

## VETAL PANCHAVINSHATI-1

**Note**

In Sanskrit literature, there is a great place of story texts. Katha texts are also called Narrative (Akhyayika) literature has two parts due to the difference of trend. Preaching story ie nita story, folk story or entertainment story. The tendency of preaching is predominant in fables. Tendency of entertainment in folk tales. Again, folk tales often have human beings in the form of characters. Like Vetalphanchavinshati. Animal birds in fables like Panchatantra. The writers of Vetalphanchavinshati is Shivdas. Reading these stories gives us realization. In this lesson, the story has been taken from a book called Vetalphanchavinshati. By reading those stories, you will also have a sense of entertainment and duty.



### OBJECTIVES

After studying this lesson, you will be able to:

- know about the Sanskrit stories;
- understand the types of adjectives ;
- know the different types of Tingant Padas;
- know the Sandhi, Samasadi;
- follow the many types of maxims and teachings in life; and

### 4.1 WHO IS ANANGARATI'S HUSBAND?

#### 4.1.1 Story

A foolish monk, Kshantishila, used to ask Raja Vikramaditya for a gift of Vetalph and give a fruit every day to Raja Vikramaditya to attain Vidyadhara prosperity. In fact,

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that fruit was a gem. Then saying that your help is needed, that monk sent Raja Vikramaditya to bring Vetal towards the crematorium. Vikramaditya went to the crematorium and saw Vetal on a shisham tree. Then Vetal said - King, you are engaged in this work without any purpose. If you do not give the answer even after knowing it, then you will die. If given the right answer, I will go back to the shisham tree. In this way the king answers the question asked by him. Then Vetal again goes to the shisham tree. The king again goes to bring him. The story begins again while coming. Again the question-answer and Vetal's departure. In the end, due to the death of King Vetal. End of the Granth.

## 4.1.2 Introduction

The daughter is equal to the wealth of others (Paraya dhana). That is, just as the money is placed in the trust of another, in the same way the father has the daughter in the form of trust of her husband. There the father does not have any right over her by giving it to the girl. Has a big place. After finding a suitable groom, the father gives it to his daughter. Just as the daughter gets happiness, so also the father gets virtue. The same type of daughter donation (Kanya daan ) is described in this story. Here Brahmins, Kshatriyas, Vaishyas and Shudras came here to get the girl as their wife. Vetal narrated this story to Vikramaditya only to know who among them the father should give to the girl.

## 4.2 LET US UNDERSTAND THE TEXT

## 4.2.1 Part-1

स राजाशिंशपान्तिकंगत्वा तं वेतालंस्कन्धोनादाय प्रस्थितस्तेनवेतालेनप्राग्वदभ्यधायि-राजन्, कथस्मिन् श्मशानेनिशिते एतादृक् प्रयासः। भूतसंकुलंरात्रिभीषणंचिताधूमैरिव ध्वान्तैर्निरुद्धं पितृकाननंकिं नेक्षसे। तस्य भिक्षोरनुरोधातः कथमीदृशा प्रयासेनआत्मानं खेदयसि। तदिमं मे प्रश्नमार्गविनोदकं शृणु-

अवन्तीषुदेवनिर्मिता शैवीतनुरिवउद्दामभोगभूतिविभूषितापशवतीभोगवतीहिरण्यवतीति च कृतादिषु त्रिषु युगेषुपुरीक्रमशः आसीत्।कलौ च उज्जयिनीतिपुरीअस्ति, तस्यामासीद् वीरदेवो नाम नृपतिः, तस्य पद्मरतिनाम्नीमहादेवीआसीत्।

## Explanation-

That king Vikramaditya went to the shisham tree, went and carried that Vetal on his shoulder. It was said by the Vetal as before - Sir, why do you have such effort in this crematorium during the night. Why don't you see this crematorium, full of ghosts, full of darkness like pyre smoke, terrible because of night. Ho. Why do you trouble yourself

with this kind of effort at the request of that sannyasin.

In the country of Avanti, a serpent body made of a deity, and the body of Shankar ji, who was adorned with Vibhuti, was adorned with luxuries and wealth respectively. There was a king named Veerdev, he had a queen named Padmavati.

### Meaning

The king used to take Vetala from the shisham tree to the monk. Then the Vetala asked the king how he made such efforts by coming to the crematorium, which was filled with demonic demons, etc. How he is busy with the work by the request of the monk? From there, that Vetala narrated the story.

Earlier there was a city named Ujjayini. That city was blessed with luxury and wealth similar to the body of Lord Mahadev. Her name was Padmavati in Satyuga, Bhogavati in Tretayuga, Hiranyavati in Dwaparayuga and Ujjayini in Kaliyuga. The king of that Ujjayini city was veerdeva his wife's name was Padmavati.

### Grammar

1. शिंशपान्तिकम् - शिंशपायाः अन्तिकम्, षष्ठीसमास।
2. चिताधूमैः - चितायाः धूमः, तैः षष्ठीसमास।
3. ईक्षसे-ईक्ष दर्शने इति आत्मनेपदी धातुलट् लकार मध्यम पुरुष एकवचन।

### 4.2.2 Part-2

एकदा राजातयासाकं मन्दाकिनी तटे पुत्रकाम्यया तपसाहरमाराधायामास, चिरंचतपश्चरन् कदाचित् परितुष्टशंकरोदिताम् आकाशवाणीं श्रुत्वा- 'राजन्, उत्पत्स्यतेतेपुत्रः शूरः कुलोद्भवः, कन्याचैकालावप्येनजिताप्सराः'। एतांनाभसींवाणींश्रुत्वा स भूपतिरभीष्टसिद्धिप्रहृष्टोमहिष्या समं स्वनगरीमाययौ। तस्य प्रथमंपद्मरत्यांदेव्यां शूरदेवो नाम पुत्रः, तदनु च अनंगरतिर्नामअनंगमोहिनीकन्यासमजायत। क्रमेण च तस्यांवृद्धिं गतायां स राजासदृशंवरंप्रेप्सुः पृथिवीमण्डलस्थान् सर्वान् नृपतीन् पटलिखितानानाययत्। यदातेषु एकोऽपितस्याः सदृशो न प्रत्यभासत, तदा स राजावात्सल्यात् तांसुतामभाषत- "वत्से, अहंतावत् तेसदृशंवरं न पश्यामि, तत् सर्वान् नृपान् समानाय्य स्वयंवरंकुरुष्व।" एतत् पितृवचनमाकर्ण्य साराजपुत्री जगाद-"तात, स्वयंवरम् अतिद्वेषणं, तदहंनेच्छामि, योहि युवासुरूपः केवलंपूर्णविज्ञानंवेत्ति, तस्मैत्वयाअहंदेया, न्यूनाधिकेन मे नास्तिप्रयोजनम्।"

### Explanation-

Once upon a time on the banks of river Mandakini, the king started worshipping Shankarji through penance with the desire of a son. While doing penance for a long time, at some point of time, he was satisfied and listened to the voice spoken by Shankarji - a



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king will be born to you, who will be brave and will bear the dignity of the family. Being pleased to hear this voice, he came to his city with queen. After the conception of Padmavati Devi, a son named Shuradev was born and after that a girl named Anangarati was born. After attaining her youth, that king, with the desire to get a groom like her, got the pictures of all the kings living on the earth. When none of them was found to be like him, then that king affectionately said to the daughter - O Daughter, I do not see a groom like you, so invite all the kings for swayamvara. Hearing the father's word like this, the princess said, Father Swayamvara is a very shameful act, I do not want that. The young man who knows only one science perfectly, I should give it to him through you. I don't care more or less.

**Meaning-**

That king was Aputrak (don't have son). Therefore, he worshiped Shiva on the banks of the Mandakini river to get a son with his wife. Satisfied with his penance, Shiva said that he would have a son of a brave son and a very beautiful daughter. A delightful girl was born. His son's name was Shoordev and daughter Anangarati. She had such a form that even Kamadeva would be fascinated. He attained puberty in succession. He called the kings to give it to a suitable groom. But there was no one like him. The father told that Anangarati that he did not see a groom like her. Therefore, he should do swayamvara. Then she said that a lot of money will be spent by the swayamvar. If the man knows the complete science, then only she will be married.

**व्याकरण विमर्श**

- परितुष्टशंकरोदिताम् - तृतीयातत्पुरुष समास।
- आराधायामास-आ+राध् धातुलिट् लकारप्रथमपुरुष एकवचन।
- उत्पत्स्यते-उत्+पत् धातुलृट् लकारप्रथमपुरुष एकवचन।
- अभीष्टसिद्धिप्रहृष्टः - तृतीयातत्पुरुष समास।
- अनंगमोहिनी-अनंगकामदेवम् अपिमोहयति या साइतिविग्रहः।
- समजायत - सम् + जन् धातु लङ्लकार प्रथमपुरुष एकवचन।
- जगाद-गद् धातुलिट् लकारप्रथमपुरुष एकवचन।
- आययौ - आ + या धातुलिट् लकारप्रथमपुरुष एकवचन।

**4.2.3 PART-3**

इतिदुहितुर्वचः समाकर्ण्य यावत् स भूपतिस्तादृशं वरम् अन्विष्यति, तावत् तत् लोकमुखात् विदित्वाचत्वारोवीराविज्ञानिनोभव्याः पुरुषा दक्षिणपथात् तं राजानमाययुः। ते च राज्ञासत्कृताः एकैकशः स्वं स्वविज्ञानंराजसमक्षं शशंसुः। तेषामेकोजगाद- “अहंतावत् शूद्रः नाम्नापंचफुट्टिकः,

एकोऽहमन्वहंपंचअर्याणिवसनयुगमानिकरोमि, तेषामेकं देवाय प्रयच्छामि, एकं द्विजाय, एकमात्मनः कृते परिगृह्णामि, एकंच भार्यायै (या मे भवति) ददामि, पंचमंच विक्रीय आहारादिकं विदधामि। तदेव विज्ञानिने मह्यम् अनंगरतिस्ते दुहितादीयताम् इति। द्वितीयोऽब्रवीत्-‘अहंतावत् वैश्यः भाषाज्ञो नाम सर्वेषां मृगपक्षिणां रुतं वेद्मि, तदेषाराजपुत्रे मह्यं दीयताम्’ इति। ततस्तृतीयोऽभाषत-‘अहं खड्गधारो नाम भुजवीर्यशाली क्षत्रियः, खड्गविद्याविज्ञाने अस्यां क्षितौ मे प्रतिमल्लोनास्ति, हेराजन्, तदेषातनयाते मह्यं दीयताम्’ इति। ततश्चतुर्थोऽब्रवीत्-‘राजन्, अहंतावत् जीवदत्तो नाम विप्रः, मम चैतादृशं विज्ञानमस्ति यत्, मृतानपि जन्तून् आनीय आशुजीवतो दर्शयामि, तद्वीरचर्यासिद्धं माम् एषा तेतनयापतिप्रपद्यताम्’ इति। एवं ब्रुवतः तान् दिव्यावेशाकृतीन् पश्यन् राजा वीरदेवः सुतयादोलारूढः इवाभवत्।’

### EXPLANATION-

Hearing this word of the daughter, when the king would search for that type of groom, until then, knowing from the mouths of the people, four handsome men, brave scientists, came to that king from the south. They started telling about their knowledge. One of them said - I am a shudra, my name is Panchafuttik. I alone make five pairs of clothes every day. I give one of them to the deity. I keep one for brahmin, one for myself. And one for who will be my wife. I sell fifth one for food. Therefore, your daughter Anangarati should be given to me. The other said that I am a Vaishya, my have is Bhashagya. I know the sound of all antelope, animals and birds. Therefore this princess should be marry to me. Then the third said, I am a Kshatriya named "Khadgadhar" who has the strength of arms. There is no warrior on this earth like me in the science of Khadga Vidya. Therefore, O king, your daughter should be given to me. Then the fourth said - O Maharaj, I am a Brahmin named Tojeev Dutt. I have such a science that I will bring the dead creature to life and show it to life soon.

### Meaning-

Then hearing his word, the father started in search of his groom. Then one day, hearing the word from the people, four men came near the king. Among them, one was a Shudra. His name was Panchafatik. He used to make five clothes a day. One for the deity, one for the Brahmin, one accepted for himself, one for the one, who would be his wife, and the leftover to buy food. The second was Vaishya. His name was Bhashagya. He knew the language of all Mrigadi animals and birds. The third was a Kshatriya. His name was Khadgadhar. He knew how to wield a sword properly. A Khadga-bearer like him was rare on earth. The fourth was a brahmin. His name was Jivadatta. He knew a special discipline. He could revive the dead beings.



Note

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Note

## Grammar

1. शशंसुः - शंसुस्तुतौइति धातुलिट्लकारप्रथमपुरुष बहुवचन।
2. आययुः - आ + या प्रापणे धातुलिट्लकारप्रथमपुरुष एकवचन।
3. वेद्मि-विद् ज्ञानेइति धातुलट् लकारउत्तमपुरुष एकवचन।
4. अब्रवीत् -ब्रूञ् व्यक्तायाम् वाचिइति धातु लङ्लकार प्रथमपुरुष एकवचन।
5. अभाषत-भाषव्यक्तायाम् वाचिइति धातु लङ्लकार प्रथमपुरुष एकवचन।
6. प्रतिमल्लः - प्रतिप्रतिरूपः मल्लः बलीयान् प्रतिमल्लः तुल्यबलवान् प्रतियोद्धा।
7. वीरचर्यासिद्धम् - वीरचर्यावीराचारेणसिद्धम् फलताम् गतम् प्राप्तैश्वर्यम् इत्यर्थः वीरचर्यासिद्धम्।
8. दिव्यावेशाकृतीन्-दिव्याः रमणीयाः वेशाः नेपथ्यानिवसनभूषणानिआकृतयः रूपाणि च येषांतान् दिव्यावेशाकृतीन् सुपरिच्छदान् सुरूपाणिइत्यर्थः इतिबहुव्रीहिसमास।

## 4.2.4 PART - 4

इतिकथामाख्याय वेतालः राजानमप्राक्षीत्- 'राजन्, ब्रूहि, एतेषां कस्मैकन्यैषा देया, यदि जानन्नपि मे तत्त्वं न वदिष्यसि, तदा ते मूर्द्धानिश्चितं शतधा स्फुटिष्यति, यदि च सदुत्तरं दास्यसि, तदा हं पुनस्तवस्कन्धात् तमे वशिंशपातरुम् आश्रयिष्ये' इति। एतदाकर्ण्य राजा तं वेतालं प्रत्यवादीत्- 'योगेश्वर, भवान् केवलं कालक्षेपाय मां मौनं त्याजयति, अन्यथा कोऽयं गहनः प्रश्नः! तदुच्यताम्, शूद्राय कुविन्दाय कथं क्षत्रिया दीयते, वैश्याय च। यच्च तद्गतं मृगादिभाषाविज्ञानं, तत् कस्मिन् कार्ये उपयुज्यते। विप्रेण तेन स्वकर्मप्रच्युतेन ऐन्द्रजालिकेन पतितेन वीरमानिना किम्। तस्मात् क्षत्रियायैव खड्गधराय विद्याशौर्यशालिने सा देया' इति। एतत्तस्य वचोनिशम्य स वेतालो योगबलात् स्कन्धदेशात् सहसा अलक्षितः क्वापि जगाम। राजाऽपि तथैव तमनुययौ, सोत्साहघने हि वीरहृदये न जातु खेदोऽन्तरं लभते।।

## Explanation-

After narrating the story in this way, Vetal asked King Vikramaditya - King, remembering the curse which one of these should be given to the girl. Hearing this, the king replied to that Vetal. This question is not difficult. The one who has the knowledge of the language of Mrigadi in him, in what way will be useful. Therefore, only Khadgadhar, a Kshatriya with bravery, should be given that girl. Hearing his words, vetal went somewhere unnoticed by the force of Yoga from his shoulder. The king also followed him in the same way. Because in the hearts of brave warriors trouble never gets an opportunity.

**Meaning-**

After narrating the story in this way, that Vetala asked Vikramaditya who among them would get that Anangarat. And the Vaishya knew the Mrigadi language. There is no need of any knowledge of the wife in the adoption of him. He has given up his karma and is engaged in some other karma. That's why even he can't get it. Hence the Kshatriya who was Khadgadhar, is capable of protecting her, that is why, he should be given to the girl. This will make his whole life happy. Thus getting a suitable answer, Vetala again went towards the tree of Shisham. The king also went to bring him again. Because there is never any pain in the hearts of enthusiastic heroes.

**Grammar**

1. अप्राक्षीत्-प्रच्छ धातु लुङ्लकार प्रथमपुरुष एकवचन।
2. सोत्साहघने-बहुव्रीहिसमास।
3. निशाम्य-नि+शम् धातु+ल्यप् प्रत्यय।
4. जगाम-गम् धातुलिट्लकारप्रथमपुरुष एकवचन।

**4.2.5 Meaning of the first story**

Here Vetala narrated a story to Vikramaditya. Here is the story of a daughter's donation. Four varna men came to get that girl. Among them were a Shudra, a Vaishya, a Kshatriya and a Brahmin. They told their work to the king. Then the king got upset because he could not decide to whom the girl was given. Go. Then Vetala asked this question to Vikramaditya. He said that everyone apart from the Kshatriyas was engaged in unsuitable work. In answer to this question, who among them would be eligible, the king said that the one who is a Kshatriya who follows his religion, should be given to the girl. Then Vetala again went to the shisham tree and the king also went to fetch it. Thus ends the story.

**INTEXT QUESTION-4.1**

1. What was the type of crematorium?
2. Who is the king of Ujjayini?
3. What was the name of Ujjayini in Satyuga?
4. What was the name of Ujjayini in Tretayuga?
5. In which era was Hiranyavatit famous?

**Note**

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Note

6. What is the name of Padmavati in Kali Yuga?
7. What is the name of Veerdev's wife?
8. Whom did the king worship to get a son?
9. What is the name of the king's son?
10. What is the name of the girl child born from the boon given by Shiva?
11. What kind of groom did she want?
12. What is the name of Shudra?
13. How many clothes did the Shudra make per day?
14. What is the name of Vaishya?
15. What did the Vaishya know?
16. What was the name of Kshatriya?
17. What was the name of the brahmin?
18. What was the specialty of Jivadatta?
19. According to Vikramaditya, to whom should the girl be given?
20. Which type of heart does not get afflicted?
21. The king went to ..... carried that ..... on his shoulder.
22. Why are you trying like this during this night. ....
23. In Kaliyuga there is a city named .....
24. Ujjayini belonged to a king named .....
25. The king started worshipping Shankar while doing penance on the bank of.....
26. The first Padmarati had a son named .....
27. Veerdev had found a groom for the girl .....
28. Swayamvar is ....., I do not want that.
29. Write the vigrah of word 'Paritushtashankaroditam'.
30. I am a shudra. my name is .....
31. I know the language of all animals and birds named .....
32. I am a ..... Kshatriya having strength of arms.



33. I am a brahmin named .....
34. If you do not speak knowingly, then you will .....
35. .... Filled with enthusiasm
36. Match the column-

**Column-1**

1. Crematorium
2. Ujjayini in Stynga
3. Veerdev's wife in
4. Hiranyavati
5. Kshatriya
6. Sotsahaghanam

**Column-2**

- Hearts of Heres
- Khadgadhar
- Dwapar Yuga
- Bhootsankul
- Padmavati
- Padmarati



Note

**4.3 WHO SACRIFICED**

**4.3.1 Foreground**

Where there is dharma, there is victory. That is, where there is dharma, victory is certain. In this story, Madanasena asks for forgiveness and permission from her husband for following the truth of her promise. And knowing that the thief is not a good man, she again went near him to follow the promise. Therefore, from the study of this story, we will know that always follow the truth. That Madanasena, bound by her words, accepted the sorrow by telling her husband the desire of her mind here the renunciation of thief is also important.

**4.3.2 PART-1**

ततश्च स राजापुनः शिंशपामूलंगत्वा तं वेतालंतथैवस्कन्धमारोप्य सत्वरंकृतमौनः समुच्चाल।  
प्रयानतंच तं स्कन्धवर्ती स वेतालोऽपृच्छत-राजन्, श्रान्तोऽसि, तदिमांश्रान्तिहारिणींकथां शृणु-  
आसीद् वीरबाहुर्नामसकलभूपालशिरःसमभ्यर्चितशासनः पाकशासनइवापरोनृपतिः, तस्यानंगपुरं नाम  
नगरवरमभवत्। तत्रर्थदत्तो नाम महाधनः सार्थवाहःप्रतिवसति स्म, तस्य धनदत्तो नाम ज्येष्ठः  
पुत्रः कनीयसी च कन्यामदनसेना नाम समजायत। एकदा धम्मदत्तो नाम कस्यचिद् वणिक्पतेस्तनयः  
तांलावण्यरसनिर्झरांकुचकुम्भाग्रबलित्रितयरंजितां यौवनद्विरदस्येवलीलामज्जनवापिकां वीक्ष्य सद्यः  
स्मरबाणौघपातापहतचेतनः समपद्यत,-अहो! मारेण धाराऽधिरूढेनअमुना रूपेण द्योतितामल्ली मे  
हृदयंभेतुमिवनिर्मिता। इत्येवंप्रासादाग्रमारूढां तां दृष्ट्वाचिन्तयतः चक्राह्वस्येवतस्य वासरोऽतिचक्राम।  
ततः सामदनसेनाचितंचतस्य धर्मदत्तस्य तद्दर्शनजनितरागोऽपराम्बुधौनिपपात। तांचसुमुखीं नक्तम्

## SUBHASHITAS ETC.



## Note

अभ्यन्तरागतां दृष्ट्वा तन्मुखाब्जविनिर्जितश्चन्द्रः शनैरुदगात्। धर्मदत्तश्चतावद् गृहंगत्वातामनुचिन्तयन् शयनेचन्द्रपादाहतोलुठन् निपत्य तस्थौः, यत्नेन सखिभिर्बन्धुभिश्चपृच्छयमानो न किञ्चितकथयामास। निशि च कृच्छ्रात् प्राप्तनिद्रः तथैवतांपश्यन् अनुनयंश्चसमुत्सुकः किमिवनाकरात्, प्राप्तश्चप्रबुद्धोगत्वारहसि स सखीं प्रतीक्षमाणम् उद्यानवर्तिनीमदनसेनांददर्श, उपेत्य च परिष्वंगलालसः प्रेमपेशलैर्वचोभिश्चरणानतः उपच्छन्दयामास।

**Explanation-**

After this, the king again went to the root of Shisham, lifting that Vetal on his shoulder in the same way and walked quickly with silence. On the way, the Vetal who was on his shoulder asked if the king is tired, then listen to this story that removes the tiredness

There was a king named Veerbahu, like the second Indra, who ruled with respect from the all the kings. He had a great city named Anangpur. There lived a very big merchant named Arthadatta. He had an eldest son named Dhanadatta, and a younger daughter named Madansena. Once the son of a big merchant named Dharmadutt, seeing after that girl's (madansena), who was full of beauty in that form, adorned with Stana Kalash and trivali, looked like a youthful elephant's lake of luxuries bathing, was immediately struck by Cupid's arrows. Gone. Seeing her climbing on the roof of the palace - Hey! This beauty, shining with this beauty, has been created by Cupid only to pierce my heart. Thinking like this, his whole day passed like a cyclone.

After this, he entered the house of Madanasena and that Dharmadutt's mind tormented by the fire of sorrow arising out of the vision of Madansena. It was because of her look that the sun also fell into the western sea, as if a raga had arisen. The moon was defeated by her lotus face. Seeing that beautiful lady had gone inside the house in the night, Moon slowly came out. He fell down and lay down after reaching home. When asked diligently by friends and by brothers, he did not say anything. Then after getting sleep with great difficulty in the night, in the same way, seeing her in a dream, what did he not do while pleading and pleading. Waking up early in the morning, he went and saw Madanasena situated in the garden waiting for his friend in solitude, and reaching her, desiring a hug, fell at his feet and prayed with soft words with love.

**Meaning-**

Raja Vikramaditya, as before, went to the shisham tree and brought that Vetal. That Vetal started telling a story for the destruction of the king's labor. In ancient times, there was a famous king by the name of Veerbahu. He was revered by all the kings like Indra of Surlok. He lived in a famous town named Anangpur. A great rich merchant named Arthadatta lived in that city. His son's name was Dhanadatta and daughter's name was Madansena. Dhanadutt's friend Dharmadutt saw that Madansena one day.

Seeing her once, he fell in love with her. There was a strong desire in his heart to get her. He could not sleep in the night due to the pain of separation. The moon rays also seemed to be painful near him. Seeing her in the garden in the next morning he went near her and asked his desire.

### Grammar

- सकलभूपालशिरः समभ्यर्चितशासनः-बहुव्रीहि समास।
- पाकशासनः-पाकः असुरविशेषः, तस्य शासनः निहन्तापाकशासनः इन्द्रः।
- लावण्यनिर्झराम्-षष्ठी तत्पुरुष समास।
- कुचकुम्भाग्रबलित्रितयरंजिताम्-तृतीया तत्पुरुष समास।
- लीलामज्जनवापिकाम्-चतुर्थी तत्पुरुष समास।
- स्मरबाणौघपातापहतचेतनः-बहुव्रीहि समास।
- अतिचक्राम्-अति+क्रम धातुलिट्+तिप्+णल्।

### 4.3.3 PART-2

साब्रवीत्-अहंकन्या, साम्प्रतंतेपरदाराश्च, यतोऽहं पित्र समुद्रदत्ताय वणिजेवाचादत्ता, कतिपर्यैरेवदिनैर्विवाहो मे भविता, तत् तूष्णीं गच्छ, माकश्चित् पश्येत्, ततोदोषो भवेत्। इत्युक्तस्तयात्यक्तश्च स धर्मदत्तास्तांजगाद- 'सुन्दरि! यदस्तु, त्वां विनानाहं जीवेयम्'। तदाकर्ण्य सावणिकसुताकन्याभावदूषणभयाऽऽकुलातनुवाच, -तर्हि विवाहो मे तावत् सम्पद्यतां, पिता मे चिरकाक्षितंकन्यादानकलंभतां, ततोऽहं त्वां निश्चितंप्रणयेनसमुपेक्ष्यामि'। तदाकर्ण्य सोऽब्रवीत्- 'अन्यपूर्वाममप्रियानेष्टा, परभुक्तेकमलेविमलेऽपिकिरंतिर्जायते। इतितेनाभिहितासाऽवादीत्- तर्हिकृतोद्वाहैवपूर्वत्वामुपयास्यामि, ततः पतिम्' इति। एवमुक्तवतीतां वणिकपुत्रीप्रत्ययार्थं शपथेनसत्येन स धर्मदत्तः सम्बन्ध। ततस्तेनोज्झितासासमुद्विग्ना स्वं मन्दिरं विवेश।

### Explanation-

That Madan Sena said, I am a virgin and at this time I am paradara (other's women) for you, because I have been given by my father to a merchant named Samudradatta by promise. I will be married in a few days. So go quietly, take care that no one can see us together otherwise That would be the wrong thing for me. This was said by her and the renounced Dharmadatta after that he told to her, O beautiful! Whatever it is, I can't live without you. Upon hearing this, the Vanikputri, distraught with the fear of the loss of her virginity, She told him that if I get married, my father will get the desired fruit for a long time, then I will surely come to you with love. Hearing this, he said that I do not aspire to have a loved one accepted by someone else, do I get pleasure in the lotus consumed by others even after being clean? On saying this by him, she said that



Note

## SUBHASHITAS ETC.



Note

as soon as the marriage takes place, I will come to you first and then I will go to the husband. Dharmadutt, who said in this way, was well bound by the oath of faith and by truth to that merchant's daughter. Then, being freed from him she entered her house in a fit of rage.

**Meaning-**

Then she said that she is a girl, she was not married. And her marriage with Samudradatta is also fixed. Therefore it is not possible. Then he said that if he does not receive his request, he will not live. She said that after marriage she would come near him. Then he said that he would not accept the pre-approved love from anyone. Then she gives another promise that after marriage she will come first to Dharmadutt, then to Samudradatta.

**Grammar**

- अन्यपूर्वा-बहुव्रीहि समास।
- कृतोद्वाह-कृतः सम्पादितः उद्वाहः परिणयः यस्याः साकृतोद्वाहासम्पन्नविवाहव्यापारा।

**4.3.4 PART-3**

अथप्राप्तेलग्नदिवसेनिर्वृत्तोद्वाहमंगलासागत्वापतिगृहं, नीत्वा च उत्सवेनवासरं, निशिपत्या समं शयनीयगृहमध्यास्त, तत्र शय्यानिषण्णाऽपिअसम्मुखीसमुद्रदत्तस्य तस्य पत्युः परिष्वंगं न प्रत्यपद्यत। तेनानुनीयमानाऽपिसा यदाउदश्रुः बभूव, तदा स नाहमस्याअभिमतोऽस्मीतिहदाऽकरोत्, अवादीच-सुन्दरि! यदितेऽहंनभिमतः, तत्ते योऽभिमतः, तं सेवितुंगच्छ'। तदाकर्ण्य सानतमुखी शनैरवादीत्-नाथ! त्वं मे प्राणाधिकः प्रेर्यान्, किन्तु मे विज्ञप्तिमेकां श्रृणु, सहर्षं मे अभयंप्रयच्छ, शपथंचकुरुष्व, आर्य्यपुत्र! अवक्तव्यमपितेवदामि'। एवमुक्तवतीसा 'तथा' इतिकृच्छ्रात् प्रतिपद्यमानं तं सविषादंसलज्जंसभयंचावादीत्-नाथ! एकदा एकाकिनीगृहोद्याने मां दृष्ट्वा धर्मदत्तो नाम ममभ्रातुः सखा युवास्मराऽऽतुरः मामरुणत्। अहंपरीवादिपितुः कन्यादानफलंच रक्षन्तीहठप्रवृत्तस्य तस्य वाचमयच्छं यत्-पूर्वविवाहितात्वामुपेष्यामि, ततः पतिम्' इति। तत् प्रभो! मे सत्यंप्रतिपालय, अनुमन्यस्व मां तदन्तिकगमनाय, तन्निकटंगत्वा क्षणेनागमिष्यामि, न हिआबाल्यसेवितंसत्यमतिक्रमितुं शक्नोमि'। इतितस्याः वचोवज्रपातेनसहसा हतः समुद्रदत्तः सत्येन बद्धः क्षणमचिन्तयत्-अहो धिक्, इयमन्यरक्ता, एतया ध्रुवमेवगन्तव्यं, तत् कथंसत्यंहन्मि। यातुइयं, कोऽस्याः परिग्रहः! इत्यालोच्य तां यथेष्टगमनाय अनुमेने।सापिसहसासमुत्थाय तस्माद् वेश्मनोनिरगात्।

**Explanation-**

After the whole day of marriage and the marital auspicious work was done, she spent the day through the festival and went to the husband's house at night with her husband. Despite being there on the bed, she did not turn away and embrace her husband. When she started shedding tears on his persuasion, he thought in his mind that I am not in favor of her. He said, O beauty, if I am not according to your wish, then go to the

one who is according to you. Hearing this, bowing his head, she said slowly, Oh Nath! You are dear to my life, but listen to my one prayer with pleasure and give me abhaya, and swear, then I will tell you. He said, then she said with shame, sadness and fear, O Nath! once upon seeing me in the garden of the house, my brother's friend named Dharmadutt stopped me. I promised him that after getting married, I will come to you first and then I will go to the husband. So Lord! Protect my truth, allow me, I will go to him and come back in few moments. I can not violate the truth which I have been serving since childhood. Hurt by the thunderbolt of her words, Samudradutta, bound by truth, thought for a moment, Oh God she is attached to others, it will surely go away. So why I should violate the truth. Let her go, what is the purpose of accept her. After such deliberation, he allowed her to go as per her wish. She too suddenly got up and went out of that house.

### Meaning

After marriage, she started crying after going to her husband the same night. When Samudradatta asked the reason, she told him the story before her marriage. Samudradatta saw that she had love in others. not in me, So why should I stop her. For this reason he was allowed to leave soon. She too after getting permission left the house to go near Dhanadutt.

### Grammar

- लग्नदिवसे-तृतीया तत्पुरुष समास।
- उदश्रुः-बहुव्रीहि समास।
- हठप्रवृत्तस्य-सप्तमी तत्पुरुष समास।
- वचोवज्रपातेन-षष्ठी तत्पुरुष समास।
- अन्यारक्ता-सप्तमी तत्पुरुष समास।

### 4.3.5 PART-4

अथसा यन्ती मदनसेनानिशिमार्गे एकाकिनीकेनापिचौरैणप्रधाव्य वसनांचलाद् रुरुधो, ऊचे च बिभ्यतीसा,-का त्वं सुभु। यासिइति। साऽवादीत्-मुंच मां किंतवानेनप्रसंगेनकार्यमस्तिमे। ततश्चौरोऽब्रवीत्-सुन्दरि, चौरात् मत्तः कथं त्वं मुच्यसे। तदाकर्ण्य सावदत्गृहाण मे आभरणानि। ततश्चौरः अभ्यधात्- शोभने, किमेभिरुत्पलैः। चन्द्रकान्ताननाजगदाभरणभूतांभवतीनैवाहंत्यजामि। इतितेनोक्ताविवशासा वणिंनन्दिनी निजवृत्तान्तमाख्याय तमेवंप्रार्थयामास-भद्र, क्षणम् अपेक्षस्व, यावत् सत्यमनुपालयामि। एतदाकर्ण्य चौरस्तांसत्यसन्धंमत्वामुमोच, तस्थौ च तत्र तदागमंप्रतीक्षमाणः। सापितस्य धर्मदत्तस्य वणिजोऽन्तिकमाजगाम। स च धर्मदत्तस्ताम् अभीष्टांप्राप्तां दृष्ट्वा यथावृत्तंपृष्ट्वाविचिन्त्य च क्षणमब्रवीत्-सुन्दरि, सत्येनतेपुष्टोऽस्मि, त्वयापरस्त्रिया मे नास्तिप्रयोजनम्।



Note

## SUBHASHITAS ETC.



## Note

यावत् त्वां कश्चिकक्षते, तावत् यथागतंगम्यताम् इतितेनत्यक्तासातथेतितद्गेहात् प्रत्यागमत्। अथपथिचौरस्य प्रतिपालयतो निकटंप्राप्य-ब्रूहि, कस्तेवृत्तान्तस्तत्र गतायाः। इतिपृच्छतेतस्मैसातेनवणिजा यथोक्तंतत् सर्वमाख्यातवती। ततः चौरस्तामवादीत्-यद्येवं, तत् मयापिसत्यतुष्टेनविमुक्तासि, साम्प्रतंसाभरणागृहं ब्रजइति। एवंतेनापिसन्त्यक्तारक्षिता अनृणा अलुप्तशीलमुदितापत्युरन्तिकमाययौ। तत्र गुप्तंप्रविष्टाप्रहृष्टैवागतापृष्टातस्मैपत्येतत् सर्वं यथावद् अवर्णयत्। सोऽपिअम्लानमुखकान्तिमसम्भोगलक्षणम् अनष्टचारित्रं सत्यपालनगताम् अदुष्टमानसांसम्भाव्य अभिनन्द्य च तया सह यथासुखं तस्थौ।

## Explanation-

After this, while going alone on the way during the night, Madansena was run over by a thief and caught on the cloth and stopped. Scared, she said who are you? where are you going? She said leave me, what is your purpose with this, I have to go. Then the thief said, Sundari, how will you get rid of me. Hearing this, she said, take all my jewellery. Then the thief said, Hey beautiful 'What's the use of these stones. With a face like a moon, I cannot leave you as an ornament of the world. The merchant daughter told by him, being compelled to tell her news, started praying to him like this, wait for a moment of me, till I follow the truth. While staying here, I will come to you soon, I will not violate this promise. Hearing this, the thief left her as a true promise and waited for his arrival. She also came to that Dharmadutt merchant. After seeing all the details of that beloved, he said after thinking for a while - O beauty, I am satisfied with your truth, I have no purpose for others wife no one sees you to coming here, Just go away. In this way, she returned from his house saying that she would do the same.

After this, she reach to the thief who/was waiting on the way. He told her what happened after going there, she told the thief who asked her what was said by the merdartis . Then the thief said that if so, then satisfied with the truth. You have been abandoned by me as well, at this time, you go to your home with satisfaction. In this way, being saved and protected by him, she turned to the truth and was pleased that her character was not destroyed, Madanasena came to her husband. After entering there secretly, she came with happiness and then she told the whole story to the husband as it is. That Samudradatta also went to that Madanasena with a happy face, without any sign of having a secure character, for the upbringing of the truth, having the possibility of having a pure mind and praising this subject and lived happily with her.

## Meaning-

When she was coming to Dharmdutt, she met a Theifon the way. He too was not allowing her to go. Then, I will come to you, returning from Dharmadutt, saying that she left from there and went to Dharmadutt. After so many days passed, Dharmadutt's pain got pacified. She is also the wife of another. So he asked her to go to her husband. Then while coming from her, she went to the theif. Theif was pleased to see her integrity

and asked her to go to her house. After that, when she went to her husband, Samudradatta saw that there were no signs of Sambhoga anywhere on her body. And he followed the truth but did it without contempt of his father. This increased the love of Samudratta on Madansena. He accepted her respectfully.

### Grammar

- सुभ्रु-सुसुष्ठु शोभनेभ्रवौ यस्याः सासुभ्रुः।
- चन्द्रकान्ताननाम्-बहुव्रीहि समास।
- जगदाभरणभूताम्-षष्ठी तत्पुरुष समास।
- सत्यसन्धाम्-बहुव्रीहि समास।
- अनृणा-बहुव्रीहि समास।
- अलुप्तशीलमुदिता-कर्मधारय समास।
- अम्लानमुखकान्तिम्-बहुव्रीहि समास।
- असम्भोगलक्षणाम्-बहुव्रीहि समास।
- अनष्टचारित्रम्-बहुव्रीहि समास।
- सत्यपालनगताम्-चतुर्थी तत्पुरुष समास।
- अदुष्टमानसाम्-बहुव्रीहि समास।

### 4.3.6 PART- 5

इतिकथामुक्तवा स वेतालस्तंभूपंपृच्छति स्म-राजन्, पूर्वोक्तं शापमनुस्मृत्य ब्रूहि, एषांचौरवणिजां मध्ये कः त्यागी। इति। तदाकर्ण्य स राजामौनविहाय तं वेतालमाह स्म-एषांचौरस्त्यागी, न पुनरुभौतौवणिजौ। योहिपतिस्ताम् अत्यज्याविवाह्यापिअजहात्, स कुलजः सन् अन्यासक्तांभार्याजानन् कथंवहति। योऽपिअपरः, स भयात्। अथवाकालेनजीर्णासक्तिवेगात् तामत्याक्षीत्। चौरस्तुगूढचारी निरपेक्षः पापी, प्राप्तंसाभरणं स्त्रीरत्नं यदमुंचत्, तेन स एव त्यागीइति। एतदाकर्ण्यैव स वेतालः पूर्ववत् स्वं पदमगात्, राजापिपुनस्तमानेतुंसयत्नोऽभवत्।

### Explanation-

After telling this story, the Vetal asked the king, remembering the curse that the king had said earlier, say that who is more sacrificing among these thieves and the two marchants. Hearing this, the king renounced his silence and said to Vetal - Theif has sense of sacrifice (renouncer) not merchants. The one who was the husband left that unrepentable wife to go to another even after getting married. But knowing how to accept an attached wife. The other one left her out of fear or because of the passage of some time when the velocity of attachment had weakened. Thief was a sinner who wandered in secret, did not expect anyone he left the woman's gem along with the gift



Note

## SUBHASHITAS ETC.



## Note

that he had found, from which he was the biggest renouncer. On hearing this, Vetal went to his place as before, to the shisham tree. The king also went on trying to bring it back.

**Meaning-**

Thus narrating the story, Vetal asked who is the renouncer among Thief, Samudradatta, Dharmadutt. Then Vikramaditya replied that Thief is the only one. Because Samudradatta allowed him to go even knowing that she was attached to another man. Dharamdatta asked her to go to her husband fearing that exploiting another's wife would be a sin. Thief did not even have that wife, nor was he afraid of sin. Even after receiving the beautiful Madanasena, full of youthful form, full of grace, he asked her to go to her home. That's why he is a renouncer. Then Vetal after getting a proper answer from Vikramaditya, went back to the shisham tree.

**4.3.7 Meaning of second story**

Here Vetal has described the importance of following the true path by telling a story to Vikramaditya. He told that there was a merchant named-Arthdutta lived in Anangpur city. his daughter was Madanasena, son was Dhanadatta. Once Madan sena was in the park. Then his brother's friend Dharmadutt saw her. He wanted to get her. Then she said that she was to be married to Samudradatta. How did he not listen to her sentence. Then she promises him that after marriage she will come to him first and then to her husband. He Satisfied listening to this then she went to the house. When, Madanasena married, after the marriage, she accepts the permission of her husband and comes to Dharmadutt. Then a thief catches her on the way. Then she also promises to him that she will come to him when she comes and listen to her word. When she went to Dharmadutt, she thought that she was another man's wife. So asked her to go home. When she came to the thief, seeing her truthfulness, she also asked her to go home. Then her husband, after hearing the whole story and being happy knowing her chastity, accepted it happily. Hearing this story, Vetal asked the king who was sacrificed among them. Then the king said that Dharmadutt asked to go to house out of fear of sin. Her husband allowed her to go, believing that she was attached to others. But thief, seeing his truthfulness, sent him home. That's why that thief is a natural renouncer. After receiving the right answer, Vetal again went towards the crematorium.





## INTEXT QUESTION-4.2

SUBHASHITAS ETC.



Note

1. Where did Vetal live?
2. What is the name of the Raja of Anangpur?
3. What was the name of Vankia (Merchant)?
4. What is the name of Vanika's son (Son of merchant)?
5. What is the name of Dhandutt's sister?
6. Who fell in love with Madansena?
7. What is the name of Madansena's husband?
8. From where did Dharmadutt ask Madanasena to go to her husband?
9. Seeing what, did they leave her?
10. Who among them is sacrificed in the opinion of the king?
11. Match the column with the column-

**Column-1****Column-2**

king of Anangpur

Dhanadatta

Son of merchant

Anangapuram

Sister of Dhanadattasya

Dharmaduttah

Friend of Dhanadattasya

Veerbahu

Who Sacrificed

Madansena

Home of Madanasenayah

Their

12. The ruler who was respected by all the kings, was a king named Veerbahu similar to .....
13. Arthdutt lived in .....?
14. Arthdutt's eldest son named .....
15. Rajan is tired Listen to the story.....
16. The name of ..... was respected by all the kings, the same king as Indra.
17. In Anangpur Nagar, there was a rich merchant named .....
18. His eldest son named Dhanadatta and younger daughter was .....

### SUBHASHITAS ETC.



Note

19. I am a virgin, and at this time I am a othar's you, because I am given to..... by my father.
20. Achieve my father's long-awaited.....
21. What is ..... found in the lotus consumed by others.
22. Sundari, how will you get rid of me.....
23. With the orgaments he left over..... that is why he is renouer.



### SUMMARY

In this lesson, two stories have been taken from this text, Vetala Panchavimshati. Reading those stories gives an introduction to literary qualities. And in this the description of Kanyadaan, about protecting the truth and who is a worthy person, this subject has been described. In the first story, four persons came to attain Anangarati - Brahmin, Kshatriya, Vaishya, and Shudra. Who among them would get him asked the king. Then the king said that only a Kshatriya can get it. Here, for whom the Kanyadaan should be done, the discussion about this is prescribed.

In the second story, Madanasena made a promise to Dharmadatta. Therefore, in order to follow the truth of the promise, her husband also stopped for a moment and she went to follow the promise. On the way, the thief was found. He also promised. Dharmadutt and Thief, seeing her truthfulness protection, asked her to go home. The husband also gladly accepted her seeing her chastity and truthfulness. Here, if you give a promise to whomever, then you should protect it in any way, this preaching is received.



### WHAT YOU HAVE LEARNT?

1. In the hearts of brave heroes full of enthusiasm, suffering never gets an opportunity.
2. One cannot violate the truth served since childhood.

### EXTEND YOUR HORIZONS

Knowledge grows by disssion. Therefore, as long as one studies the knowledge, then that knowledge becomes strong. If the reader has more desire to read in this text then Read the book Vetala Panchavimshati.

#### Elaboration-

1. In this lesson, it is known about the patience of Vikramaditya.

2. These stories can be staged on the stage in the form of drama. It will also expand the language.
3. A magazine is found, its name is Chandmama. In every number of that magazine, Vetala publishes the story of Panchavishanti. There are also stories like that. With this, students can read more stories.
4. Many stories of Vetala Panchavishanti are found on YouTube in the form of a picture or in the form of a play. Students can also watch it.
5. Many organizations running Doordarshan show the story of Vetala Panchavishanti every Sunday in the form of a serial. Everyone can see that too.
6. Who is the hero in the story given here? And what kind of qualities is the publisher. If we accept his quality, follow the way the hero behaves, then we will definitely benefit.

**Note****Language extension**

1. There are many comprehensible words here. A table should be made for them. By reading that table, knowledge of new words is easily understood.
2. Write the form of the new subante words.
3. It is necessary to practice writing new words on the form in Litkar, Lalkar, Lritkar, Vidhilankar, Lutkar, and Lullkar.
4. The many stories of Vetala Panchavishanti should be presented in the form of a picture or in the form of a drama on YouTube. The table should also be presented.

**TERMINAL EXERCISE**

1. Write the account of the birth of Rajaveer Dev's children and their names.
2. Give the introduction of the four scientists.
3. How did Vikramaditya say that give a girl to Khadgadhari, describe it with a tact.
4. Describe how Madanasena was compelled to give a promise to Dharmadutt.
5. Describe his travel history.
6. What did Chaur think and say and ask him to go to his house.
7. Describe in the opinion of Vikramaditya how the chaur is renounced.
8. Describe how Madanasena's chastity was saved while following the truth.



## ANSWERS TO TEXT QUESTIONS

### Answer 1

1. Full of ghosts.
2. Veerdev
3. Padmavati
4. Bhogavati
5. In Dwapar Yuga
6. Ujjayini
7. Padmavati
8. Shiva's
9. Shoordev
10. Inconsistency
11. Beautiful and like a young man who knows full science.
12. Panchafoottik
13. Five
14. Linguist
15. Deer Animals and Birds
16. Khadgadhar
17. Jivadutt
18. He used to revive the dead creature
19. Khadgadhari Kshatriya
20. To a brave heart full of enthusiasm
21. On the shisham tree, to Vetel
22. In the crematorium
23. Ujjayini
24. Veerdev
25. Mandakini
26. Shoordev



**Note**

27. Ananganati
28. very shameful
29. Paritushchasau ShankarashchettiParitushtashankarah Iti. Karmadhari Sama.
30. Panchafoottik
31. Bhasagya
32. Khadgadhar
33. Jivadutt
34. Die
35. In the Heart of the Hero
36. Column Mail
1. Ghostly
2. Padmavati
3. Padmavati
4. In Dwaparayuga
5. Khadgadhar
6. To the brave heart

**Answer-2**

1. On the tamarind tree
2. Veerbahu
3. Artha Dutt
4. Dhandutt
5. Madanasena
6. Dhanadutt's friend Dharmadutt
7. Samudrat
8. By remembering the sin of adultery.
9. Verity
10. Chaur
11. **Pillar Melon**
12. veerbahu

**Note**

### SUBHASHITAS ETC.



**Note**

13. dhandutt
14. madanasena
15. dharmadutt
16. char
17. anangpur
18. Cooking
19. In Anangpuri
20. Dhandutt
21. To remove labor
22. Veerbahu
23. Arth Dutt
24. Madanasena
25. For Samudrat
26. To the fruit of Kanyadaan
27. Anand
28. From Chaur
29. Woman to Gem