dāruṇaiḥ ca vanāntaram | patadbhiḥ tālupkṣaiḥ ca gātracchedaḥ prajāyate ||*".

22) BeFi X, 20 "*ārāmaṃ chedayed yas tu agnimadhye kṣipanti tam*". Cp. Ab. IV, 29. As to *bakakalesa*, see note on VII, 83.

24) BeFi X, 22 "*agnido hi*" etc., Cf. Ab. IV, 52.

25) BeFi X, 25 "*mṛte kānte parāsaktā patidrohakarī ca yā | jvalantam agnisamkāśam stambhaṃ lohamayaṃ tathā || taptam ālingayati sā ...*".

28) BeFi X, 31 "*dūṣakāḥ sarvaśāstrāṇāṃ brahmaṇānāṃ ca nindakāḥ*".

XI Corresponding to BeFi XI.

4) BeFi XI 4 "*pañcayojanavistīrṇa ekayojanam ucchritāḥ*".

5) BeFi gives a detailed description of this burning tree, and of the various tortures the sinners have to undergo there.

16) Belloni Filippi has not edited this part of his text. There is, however, a parallel speech of the messengers of Yama, in BeFi XVI, 25, which supports my conception of the clause as an interrogative one (do. Si XI, 19) "*na śrutam yamalokasya dāruṇam vartma durgamam ||*".

17) Belloni Filippi's summarizing of the corresponding passage of his text by: "... la mancata offerta dei resii sacrificati ai cani ed ai corvi ...", and his note.

19) see note on 16.

22) Cp. Ab. IV, 18 and note.

25) *parāi āyo* "after having come to another woman": probably a marginal gloss on the adjective *parakti*, which, by the glossator, was mistaken for a substantive in the sense of *parat* (see Glossary) "the

wife of another". The original sense of *pārakṣi nindā karai tīnanai...* was most probably "he who blames (or: offends) another person".

XII Corresponding to BeFi XII.

4) As to *gohūlai* cp. Belloni Filippi's summary of BeFi XII, 1-6 "...dei messi infernali, che a cavallo di bufali e gazzelle...", as well as Sadala Miśra p. 29 "...*kisiko dekho to bhainse par...*".

26) Cp. Belloni Filippi's abstract of BeFi XII 21 ff. "A tutte presiede Kāla, il fiero ministro di Yama dagli occhi goccianti sangue, che cavalca un gran bufalo".

32-35) These hints refer to the great battle between Kāla and the Asura, described in detail in BeFi XII, 32-47. The same episode occurs in Varāha-Purāṇa CCI, with full particulars. In the recension of Sadala Miśra, it is missing. As to relations between Si and V.P. see below, XVI. In Te, the whole episode is missing: cp. Tessitori l. c. p. [3].

34) "Kāla flung his lasso, caught him, and ordered him to be brought before King Yama." Cp. BeFi XII, 42.

*"kīṃkarais tu mahāghorair nirjitā danavādhipāḥ |
kālākṣipati tū pācāir baddhā daityī mahābalāḥ ||
daṇḍamudgaragṛastena vaṣikṛtās tataḥ kṣaṇāt |
atas (taiḥ) kīṃkarair nītā dharmarājagratas tataḥ ||"*

The corruption of this passage in Si is perhaps due to the fact that the idea of Kāla as of a servant of Yama was not very familiar to the common reader, Kāla being chiefly known as a name of Yama himself. Thus, in XII, 26 the name of Kāla is omitted, though his person is described there (see note), and the passage XII, 38 ff. seems to be corrupted from what is told in śloka XII, 49 ff. of BeFi, which contain a praise of Kāla's power: for, in 39 of Si, the copyist, mistaking the proper name *Kāla* for a synonym of *velā*, omitted an original *velā* after *itna*, whereas in 38, an original *Kāla* was omitted for the same reason.

XIII The XIIIth adhyāya of BeFi contains a description of the celestial joys, which are treated in the next chapter of Si. About the states of saṃsāra of the different sinners, which form the subject of Si XIII, some hints occur in BeFi XVIII, 28-49, a passage of which Belloni Filippi has edited only 9 śloka. In Sadala Miśra's text, this chapter about the sinners is completely missing. Compared with the just mentioned passage of BeFi, as well as with the chapters of V.P. dealing with this subject (CC, 68 ff., CCII, 34 ff., CCH, CCIV), most particulars of Si are different.

5) The babul-tree reminds one of the śālmali-tree, which is often mentioned as an instrument of torture, especially for adulterers. See Kīrfel. That a man who interferes with the wife of his guru becomes a plant, is related in other texts too: cp. Ab V, 36 (see also note 7).

7-8) Cp. BeFi XVIII, 45 "*tādita bhaginī yena pāpas tasya bhaviṣyati |
pāṇḍurogo bhaven mṛtyur jvaradāhaḥ sudārunaḥ ||*".

10) Cp. V.P. CCIII, 16.

13) Our interpretation is supported by Si XIII, 26, q. v.

19) *dhana* has probably been substituted for an original *dāna* "corn", "cereals": cp. Ab. V, 12 and the texts mentioned there, as well as Garuḍa-Purāṇa CCXVII, 18; Mārkaṇḍeya-Purāṇa XV, 9.

25) *tikāja māro goha-rāro pāvai*, i. e. "this very woman gets a destruction in the manner of a lizard", i. e. she is crushed under foot as a lizard. Cp. Ab. V, 27.

31) "he gets the fate of a stone" (or: of a rock). Cp. Ab. IV, 60-61.

32) "he who takes for himself what he has given", cp. Ab. V, 46.

35) Cp. Ab. V, 9.

XIV Agreeing, in general, with BeFi XIII (and XIV).

3) BeFi XIII, 1 f. "*dharmīṣṭhānam pravakṣyāmi śrūyatām dvijasattamā |
ghṛtakṣtrāṇi miṣṭhānam kṣaudrakhaṇḍodakāni ca || pakvānnarācāyas tatra
yathesṭhāc cā 'nnarācāyah | kauṣeyam tu varam vastram bhūṣaṇābharanāni
ca ||*". The five rivers of Si remind us of five of the seven liquids of the seven ring-shaped oceans surrounding Jambudvīpa, salt-water and alcohol being of course omitted.

14) *rita dāma de*: cp. BeFi XIII, 11 *ṛtukālabhigāmī ca*".

15) *pañca agana sājhai*: cp. BeFi XIII, 18 "*pañcāgnisevino viprāḥ*".

16) Cp. Si XI, 17 and note.

20) Cp. BeFi XIII, 23 "*yo dadāti mahākṣetram dhānyācāliprapūrītam |
sa yāti paramam sthānam vimānāḥ svargagāmiḥ ||*".

XV 1-10) corresponding to BeFi XV. Besides here and BeFi XV, 1 ff. (and Sadala Miśra p. 31), the river Puṣpodaka occurs in MBh III, 199, 56 ff. (Roy 1810, p. 525). But whereas this miraculous river is described as a place of happiness in BeFi (Sadala Miśra) and in our text, it is, in MBh, a means of examining the dead men by a kind of ordeal, giving agreeable cool water to the virtuous, and pus to the bad.—Te. "*kapoya*" (cp. Tessitori p. [3]).

11-30) What is told here, goes with BeFi XVII, which is, however, more detailed. The XVIth chapter of BeFi (with which Sadala Miśra agrees) has no parallel in our text. As to Vaitaraṇī and the famous Vaitaraṇī-cow see Scherman and Kīrfel. Cf. also BeFi XVII, 37 ff.

XVI The few and dark passages of this adhyāya of Si correspond to what is told in BeFi XVIII, 1-23 and XIX in 53 śloka about Nārada's visit of the hells. The matter is as follows:

Once, Nārada visited King Yama, sent by Viṣṇu in order to superintend the administration of justice exercised by Yama. While Yama and Nārada

were saluting each other ceremoniously, there appeared, with much pomp and with music, thousands of heavenly cars, at the head of which the king of the gods approached, riding his elephant Airāvata, surrounded by celestial nymphs, and followed by many horses and elephants. At this sight, Yama suddenly fled away, together with his ascetics, into his palace, while his messengers ran away in all directions, and the hosts of the preta too. When Yama ventured forth again, Nārada asked him why he had fled. Then follows the answer of Yama: in the MS. B of BeFi immediately, in A after Yama has asked Nārada's pardon for first arranging his affairs, and after he has given his commands to the messengers (all this is described with full particulars). In answering Nārada's question, Yama tells him about King Janaka's faithful wife Satyavati, who, on account of her virtue, was taken up to heaven in a celestial car, and revered by all the gods. He concludes with the confession that he has no power whatever over virtuous people, of whose tejas his messengers also were greatly afraid. After learning this story (which, in the beginning, Yama had called a great secret), Nārada returns to heaven. And now follows the conclusion of all the Nāsiketopākhyāna: Nāsiketu has finished his story, the ascetics return home, and Vaiṣampāyana adds a śravaṇaphala:

*"grtvā c'ēmaṁ kathāṁ divyāṁ pavitrāṁ pāpanāṣinīm |
sarvāṁ lokaṁ atikramya yānti te cāmaravatīm ||"*

Sadala Mīśra agrees with BeFi.

Now, Belloni Filippi has drawn attention to the older recension of this episode in the V.P. There, we do not hear anything about Indra, but there appear heavenly cars, in which ascetics are sitting with their wives and kindred, passing across Yama's head, tearing down his wreaths. Yama becomes pale with anger and fear, and being questioned by Nārada, confesses that he has no power to resist the mighty ascetics who were jeering at him. At this very moment, a beautiful woman appears, in a heavenly car, and bids Yama not to be angry with those powerful and virtuous people, who ought to be revered in all submissiveness. Yama shows his reverence to the beautiful "pativratā", falling at her feet. Asked by Nārada, why he had turned pale, and why he had revered the "pativratā", he tells him of Janaka's virtuous wife, whose name, in V.P., is Rūpavati, and who was a pativratā too, whom all the gods were serving and revering for her virtue. Her story is told with all particulars.

This recension must also be taken into consideration. For, with regard to certain features, our Rājasthānī text shows a closer relationship to V.P. than to BeFi. Thus, Si XVI, 22-23, a passage which has no parallel in BeFi, agrees with what is told V.P. CCVIII, 8-11, and can

only be understood, if the whole situation described in V.P. is well-known. Moreover, the strange question of Nārada in Si XVI, 15-17 and Yama's affirmation in XVI, 24-25 directly seem to point towards relations to V.P. CCVIII 3, 5-6, and 7, where the radiant and powerful king of the lower world changes his colour out of fear and anger, when the ascetics pass over his head and tear down his wreaths:

3 *"vivarnavadāno rājā prabhātejovivarnajjitaḥ |
acirād eva sañjātaḥ krodhena bhr̥saduḥkhitah ||"*

5-6 *"api tvam bhr̥ajamānas tu paśoh patir ivā'parah |
kasmāt te śobhanam vaktram kṣanād vaivarnatām gataḥ ||
vinivṛṣan yathā nāgah kasmāt tvam paritapyase |
rājan kasmād bibhēsi tvam etad icchāmi veditum ||"*

7 *"vivarnam jāyate vaktram śuśyate na ca saṁśayaḥ |
yan mayā idyam dṛṣtam śrūyatām tan mahāmune ||"*

Such relations would be possible under the supposition that Si goes back to a recension of Nāsiketopākhyāna in which the above episode was told in a way corresponding to that of V.P., and that some later story-teller, who laid more stress on Yama's anger than on his fear, related that his face turned black with wrath instead of pale with fear, whereas the rest of his body remained radiant as before. The particulars mentioned in Si XVI, 8 "King Yama accompanied (him, or: them) with good wishes for (his, or: their) arrival" even directly contradict that of the flight of Yama as told in BeFi, and would likewise presuppose the knowledge of the recension of V.P., according to which the pativratā at least (who is sitting in a celestial car together with her husband), is revered and honoured by Yama. That our compiler has confounded the pativratā (who really appears) with the wife of King Janaka (who is only told about) is not to be wondered at.—

6) "it was Indra's property", cp. BeFi XVIII, 16 *"airāvatasamāraḍho devarājah purasthitah ||"*

10) "Did there not depart, together with Indra, another great deity?"

29) "That woman does not die without her wish": cp. V.P., CCIX, 8 (also 10, 12, 13, etc. as a burden in a long stotra praising the pativratā) *"tā na mṛtyumukham yāti evam yā strī pativratā"* etc.; 28 originally was perhaps a marginal gloss, which crept into the text in a wrong place: apparently, it ought to stand after 29. Cp. V.P. CCVIII, 30 *"na vyādhir na jarā mṛtyus tasmin rājani śāsati"*, which refers to Mithi, the kṛtayuga-shape of existence of Janaka, and the husband of Rūpavati.

31) Cp. BeFi XIX, 5 *"atvamedhakarah sadā"*.

XVII The XVIIth chapter of BeFi contains a list of the streets in Yama's world. Our text here speaks of the re-births of the sinners, which had

already been dealt with in the XIIIth adhyāya. The statements of Si are throughout arbitrary and apparently independent of the parallel passage of BeFi (XVII, 28ff.)

10—11) Cp. Ab. V, 17.

- XVIII** As to the contents of BeFi XVIII and XIX, see above under XVI. What is told in our Si, corresponds to the contents of the last śloka of BeFi XIX, where, however, the śraṇaphala is spoken by Vaiśampāyana.
- 19) The colophon, which is written in a mixture of Skr. and vernacular, has been translated on p. 357, q. v. [*bhādrava* (Gu., m.) = the month Bhādrapada; *vadi* (Gu. *vada*, *vadi* f.) = Skr. *vadyapakṣa*; *saṃ* = abbreviation of *saṃvata*, = Skr. *saṃvatsara* (Gu., Hi.)].

TRANSLATION

THE STORY OF NĀSAKETA¹

I Veneration to the Jinas! Veneration to the true teachers! The story of Nāsaketa is written <as follows>:

Sarasvatī², thou highly blessed one! Thou propitious one, that canst take any form at will!

O thou omnipresent, large-eyed one! O goddess that art the supreme mistress!

The one-tusked <god> is of great wisdom, omniscient is the leader of the Gaṇas!

A god that grants success is Vināyaka, the sun of Gaurī!³

This is the praise of Sarasvatī and Vināyaka. Subsequently, the connexion of the story <follows>.

Once, the chief of ascetics Visanopāya was sitting on the banks of the Gaṅgā, after performing a dikṣā of twelve years. Thither king Janamai came. King Janamai said to the chief of ascetics Visanopāya: "Most honoured chief of ascetics! Narrate some evil-destroying story!" And the chief of ascetics said: "Listen then, O king!

There was a chief of ascetics. His name was Udālaka. He was a son of Vrahmā, a great chief of ascetics, a restrainer of his body, a connoisseur of the veda as well as of the śāstra. He had a hermitage. Other very excellent chiefs of ascetics also lived there. There was a wonderful forest with thickets of creepers. Many peacocks, cakoras, cuckoos, cranes, <and> various <other> birds lived there. To the hermitage came a chief of ascetics <named> Pipalāda. On arriving, he began a conversation. During that <conversation>, the chief of ascetics Pipalāda perceived that no wife was present. So he

¹ Additions to the original wording are enclosed in < >.—The proper names are rendered in literal transliterations of the nāgarī-types (without paying regard to modern pronunciation or spelling), in order to facilitate the use of the glossary, and to make them agree with the transcribed passages of the preceding parts of this publication (cp. p. 349 ff.).

² MS. here: "Sarasatī."—

³ MS. "Gaurī."—

asked Udālaka: "Honourable Sir! You have no wife: for what reason?" Udālaka answered: "Being a brahmācārin, I have done penance." Pipalāda said: "You must marry! Without a wife, the agnihotra cannot take place; besides, the divine "fathers" will be uneasy." Then Udālaka said: "Who would marry his daughter to me? For, being a brahmācārin, I have done penance for eighty-six thousand years!" Again, Pipalāda said: "Without a son, one's race is destroyed, and the divine "fathers" will suffer pain: the veda says so. By having intercourse with one's wife at the prescribed times, no sin is effected. If, in future, you wish to perform the worship of agni, you must take a wife!" Then Udālaka said: "I have done penance and restrained my body: all that will be destroyed!" Pipalāda answered: "If, in your mind, a doubt has arisen, ask Vrahmā! Do as Vrahmā tells you!" After saying so, Pipalāda went to his hermitage.

Afterwards, the chief of ascetics Visvanopāya narrated to king Janamai as follows:

"In the penance of Udālaka, a disturbance occurred. Udālaka was in great sorrow: "Who will marry his daughter to me?" Then, he called Vrahmā to mind. He went into the presence of Vrahmā and praised him. Joining his hands, he said: "Pipalāda came to my hermitage and said: "Since you have no wife, the agnihotra cannot take place, and the divine "fathers" cannot be satisfied: take a wife!" So I answered: "The penance which I have practised will be destroyed!" Then Pipalāda said: "Ask Vrahma! Do as Vrahmā tells you!" Thus, I have come to your Honour." Then Vrahmā said: "A son will come to you first, and later on, a wife will come!" Then, Udālaka said: "I have practised penance, and in that <penance>, a disturbance has occurred: your Honour is joking!" Vrahmā said: "O son! A word of Vrahma can never fail! A wife of the race of Rugha will come to you!" After saying so, Vrahmā disappeared. Udālaka returned.

Afterwards, he began to long for a wife in his mind: "If such a wife be coming, she should be kind, very beautiful, virtuous, noble-minded, of clever and sweet speech, pure inwardly and outwardly, full of affection for her husband, never disregarding her husband's order." Such reflections Udālaka made in his mind.

One day, he had gone to take his bath in the Gaṃgā. He saw cars <full> of apsaras. So, his heart became excited, and his semen

discharged. The vigour (= "semen") of the penance might not be sent to the earth. He plucked off a lotus flower, and put in the semen. At the top, he entwined it with a darbha-leaf. Thereupon, he made it float away in the Gaṃgā.

The flower arrived floating below the residence of king Rugha. Thither, the daughter of king Rugha had come together with ten thousand female attendants, in order to take her usual bath in the Gaṃgā. An apsaras of Īdra's had been cursed. She became a slave-girl of king Ruṃgha's. This apsaras, who had become a slave-girl, made friends with Caṃdrāvati. Her name was Uraṃṣi. While bathing, Caṃdrāvati said to her: "There comes a lotus-flower floating along: go and fetch it!" So Uraṃṣi fetched it. Caṃdrāvati smelled it. Thus, her nose serving as a womb, the semen entered. One month passed, and a second month passed: then, Caṃdrāvati was pregnant. That pregnancy began to increase more and more.

II A stain adhered to Caṃdrāvati. The queen told it to the king. And the king said: "There were ten thousand female attendants with Caṃdrāvati: what has become of them?" The king questioned Uraṃṣi: "You were engaged in order to protect <her>: what became of you?" Uraṃṣi answered: "Your Majesty! If any man has entered, may we be killed! The ways of Paramesara—it is true—cannot be known!" The king said: "By killing her, evil would arise! Expose <her> in the forest!" So, the servants of the king exposed her in the forest.

Caṃdrāvati roamed weeping about in the forest. Soon, the chief of ascetics Tiṇabaṃdha came by. He had gone out <to gather> bulbs and roots. Then he saw Caṃdrāvati weeping. The chief of ascetics said: "Maiden, who art thou? Why art thou weeping?" Caṃdrāvati answered: "I am king Ruṃgha's daughter. In consequence of deeds committed in a former life, a stain adhered to me: in <this> present life, I have committed no evil deed at all."

So the chief of ascetics comforted her and took her to his hermitage. He made her his daughter and kept her <with him>. Her pregnancy came to an end: and, out of the nose, the birth of a son took place. He was given the name of Nāsaketa.

III He was three months old: when he began <once> to cry. Caṃdrāvati became angry, put the boy into a wooden cage, and made

it float away in the Gaṃgā. Then the chief of ascetics said: "O boy! Go thou to thy father!" Now, Udālaka's hermitage was situated on the banks of the Gaṃgā. This cage floated upstream. Udālaka came to take his customary bath in the Gaṃgā. While he was bathing, the cage came and attached itself to his feet. At each of the three times <of bathing>, it attached itself to his feet: on bathing at noon, it attached itself to his feet, and on bathing at the hours of twilight, it attached itself to his feet. Then, Udālaka beheld it. He took the cage with him, and opened it. Inside, he saw there was an excellent child. The child had features similar to his own. When he perceived that, the word of Vrahmā came to his mind. He had said: "Before a wife, a child will come." These words had come true. Thereupon, he took the child with him to his hermitage. He kept it and became its nourisher. It was grown up.

One day, Caṃdrāvātī became sad. The chief of ascetics Tīṇabandha asked: "Why art thou sad, daughter?" Caṃdrāvātī answered: "O father, it is not pleasing to be alone! A son was born: I made him float away in the Gaṃgā. If <I had> not <done so>, he would have been grown up to-day!" Then the chief of ascetics said: "Whither the cage has been seen going away, there thou wilt find him, daughter, after searching <for him>!"

Thus, Caṃdrāvātī went in the direction in which the cage had been seen going. Soon, she beheld him, sitting in Udālaka's hermitage. Caṃdrāvātī asked <him>: "Who art thou, child? Who is thy father? Who is thy mother? To whom does this hermitage belong?" Nāsaketa replied: "This hermitage belongs to Udālaka. My father is Udālaka. Of my mother, there are no tidings."

Caṃdrāvātī said: "I am thy mother, son! Wither has the chief of ascetics gone?" Nāsaketa answered: "He has gone <out> for bulbs and roots. After placing me <here>, he went away."

Then Caṃdrāvātī swept, prepared the place for cooking, and wiped the sets of vessels (?). Thereafter, Caṃdrāvātī went to take her bath in the Gaṃgā.

In the meantime, however, Udālaka came. Perceiving <what had been done by Caṃdrāvātī> he said: "O son, who has swept? Who has prepared the place for cooking? Who has wiped the sets of vessels (?)" Nāsaketa said: "Father, my mother had come." Udālaka asked: "After thy mother had come, O son, whither did she go?"

Nāsaketa answered: "She has gone to take her bath in the Gaṃgā." Then the chief of ascetics said to Nāsaketa: "Call thy mother and bring her hither <telling her>: My father invites thee!"

Caṃdrāvātī said: "Although invited by thee, O son, I will not come on any account! For I am a girl! If you will give me a father or a brother, then I will come." So, Nāsaketa went and told it. Then, Udālaka sent Nāsaketa back again: "Go again and ask <her>: Who is thy father? And how (lit.: "by doing what") has the son come into existence?" Nāsaketa went and asked <her>.

Caṃdrāvātī said: "I am king Rūmgha's daughter. I had gone to the Gaṃgā with ten thousand female attendants. There, a lotus-flower came floating along. I ordered it to be brought, and smelled it. By so doing, I became pregnant. So, they exposed me in the forest. I was weeping. The lord of ascetics Tīṇabandha came by. He gave me comfort, and took me to his hermitage. Then my pregnancy came to an end: and, the nose serving as a womb, a son was born. He was given the name of Nāsaketa. He was three months old: when he began <once> to cry. Then I put him into a wooden cage and made him float away in the Gaṃgā."

Nāsaketa reported this to Udālaka. Udālaka said: "Go back once more and tell her: I will go to king Rūmgha in order to ask his daughter of him. Go thou to thy hermitage!" Nāsaketa told Caṃdrāvātī so. And Caṃdrāvātī went to her hermitage. And Udālaka went to king Rūmgha, in order to ask his daughter of him.

IV When king Rūmgha saw the lord of ascetics approach, he went to meet him, and praised him highly. He gave him a seat, circumbulated him from left to right, and asked him: "Most honoured lord of ascetics, what wish do you entertain?" The lord of ascetics answered: "Give me your daughter in marriage!" The king said: "I had a daughter: but she will probably have died: thus, I cannot comply at all with your wish." Then, Udālaka began and said these words:

"I had gone to the Gaṃgā in order to bathe. There, I saw cars <full> of aparasas. My heart was excited, and my semen discharged. The vigour (= "semen") of the penance might not be sent to the earth. So, I plucked off a lotus, put in the semen, and made it float away in the Gaṃgā. It came floating along. Caṃdrāvātī ordered

Uravaṃsi to fetch it, and smelled it. Arriving at the womb of the nose, the semen entered. Then, the king was angry, and exposed her in the forest. There, Caṃdrāvati began to weep. She roamed about. The chief of ascetics Tṇabamḍha came by. He asked her: "Maiden, who art thou?" Caṃdrāvati answered: "I am king Rumaḡha's daughter. To me, a stain has adhered, without committing <any evil deed>." The chief of ascetics comforted her, made her his daughter, and took her to his hermitage. There she is <living>."

The king was very happy. He distributed gifts, and arranged many festivities. He sent the princes and invited Caṃdrāvati home. He celebrated the wedding in a very excellent way. He gave the dowry which was suitable. After giving away daughter, dowry, and grandson in a worthy way, he dismissed them to their hermitage with good wishes.

Nāsaketa grew up.

One day, he had sent Nāsaketa for bulbs and roots for the agnihotra. Nāsaketa went into the forest. There he saw that there was a second forest. There was a lake filled <with water>. There were forest-fruits and -flowers. Trees were blossoming. Peacocks, cakoras, cranes, cuckoos, beasts of various kinds were living there. Seeing the beautiful place, Nāsaketa began to perform yoga-practice. While he was performing yoga-practice, six months passed. When he returned, Udālaka was furious and said: "Thou didst indeed greatly care for the agnihotra, O son! I was forced to perform the agnihotra-worship myself!"

Nāsaketa said: "What you say, is quite right, father: but there is the way of yoga: that is an important matter."

Then, Udālaka became furious, and cursed Nāsaketa: "O son! Because you blaspheme the fire, go into the world of Jama!"

Then, Caṃdrāvati became troubled in her heart: "O chief of ascetics! You have acted very badly! You have only this one son!" Udālaka replied: "Be not troubled: Jama will not come himself! <Besides,> I have confidence in my penance that, if Jama does come, he will come in vain! My son will not go into the world of Jama!" Nāsaketa said: "Father! I shall make your curse come true. Having gone into the world of Jama, I shall return. Be not troubled in your mind! Do well preserve my body, I beg you!"

Saying so, and performing yoga-practice, the soul went out of the body: and thus, the soul went into the world of Jama.

V Nāsaketa went to king Jama. He said his praise: "O king with a thousand arms, with a thousand eyes, with a thousand feet!" On hearing the praise, king Jama became much pleased. King Jama asked: "Who brought thee hither? Thy life is not in any way completed yet!"

Nāsaketa replied: "My father's curse fell on me: for that reason I have come hither."

King Jama was pleased and said: "Go back! He who will hear thy story, him the messengers of Jama will never approach, he will not come to hell!" Nāsaketa said: "Show me the city of Jama!" Then king Jama said to the messengers: "Take Nāsaketa before Citragupata!"

So, the messengers of Jama took him before Citragupata. Nāsaketa said his praises: "You who know all justice, who display much splendour, who know good and evil!" Such words he said, and praised him. After speaking, he remained standing <before him>."

VI Visāna said:

"Citragupata said to Nāsaketa: "Demand what thou hast to demand! I have become very favourably inclined towards thee!" Nāsaketā said: "Show me your city!" Then he said to the messengers: "Show it!" Then, the messengers showed doers of good and evil. They showed fulfillers of religious vows. They showed builders of tanks and watering-places. They showed the "kuṃḍa" (= "holes" or "pools"). They took him around and all over the city.

Then king Jama said: "Nāsaketa, return home! He who will learn and hear thy story, him no messenger of Jama will ever approach! He will not go into the world of Jama. Thy family will be in suspense <about thy absence>!"

Then he respectfully took his leave and went home.

On arriving, he respectfully greeted his parents. Meanwhile, the chiefs of ascetics heard of his arrival. The chiefs of ascetics approached. What kind of chiefs of ascetics were they? Some lived on air. Some ate only after having fasted for a month. Some after having fasted a fortnight. Many chiefs of ascetics who practised such

kinds of penance, assembled and came <thither>. They said: "Your bliss is great, O Udālaka, who have a son like Nāsaketa! Before this day, his like has not been seen nor heard of! Nobody who entered the world of Jama, has ever returned! Nāsaketa, however, went thither and came back again."

Such words said the chiefs of ascetics."

VII The chief of ascetics Visanopāya told before king Janamai the hope-fulfilling story:

"Now, the chiefs of ascetics asked Nāsaketa and said to him: "What is the world of Jama like? What are the messengers of Jama like? What is Jama like? What is Citragupati like? What is the road like?"

And Nāsaketa narrated: "My father cursed me. <Then> he had compassion on me. For that reason, I went into the world of Jama and came back again. I saw what the place was like. I will relate. Be attentive and listen!

I went directly thither. Then, king Jama and Citragupata were respectfully greeted.

The city of Jama is one thousand yojana high, fifty yojana wide. There are four gates. There are four corners. Various kinds of people live there. There are orchards, gardens, tanks, rivers. The doors are of sandal wood; the houses are of gold; inlaid with rubies and diamonds; the fringes are of pearls: thus is the city. Within it live deities. Gandharvas sing. Men who had cared for the pursued, builders of ponds, men who had assisted others, builders of wells and fountains, men that had given food to the hungry: men of such kinds I saw enter by the eastern gate.

Now I will describe the people of the western gate. The gate is of copper; the ensigns are of copper; the houses are of copper. There, I saw enter, by the copper-gate, people of this kind: I saw benefactors; I saw speakers of the truth; I saw such as had honoured their father and mother; such as had, in the month of māgha, warmed those who were suffering from cold, or who were sick; such as had given repose to the tired, as had asked after their family, had washed their feet, and given shoes to them: such people I saw enter by the western gate.

Now, I will describe the people of the northern gate. The gate is golden; there is a golden bell (or: there are golden bells);

there is a golden chowrie. There I saw enter people of the following kind: worshippers of deities; people who had worshipped cows and brāhmaṇas; who had worshipped connoisseurs of the six systems of philosophy as well as itinerant ascetics; the devotees of Visana, as well as people who had performed the agnihotra; people who had given away villages; who had given gifts of cows; who had remained pure; who had given a thousand temples; who had given materials for sacrifices; who had taken religious vows; who had fasted a month; who had fasted a fortnight; who had abstained from sexual intercourse; who had made pilgrimages; who had always fulfilled the prescriptions of religion; who had showed compassion towards living beings; who had not been haughty; who had kept to the <right> path: those I saw enter by the northern gate.

Now I will describe the people entering by the southern gate. Plunged in black clouds, ill-coloured, dark is the path. There are edges of knives and many thorns. There is thunder (?). Wicked people walk on that road. They are beaten with clubs. They are constantly lamenting. Wicked people of that kind I saw enter by the southern gate.

I saw a miracle again. I saw the kuṇḍa ("holes" or: "ponds") of the hells. I will enumerate their names: Kubhīpāka, Abhīca, Mahāroraṇḍa, Patīpāka, Aṃgārāṃrī Rāsa, Churidhāra, Keśalachaila, Asimocana, Aganadhāra, Mahānaṇḍī, Karamaśudāṃna, Kuṇḍaṇavasi-kachaila, Ghīratapāka, Gulapāka, Mahābhayāṇṇaka, Tapatavelu, Ki-ḍāmro Kuḍa, Talajāṃta, Duṣajāṃta, Viṃṣakupa, Jamacoli, Pavītarohaṇa, Surarohaṇa, Saṃgrāmarohaṇa, Lohakāra, and finally Sūla.

If a man has coveted another's wife, they pluck out his eyes. If a man has lied, they cut off his tongue. In the company of such <beasts> as: lions, hawks, tigers' whelps, jackals, dogs, female parrots (?), mice, boars, thus are the messengers of Jama.

I have narrated only summarily.

VIII Then, I saw the evil-doers. I will enumerate them:

Killers of brāhmaṇas; killers of cows; killers of their sons; killers of women; killers of friends; breakers of promises, murderers of children; such as had had intercourse with the wives of others; such as, after having become brāhmaṇas <viz. in the course of saṃsāra>, had drunk spirituous liquors; such as had destroyed families; such as had kept

<for themselves> the property of gods; such as had eaten forbidden food; such as had entertained relations with unapproachable women; such as had given mendacious evidence; such as had narrated what they had not seen; such as had kept <for themselves> the deposits of others; such as had broken vows; such as had forsaken their own and visited the wives of others; such as had spoken deceitful words; such as had violated secrets; such as had committed <any> kind of crime; such as had beaten (or: killed?) a cow or a woman: evil-doers of that kind I saw many."

<Thus> Nāsaketa narrated.

- IX "Dharamarājā, after having arranged his court of justice, was seated. He ordered the sinners and evil-doers to be called. They were beaten with clubs. They were constantly wailing. Chiefs of ascetics were seated there. These, who were very cruel, were seated <there>. I will enumerate their names:

Amṭaka, Bhāradvājī, Munī Nārada, Mārakaṃḍa: these chiefs of ascetics were seated there, after having come before Dharamarājā. A trial of good and evil <deeds> was held. <Like> twelve united suns <they> were burning. Connoisseurs of the sacred law, of the veda and of the śāstra, sages knowing the past, the present, and the future, such were seated before Dharamarājā. On his head was a crown, in his hand was a sceptre, in his ears were ear-rings. All the deities were seated there.

There, they throw into the hell Kubhī the murderers of brāhmaṇas. The murderers of cows they throw into Kuṣāṭalakumḍa. The killer of women and the breaker of vows are thrust into an oil-mill and are tortured. A murderer of his parents is cut with knives. A man who visited the wives of others, is caressed and embraced around his breast by an iron statue which has been made hot. They beat with clubs the sinners and evil-doers. They throw into the river Vaitaraṇī a man who wrongly defamed a girl. They throw into Kuṣāṭakumḍa a man who defamed the wife of his teacher. A breaker of promises is thrown into oil, and fried like a pancake. They throw into the hell Kubhī a man who kept for himself deposits of others. He who becomes wicked, is torn by dogs. They throw into Karamakumḍa a man who did not respect his teacher. A man who ate forbidden food is forced to drink the very fetid boiling blood of the river Vaitaraṇī.

They throw into hell for a thousand existences a man who married his sister. They force to sit on a hot stone a man who purloined clothes. They throw into the hell Naruchāsa a man who caused a hindrance, when a girl was being given in marriage. He who broke a vow, is thrown into the hell Śaḍagadhārā. They throw into hell him who had intercourse with his teacher's wife. The murderer of a friend is thrown into hell after his belly has been torn. He who robbed gold or pearls, is thrown from Jamaparabata. He who stole the property of a poor or of a distressed <man>, is thrown into hell. They pluck out the eyes of a man who gave evidence without having witnessed <the respective fact>. They fill with excrements the mouth of a man who, when alms were given, refused to give. They throw down from Jamapola a man who spoke evil of a woman, a man who spoke evil of a brahmachārīn. To a man who left his own wife and had intercourse with the wives of others, or who wished harm to those people amongst whom he has grown up, to such a man the stake is given (*i. e.*, he is executed at the stake). They throw into hell a man who ate when he was alone. He who blasphemed the dharmaśāstra, is torn by dogs. They thrust into an iron machine and torture him who divorced his wife, <even> without murdering her. In that way, very manifold punishments are given.

- X I saw a miracle. I saw messengers of Jama of this kind: with erect hairs, with teeth resembling pegs, with teeth resembling swords, with huge nails. They seized the sinners and evil-doers and took them <with themselves>. They take him who screams first, and beat him with swords. Upon iron plates which have been made hot they put a man who had intercourse with the wives of others. Such deeds as a man has done, exactly such punishment he is given after a thorough trial. One who looks for evil (?) in the wife of a friend or brother, or of a kinsman or a co-uterine brother, they cause to be torn by dogs. They fill his mouth with fire. His breath fails. They throw him into the "dropping swords." They throw the committer of suicide into hell. Afterwards, they give him a bird's existence. One who stole the property of a deity, they throw into the hell Kubhī. One who stole a set of vessels (?), they beat with discs. One who destroyed a water-channel, they bind with the "fetters of kāla." After binding him, they throw him into hell. One who broke

a tank, they throw into Jokakuḍa. Him who cut a garden-plant, or a green tree, they throw into the hell Bakakalesa. One who did not respect senior persons, they throw into the hell Rorava. One who kindled a village, or caused a forest-conflagration, they throw into Agana kuḍa (or=into a fire hole). A woman who left her own husband, and had intercourse with another man, or who made another man consume her own husband's property, such a woman they put upon iron plates after heating them. An injurer of his master, an injurer of his teacher, an injurer of his friend, such a man's hand and feet they cut off, fill his mouth with excrements, and throw him into hell. Who stole food, such a man's mouth they fill with excrements and throw him into hell. A man who disrespected a ḥamsa-ascetic, they throw into the hell Aṃdhatāsa. One who had intercourse with a woman out of cupidity, they throw into a glowing hole.

XI Again, I saw a miracle. I saw a tree: it was five yojana broad, ten yojana high. On it, there were sinners. These were suffering much pain. There was hot sand. There, they were burnt. They were going to Kāla. They were weeping much. They were beaten with clubs.

"O creatures! Why did you not fulfill the prescriptions of religion? Why did you not do vows of pilgrimages? Why did you not give respect, shelter, and satiety to brahmacārins and itinerant ascetics, and to hungry and thirsty people? Why did you never bestow gifts on the connoisseurs of the six systems of philosophy? Did you not think of king Jama? The offering for the itinerant ascetics, the offering for the cows, the offering for the dogs, the offering for the cats, the offering for the crows: these five offerings you did not give. You did not give repose to tired people. Did you not think of the messengers of Jama? Not think at all <of them>?"

After being addressed <in this way>, they are beaten. They are thrown into hell. He who, on giving a gift, caused it to be valued (or: to be praised?), descends to hell. They cause him to be torn by dogs and crows. A living creature that ate on a day of new moon, that ate during a sūtaka, or that ate everything (*i. e.*, all kinds of food), they throw into Aṃdha Kumbo (or: into a covered well). While he is bewildered, they put him into an iron machine and torture him. A man who blasphemed water or fire, who blasphemed deities or monks, who blasphemed the king or an itinerant

ascetic, who blasphemed a brāhmaṇa, who blasphemed in the presence of an honourable person, who blasphemed another person, after having gone to the wife of another (?), such a man they throw into Kramakuḍa. In many different ways punishment is given.

XII I saw the fearful servants of Jama. I will describe them: Everyone of you listen, concentrating your thoughts! Riding bullocks, riding snakes, riding alligators, riding scorpions, riding on dogs, riding on hogs, riding on tigers: many such messengers of Jama I saw. They had erect hair and horrible teeth. They were of black colour, their nails were huge. Huge were their hands and feet. Huge were their bellies. They were jackal-faced, wolf-faced, they were envelopped in red flames. In their hands were snakes. Black were their clothes. In the hands of all of them, there were swords, there were tridents, there were spears, there were javelins, there were battle-axes, there were clubs, there were lassos, there were discs and hooks, there were thunderbolts, there were stakes: such weapons were in their hands. They have no home: they must always roam.

Amongst them, there was one powerful messenger of Jama. His eyes resembled fire. Every ghaṭi, he said to Citragupata: "Show me him whose life is completed!"

Some are the company of king Jama. They beat the evil-doers by king Jama's orders.

Again, I saw a miracle. A daitya was struggling with Jama's messengers. Kāla repeatedly flung his lasso, seized him, and took him before king Jama. He threw the daitya into Aṃdhāra Vana (or: into the forest of darkness) with his face downwards.

Such deeds as have been done, such punishment is executed. This is the practice of Jama's messengers: thrice a day they attend to the sinners and evil-doers in the world of the dead: in the morning, at noon, and in the evening, these three times they always come to attend to them."

XIII The lords of ascetics said: "Which is the good, which is the evil, which is the path, which is the holy place, according to which men get their bodies? That tell us!"

Nāsaketa said:

"A murderer of a brāhmaṇa becomes a caṇḍāla. A man who has intercourse with the wife of his teacher, becomes a babul tree.

A murderer of his father becomes afflicted by gripes. An offender of his sister becomes afflicted by white leprosy; he dies of fever (?). A destroyer of a family becomes a cloth-printer; he dies of head-ache. The killer of a bird becomes a wolf. He who kills his sister's son, becomes a jackal. The murderer of a child becomes a mountain-cypress (or: a dwarf-cypress). He who kills a buffalo, becomes hump-backed. He who, when a service is to be rendered, refuses to render it, becomes a caṇḍāla. He who dies after having beaten <anybody> on the belly, becomes a ram. He who dies while committing a theft, becomes a crow. He who steals gold, becomes afflicted with white leprosy. He who steals the property of an old person, or of a child, becomes a mouse. He who steals food, becomes a ghuṇa (*i. e.*, "a kind of insect found in timber"). He who tells an untruth, becomes a parrot, afflicted with a disease in the throat. He who gives mendacious evidence, becomes a mongoose. He who dies while committing a bad deed, becomes a cricket. He who blasphemes a holy place, becomes a wolf. A wife who argues with her husband, and contradicts him, this very wife is violently destroyed, as one destroys (*lit.*: in the manner of) a lizard. He who kills a child, becomes a vavola tree. He who kills a blind person, becomes afflicted with white leprosy. From existence to existence he goes to hell. He who destroys a water-tank, or a "small well with steps", or a well, becomes crippled. He who consumes the property of his teacher, or of an itinerant ascetic, goes to hell. He who destroys a road, gets the existence of a stone. He who, after giving, takes <the gift> for himself, becomes a crow. He who does not respect the order of a teacher, or of his father, becomes stupid. He who steals a book, becomes dumb. He who causes a cow to stumble, becomes a tiger; afterwards, he goes to hell. He who has intercourse with his teacher's wife, becomes a peacock. He who takes away the wife of another, becomes a horse. He who steals a bond, becomes afflicted with white leprosy. He who blames the fire, becomes a worm. He who breaks a vow, becomes a scorpion. He who gives poison, becomes a leech. He who speaks evil of a girl who is to be married, becomes a preta. He who kills his brother or sister, goes to hell. He who carnally enjoys a strange wife, or a wife of his relationship, or the young wife of an elder brother, becomes an ass.

IV. I saw the fulfillers of the prescriptions of religion. I will narrate of them: There flow such rivers as: rivers of clarified butter, rivers of butter-milk, rivers of sweet milk, rivers of sugar-juice, rivers of cool water. There are wonderful lakes. They are filled with cooked food. There are golden palaces. There are precious carpets. There are charming women. There, people enjoy and play with apsaras. They enjoy various kinds of happiness.

Whatever has been given here, all is received back there a thousand times. Gifts of land, gifts of elephants, gifts of houses, gifts of gold and silver, and whatever gifts one is pleased with: as many various gifts as have been given: all are received back a thousandfold by the order of Dharamarāja.

He who has aided itinerant ascetics and mendicants, and connoisseurs of the six systems of philosophy, with him the deities are highly pleased. He through whom all deities get repose, he who gave the agnihotra, who had intercourse with his wife at the prescribed times, who wished for the prosperity of his family, the strong-minded, as well as the speaker of the truth get into a heavenly car. He who fed the five fires, him Padamaṇa puts into a heavenly car, and takes him into the world of Īdra. He who gave to the itinerant ascetic, to the cow, to the crow, to the dog, and to the cat: he who gave these five offerings as daily regular oblations, these people enjoy love, pleasure, and play in the world of heaven. He who gave away the best food, gets a heavenly car in the world of heaven. He gets sour milk and sweet milk. He who gave one daily offering, gets to the ocean Manohara. He who gave a cultivated field to a brāhmaṇa, gets into the world of heaven. He who gave shoes in the hot season, gets cool water. He who gave to itinerant ascetics and to unprotected people, gets into the world of heaven. He who has been virtuous, comes, sitting in a chariot. According to the command of Dharamarāja, he enjoys play and pleasure.

I saw many virtuous people of that kind."

Nāsaketa said:

XV "There is a river, the name of which is Pusapoda (MS: 'Kusapoda'). Its water resembles flowers. The sand is golden. There are many kinds of trees. They are always covered with fruits and blossoms.

In that place, there is the city of Dharamarājā. Beautiful women are there. There are many kinds of ornaments. People devoted to religion, virtuous beings are there. People who worshipped Paramesara are there."

The chiefs of ascetics said: "Show the path by which saṃsāra may be crossed!"

Nāsaketa said:

"If life releases the body, then brothers, relatives, people belonging to one's race, co-uterine brothers, all of them remain here. Only the good and the evil deeds one has done go with you. It is very difficult to pass intact by the path of Jama. There is one forest. There is hot sand. There is the river Vaitaraṇī. There is a heap of coals. Thorns are spread. He who has done good deeds here, gets across there. He who gave a cow as a present, gets across the river Vaitaraṇī there. He seizes her tail there, and ascends the opposite bank. There are five cities. There is a lake. There is a forest. There is glowing sand. A woman who gave a pair of shoes, gets across there. She puts them on and ascends the opposite bank.

Whatever gift has been given, <with its help> this person gets across.

XVI King Jama was seated. The lords of ascetics were seated. In their middle appeared Nārada, keeping much splendour.

At this moment, a heavenly car approached. In front of it, there was an elephant. It was the property of Idara. He was going to the world of Visana. King Jama went and accompanied him with his good wishes.

Then, Nārada asked <him>: "Did there not depart, together with Īdra, another great deity?" King Jama said: "That was king Janaka. He is going into the world of heaven." Nārada asked king Jama: "Your body is golden, and your head is black: for what reason?" King Jama replied: "There are <the people of> three worlds: they come before me and remain standing here. Whatever deeds they have done, such punishment I bestow upon them. There are, however, the devotees of Visana: they put their feet upon my head: for that reason, my head is black, <whereas> my body is golden. There is the wife of king Janaka: she is a pativrātā. In the country of that king, Kāla does not appear. That woman does not die without her wish. The king has offered an aśvamedha-sacrifice: for the religious merit <effected> thereby, he goes into the world of the devotees of Visana."

VII Nāsaketa said:

"The punishments for the evil deeds which people do, I have spoken of.

At present, I am describing the characteristic marks of women. A wife who ate before her husband had eaten, is called 'sumkhaṇī' (?). Such as made trouble to her husband, becomes a cuckoo. Such as disputed with her mother-in-law, becomes a female sand-piper. Such as constantly quarrelled, becomes a female crow. Such as bewitched her husband, becomes a female frog; afterwards, she becomes a harlot from existence to existence.

If a brāhmaṇa was merciless, or did not remain pure, he gets into the womb of a crow or of a bitch. He who cut off a flower, or a banian tree, or a holy fig-tree, becomes a vavvola-tree. He who, when alms were given, refused to give, becomes a blind snake. He who was an injurer, becomes a bhīl. He who was the murderer of an embryo, becomes a butcher. He who, having got the body of a man, did not worship Paramesvara, Mahādeva, Vāsadeva, Mātā, the holy places, the teachers, the parents, the goddesses and gods, who did not remain in <a> pure <life>: such a man descends to hell from birth to birth. But he who worships those deities, who makes pilgrimages, who makes vows, who bestows gifts and does meritorious deeds, such a man goes to final beatitude."

VIII Thus, the chief of ascetics narrated; he spoke to king Janamai:

"After going into the world of Jama, Nāsaketa returned. He told this incident to his father and to the chiefs of ascetics. Everybody, after listening, was glad. The chiefs of ascetics said to Nāsaketa: "Who, besides you, could have told this story! Hail to you! Hail to Udālaka, who has a son like you!"

Thereupon, Nāsaketa said: "He who has heard this story, will not go to hell: he is entitled to final beatitude! This is the order of king Jama. This story destroys sins. He who hears it, who listens to it, goes to Baikūṭha!"

Nāsaketa told the lords of ascetics such news of the world of Jama. He gave accounts of evil and good, of virtuous and wicked people."

Written by Śivavarddhana in Jaitāraṇa, on the first day of the dark fortnight of bhādra of the saṃvat-year 1786 <= A. D. 1729>.