

**Note****5**

VETAL PANCHAVINSHATI - 2

In the previous lesson, you studied two stories of this text, Vetal Panchvinshati. In this lesson, you will learn about how that text ended. You will also study a story taken from that text. Raja Vikramaditya went to the crematorium to bring Vetal. While coming, Vetal used to create delay by narrating a story. How was that? To find the answer to this question, we will read the text.



OBJECTIVE

After studying this lesson, you will be able to:

- know about Sanskrit stories;
- know about Adjectives;
- understand Tigant pada;
- understand asont Sandhi & Samas;
- understand the impurtance velue education in your life;

5.1 WHO SHOULD BE THE HUSBAND?

5.1.1 Introduction

Young men only want to have a woman with good qualities as their wife. Everyone wants wife to be full of qualities and beautiful. But even if you get only a beautiful wife, you may not get all qualities. In this story we see that four young men came for marriage. Even after the death of that girl, there was a lot of love among those youths. But who among them will be the husband King Vikramaditya gives the answer to the question asked by Vetal without any effort.

SUBHASHITAS ETC.



Note

5.1.2 PART-1

अथ स राजा त्रिविक्रमसेनः पुनस्तंवेतालम् आनेतुंशिशपातरुमूलम् अगमत्। यावत्तत्र प्राप्तः समन्तात् वीक्षते स्म तावत् तं वेतालंभूमौकूजन्तंददर्श। ततश्चतस्मिन् नृपे तं मृतदेहस्थंवेतालंस्कन्धमारोप्य जवात् तूष्णीमानेतुंप्रवृत्तेस्कन्धस्थितः स वेतालस्तमब्रवीत्-राजन् महतिअनुचितेक्लेशेपतितोऽसितस्मात् तवविनोदाय पुनः कथामेकांकथयामिश्रूयताम्।

Explanation-

After this, King Vikramaditya again went to the root of the shisham tree to bring that Vetal. After reaching there, when he looked around, he saw that Vetal lying on the ground and doing vague words. Said to him- 'Maharaj!' You have fallen into a great unjustified tribulation, for this reason I will tell a story again for your entertainment, listen-

Meaning

Raja Vikramaditya again went under the Shami tree to bring Vetal. There he searched for Vetal, but saw that Vetal was situated on the ground and was doing the words. Therefore, for the entertainment of the king, Vetal started narrating a story.

Grammar

- अगमत्-गम् धातु, लुङलकार प्रथम पुरुष एकवचन।
- ददर्श-दृश् धातु लिट् लकार प्रथम पुरुष एकवचन।

5.1.3 PART-2

अस्तिकालिन्दीतटेब्रह्मस्थलाभिधः कश्चिदग्रहारः। तत्र अग्निस्वामितिसमभवत् कश्चित् वेदपारगोविप्रः। तस्य अतिरुपवतीमन्दारवती नाम कन्यकाअजनि यां नवानर्घलावण्यां निर्माय विधिर्नियतंनिजंस्वर्गनारीपूर्वनिर्माणकौशलंजुगुप्सते। तस्यां शैशावातिक्रान्तायांकान्यकुब्जात् समसर्वगुणोपेतोस्त्रयोब्राह्मणदारकाः समाययुः। तेषामेकैकः आत्मार्थतत्पितरंतामयाचत। तत्पिताप्राणव्ययेऽपितामन्यस्मैदातुमनिच्छन् तन्मध्यादेकस्मैदातुंमतिमरोत्। सातुकन्याअन्ययोर्बाधात् भीताकियन्तंकालं न पाणिमग्राहयत्। ते च त्रयोऽपितस्याः मुखेन्दुनिक्षिप्तदृष्टयः चकोरव्रतमालम्ब्य दिवानिशं तत्रैव तस्थुः।

Explanation-

There is a village named Brahmasthal on the banks of river Yamuna. There was a Brahmin versed in the Vedas, named Agniswami. He had a very beautiful daughter named Mandarvati. The creator must have hated the art of creating his heavenly nymphs in the past by making that girl with a new and unique beauty. That is, she was very beautiful. Three Brahmin Kumars with similar qualities came from kanyakubj. Each of

them begged her father for that Mandarvati for marriage her father wanted to marry her to one of them. The girl, being frightened by the fear of hurting the other two, did not get herself married for a few days. And all three of them, keeping their eyes on the moon like her face, observed the fast of Chakor and started staying there day and night.

Meaning

There was a village called Brahmasthala on the bank of river Yamuna. There was a brahmin, a master of Vedas named Agniswami. He had a daughter named Mandarvati. Such was its beauty that at the time of its creation, Brahma did not oblige even the creation skills of Apsaras. When she attained puberty, three Brahmin sons came from Kanyakubja for marry to her. Whom the father would give to the girl, thus he was not able to decide. The daughter also had no desire to get married by hurting other two. They had kept an eye on her face for a few days according to the word of her father.

Grammar

- ब्रह्मस्थलाभिधः-ब्रह्मस्थलम् इतिअभिधा नाम यस्य तादृशः ग्रामः इति बहुव्रीहि समासः।
- वेदपारगः-वेदानाम् ऋग्यजुःसामाथर्वणाम् चतुर्णाम् पारम् अन्तम् गच्छतिइतिवेदपारगः, सांगवेदः अधीतः इत्यर्थः।
- अजनि-जनीप्रादुर्भावेइति धातु लुङ् लकार प्रथमपुरुष एकवचन।
- नवानर्घलावण्याम्-बहुव्रीहि समास।
- शैशावातिक्रान्तायाम्-बहुव्रीहि समास।
- मुखेन्दुनिक्षिप्तदृष्टयः-बहुव्रीहि समास।
- तस्थुः-स्था धातुलिट् लकार प्रथम पुरुष बहुवचन।
- दिवानिशम्-दिवा च निशा च दिवानिशम्।

5.1.4 PART-3

अथाकस्मात् समुत्पन्नेनज्वरदाहेनआर्तासामन्दारवतीपंचतामाप। ततस्तेविप्रकुमारास्तांपरासुं दृष्ट्वां शोकात्कृतप्रसाधानां श्मशानं नीत्वाअग्निंसादकुर्वन्। ततश्चतेषामेकस्तत्र मठनिमार्यतद्भस्मशय्यायांभैक्ष्येणजीवन्तिष्ठत्। द्वितीयोऽस्थीनितस्याउपादाय भागीरथ्यां निक्षेप्तुंजगाम। तृतीयस्तुतापसोभूत्वादेशान्तराणिभ्रमितुमगात्। स तुभ्राम्यन् तापसः वज्रालोकाभिधां ग्रामंप्राप्य कस्यापिचिप्रस्य गृहेअतिथिरभूत्।

Explanation-

After this, Mandarvati died after suffering from the sudden fever. The three Brahmin Kumars, seeing her dead body, suffering from grief, decorated her with ornaments and flowers, took her to the crematorium and performed fire rites. One of them used



Note

SUBHASHITAS ETC.



Note

to earn his living by alms.

Another Brahmin Kumar took the ashes of Mandarvati and went to flow into the river Ganga.

The third ascetic went to visit many countries. The wandering ascetic reached a village called Vajralok and became a guest in the house of a Brahmin.

Meaning

One day she suffered from fever. She died due to fever. Then all the kumars were very sad to see his death. After finishing her last rituals, one of them started life by alms after building a monastery in the same crematorium, making a bed over her ashes. One went to the Ganga to dedicate the ashes. The third started traveling in different countries as a sanyasi. In this way, once during the tour he went to a village called Vajralok. There he was a guest in the house of a Brahmin.

Grammar

- ज्वरदाहेन-ज्वरेण सह दाहः
- कृतप्रसाधनाम्-बहुव्रीहि समास।
- जगाम-गम् गतौ धातु प्रथम पुरुष एकवचन।
- वज्रालोकाभिधम्-बहुव्रीहि समास।

5.1.5 PART-4

तेन च गृहपतिनापूजितो यावत् तत्र भोक्तुंप्रावर्त्तततावत्तस्य एकः शिशुः रोदितुंप्रवृत्तोऽभवत्। स च शिशुः सान्त्वयमानोऽपि यदा न व्यरंसीत् तदाऽस्य गृहिणी तं बाहावादाय ज्वलत्यग्नोऽक्रुद्धा प्राक्षिपत् क्षिप्तएव स कोमलांगस्तक्षणात् भस्मसादभूतादवलोक्य स तापसः संजातरोमांचः प्राब्रवीत्-हा धिक्। कष्टम्। प्रविष्टोऽहंब्रह्मराक्षसवेशमनितस्मात् मूर्त्किल्बिषमिदमन्ननाधुनाभक्षयामि। एवंवादिनंतमतिथिं स गृहस्थः प्रत्यब्रवीत्-ब्रह्मन् पश्य मे पठितसिद्धस्य मृतसंजीवनीं शक्तिम् इत्युक्त्वापुस्तकमुद्धाटय ताविद्यांबहिष्कृत्य अनुवाच्य च तस्मिन् भस्मानिजलमक्षिपत् क्षिप्तमात्रे च जले स पुत्रस्तथैवजीवन्नुदतिष्ठतततः स तापसः सुनिर्वृतस्तत्र सहर्षबुभुजे। गृहस्थोऽपि स नागदन्तकेपुस्तकमवस्थाप्य भुक्त्वैवतेनतापसेन सह रात्रौ शयनमभजत।

Explanation-

Honored by that householder, he went there to have food until one of the Brahmin's child started weeping. Then, the baby his started to take care of the baby but he was standing crying grabbed his by the arm in anger and threw him into the fire. The child with soft limbs was consumed as soon as he fell in the fire. Seeing that, the ascetic was thrilled and said- Ha dhik! It is very sad, I am not knowing that I am in the house of Mahapatik. I have entered the house of Brahmarakshas, so this is a direct sin, I will

not eat. The householder said to the guest who said in this way - 'O Brahmin! Seeing the sanjeevani power of me. After saying this, opening the book, taking out that knowledge and after reading it, sprinkled water on that ashes. As soon as the water was sprinkled, the son got up in the same way alive. Then the ascetic ate there happily after being satisfied. The householder also slept on the bed with that ascetic in the night after having the book on the peg.

Meaning

When the third Brahmin went home after being honored and started eating the food, the householder's son started crying. His crying did not stop, angered by this, the Brahmin's wife threw him into the fire. Seeing his such act, the third thought that he had come to the house of Brahmarakshas. That is why I will not eat here. Then seeing the guest not eating anything, the brahmin opened his book and recited the dead Sanjeevani mantra and brought that child to life. Seeing this, he settled there with the ascetic. The Brahmin also kept the book and slept with the ascetic.

Grammar

- कोमलांग-बहुव्रीहि समास।
- संजातरोमांच-बहुव्रीहि समास।
- ब्रह्मराक्षसनिवेशनि-षष्ठी तत्पुरुष समास।
- बुभुजे-भुजोऽनवनेइति धातुलिट्लकारप्रथमपुरुष एकवचन।
- नागदन्तके-अत्यन्तम् समीपेसकाशेनिकटे वा इतितदर्थः।
- अभजत-भजसेवायाम् धातुलङ्लकार प्रथमपुरुष एकवचन।

5.1.6 PART- 5

अथसुप्तेगृहपतौ स तापसः स्वैरमुत्थाय शंकितः स्वप्रियायामन्दारवत्याजीवनार्थतांपुस्तिकामग्रहीत्। गृहीत्वैवतस्मात् निर्गत्य रात्रिन्दिवंरजन् शनैस्तत् श्मशानमासदत् अद्राक्षीच्चसहसा तं द्वितीयम् उपस्थितं योहिगंगांभसितदस्थि क्षेप्तुमगात्। अथप्राप्य च तत्रस्थंतस्याभस्मानि शायिनंतृतीयनिबद्धमठं स तापसः प्रोवाच-मठिकात्यज्यतांभ्रातः। प्रियांतामहमुत्थापयामिइति। ततः ताभ्यानिर्बन्धतः परिपृष्टः पुस्तिकामुद्धाटय मन्त्रमनुवाच्य मन्त्रपूतानिजलानितस्मिन् भस्मनिप्राक्षिपत् क्षिप्तमात्रेषुजलेषुसामन्दारवती जीवन्तीसहसासमुत्तस्थौ। तदासाकन्यावह्निंप्रणम्य निष्क्रान्तापूर्वाधिकद्युतिः कांचनेनेवनिर्मितंवपुर्बभार। तादृशीं तांपुनर्जीवितां वीक्ष्य त्रयोऽपितेस्मरातुराः तत्प्राप्त्यर्थमन्योऽन्यंकलहंचक्रुः। एकेनोक्तम् -इयंमन्मन्त्राबलात् जीवितातदेषाममैवभार्या। अपरोऽब्रवीत्- मदीयेनतीर्थभ्रमपुण्येनइयंजीवितातदेषाममैवभार्या। तृतीयेनअभिहितंमयाभस्मानिरक्षितानितत एवेयंजीवितातस्मात् ममैवेय प्रणयिनीइति।



Note

SUBHASHITAS ETC.



Note

Grammar

- शंकित-शंकासंजाता अस्य इति शंकितः।
- जीवनार्थम् -चतुर्थी तत्पुरुष समास।
- निबद्धमठम् -बहुव्रीहि समास।
- पूर्वाधिकद्युतिः -बहुव्रीहि समास।

5.1.7 PART-6

हेमहीपतेतेषां विवादानिर्णयेत्वमेव शक्तः तद्ब्रूहि कन्याऽसौ कस्य एतेषां भार्या भवितुमर्हति। यदि जानन् मृषावदिष्यसितदाते मूर्खा विदलिष्यति। इति वेतालादाकर्ण्य स राजा एवम् अभ्यधात् - यः क्लेशेन मन्त्रमानीय एनाम जीवयत् स खलु पितृकार्यकरणात् न पतिः। यश्च तस्या अस्थीनि गंगायां क्षेप्तुंगतः स पुत्रकार्यकरणात् पतिर्भवितुमर्हति इति।

इत्थं नृपात् त्रिविक्रमसेनादाकर्ण्य स वेतालस्तस्य स्कन्धादतर्कितं स्वपदं प्रायात्। राजा च भिक्षुकार्यार्थं पुनस्तंप्राप्तुं मनोबबन्धं प्राणायत्येऽपि महासत्त्वाः प्रतिपन्नमर्थम् असाधयित्वा न निवर्तन्ते।

Explanation-

O lord! You alone are capable of deciding their dispute. Then tell which of among these, girls should be the wife. If you tell a lie even knowing this, then your head will be broken into pieces. Hearing from Vetala, that king Vikramaditya said - 'Who brought Mandarvati alive by bringing mantras, he cannot be her husband by doing the work of the father, that is, giving birth. And the one who went to throw his ashes into the river Ganges also cannot become a husband by doing the work of a son. The one who embraced the same bed of ashes and did penance. In the terrible deserted place in the crematorium, the one who did the same work as a loved one, can only be her husband. Thus, hearing from King Vikramaditya, that Vetala went from his shoulder to his place. The king decided to get him again. The king also went there, because the work that the Mahatma accepts once, does not leave it until it is finished.

Meaning-

After narrating the story, Vetala told the king that he is capable of resolving their dispute. Which of them will be her husband? If you do not tell even knowing the answer, then you will have a hundred pieces in your head. Then the king said that the one who gave life with the help of mantra did the work of the father. The one who went to flow the ashes in the Ganges did the work of the son. The one who spent time sleeping on his ashes in this ghastly crematorium, he actually did the work of husband. Therefore he will receive her as his wife. After receiving the answer in this way, Vetala again went to his place. The king also went there, because the work that the Mahatma accepts once, does not leave it until it is finished.

Grammar

- अतर्कितम्-न तर्कितम् तर्कः विचारः इत्यर्थः।
- महासत्त्वाः - बहुव्रीहि समास।

Story in brief

When Raja Vikramaditya comes to bring Vetal to the crematorium to complete the task of ascetic, Vetal started narrating a story to him. There was a village called Brahmasthala on the banks of river Yamuna. There was a Brahmin named Agniswami. His daughter was Mandarvati. When he attained puberty, three Brahmins came from Kanyakubja. They prayed for him. Then his father took some time to decide whom with he should marry his daughter.

One day she suffered from fever, died from that fever. Then after doing her fire ritel one of them making a bed over her ashes and building a monastery started living there.

Second one went to flow the ashes of the Mandawati into the Ganges. The third one went to another country as an ascetic. Once that ascetic was a guest at a Brahmin's house. There he saw that the brahmin had thrown his son into the fire to stop him from crying. He was burnt to ashes. Seeing him, the ascetic wished not to eat anything. Then the Brahmin opened a book and revived him by chanting. Seeing this, when everyone fell asleep in the night, then he came to the crematorium with that book. Then another also came there. He recited the mantra and sprinkled the water on her ashes. Then that Mandarvati came back to life. Then a conflict started between them about who would get it. For his solution, Vetal told the king - then the king said that the one who revived life with the mantra did the work of the father. The one who made the ashes flow into the Ganges did the work of the son. The ashes who were in the grave crematorium were there. She did her husband's work. Even in grief, he did not leave him. That's why he is her husband. Vetal went to his place again after listening to the answer. The king also followed him. Because when the mahant accepts any work, then he stops only after finishing it, never stops without completing it.



INTEXT QUESTION-5.1

1. What is the name of the village of the girl?
2. Brahmasthala village was on the bank of which river?
3. What is the name of Vipra?
4. What is the name of the heroine of the story?
5. Where did the three Kumars come from?



Note

SUBHASHITAS ETC.



Note

6. In which village did the ascetic become the guest of the Brahmin?
7. Whose work did the ascetic do?
8. Whose work did the one who went to the Ganges do?
9. Who is the husband of Mandarvati?
10. Kehnt work hrent people do?
11. There, when we look around, I saw that Vetala on the ground.....
12. Rajan, you have fallen very unfair.....
13. On the banks of river Yamuna, there is a village.
14. Agniswami had a very beautiful daughter named
15. One of them built a monastery there and spent his life on the bed of ashes.
16. The second took her
17. The wandering ascetic attained a village named and became a guest at a vipra's house.
18. The one who brought it alive by bringing the mantra out of trouble is definitely not a husband.....
19. does not stop without completing the accepted work.
20. Match the column-

Column A

1. Name of the Village
2. Vipra
3. Three boys
4. River
5. Brahmasthalam,
6. Tapasah
7. Mandarvati's husband
8. Pratipannamarthasadyanti

Column B

1. Monastic
2. Mahasattva
3. Agniswami
4. Mandarvati
5. daughter of Agniswami
6. Pituhkaryam
7. Kalindi
8. from Kanyakubja

5.2 NARRATIVE EPILOGUE

Preface

The observance of chivalry and the destruction of wickedness is the tradition of our Indians. How Vetala had caused the delay of Vikramaditya, or how he had tied him to the question-answer. This section was started only to look at this topic. Here we will

see how the king destroys the wicked or Vetal helped the king of Satkarni.

5.3 TEXT

According to the orders of Kshantishil, King Vikramaditya came near the monk with Vetal, Vetal told him the story and asked questions in the way. This happened twenty four times. Then that Vetal told the truth to the king.

In fact, that monk is not a monk, but a fool and a covetous person. He used to perform yagya to attain the position of Vidyadhar. But the worship of Vetal in his yajna requires the sacrifice of any great person, that is, a gentleman who is endowed with the virtues of mercy, Dakshinya, etc. Thinking that, King Vikramaditya would be endowed with such qualities, that foolish monk sent the king to bring Vetal by deceit. After interpreting this, Vetal said to the king - I take shelter of a dead body. You take that dead body. That bhikkhu will worship me by basis of dead body. After the worship, when the bhikkhus will call the king for obeisance, then - 'I did not bow down like this, first you show me, then I will do it' like this. When the bhikkhu performs, the king should separate his head.

Understanding this, King Vetaladhishtit went to the monk, placing the dead body on his shoulder. Going there, the king saw that around the crematorium there were bones, skulls and ashes of an elaborate pyre. The king went and placed the body in the proper place. Then the monk started worshipping that body. After worship, the Bhikshu told - King, this is Mantradhiraj. It will fulfill all your wishes. So bow down. Hearing this, king said to the bhikkhus according to the precepts of Vetal - I am the king. That's why I don't know this type of prostration. You yourself perform first. Hearing this, Vikramaditya severed his head with his sword when he lay on the ground to explain how the monk prostrated. Then gave his heart and head to Vetal. Then while thanking Vetal came out of the dead body and said - King you are brave. You will get what this monk wanted Vidyadhara. Then, Vetal requested the king for the benefit of the desired boon. The king said that twenty-five stories have been told, they should be famous in the world for a long time. Then Vetal said that whoever listens or reads these stories will be free from sin. Where people listen these stories, Rakshas Yaksh etc. will not come. After that, wetal disappeared.

Then Sakshat Mahadev came there with all the Ganas. Praising the king, he gave him a knife named Aparajit. After that, the king went to his house in the morning. After ruling the kingdom with Mahadev's blessings he attained the post of Vidya Dharendra and finally attained God. In this way it is the end of the story.

SUBHASHITAS ETC.



Note

SUBHASHITAS ETC.



Note



INTEXT QUESTION-5.2

1. What is the name of the monk?
2. How many times did the king bring Vetala towards the crematorium?
3. Who emerged after the words of Vetala?
4. What did Mahadev give to the king?
5. What position was desired by the monk?



SUMMARY

In the third story, even after the death of Mandarvati, one of the three brahmins who had love for her, remained in the crematorium, another went to the another place and third one, went to the Ganges for bone immersion. She was revived by the mantra of the ascetic. Then whose question would she be, the king said that the one who was in the crematorium was with him even in a terrible, deserted place, that's why he is the only worthy groom.

In the fourth story. We saw how Vetala had delayed the king. In fact, that monk was a fool, not a quick-tempered gentleman. He wanted the king's sacrifice to attain Vidyadhar post. So chose him for the accomplishment of his work. But Vetala told him the whole story. He told the king that when the bhikkhu will ask for prostration, tell him to first you show it and then after seeing it, I will do like that. Knowing this, King Vikramaditya went to the crematorium with Vetala's dead body. There the monk worshipped the dead body. After the worship, the king was asked to bow down with many praiseworthy words. Then after remembering the words of Vetala, the king first bowed down and asked the monk to show his respect. Then king cut his head. Then his head and heart were given to Vetala. Pleased with him, Vetala came outside from the dead body and said that King Vikramaditya would attain the position of Vidyadharendra after ruling the land. Then Lord Mahadev appeared there and he gave the king a sword named Aparajit. With the grace of Lord Shiva, Vikramaditya ruled the land and then ruled in heaven.



WHAT YOU HAVE LEARNT

1. Great men do not stop without completing the task they have accepted.
2. Kanyadan has a special significance in Indian culture.
3. King Vikramaditya's intellect is sharp and thought proficient.

Extension of knowledge

Reference book introduction

The story of King Vikramaditya and Vetala is described in this book. In this text, an epilogue has been given. If anyone wants to read more, then read this book-

1. Vetala Panchavinsati

Extension of Bhara

1. These stories can be staged on the stage in the form of drama. It will also expand the language, everyone will also have knowledge.
2. A magazine is there. In every issue of that magazine, the story of Panchavishanti is published. There are stories like him too. With this, students can read more stories.
3. Many organizations running on TV the story of Vetala Panchavinsati on every Sunday in the form of a serial. Everyone can see that too.
4. Who is the hero in the story given here? And what kind of qualities does connect? If we accept his qualities, follow the way the hero behaves, then we will definitely benefit.

Language extension

1. There are many comprehensible words here. Their table should be made. Then by reading that table, knowledge of new words and understanding of new words is also easily achieved.
2. One should practice by writing the form of new Subant words.
3. A table should also be presented of the Avyaya words that appear. When you write any answer yourself, then they should be used.

**TERMINAL EXERCISE**

1. How Mandarvati's father asked her to stay there for how long.
2. Describe the story of the ascetic in your words.
3. Explain the words of Vikramaditya, 'Who is the husband of Mandarvati'.
4. Explain the essence of the story in simple words.
5. Describe in detail how Vikramaditya suppressed the wicked according to the words of Vetala.
6. What order did Vetala give to the king, explain.

**Note**



ANSWERS TO IN-TEXT QUESTIONS



Note

5.1

- | | |
|---|---------------------------------|
| 1. Brahmasthala | 2. Yamuna river |
| 3. Agniswami | 4. Heroine's Name Mandarvati |
| 5. From Kanyakubja | 6. In a village called Vajralok |
| 7. Father's | 8. Son's |
| 9. Who was with the ashes of Mandarvati in the crematorium. | |
| 10. Accepted work without completing it. | |
| 11. make words | 12. In tribulation |
| 13. Named Brahmasthala | 14. Mandarvati |
| 15. By alms | 16. Bones |
| 17. Named Vajralok | 18. By doing father's work |
| 19. Great Man | |

20. Column

- | | |
|--------------------|----------------|
| 1. Brahmasthala | 2. Agniswami |
| 3. From Kanyakubja | 4. Kalindi |
| 5. Mandarvati | 6. Pituh Karam |
| 7. Monastic | 8. Greatness |

5.2

21. Shantisheel
22. Twenty four
23. Lord Mahadev
24. Aparajith Sword
25. To the post of Vidyadharendra