//1 #Semar\_mBangun\_Kayangan#

\*Pathet Nem\*

1. <Jejer:Amarta>, [Puntadewa], [Werkudara], [Nakula] and [Sadewa] await the arrival of [Kresna]. [Kresna] arrives and barely finishes his greetings when [Durna] arrives. [Durna] has been sent by (Duryudana) to borrow the Pustaka Jamus Kalimahusada. As he explains this, [Petruk] arrives. He was sent by (Semar) for a similar purpose. (Semar) wants the Pustaka Kalimahusada to build a heaven. [Puntadewa] and [Kresna] instruct [Durna] and [Petruk] to wait outside. [Puntadewa] goes to his inner chambers and [Kresna] goes to Jonggring Saloka to meet (Sang Hyang Guru).

2. <Kedhaton:Amarta>. [Drupadi] awaits the arrival of [Puntadewa]. He arrives and they have a feast. [Puntadewa] then shreds his royal garments for his religious robes. He enters his meditation chambers and seeks divine counsel.

3. <Paseban-Jawi:Amarta>. [Petruk] exits the palace and talks to [Gareng], [Bagong] and [Anoman], who are waiting for him. They see [Durna], [Sengkuni] and the {Korawa}. A fight ensues between [Petruk] and the {Korawa}. [Werkudara] breaks up the fight. [Kresna] offers a solution to both parties: whoever brings the Jati Wasesa flower can have the Pustaka Jamus Kalimahusada.

\*Pathet Sanga\*

4. <Padhukuhan:Karangkadempel>. [Petruk], [Bagong] and [Gareng] explain the results of the meeting to [Semar]. Then [Abimanyu], [Antareja] and [Gatotkaca] arrive, offering to help find the Jati Wasesa flower.

5. <Perang-sekar:Forest>. A fight takes place as [Abimanyu] and [Gatotkaca] face the {WadyaTlukiSeta}. After defeating the ogres, [\*Sinduragen@Kanastren] arrives and kidnaps [Abimanyu], taking him to Tluki Seta.

6. <Sabrangan:TlukiSeta>. The young handsome king [\*Godakesa@Arjuna] receives [\*Sinduragen@Kanastren], who has brought with her [Abimanyu] and [Gatotkaca]. [Abimanyu] explains the purpose of his mission. [Gatotkaca] tries to fight a [\*Guard@Yamadipati] that is protecting the flower, but is himself defeated. [Abimanyu] injures the guard with the Sipat Pelor arrow. The [\*Guard@Yamadipati] is revealed to be [Yamadipati]. [Yamadipati] determines that the Jati Wasesa flower should be given to [Abimanyu], but [\*Godakesa@Arjuna] refuses to give it to him. [Abimanyu] nevertheless takes it to Karangkadempel, with [\*Sinduragen@Kanastren] and [\*Godakesa@Arjuna] in pursuit.

\*Pathet Manyura\*

7. <Kayangan:JonggringSaloka>. Batara [Guru] exits the Bale Paparyawarna and faces his elders, such as [Narada] and [Indra]. [Kresna] arrives and explains that (Semar) wants to build a heaven. Batara [Guru] does not agree with [Kresna]. Since he didn’t get the expected support from Batara [Guru], [Kresna] becomes angered and changes his shape, sending frightful gods in all directions. [Narada] manages to calm him down and [Guru] eventually leaves for Karangkadempel.

8. <Kayangan:Saptapratala>. [Antaboga] – God of the snakes – receives his grandson [Antareja]. [Antareja] has come looking for the Jati Wasesa flower. [Antaboga] is pleased with the arrival of his grandson, who is always ready to help his ancestors. Hence, he is given the Jati Wasesa flower. [Antareja] happily leaves with the flower for Karangkadempel.

9. <Padhukuhan:Karangkadempel>. [Semar] receives [Guru] and [Narada]. After exchanging greetings, they argue with [Semar] about his intentions to build a heaven. After listening to [Semar]’s reasons, Batara [Guru] realizes his own mistake. He asks for forgiveness and returns to the heavens. Shortly afterwards [Puntadewa] arrives and lends them the Jamus Kalimahusada. However [Antareja] and [Abimanyu] also arrive with Jati Wasesa flowers. The flowers becomes Batari [Sri] and [Sadana] – Gods of food and dress, respectively. [\*Godakesa@Arjuna] and [\*Sinduragen@Kanastren] become [Arjuna] and [Kanastren].

10. <Padhukuhan:Karangkadempel>. The inhabitants of Karangkadempel then celebrate the return or [Sri] and [Sadana].

//2 #Semar\_Mantu#

\*Pathet Nem\*

1. <Jejer:Dwarawati>. [Kresna], [Samba] and [Setyaki], await the arrival of [Baladewa]. (Duryudhana) had asked [Baladewa] for help in order to get (RaraTemon) to marry (Lesmana\_Mandrakumara). As this is being explained, [Petruk] arrives and asks for a similar thing. He wants help to get (RaraTemon) married to (Senet@Abimanyu). [Kresna] is confused about what to do.

2. <Kedhaton:Dwarawati>. [Kresna] meets his daughter [\*RaraTemon@Siti\_Sendari]. She wants to know who she will marry. [Kresna] decides to set a series of difficult conditions for his future son in law, including a golden cart pulled by giant horses, one hundred and forty buffaloes with white legs and a white monkey that can dance.

3. <Alun-alun:Dwarawati>. [Petruk],[Gareng] and [Bagong] are attacked by the {Korawa}, but [Anoman] helps them. [Baladewa] arrives and breaks the fight. They all go back to their respective places.

4. <Jejer:Astina>. [Duryudana] receives [Baladewa], who explains the conditions of the marriage, then distributes orders to find the gifts.

\*Pathet Sanga\*

5. <Padhukuhan:Karangkadempel>. [Petruk] arrives and explains (Karna)’s conditions to [Semar], who is shocked. [Semar] instructs the Pandawa to help. [Werkudara], [Gatotkaca] and [Arjuna] leave to find the gifts.

6. <Alun-alun:Singgelapura>. The Kings from one hundred kingdoms or {RatuSewuNagari} have gathered and are planning to attack and defeat [Bisawarna]. But [Werkudara] defeats them. [Bisawarna] allows [Werkudara] to borrow the golden cart pulled by giant horses.

7. <Wana:Krendhawahana>. [Gatotkaca] takes one hundred and forty buffaloes from [Dhadhungawuk], who looks after them on behalf of (Indra). [Arjuna] brings [Anoman], since he is a white monkey that can dance.

\*Pathet Manyura\*

8. <Jejer:Astina> The {Korawa} try and fail to secure the same gifts and are angry at the Pandawa for their successes. [Sengkuni] provides a false report to [Baladewa], who becomes angry.

9. <Padhukuhan:Karangkadempel>. [Semar] receives a visit from [Werkudara], [Gatotkaca] and [Arjuna], all bearing the proper gifts.

10. <Jejer:Dwarawati>. [Kresna] awaits the arrival of [Semar], [Werkudara], [Gatotkaca] and [Arjuna]. (Senet) becomes [Abimanyu] and [\*RaraTemon@Siti\_Sendari] becomes [Siti\_Sendari], making [Baladewa] embarrassed at his mistakes.

//3 #Semar\_Mantu\_Alternative\_Version#

\*Pathet Nem\*

1.<Jejer:Astina>. [Duryudana] talks with [Durna], [Sengkuni] and [Karna] – king of Ngawangga. [Lesmana\_Mandrakumara] wants to marry the daughter of (Togog), called (RaraTemon@Sri). [Karna] is sent to Parangtejo, followed by the {Korawa}.

2.<Kedhaton:Astina>. [Duryudana] tells [Banowati] that he has sent [Karna] to (Togog)’s residence. [Banowati] and [Duryudana] eat and then [Duryudana] shreds his royal garments for his religious robes. He enters his meditation chambers and asks the Gods to support his plan.

3.<Alun-alun:Astina>. [Sengkuni] instructs the {Korawa} to follow [Karna] to Parangteja. He stresses the importance of the mission.

4.<Padhukuhan:Parangteja>. [Togog] is taking care of [Bilung], who is sick. [Karna] and [Petruk] arrive simultaneously, both with the intention of asking for the hand of (RaraTemon@Sri). They fight and exit the chambers. [Togog] asks [\*RaraTemon@Sri] for her opinion. [\*RaraTemon@Sri] says she will marry whomever can bring several special gifts, including a golden chariot pulled by a giant Garuda with a dragon as whip.

5.<Padukuhan:Parangteja>. [Petruk] and [Anoman], who is accompanying him as a sentinel, are attacked by the {Korawa}, who are led by [Sengkuni]. [Togog] breaks up the fight and explains (RaraTemon@Sri)’s conditions. Both [Karna] and [Petruk] then return to their houses, bearing news of the contest.

\*Pathet Sanga\*

6.<Padhukuhan:Karangkadempel>. [Semar], [Arjuna], [Werkudara], [Puntadewa], [Nakula], [Sadewa], [Baladewa] and [Kresna]. [Petruk] arrives and communicates (Togog)’s message. This makes [Semar] sad. [Puntadewa] instructs the Pandawa to search for the chariot. [Abimanyu] and [Gatotkaca] will go to Trajustrisna and [Antareja] will go to Saptapratala.

7.<Wana:Unnamed>. [Abimanyu] fights the {WadyaTawanggantungan} army, from a country ruled by (Godhayitma).

\*Pathet Manyura\*

8.<Sabrangan:Trajutrisna>. [Bomanarakasura] receives [\*Godhayitma@Desamuka]. [Abimanyu] and [Gatotkaca] arrive and explain their mission. [\*Godhayitma@Desamuka] becomes angry and insults [Bomanarakasura]. They fight and [\*Godhayitma@Desamuka] loses. He leaves, throwing insults at [Bomanarakasura].

9. <Kayangan:Saptapratala>. [Antareja] explains to [Antaboga] that (Semar) wants to marry (JakaPupon@Sadana) to (RaraTemon@Sri) and needs [Antaboga]’s help for this. [Antaboga] gladly agrees to help.

10. <Wana:Unnamed>. [Karna] and [Sengkuni] stop [Gatotkaca] and [Antareja], who have already secured the gifts. [Antareja] and [Gatotkaca] display their anger, sending the {Korawa} running for their lives.

11. <Padhukuhan:Karangkadempel>. [Abimanyu], [Gatotkaca] and [Antareja] arrive in [Semar]’s house, bringing the necessary gifts with them. [\*JakaPupon@Sadana] leaves with them in the direction of Parangteja.

12. <Padhukuhan:Parangteja>. [Togog] receives [Semar], [Abimanyu], [Gatotkaca], [Antareja], [Kresna] and [Baladewa]. [\*JakaPupon@Sadana] becomes [Sadana] and [\*RaraTemon@Sri] becomes [Sri].

//4 #Semar\_Boyong\_(Wahyu\_Katetreman)#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana], [Durna], [Karna], [Sengkuni] and [Kartamarma] discuss the problems currently engulfing Astina. [Durna] has been advised by the Gods that their problems might be solved if they bring (Semar) to Astina. [Karna] is tasked with capturing (Semar). [Sengkuni] leaves with him.

2. <Kedhaton:Astina>. [Banowati] receives [Duryudana] and offers him food. [Duryudana] enters his meditation chambers and asks the Gods to favor his plans.

3. <Alun-alun:Astina>. [Sengkuni] tells the {Korawa} the importance of capturing [Semar].

4. <Padhukuhan:Karangkadempel>. [Semar] faces his sons [Bagong], [Petruk] and [Gareng]. They are saddened because [Kanastren] went away suddenly and without giving an explanation. [Abimanyu] and [Gatotkaca] arrive. They want to take [Semar] with them to Amarta, as ordered by their parents. [Karna], [Sengkuni] and the {Korawa} also arrive. They also want to take [Semar] with them. A fight ensues between [Abimanyu], [Gatotkaca] and the {Korawa}. [Semar] breaks up the fight and says that whoever can bring the Pudhak Tunjung Biru flower will be able to take [Semar] with them. Both groups return to their residences.

\*Pathet Sanga\*

5. <Jejer:Amarta>. [Puntadewa], [Werkudara], [Nakula], [Sadewa], [Kresna] and [Baladewa]. [Arjuna] is sick and no medicine makes effect. His relatives take turns all kinds of promises to be fulfilled if [Arjuna] recovers. When his turn comes [Kresna] then tells a story rather than make a promise. He says that Dewi [Antakawulan] will soon fall in love with someone. If she chooses the west side of the Mahendra Mountain, she will fall in love with (Arjuna) but if she chooses the east side, she will fall for (Lesmana\_Murdaka). Even though she is married to (Barata), she has not consummated her marriage to him. Upon hearing this, [Arjuna] regains his strength. He orders [Gareng], [Petruk] and [Bagong] to accompany him. Everyone blames [Kresna] for this, but he happily follows [Arjuna]'s footsteps.

6. <Wana:Unnamed>. [Arjuna] fights with the {WadyaDhandangMangore}. The scared giants run in all directions upon seeing the strength of [Arjuna], but he manages to kill them. [Kresna] meets him and tells him to find the Pudhak Tanjung Biru flower. [Kresna] orders [Gatotkaca] to assist his uncle [Arjuna] in this. After this task has been completed, [Arjuna] will be able to meet [Antakawulan].

\*Pathet Manyura\*

7. <Kayangan:Awang-awangKumitir>. Sang Hyang [Wenang] receives the visit of [Lesmana\_Murdaka] and [Anoman], who are searching for the Pudhak Tanjung Biru flower. [Wenang] provides them with the flower. Shortly after they leave, [Arjuna] arrives asking for the same flower. When we hears that [Lesmana\_Murdaka] beat him to it, he takes leave from [Wenang] in order to find [Lesmana\_Murdaka]. Arjuna finds [Lesmana\_Murdaka] and they fight over the flower, tearing it apart. [Arjuna] takes the stem and [Lesmana\_Murdaka] takes the bud. [Gatotkaca] then takes the stem to Amarta and [Anoman] takes the bud to Ayodya. [Arjuna] and [Kresna] depart in search of Ayodya. [Anoman] returns to Pancawati with the bud and gives it to [Rama].

8. <Jejer:Ayodya>. [Antakawulan] receives [\*Lesmana\_Murdaka@Arjuna]. She offers him a riddle, which he answers swiftly. [Antakawulan] wants to marry him but [\*Lesmana\_Murdaka@Arjuna] leaves for Pancawati, to meet with (Rama)[Barata] and [Satrugna] follow him in pursuit.

9. <Jejer:Ayodya>. [Antakawulan] was actually chasing after [Arjuna], who looks like (Lesmana\_Murdaka). She reveals her real shape to be the Wahyu Katentreman. Arjuna takes her to Amarta.

10. <Jejer:Pancawati>. [Rama], [Sugriwa], [Anoman] and [Lesmana\_Murdaka] receive [Barata]. After exchanging greetings, [Barata] reprimands [Lesmana\_Murdaka] for trying to take (Antakawulan) as a wife. [Anoman] explains that [Antakawulan] has been taken away by (Arjuna). [Rama] and his brothers then depart for Karangkadempel.

11. <Padhukuhan:Karangkadempel>. [Semar] receives [Puntadewa], [Arjuna], [Kresna] and [Baladewa]. [Baladewa] gives the stem of the Pudhak Tanjung Biru flower to [Semar]. Shortly afterwards, [Rama], [Lesmana\_Murdaka] and [Barata] arrive with the bud of the flower. When the bud and the stem are glued back together, the flower becomes [Kanastren]. She then tells [Semar] that he still has a mission to fulfill, helping the Pandawa in the upcoming Baratayuda war. She tells [Rama] that his life is reaching its end, but that he will soon reincarnate. They all feast with sumptuous food.

//5 #Semar\_Barang\_Jantur#

\*Pathet Nem\*

1. <Jejer:Mandura>. [Basudewa], [Bismaka], [Setyajid] and [Saragupita] are concerned about the disappearance of (Baladewa), (Kresna) and (Rara\_Ireng). [Narada] arrives. He is looking for (Kresna) to help the gods against Nagaprasanta, from Ngrenggabumi, who is currently attacking the heavens. Since (Kresna) is not in Mandura, [Narada] quickly leaves. [Basudewa] orders his officials to depart in search of those who are missing.

2. <Kedhaton:Mandura>. [Dewaki], [Maerah] and [Badrahini] serve food to [Basudewa]. After eating, the king enters his meditation chamber to seek divine counsel.

3. <Alun-alun:Mandura>. [Saragupita] calls [Pragota] and brothers in order to search for (Kresna) and his brothers.

4. <Sabrangan:TirtaKadhasar>. Prabu [Kurandhayaksa] receives his son [Kartapiyoga]. [Kartapiyoga] wants to marry (Erawati). She is willing to marry him as long as long as he takes her as first wife and he takes (Surtikanthi), Erawati’s younger sister, as his second wife. [Kurandhayaksa] refuses the request, but [Kartapiyoga]’s mind is made and he departs for Mandaraka with the {WadyaBala}RotaDewnawa

5. <Wana:Unnamed>The {WadyaBala} of Tirta Kadhasar faces the {WadyaBala} Mandura and [Saragupita], but no one is killed.

\*Pathet Sanga\*

6. <Wana:Unnamed>. [Arjuna], [Semar], [Bagong], [Gareng] and [Petruk] are said about the disappearance of (Kresna). After thei fight with giants Arjuna faints. [Semar] is worried about this and tries to find some food for him by putting up a performance in a neighboring Padhukuhan.

7. <Pertapaan:SonyaPringga>. The residence of (Baladewa). His caretaker [Rara\_Ireng] see an old man and his sons: Semar, Petruk, Bagong and Gareng performing. [Rara\_Ireng] offers them food. [Semar] takes the food to [Arjuna]. [Arjuna] awakes from his state and thinks he has been given dog’s food. He is angered by this and attempts to kill [Rara\_Ireng]. This is reported to [Baladewa]. They realize they are related leave together for Mandaraka, to attend a contest.

8. <Sabrangan:TirtaKadhasar>. Salya has organized a contest, with a reward for whomever can return (Erawati). If the winner is a man, he can take (Erawati) in marriage. If the winner is a woman, she will be considered as a sister of (Erawati). [Arjuna] and [Baladewa] soon arrive. At night, they hide to see if (Erawati)’s thief will return for (Surtikanthi). This is in fact what happens and the thief is none other than [Kartapiyoga]. When they see him capture [Surtikanthi], they follow him back to Tirta Kadhasar. Once there, they hide [Surtikanthi] and [Erawati] inside of a ring. But [Kartapiyoga] sees them and tries to stop them. [Arjuna] kills [Kartapiyoga] with a spear. [Kurandhayaksa] then tries to seek vengeance but is in turn also killed by Arjuna’s arrow. [Baladewa] and [Arjuna] then return to Mandaraka.

\*Pathet Manyura\*

9. <Jejer:Mandaraka>. [Salya] receives the return of his daughter with joy and promises to marry her off to [Baladewa]. [Arjuna] and [Baladewa] then meet [Narada], who has been sent by (Guru). (Nagaprasnata) has attacked the heavens and Baladewa’s help is required to protect the Gods. [Arjuna] and [Baladewa] leave with [Narada] for Jonggring Saloka.

10. <Alun-alun:Repatkepanesan>. [Nagaprasanta] and [Yuda\_Kothi], who has the shape of an elephant, await the gods. [Nagaprasanta] is killed by an arrow. [Yuda\_Kothi]'s tongue is pulled until he has no strength. [Arjuna] cures him and he becomes a chariot for Narada.

11. <Kayangan:JonggringSaloka>. [Guru], [Narada], [Indra], [Baladewa] and [Arjuna] are happy with the victory. [Guru] rewards [Baladewa] for his success with royal garments, a white chariot called Kyai Puspandhenta. [Baladewa] takes leave since he is awaited by his father, but not before sharing a feast with the gods.

//6 #Prabu\_Bimasakti#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana], [Durna], [Sengkuni] and Kartamarma receive [Baladewa]. [Duryudana] wants to borrow a weapon from [Baladewa] in order to defeat [Werkudara], who has become king of Randhugumbala. [Baladewa] feels well treated and decides to accept their request. He is followed by the {Korawa} and [Sengkuni].

2. <Kedhaton:Astina>. Banowati awaits the return of [Duryudana]. He soon arrives and has food with his wife. After having food, he puts on his religious robes and makes an offer to the Gods, so that his plan to defeat (Werkudara) can work.

3. <Alun-alun:Astina>. [Sengkuni] instructs the {Korawa} to follow the instructions of the king and accompany [Baladewa].

4. <Jejer:Randhungumbala>. [\*Bimasakti@Werkudara] seats in his throne, receiving [Anoman]. [Anoman] originally had doubts about [\*Bimasakti@Werkudara]’s ability to reign but after hearing the full story, he now respects [\*Bimasakti@Werkudara]’s wisdom. The {Korawa} arrive, led by [Baladewa] and a fight ensues. [Anoman], [Antareja], [Antasena] and [Gatotkaca] are able to defeat the {Korawa}.

5. <Sabrangan:Simbarmanyura>. The king [Surabramadiraja] has fallen in love with [Arimbi]. Even though he has been advised by his Patih against it, [Surabramadiraja] orders his army to get ready to capture [Arimbi].

\*Pathet Sanga\*

6. <Wana:Tikbrasara >. [Gatotkaca], [Semar], [Gareng], [Bagong] and [Petruk]. [Gatotkaca] wants to know about his father, (Werkudara). They are surprised by {WadyaRotadenawa} an army of giants, who are promptly defeated by [Gatotkaca], who then goes to Amarta.

7. <Jejer:Jodipati >. [Werkudara] is outside his chambers. [Arimbi] is lost in thought and captured by [Surabramadiraja]. This is witnessed by [Gagak\_Baka], but he can’t pursue the kidnapper because he cannot fly.

\*Pathet Manyura\*

8. <Jejer:Amarta>. [Puntadewa], [Arjuna], [Nakula] and [Sadewa] receive [Kresna]. [Gatotkaca] arrives. [Sengkuni] also arrives suddenly, who says that [Werkudara] has been killed by [\*Bimasakti@Werkudara]. [Gatotkaca] hears that his father has been killed and leaves at once. [Kresna] and [Puntadewa] follow him.

9. <Jejer:Randhungumbala>.[Gatotkaca] starts attacking everyone and is challenged by [Antasena] . Before an injury occurs, [Kresna] separates them. [Kresna] explains that [Gatotkaca] is the son of [Werkudara]. [Puntadewa] is given the Wahyu Kantreman by Sang Hyang [\*Bimasakti@Wenang] that has taken the body of [\*Bimasakti@Werkudara]. Then Wenang returns to the heavens and [\*Bimasakti@Werkudara] becomes [Werkudara]. He is informed that [Arimbi] has been kidnapped. [Gatotkaca] flies away and is able to intercept [Surabramadiraja], killing him and rescuing his mother [Arimbi]. The family of [Werkudara] is finally reunited and they all feast together.

//7 #Brajadhenta\_Mbalela\_(Gatotkaca\_Wisudha)#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana] receives [Durna], [Sengkuni] and [Kartamarma] discuss [Gatotkaca]'s corning crowning ceremony in Pringgandani. [Duryudana] fears this will strengthen the Pandawas in the coming Baratayuda war. [Sengkuni] mentions the existence of (Brajadhenta), a relative of (Gatotkaca) who doesn't agree with the young man's ascent to the throne. [Sengkuni] suggest that they can help [Brajadhenta] and [Duryudana] agrees with this plan, sending [Sengkuni] and the {Korawa} to support [Brajadhenta]'s claim to the throne.

2. <Kedhaton:Astina>. [Banowati] receives [Duryudana]. They eat and then [Duryudana] goes to this meditation chambers.

3. <Alun-alun:Astina>. [Sengkuni] summons the {Korawa} to help support {Brajadhenta}'s rebellion and they all depart.

\*Pathet Sanga\*

4. <Sabrangan:GlagahTinunu>. [Brajadhenta] receives [Togog] and [Bilung], who remind him he should help with the crowning of (Gatotkaca). [Brajamusthi] arrives and tells [Brajadhenta] the same thing. They fight and [Brajamusthi] is supported by the sons of the Pandawa. [Brajadhenta] loses the fight and seeks exile in the forest where he meets Batari [Durga]. He dresses himself as [\*Gatotkaca@Brajadhenta] and arrives in Astina with the purpose of stealing (Banowati). [Sengkuni] arrives to Pringgandani. He intends to fill (Werkudara)'s head with gossip so that he kills [Gatotkaca].

5. <Wana:Unnamed>. [Abimanyu], [Semar], [Bagong], [Petruk] and [Gareng] are in the forest looking for a cure for [Gatotkaca], who is currently sick. [Abiyasa] at Sapta Arga says that [Gatotkaca] will heal on his own. [Abimanyu] encounters {WadyaDhandhangMangore}. A fight ensues and [Abimanyu] kills some, but not all, of the giants.

6. <Kedhaton:Astina>. [Banowati] is harassed by [\*Gatotkaca@Brajadhenta]. The {WadyaAstina} fight the {Korawa} and the latter lose. [Sengkuni] goes to Pringgandani to report these incidents to (Werkudara).

\*Pathet Manyura\*

7. <Jejer:Pringgandani> [Gatotkaca] is sick. [Abimanyu] arrives and says that he should heal on his own . [Sengkuni] arrives and gives [Werkudara] a false report about the events in Astina. [Werkudara] believes him and carries [Gatotkaca] to the Alun-alun, where he is to be killed for this affront. But [Gatotkaca] suddenly regains his strength and flies away in pursuit of the thief in Astina.

8. <Kedhaton:Astina>. [\*Gatotkaca@Brajadhenta] chases Banowati until the edges of Astina. The real [Gatotkaca] sees this and attacks the fake one. A fight ensue and the fake one is revealed to be [Brajadhenta]. Gatotkaca feels uneasy about having to fight his own flesh and blood but he is also angered by Brajadhenta's behavior. [Brajamusthi] helps him by entering the palm of one of his hands. Eventually both [Brajamusthi] and [Brajadhenta] enter the palms of Gatotkaca's hands and reside there as his source of strength.

9. <Jejer:Pringgandani> The dark clouds over the reign of [Gatotkaca] disappear and [Gatotkaca] becomes the king of Pringgandani, crowned Young King. [Mangsahpati] gives him advice and they all feast together.

//8 #Wahyu\_Cakraningrat#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana] faces [Karna], [Durna] , [Sengkuni] and [Kartamarma]. They discuss a Nugraha from the gods, which will allow the young generations to hold on to power in the future. [Durna] instructs the Adipati of Astina, [Lesmana\_Mandrakumara], to obtain this Nugraha which will fall in the Kendrawahana forest. [Duryudana] agrees to this. [Durna], [Karna] and [Sengkuni] are ordered to accompany him.

2. <Kedhaton:Astina>. [Banowati] awaits the return of king [Duryudana]. She washes his feet. [Duryudana] says that their son wants to receive the Wahyu Cakraningrat. After eating, the king enters his meditation chambers to ask for the favor of the gods.

3. <Alun-alun:Astina>. [Durna] accompanies his grandson [Lesmana\_Mandrakumara] on the Kreta Kencana, together with [Karna], [Sengkuni] and the {Korawa} who are headed to the Kendrawahana forest.

4. <Jejer:Dwarawati>. [Kresna] exits his chambers and meets [Setyaki] and [Samba]. [Kresna] gives them advice about how a king should behave in front of the common folk. The gods are ready to give the Wahyu and [Samba] is ready to go in its pursuit. He will be accompanied in his mission by [Anoman].

5. <Wana:Krendhawahana>. [Setyaki], [Anoman], [Samba] and [Udawa] meet [Durna] and the {Korawa}. A fight ensues but they carry on their own ways.

\*Pathet Sanga\*

6. <Wana:Krendhawahana>. [Abimanyu] is searching for the Nugraha. He is accompanied by the true god of Java, [Semar]. After Abimanyu finishes his meditation, they meet the {WadyaBalaDhandhangMangore}. A fight ensues and [Abimanyu] is able to defeat them and carry on his meditation.

7. <Kayangan:JonggringSaloka>. [Guru], [Narada], and [Indra] receive [Wulan\_Drema] and [Wulan\_Dremi]. On Sang Hyang [Guru]'s command, these two Gods want to become the seed of Javanese kings. Therefore, they must soon descend to the word of the mortals to become one with a warrior which will one day be strong enough to be the father of kings. After asking for permission and kissing the feet of [Guru], these two gods descend to Marcapada to search for the right receptacle of the Wahyu Cakraningrat.

\*Pathet Manyura\*

8. <Jejer:Amarta>. [Werkudara], [Puntadewa], [Arjuna], [Nakula] and [Sadewa] receive [Kresna]. They talk about the Nugraha which will choose a young man as receptacle and enable him to reign over the world. [Kresna] invites [Arjuna] to accompany [Abimanyu] and [Samba]. They depart.

9. <Wana:Krendhawahana>. Even though [Lesmana\_Mandrakumara] is the son of a king, he is not used to meditation. He possesses no wisdom and no resolve. But the Cakraningrat also wants to enter his body. As [Wulan\_Drema] enters his body he faints. But is then successfully tempted by a a woman named Endang [\*Sengkalawati@Pulungsari]. Therefore, the WahyuCakraningrat exits his body.

10. <Wana:Krendhawahana>. [Samba] is not far from (Lesmana\_Mandrakumara). The Wahyu Cakraningrat also enters his heart. As a gift for his meditation, [Samba] receives the gift. But he is also tempted by [\*Sengkalawati@Pulungsari]'s breasts and the Wahyu exits his body, flying into the firmament.

11. <Wana:Krendhawahana>. [Abimanyu] has practiced meditation and feels at ease in his heart. He is accompanied by [Semar]. Even though his body is ugly, [Semar] is also a god. Therefore, [Wulan\_Drema] feels at home in [Abimanyu]'s body. [Wulan\_Drema] takes leave from his wife [Wulan\_Dremi]. They will meet again in Warata. Since [Abimanyu] is not tempted, he will return to Amarta. But in the road he meets [Arjuna], [Kresna] and [Samba] and they all return to Amarta. The Pandawa thank the havens for the Wahyu they've received.

//9 #Wahyu\_Makutharama#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana], [Karna], [Sengkuni] and [Kartamarma] discuss the Wahyu Papakem Makutharama. Whoever possesses this will be able to pass on his throne to generations to come. Before setting a plan in motion, [Durna] admonishes [Duryudana] to confirm the rumors regarding the hermit in the Kutharunggu mountains. [Duryudana] instructs [Karna] to go and see if the rumors are true. [Karna] takes leave from [Duryudana].

2. <Kedhaton:Astina>. [Banowati] receives [Duryudana] and offers him food. After eating, the king changes into his religious robes and asks for divine guidance.

3. <Alun-alun:Astina>. [Sengkuni] instructs the {Korawa} army to follow [Karna] to Kutharunggu.

4. <Wana:KakiGunungKutharunggu>. The {KadangBayu} look after the residence of Begawan (Kesawasidhi). The bird [Garuda] arrives and reports that the {Korawa}, led by [Karna] and [Sengkuni] are at the base of the mountain. [Anoman] and the {KadangBayu} go to meet them and a fight ensues. [Karna] tries to use his Kunta weapon, but [Anoman] steals it from him. [Karna] loses all strength when the weapon is removed from him. He then meditates so that the weapon can be quickly returned to him.

5. <Pertapaan:Candramanik> [Wibisana] receives his son [Bisawarna], who has doubts about following the orders of Singgelapura, known the world over as Alengkadiraja. [Wibisana] explains the nature of government and the law. After [Bisawarna] is satisfied by the explanation, he takes leave from his father and returns to the kingdom. After the son has gone, [Wibisana] meditates and meets the soul of his deceased older brother [Kumbakarna]. [Kumbakarna] blames [Wibisana] for the events in the past. [Wibisana] tells [Kumbakarna] he can find the way to the true heaven if he becomes one with (Werkudara). [Kumbakarna] follows the suggestions of his younger brother and departs in search for the second son of the Pandawa. Wibisana returns to his meditation and encounters his other four brothers: Kala [Bantala], Kala [Ranu], Kala [Maruta] and Kala [Hagni]. They want to be returned to their true shapes. [Wibisana] instructs them to find (Arjuna), who can return them to their original shapes. This young warrior is to be found in the Dhandaka forest. After the brothers depart, [Wibisana] returns to his meditation. He wants to be reunited with the Gods. A thunderous sound is heard in the skies. This signals that [Wibisana] has entered the realm of heaven.

\*Pathet Sanga\*

6. <Wana:Dhandaka>. [Arjuna] is meditating for the purpose of obtaining the Wahyu Mahkutarama. Semar is keeping him company and keeping him strong. Kala [Bantala], Kala [Ranu], Kala [Maruta] and Kala [Hagni], the brothers of [Wibisana], suddenly arrive. They are seeking perfection. [Arjuna], advised by Semar performs a ceremony to return them to their original shapes, as befits the elements they represent: fire will return to fire, earth will return to earth, water will return to the water and the wind will return to the wind. [Arjuna] then continues on his journey to Kutharunggu.

7. <Wana:Unnamed>. Dewi Wara [Rara\_Ireng], princess of Mandura misses her husband (Arjuna). She is so overtaken by her feelings that she goes into the forest in search of her husband. [Narada] is touched by this display of love and disguises her as a man, for protection. [Gatotkaca] sees this handsome young warrior, [\*Sintawaka@Rara\_Ireng] and attacks him. However [Gatotkaca] is actually defeated by [\*Sintawaka@Rara\_Ireng]. They both then depart in search for Arjuna.

\*Pathet Manyura\*

8. <Jejer:Amarta>. [Puntadewa], [Werkudara], [Nakula] and [Sadewa] are puzzled by the disappearance of [Arjuna] and [Kresna]. [Werkudara] leaves in search for them.

9. <Pacrabakan:Kutharunggu>. [\*Kesawasidhi@Kresna] receives [Anoman] who has the Kunta weapon with him. [\*Kesawasidhi@Kresna] instructs [Anoman] to leave. The Gods have determined that the Papakem Makutharama will be given to (Arjuna). This Wahyu consists of advice for a king, known as the Asthabrata. [Arjuna] is given the Kunta weapon, which he should in turn give to [Karna]. After [Arjuna] leaves, [\*Kesawasidhi@Kresna] reveals his true shape as [Kresna].

10.<Wana:Unnamed>. [Werkudara] meets the soul of [Kumbakarna], who asks to be cured. [Werkudara] says this is beyond his abilities. A fight ensues between the two of them. When [Kumbakarna] is defeated he enters the thigh of [Werkudara]. [Kresna] arrives and provides and explanation for [Werkudara]. [Kresna] then departs in search of Arjuna.

11.<Wana:Unnamed>. [Arjuna] is not yet far from Kutharunggu when he meets [Karna]. [Arjuna] returns the Kunta weapon to [Karna], who is very thankful for this. However [Karna] is envious of [Arjuna] for having received Wahyu Mahkutharama and a fight ensues between the two of them. [Arjuna] sends [Karna] flying into the distance. He lands next to [\*Sintawaka@Rara\_Ireng] and askis him for help. [\*Sintawaka@Rara\_Ireng] fights Arjuna and almost defeats him. But then [\*Sintawaka@Rara\_Ireng] returns to her true shape as [Rara\_Ireng]. They all return to Amarta. A feast is served, for [Arjuna] has received the blessings of the Gods.

//10 #Narayana\_Kridha\_Brata#

\*Pathet Nem\*

1. <Jejer:Kumbina>. [Bismaka] meets [Arjuna], [Werkudara], [Puntadewa], [Nakula] and [Sadewa]. [Durna] arrives. He wants (Rukmini)'s hand in marriage. There is a condition for this: the future husband of (Rukmini) must answer a set of riddles about the true nature of men and women. [Durna is ready for the challenge and leaves for (Rukmini)'s chambers.

2. <Kedhaton:Kumbina>. [Rukmini] receives [Durna], who is accompanied by her older brother [Rukmara]. After exchanging greetings, [Durna] answers [Rukmini]'s riddles. She is not satisfied with his answers and this makes him angry. [Durna] then takes [Rukmini] away by force. She runs and is protected by [\*Brahala@Kresna]. [Durna] is afraid and reports this to [Duryudana]. The {Korawa} are asked to capture [\*Brahala@Kresna] but fail to do so. Then the Korawa ask [Werkudara] for help, but hi is also unable to defeat [\*Brahala@Kresna]. Then [Puntadewa] fights him and almost wins. But [\*Brahala@Kresna] runs away. [Durna] accuses [Arjuna] of disguising himself as [\*Brahala@Kresna] on [Puntadewa]'s orders. [Durna] orders [Werkudara] to depart in search of [Arjuna].

3. <Kayangan:JonggringSaloka>. [Guru] meets [Narada], [Indra] and [Panyarikan]. [Guru] is concerned about the arrival of an enemy army from Dwarawati, led by Patih [Yuda\_Kala\_Kresna]. The {WadyaRotaDenawa} is waiting to see if the Gods will relinquish their power without a fight. [Guru] instructs [Narada] to meet them at Repatkepanasan and try to negotiate with them. The giants can't be chased away and [Narada] is sent for someone who can protect the Gods. The only person who can do this is a manifestation of (Wisnu) called (Kresna) – who was called Narayana at the time.

\*Pathet Sanga\*

4. <Pertapaan:Untara>. For eight year, [Kresna] and [Udawa] had studied spiritual matters with [Padmanaba]. The hermit transmits his knowledge to [Kresna]. He also gives him the weapons Kyai Sanjata Cakra and Sekar Wijayakusuma, as well as the Wahyu Narabapa. Then the hermit becomes one with [Kresna]. This had all be determined by God: [Kresna] was meant to become a world renowned warrior even though [Udawa] was the eldest of the apprentices.

5. <Wana:Unnamed>. [Arjuna] is accompanied by [Semar], [Petruk], [Bagong] and [Gareng] in the forest. [Abiyasa] had ordered [Arjuna] to approach Kumbina, telling him a crisis would soon befall this place and only [Arjuna] could avert it. [Arjuna] is surprised by the arrival of a {WadyaRotaDenawaDwarawati}. [Arjuna] kills all the ogres. [Werkudara] arrives and finds [Arjuna] at fault for his behavior. [Arjuna] departs angrily without saying his proper goodbyes.

6. <Dwarawati>. [\*Brahala@Kresna] is seen roaming Dwarawati. [Arjuna] is able to fight him and [\*Brahala@Kresna]'s true shape as [Kresna] is revealed. Arjuna surrenders himself to [Kresna], so that [Kresna]'s good name can be salvaged. On the instructions of [Kresna], [Arjuna] turns the souls of [Kresna] and [Rukmini] into flowers, which he then wears as earrings. [Arjuna] then offers the empty bodies [Kresna] and [Rukmini] to the {Korawa} and [Werkudara], who demand that these bodies be burned. [Puntadewa] is aware of the magical substitution that took place and orders [Arjuna] to follow [Kresna] to Jonggring Salaka.

7. <Sky:Unnamed>.[Kresna] and [Narada] fly through the clouds and meet [Anoman]. [Anoman] has been meditating, vowing to only stop when we meets the warrior who is an incarnation of (Wisnu). When [Anoman] sees the Wijayakusuma flower adorning the head of [Kresna] as well as the Cakra weapon that he carries, Anoman prostrates himself in front of [Kresna]. [Kresna] accepts [Anoman]'s services and they both depart for the heavens.

\*Pathet Manyura\*

8. <Jejer:Dwarawati>. Prabu [Yuda\_Kala\_Kresna] faces his {WadyaRotaDenawaDwarawati}. They are awaiting the return of Patih [Yuda\_Kala\_Kresna], who has been gone for a long time. Therefore, the king prepares his army to ascend to the heavens.

9. <Kayangan:JonggringSaloka> [Guru] receives [Narada], [Kresna], [Arjuna] and [Anoman]. They are each given divine gifts: the Kyai Jaladara chariot for [Kresna], the Kyai Sangkala trumpet for [Arjuna] and the Kendalisada mountain for [Anoman]. Then the three of them are escorted by [Narada] to the enemy lines. They drive the Kyai Jaladara, with [Arjuna] as the charioteer.

10. <Alun-alun:Repatkepanasan> Patih [Yuda\_Kala\_Kresna] receives Prabu [Yuda\_Kala\_Kresna] and his {WadyaRotaDenawaDwarawati}. A fight ensues.[Anoman] fights [Yuda\_Kala\_Kresna] and attacks his feet,since this is where his strength resides. [Kresna] fights [Yuda\_Kala\_Kresna]. The king of Dwarawati is very powerful and he can traverse soil, water, fire and sky. But [Kresna] is able to follow in the Jaladara chariot. The ogre king utters a mantra that renders the chariot useless. [Narada] then pounds the Pancanya gong and this destroys [Yuda\_Kala\_Kresna]'s strength. Before dying, he gives his name and kingdom to [Kresna].

11. <Kayangan:JonggringSaloka> [Guru] celebrates the defeat of his enemies and crowns [Kresna] as king of Dwarawati, with [Udawa] as his Patih.

//11 #Bandung\_Nagasewu#

\*Pathet Nem\*

1. <Jejer:Astina> Astina has been conquered by Prabu Bandung [\*Nagasewu@Nagagini] from Derdepenyu. The (Korawa) and (Duryudana) are in jail, but (Durna) and (Banowati) are not. Bandung [\*Nagasewu@Nagagini] plans to give Astina back to the Pandawa. [\*Bayu\_Bajra@Antareja] is sent to Dwarawati to ask for a weapon from (Kresna) to help return Astina to the Pandawa. He takes leave and departs with Patih [\*Nagabanda@Nagatatmala]. [Durna] enters his meditation chambers.

2. <Kedhaton:Astina> Even though (Duryudana) is in jail, [Banowati] has refused to become [\*Nagasewu@Nagagini]'s consort. [\*Nagasewu@Nagagini] has food with her and [Durna]. Afterwards, he enters his meditation chambers.

3. <Alun-alun:Astina> [\*Bayu\_Bajra@Antareja], [\*Nagabanda@Nagatatmala] and the {TumenggungAstina} – the best men of Astina - are ready to go with [\*Bayu\_Bajra@Antareja] to Dwarawati.

\*Pathet Sanga\*

4. <Jejer:Dwarawati>. [Kresna] talks to [Baladewa] about the situation in Astina. They agree to be ready in case of war. [\*Bayu\_Bajra@Antareja] arrives and asks [Kresna] for a weapon but [Baladewa] does not agree to this. [\*Bayu\_Bajra@Antareja] is carried out by force. [Kresna] instructs [Samba] to look after [Baladewa]. [Kresna] wants to go to Astina to confirm the existence of two (Werkudara)s.

5. <Alun-alun:Dwarawati> [Baladewa] and [Udawa] order [\*Bayu\_Bajra@Antareja] and [\*Nagabanda@Nagatatmala] to leave. [\*Bayu\_Bajra@Antareja] spits on them and their bodies are burnt and they cannot move. [\*Bayu\_Bajra@Antareja] meets [Samba] and tells him that [Kresna] has left. [\*Bayu\_Bajra@Antareja] and [\*Nagabanda@Nagatatmala] go back to Astina.

6. <Wana:TunggulForest>. [Abimanyu] meets [Abiyasa] and tells him that there are two (Werkudara)s. [Abimanyu], [Semar], [Bagong], [Gareng] and [Petruk] the meet the {WadyaBalaDhandhangMangore} from (Batari Durga). Abiyasa sends [Abimanyu] to the hills of Jamur Dwipa to monitor the situation.

7. <Jejer:Amarta> [Werkudara], fake [\*Werkudara@Weapons] and [Puntadewa] receive [Kresna], and [Anoman]. After exchanging greetings, [Kresna] asks both Werkudara's questions to determine which is the real one. They are asked to wear Werkudara's clothes, and they are both able to complete this correctly. [Anoman] wants to test the magic power of both Werkudaras.

\*Pathet Manyura\*

8. <Kayangan:JonggringSaloka>. [Guru] reflects on a request from (Tunggul\_Wulung). He is asking for a Nugraha for his descendants to rein in the land. [Guru] orders [Narada], the Gods and the {Durandara} army to go in a mission. They are asked to interrupt the meditation of (Tunggul\_Wulung). [Narada] goes to the feet of the Jamur Dwipa mountain.

9. <Mountain:JamurDwipa>. [Tunggul\_Wulung] is meditating. The Gods try to interrupt him but not a single one is able to distract him. [Guru] tells him that one of his nephews will become king. This honor will be granted to whoever can find [Tunggul\_Wulung]'s place of meditation. [Abimanyu] arrives and wants to meet [Tunggul\_Wulung]. Then [Kresna] and [Anoman] arrive and ask the Begawan to solve the problem in Amarta. The Begawan goes to Amarta and meets the two Werkudaras. The Beghawan is able to return the Werkudaras to their true shapes. The real [Werkudara] is an incarnation of (Batara Bayu). The fake [\*Werkudara@Weapons] is made entirely from weapons. Then the two are united in one. This merged [Werkudara] leaves with [Gatotkaca] for Astina.

10. <Jejer:Astina>. After the problem is solved, Prabu Bandung [\*Nagasewu@Nagagini] meets Werkudara and he is returned to his original shape, which is [Nagagini]. [\*Nagabanda@Nagatatmala] returns to his shape as [Nagatatmala]. [\*Bayu\_Bajra@Antareja] becomes [Antareja]. And after exiting prison, [Duryudana] thanks [Werkudara] and they all eat together.

//12 #Suksma\_Langgeng#

\*Pathet Nem\*

1. <Jejer:Astina> [Duryudana] faces [Durna], [Karna], [Sengkuni] and [Kartamarma]. [Kresna] arrives and this infuriates [Duryudana] who orders [Kresna] to be put in jail. News arrive that Astina is being attacked by (Nindyamaya@Werkudara), and his brothers: (Daryamaya), (Chayamaya), (Lindyamaya) and a priest called (\*Amonggati@Anoman). They are planning to steal (Banowati). The members of the Astina court get ready to meet their enemies.

1. <Kedhaton:Astina>. [Banowati] receives [Duryudana], who informs her of the situation and tells her to be ready at all times in case something happens. Then [Duryudana] takes leave from her and goes to meet the enemies.

2. <Alun-alun:Astina>. [Sengkuni] informs the {Korawa} that they need to fight (Nindyamaya@Werkudara) and his brothers, who have come for (Banowati).

3. <Alun-alun:Astina> [Duryudana] and the {Korawa} meet [\*Nindyamaya@Werkudara] and his forces. A fight ensues and [\*Nindyamaya@Werkudara] captures [Duryudana] and his brothers. [Durna] challenges [\*Amonggati@Anoman] and is turned into a wild boar. [Durna] then runs in search of hist beloved student (Werkudara). [Banowati] also runs to avoid being made into [\*Nindyamaya@Werkudara]'s wife.

4. <Wana:Unnamed>. [Arjuna] is looking for (Werkudara) and (Kresna). After [Arjuna] finishes his meditation, there is a [\*Raksasa@Parasara] that wants to eat him. A fight ensues and [Arjuna] hits the [\*Raksasa@Parasara] with an arrow. he then reveals his true shape to be Begawan [Parasara]. Parasara gives advices to Arjuna and instructs him to continue his meditation. [Parasara] leaves for the heavens. Arjuna bumps into [Banowati]. She asks him for help and he goes to Astina at once.

\*Pathet Sanga\*

5. <Alun-alun:Astina>. [\*Nindyamaya@Werkudara] and his brothers are almost killed by [Arjuna]. [\*Amonggati@Anoman] is angry at this and he deploys the Aji Gelap Sayuta weapon, which sends [Arjuna] flying out into the sky.

\*Pathet Manyura\*

6. <Kayangan:Alang-alangKumitir>. [Wenang] receives Suksma Purba and [Wisnu]. They discuss the meaning of life hidden in the Javanese characters. Suksma Purba is given the name [\*SuksmaLanggeng@Arjuna]. Then [\*SuksmaLanggeng@Arjuna] sees something flying and catches it: it is [Arjuna]. A wild [\*Boar@Sengkuni] arrives, saying “lole, lole” - the words often used by (Sengkuni). [\*SuksmaLanggeng@Arjuna] reads the words of the Kidung Gumbala Geni. This returns the [\*Boar@Sengkuni] to his shape as [Sengkuni]. They all head together to Astina.

7. <Jejer:Astina>. [Wisnu] enters the body of [Kresna] after [Kresna] is released from prison. [\*SuksmaLanggeng@Arjuna] defeats [\*Nindyamaya@Werkudara], who is revealed to be [Werkudara]. [\*Amonggati@Anoman] is revealed to be [Anoman] and [Duryudana] and the {Korawa} are released from prison.

//13 #Wahyu\_Kaprawiran#

\*Pathet Nem\*

1. <Jejer:Astina> [Duryudana], [Durna], [Karna], [Sengkuni] and [Kartamarma]. [Duryudana] wants to send [Lesmana\_Mandrakumara] to take the Wahyu Senopati from Beghawan (Ramaparasu). Earlier, [Lesmana\_Mandrakumara] was not interested in this. But after Durna’s explanation he wants to go for it and is accompanied [Sengkuni] and the {Korawa}.

2. <Kedhaton:Astina>. [Banowati] receives [Duryudana]. He explains that he will send (Lesmana\_Mandrakumara) to search for the Wahyu Senopati. They have food and [Duryudana] enters his meditation chambers.

3. <Alun-alun:Astina>. [Sengkuni] calls the {Korawa} and explains the importance of following [Lesmana\_Mandrakumara] to the house of (Ramaparasu). Then they depart.

4. <Jejer:Dwarawati>. [Kresna], [Samba], [Setyaki] and [Anoman] discuss Wahyu Senopati. [Kresna] sends his son [Samba] to search for the Wahyu. [Samba] agrees and leaves with [Setyaki] and [Anoman].

5. <Wana:Unnamed> {WadyaAstina} and {WadyaDwarawti} fight and then continue along their own paths.

\*Pathet Sanga\*

6. <Wana:Unnamed> [Abimanyu], [Semar], [Petruk], [Gareng], and [Bagong] roam the forest. [Abimanyu] hears the story that [Ramaparasu] wants to give over his bow Bargawastra and his ax Kyai Parasu. He discuss this with [Semar]. Then the {WadyaDhandhangMangore} arrives and a fight ensues. [Abimanyu] continues along his path with [Gatotkaca] and the Punokawan.

7. <Pertapaan:PadhepokanBekasBeghawanRamaparasu>. [Lesmana\_Mandrakumara] is meditating. Beghawan [Ramaparasu], who has already become a God, arrives and tries to give his Wahyu to [Lesmana\_Mandrakumara]. [Lesmana\_Mandrakumara] receives the bow and the ax but he is not strong enough for them and he faints. Meanwhile, in another part of the forest, Samba also meditates and is also visited by [Ramaparasu]. But he is also not strong enough to receive the Wahyu.

\*Pathet Manyura\*

8. <Jejer:Amarta>. [Puntadewa], [Werkudara], [Arjuna], [Nakula] and [Sadewa] receive [Kresna] and talk about the Wahyu Kaprawiran. According to [Kresna], the ones who should receive the Wahyu are [Abimanyu] and [Gatotkaca], even though they have already received a similar Wahyu in the past. Then [Kresna] invites [Arjuna] and [Werkudara] to search for [Gatotkaca] and [Abimanyu]. They take leave from [Puntadewa] and then depart from the court.

9. <Pertapaan:PadhepokanBekasBeghawanRamaparasu>. [Abimanyu] and [Gatotkaca] meditate and try to silence their senses in order to get the Wahyu Kaprawiran. Then [Ramaparasu] arrives and gives the Bargawastra bow to [Abimanyu] and the Kyai Parasu ax to [Werkudara]. They are both strong enough to receive this weapons. But they receive an admonishment: they are only deserving of these weapons if they are ready to die in the battle later. Then [Kresna], [Arjuna] and [Werkudara] arrive. After exchanging news, the sons of the Pandawa are accompanied back to Amarta. The {Korawa} fight [Werkudara], who throws them in all directions. Then the Pandawa feast and thank God for the Wahyu Kaprawiran.

//14 #Kunthi\_Pilih\_(Lahiripun\_Adipati\_Karna)#

\*Pathet Nem\*

1. <Jejer:Mandura>. King [Kuntiboja] receives [Basudewa], [Bismaka] and [Setyajid] and discusses with them the contest to find a husband for (Kunti). However, Kunti does not want to come out of her chambers. [Kuntiboja] and [Basudewa] go to meet her while [Bismaka] and [Setyajid] take care of the kingdom.

2. <Kedhaton:Mandura>. [Kunti] is pregnant, hiding inside her chambers when [Kuntiboja] and [Basudewa] arrive. They are surprised at her condition. [Kuntiboja] asks who dared make her pregnant, but [Kunti] is silent. [Basudewa]'s sorrow increases to the point that he takes out his keris. But [Druwasa] arrives unexpectedly. He explains that (Kunti) became pregnant after trying the Aji Kuntawekasing Tunggal, which cannot be refused. This aji summoned Batara (Surya) and led to her pregnancy out of wedlock, but without intercourse. The baby is born out of [Kunti]'s ear. The baby emerges from fully clothed and is given the name [Karna]. The baby is thrown away to safeguard Mandura's good name. After Kunti's body is cleaned, the organization of the contest continues. Raden [Basudewa] and his army go about the preparations.

3. <Sabrangan:TratagBang>. The {RatuSewuNagari} want to enter the contest for Kunti's hand and make themselves ready.

4. <Unnamed:Unnamed> The Ratu [Ngembat\_Landeyan] approaches the Mandura area before the contest starts. [Setyajid] discovers this and engages him in battle, but no clear winner emerges. Then they each part in their separate ways.

5. <Jejer:Mandaraka>. King [Mandrakeswara] also known as Hartadriya receives his sons [Salya] and [Madrim]. The son asks for permission to go on a journey. The king grants him permission and [Salya] is followed by [Semar], [Petruk], [Bagong] and [Gareng]. [Madrim] is not allowed joint them.

\*Pathet Sanga\*

6. <Pertapaan:Argabelah>. Begawan [Bagaspati] talks to his daughter [Pujawati], who has dreamt of (Salya), from the Mandraka kingdom, and asks her father for help. [Bagaspati] accommodates her wishes and leaves to find (Salya).

7. <Wana:Unnamed>. [Salya], [Semar] [Petruk] and [Bagong] are in the forest. [Salya] is angry that he has been asked to quickly find a wife, so that he is married by the time he is crowned as king.

[Bagaspati] arrives and takes [Salya[ as to the Argabelah padepokan. [Salya] marries [Pujawati] but but kills [Bagaspati] - he is ashamed of having a father in law who has the head of an ogre. [Salya] receives the Aji Candhabirawa.

\*Pathet Manyura\*

8. <Jejer:Astina>. [Abiyasa] receives his sons [Destarastra], [Pandu] and [Yamawidura]. They discuss the contest in Mandura because time has come for the men to find wives. [Pandu] wants to enter the contest and marry (Kunti). He departs for the contest.

9. <Jejer:Mandura>. [Kunti] sits, flanked by her father and brother. Many kings and warriors want to marry she chooses [Salya], to the disappointment of the other kings who attack [Salya]. [Salya] already possesses the Aji Candhabirawa and is able to defeat his enemies. After the contest, he takes [Kunti] back to Mandraka.

10. <Road:Unnamed>. In the road [Salya] meets [Pandu] who wants to enter the contest for (Kunti). [Salya] verbally provokes [Pandu]. [Semar], [Gareng], [Petruk] and [Bagong] don't appreciate [Salya]’s behavior and they change sides, coming to accompany [Pandu]. [Salya] challenges [Pandu] and invites him to a contest. If [Salya] loses then (Kunti) and (Madrim) will be given to Pandu. If [Pandu] loses [Salya] will cut his neck. The challenge is accepted. Even though [Salya] uses the powerful Aji Candhabirawa, he is no match for [Pandu]'s strength. [Salya]loses the fight. He surrenders [Kunti] and [Madrim] and asks for his forgiveness.

11. <Road:Unnamed>. [Pandu] is on his way back to Astina and is interrupted by Prabu [Gendara] and [Sengkuni], who are interested in the women traveling with [Pandu]. A fight ensues and [Gendara], king of Plasajenar is killed by [Pandu]. [Gendari], his young sister, is taken by [Pandu], who carries on his way.

12. <Ngastina> [Pandu] returns with three women, to the delight of his older brother [Destarastra] who is given the first choice of the women. [Destarastra] choses [Gendari]. [Pandu] takes [Madrim] and [Kunti]. Dewi [Gendari] holds a grudge against [Pandu] that will one day lead to the Bharatayuda war.

//15 #Wahyu\_Kembar#

\*Pathet Nem\*

1. <Jejer:Astina>. Prabu [Duryudana] receives [Durna], [Karna], [Sengkuni] and [Kartamarma]. [Duryudana] wants to decrease the strength of the Pandawa, so [Duryudana] sends [Karna] to try and kill (Gatotkaca), together with the (Korawa) who are lead by Patih [Sengkuni].

2. <Kedhaton:Astina>. [Banowati] receives the king. After eating [Duryudana] tells her he wants to try to kill (Gatotkaca). In reality [Banowati] doesn't agree with [Duryudana]'s desire. However she is just quiet. Then the king goes into his meditation space and asks the Gods to favor his plans.

3. <Alun-alun:Astina>. [Sengkuni] inspires the {Korawa} and communicates the desires of the king who wants them to go with (Karna) to Pringgandani. They get ready and leave.

4. <Jejer:Pringgandani>. [Gatotkaca] and his uncle Kala [Bendana] receive [Wisanggeni] and [Antareja]. After exchanging greetings. [Wisanggeni] says that the (Korawa) are planning [Gatotkaca]'s death, but the Gods will give him the Wahyu Jayaningrat and Chayaningrat called Wahyu Ratu and Wahyu Senopati. In order to receive them, [Gatotkaca] leaves to mediate and takes [Abimanyu] with him. Pringgandani will be looked after by [Wisanggeni], [Antareja] and Kala [Bendana]. [Wisanggeni] disguises [Bendana] as [Gatotkaca]. They exit to await the arrival of (Karna) and the (Korawa).

5. <Jejer:Pringgandani> The {Korawa} arrive and are greeted by [\*Gatotkaca@Bendana]. [Wisanggeni] also fuses his soul with [\*Gatotkaca@Bendana]. The Korawa are unable to defeat him and flee in all directions. Even [Karna] is unable to match the strength of [\*Gatotkaca@Bendana].

\*Pathet Sanga\*

6. <Wana:Tunggul>. [Abimanyu], [Semar], [Bagong], [Gareng] and [Petruk] are roaming the forest and meditating. They take a break by a tree when a [\*Lion@Parasara] suddenly arrives and attacks [Abimanyu]. [Gatotkaca] is able to see this from up in the sky and hits the [\*Lion@Parasara] with an arrow, rescuing [Abimanyu]. The [\*Lion@Parasara] reveals his true shape to be Batara [Parasara], who explains that the Gods were planning to bestow some sacred gifts upon them. [Abimanyu] and [Gatotkaca] are ordered to mediate by the sides of the Jwamurdwipa mountain. They then depart for this mission.

7. <Kayangan:JonggringSaloka>. [Guru], [Narada] and [Indra] talk to [Pulunggana] and [Pulungsari], who are the designated custodians of the Wahyu Senopati and Wahyu Ratu. The king of the Gods tell them that time has come for them both to enter the body of the chosen warriors. They listen to this and then take leave from the Gods.

8. <Sky:Unnamed>. [Durga] and [Dewasrani] try to capture [Pulunggana] and [Pulungsari] but the latter are too fast to be stopped and are able to continue their journey.

9. <Mountain:JamurDwipa>. [Abimanyu] and [Gatotkaca] carry out their meditation hoping that the Gods will allow the divine gifts to enter their bodies. The carriers of the Wahyu - [Pulunggana] and [Pulungsari] – enter the bodies of [Gatotkaca] and [Abimanyu]. [Durga] disguises herself as a beautiful [\*Woman@Durga] and tries to tempt the young warriors, but they resist the temptation. The warriors continue with their journey, bringing [Semar] with them.

\*Pathet Manyura\*

10. <Jejer:Amarta>. [Puntadewa] faces [Arjuna], [Werkudara], [Nakula] and [Sadewa]. They are worried about [Abimanyu] and [Gatotkaca]. [Antareja] is afraid of the situation at Astina and the looming possibility of war. The Pandawa run away before (Sengkuni) arrives to meet them and ask for their help.

11. <Jejer:Dwarawati>. The kingdom is attacked by enemies that can change their shapes, depending on who sees them. [Kresna] leaves the kingdom in search of help.

12. <Road:Unnamed> Those who just received the Wahyu – [Gatotkaca] and [Abimanyu] – meet their elders in the middle of the road. [Kresna] explains the situation to them. [Gatotkaca] and [Abimanyu] retake Amarta and Dwarawati. The Wahyu will help them defeat the {Korawa} one day. They share a feast with their elders - [Puntadewa], [Arjuna], [Werkudara], [Nakula] and [Sadewa] – and experience indescribable happiness.

//16 #Wahyu\_Topeng\_Waja#

\*Pathet Nem\*

1. <Jejer:Dwarawati>. [Kresna], [Samba] and [Setyaki] receive [Baladewa]. They talk about visiting [Gatotkaca], who is sick. [Gatotkaca] will soon be given the title of Senopati. [Bomanarakasura] arrives unexpectedly and asks [Kresna] for the Wahyu Senopati. [Kresna] is no longer inhabited by Batara (Wisnu)'s spirit, but even then, the Wahyu Senopati does not belong to Bomanarakasura. However [Kresna] follows the wishes of his second son. They argue with [Baladewa], who exits angrily from the chamber because of his difference of opinion. [Kresna] goes to heaven. [Bomanarakasura] goes to see (Gatotkaca)'s but is in fact hoping he will son die.

2. <Kedhaton:Dwarawati>. Dewi [Jembawati], [Rukmini] and [Setyaboma] await the return of king [Kresna]. After eating, the king takes leave and goes to heaven.

3. <Alun-alun:Dwarawati>. The {WadyaDwarawati} gets ready to accompany [Kresna] and [Bomanarakasura] in their journeys.

4. <Sky:Unnamed> The {Korawa} and [Bomanarakasura] encounter [Anoman] in the middle of the sky. A fight ensues but [Bomanarakasura] breaks it. Anoman continues on his way to Pringgandani, where he intends to cure Gatotkaca from his disease.

5. <Sabrangan:Tawanggantungan>. [\*Godhayitma@Desamuka] receives the visit of his older brother and teacher, Sitija [Bomanarakasura], the king of Trajutrisna. [Bomanarakasura] asks [\*Godhayitma@Desamuka] for help to kill [Gatotkaca]. [\*Godhayitma@Desamuka] agrees to this request.

\*Pathet Sanga\*

6. <Wana:Unnamed>. [Abimanyu], [Semar], [Bagong], [Gareng] and [Petruk] are traveling. They are hoping to help [Gatotkaca] will receive his wahyu. It is noon, so they take a rest and [Abimanyu] lies against a tree. Then a [\*Tiger@Wisnu] kombang, jumps from the tree, grabs [Abimanyu] and takes him away. [Petruk] runs in pursuit and attacks the tiger, with his weapon, called Petel. [Abimanyu] is released from the tiger's grip. He takes aim at the tiger and injures him with an arrow. The [\*Tiger@Wisnu] reveals his true shape as Batara [Wisnu]. [Wisnu] admonishes [Abimanyu] to return to Pringgandani if he wants (Gatotkaca) to heal. He says that the Wahyu will come on its own accord.

\*Pathet Manyura\*

7. <Kayangan:JonggringSaloka>. [Guru] receives [Antaboga] and [Kresna]. They ask [Guru] to give the Wahyu Senopati, known also as Wahyu Topeng Waja to (Bomanarakasura). Guru does not want to help them because the Wahyu is not meant for (Bomanarakasura). Upon seeing this situation, [Antaboga] seizes the Wahyu and runs away. [Narada] is ordered to chase after him. [Narada] then finds [Wisanggeni] meditating on a cloud.

8. <Wana:Unnamed>.[Narada] wakes [Wisanggeni] from his meditation and asks him whether he is meditating in order to find the Wahyu for (Gatotkaca). [Narada] explains that the Wahyu has been seized by (Antaboga) from (Guru)'s hands. [Wisanggeni] is angered by what he hears and runs in pursuit of [Antaboga] and [Kresna]. The Wahyu slips from everyone’s grasp and then falls into Maryapada, the world of the mortals.

9. <Jejer:Pringgandani>. [Gatotkaca] is suffering from his sickness, as his elders take care of him. [Abimanyu] arrives and communicates to them what Batara (Guru) said earlier: [Gatotkaca]'s medicine will come on its own. [Werkudara] disagrees with this. Bu then [Bomanarakasura] arrives and at the same time Wahyu arrives and enters the body of Gatotkaca. [Bomanarakasura] is angered at [Gatotkaca] and challenges him to a fight. They take the fight outside to the alun-alun. The Topeng Waja breaks and becomes the Topeng Prunggu. Kresna accepts his mistake. He should not have encouraged the missteps of his son. This will lead one day to the Gojali Suta war. [Antaboga] also accepts his faults and apologizes for having taken the Wahyu for [Bomanarakasura]. The inhabitants of Pringgandani have a feast.

//17 #Babad\_Wanamarta#

\*Pathet Nem\*

1. <Jejer:Astina>. [Destarastra], [Bisma], [Durna] and [Sengkuni] discuss the fire at the Bale Sigala-Gala, which is believed to have killed the Pandawa. However, [Bisma] does not believe that the Pandawa were killed. Then [Bisma] narrates the events that have befallen the Pandawa after the fire. Raden [Werkudara] arrives and confirms that the Pandawa are alive and well. They are then given the Wanamarta area to rule over. This area must first be cleared for a kingdom to be built there. [Sengkuni] and the {Korawa} are ordered to help [Werkudara].

2. <Kedhaton:Astina>. [Gendari] receives the king [Destarastra] and offers him a feast. Then [Destarastra] retires to his meditation chambers and prays that [Werkudara]'s royal hall can be built.

3. <Alun-alun:Astina>. [Sengkuni], [Duryudana] and the {Korawa} discuss how to kill the Pandawa. Sengkuni suggests that the construction of the Wanamarta hall can provide them with a good opportunity to put an end to the Pandawa. By pretending to help (Werkudara) they can get close to him and kill him.

4. <Wana:Wanamarta>. Even though it's called a forest, Wanamarta is in reality a beautiful and busy city, but its wonders are invisible to the naked eye. [Werkudara] arrives and asks for God's blessing as he starts clearing the forest. The genies, led by [Suparta] and [Dhandhonwacana] are angered by this human's temerity and manage to rid him of his strength by striking him with the Kyai Wuluh Gadhing arrow.

5. <Pertapaan:SendhangCintaka>. Endang [Asmarawati] is troubled by a dream where (Arjuna) arrives and marries her. She appeals to her father Begawan [Wilawuk] to find (Arjuna). Out of love for his daughter he complies with her wishes.

\*Pathet Sanga\*

6. <Wana:Unnamed> [Arjuna], [Semar], [Bagong], [Gareng] and [Petruk] have just left the Pertapaan Sapta Arga. They have been ordered to accompany (Werkudara) to Astina. [Arjuna] is sad, but [Semar] is able to provide him with comfort. [Wilawuk] arrives and manages to convince [Arjuna] to follow him to the Pertapaan Sendhang Cintaka.

7. <Pertapaan:SendhangCintaka>. [Arjuna] marries Endang [Asmarawati]. [Wilawuk] gives him a special weapon. Wilawuk can also help clear the Wanamarta forest since he is a carpenter for the Amarta kingdom. After spending time with his new wife, [Arjuna] carries on with his journey, in search of (Werkudara).

8. <Jejer:Pringgandani>. The princess of Pringgandani, [Arimbi], has fallen in love with (Werkudara), who is currently in the Pringgandani forest. Arimbi meditates, determined to only stop once she can marry (Werkudara). [Arjuna] arrives and they talk. [Arimbi] then leaves to find (Werkudara).

\*Pathet Manyura\*

9. <Jejer:Amarta>. The king Jim [Yudhistira] rules with his four brothers, who look like the Pandawa. He faces his {AmartaBrothers} and tells them that humans were spotted in his area. He tells his brothers that the area will now be a human area and they all prepare to reincarnate into human bodies.

10. <Unnamed:Unnamed>. [Werkudara] has been sick for a few days, spitting blood after being hit by the Kyai Wuluh Gading arrow from Jim (Suparta). [Wilawuk] finds [Werkudara]. [Arimbi], assisted by [Bayu] is able to cure him. [Wilawuk] suggests that all the Pandawa brothers work together in clearing the forest, so that this task can be quickly finished.

11. <Jejer:Amarta> After the Pandawa finish their work, [Wilawuk] utters a mantra and a Kraton of Amarta is now visible to the naked eye. Prabu [Yudhistira] enters the body of [Puntadewa], and his {AmartaBrothers} follow, entering the bodies of [Arjuna], [Werkudara], [Nakula] and [Sadewa]. [Kunti] utters a mantra that turns [Arimbi] into a beautiful woman, who then marries Werkudara. The wedding is witnessed by [Kunti] and [Abiyasa].

//18 #Wisanggeni\_Lahir#

\*Pathet Nem\*

1. <Jejer:Dwarawati> [Kresna], [Samba] and [Setyaki] receive [Gatotkaca]. The country of Amarta is currently suffering from the Mayangkara - the young people have abandoned the righteous ways. (Arjuna) is has left Amarta and is currently in Hargadahana, with his new wife (Dersanala), as instructed by [Kresna]. The problems of the country will be over when a true heir comes along. [Gatotkaca] had earlier talked to (Semar) but now [Kresna] orders [Gatotkaca] to return to Amarta.

2. <Kedhaton:Dwarawati> Kresna meets his three wives: [Jembawati], [Rukmini] and [Setyaboma]. After eating he takes leave from them and enters his meditation chambers to seek divine favor.

3. <Alun-alun:Dwarawati> [Samba] and [Setyaki] call the noblemen of the country. [Kresna] leaves and [Gatotkaca] follows him. The nobleman await instructions.

4. <Kayangan:DhandhangMangore>. Batari [Durga] receives her beloved son [Dewasrani], king of Tunggulmalaya, who is in love with (Dersanala), the daughter of Sang Hyang Batara (Brahma). He would rather die than not obtain (Dersanala)'s love. Seeing her son suffer, [Durga] decides to meet Batara (Guru) in Jonggringsalaka.

5. <Wana:Unnamed>.[Kresna] and [Gatotkaca] are stopped by the {WadyaDhandhangMangore}. A fight ensues and [Gatotkaca] kills several of them, making the rest doubt their resolution and leave.

\*Pathet Sanga\*

6. <Kayangan:JonggringSaloka>. [Guru] sits in the Bale Paparyawarna. He is entertaining [Narada], [Indra] and [Brahma] when [Durga] arrives. She wants to marry (Dewasrani) to marry Batari (Dersanala). For this purpose she asks for a weapon from [Guru]. [Guru] accepts this request to separate (Arjuna) and (Dersanala). However [Narada] disagrees with this decision and exits in anger, followed by [Kamajaya]. [Brahma] is ordered to separate (Arjuna) and (Dersanala). He leaves and [Durga] accompanies him.

7. <Kayangan:Swargadahana>. [Arjuna] is spending time with [Dersanala], who is now seven months pregnant. [Brahma] arrives with orders from (Guru) to split this young couple. [Arjuna] returns to Marcapada with disappointment in his heart, since he has to part with his new wife.

8. <Wana:Unnamed>. [Arjuna], [Bagong], [Gareng], [Petruk] encounter a {WadyaDhandhangMangore}. A fight ensues and the giants are no match for [Arjuna]. After the fight, Arjuna faints and Dewa [\*Resi@Narada] and Dewa [\*Bagus@Kamajaya] come to his rescue.

\*Pathet Manyura\*

9. <Kayangan:JonggringSaloka>. [Guru] receives [Brahma] who has brought [Dersanala] with him. [Dersanala] is given to Batari [Durga] and then brought to the Tunggul Malaya Kraton. Batara [Brahma] and [Indra] follow her from behind. [Dersanala] refuses to follow [Durga]. [Durga] hits [Dersanala], forcing her to give birth to a 7-month old baby. [Dersanala] faints and is taken by [Durga]. The seven-month old baby is received by [Brahma] and then thrown into the Candradimuka crater. He does not die but rather emerges from the crater as a young man. [Semar] is waiting for him and gives him the name Bambang [Wisanggeni]. [Wisanggeni] asks who his father is. [Semar] suggests that [Wisanggeni] ask the Gods, and to hit them if they don’t know the answer. Upon seeing this irrational behavior the Gods rush out heaven. [Guru] wishes to ask (Puntadewa) for help.

10. <Jejer:Amarta>. [Puntadewa], [Werkudara], [Nakula], [Sadewa] and [Gatotkaca] have brought [Kresna] with them. After exchanging greetings, they discuss the issue of the true heir. At this point [Guru] arrives with [Wisanggeni] chasing after him. [Guru] asks the Pandawa to control [Wisanggeni]. They try to tie [Wisanggeni] up but they are also unable to control the strength of [Wisanggeni]. [Werkudara] and [Kresna] leave in search of help.

11. <Pertapaan:Unnamed>. Dewa [\*Resi@Narada] and Dewa [\*Bagus@Kamajaya] are entertaining [Arjuna], who has regained consciousness. Their conversation is interrupted by the arrival of [Kresna], [Werkudara] and Guru. [Wisanggeni] finally meets [Arjuna] and [Dersanala]. [Wenang] enters the body of [Wisanggeni] and explains the meaning of Truth to [Guru]. [Durga] and [Dewasrani] feel ashamed. [Wenang] orders [Narada] and [Kamajaya] to return to the heavens and rejoin the Gods. [Wisanggeni] is the true heir and his arrival signals the end of the problems of Amarta. All present celebrate with a feast.

//19 #Sudamala#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana] receives [Durna], [Karna], [Sengkuni] and [Kartamarma]. Then two giants – [\*Kalanjaya@Citrasena] and [\*Kalantaka@Citrarata] arrive. They want to study under [Durna]. [Durna] agrees to their request on the condition that they kill the Pandawa. The giants agree to this and they leave in order to search for the Pandawa.

2. <Kedhaton:Astina>. [Banowati] receives the king [Duryudana]. After having a feast he shreds his royal garments for his Brahmanic robes. He enters his meditation chambers and asks the Gods to favor his plans.

3. <Alun-alun:Astina>. [Sengkuni] calls the {Korawa} and instructs them to follow [\*Kalanjaya@Citrasena] and [\*Kalantaka@Citrarata], who will attempt to kill the Pandawa.

4. <Alun-alun:Amarta>. The {MudhaAmarta}, led by [Pancawala] are having a discussion when [Wisanggeni] arrives. [Wisanggeni] tells them about (Kalantaka) and (Kalanjaya) who are on the way to kill the Pandawa. This strengthens the resolve of the young men to stop the (Korawa).

5. <Jejer:Unnamed>. The {MudhaAmarta} face the {Korawa}. A fight ensues and the Korawa are no match for the strength of the young men. [Wisanggeni] fights [\*Kalanjaya@Citrasena] and [\*Kalantaka@Citrarata], who run in fear.

\*Pathet Sanga\*

6. <Wana:Krendhawahana>. [Kunti] Talibrata is meditating when [Durga] arrives. Kunti is saddened by the menace against the Pandawa and asks [Durga] to defeat the giants. [Durga] agrees, on the condition that [Kunti] must sacrifice a red goat, by which she means (Sadewa). [Kunti] agrees and goes to search for (Sadewa).

7. <Wana:Tunggul>. [Arjuna] is worried about the strange behavior of his mother. But [Semar] is able to entertain him and convince him to return to Amarta. [Arjuna] is surprised by {WadyaDhandhangMangore}. A fight ensues but the giants are no match for [Arjuna], who kills them.

8. <Pertapaan:PrangAlas>. Beghawan [Tambrapeta] faces his daughters [Soka] and [Pradapa]. [Pradapa] is troubled by a dream where she met (Sadewa). She explains the dream to her father and they all leave in search of (Sadewa).

\*Pathet Manyura\*

9. <Amarta>. [Kresna] has gathered [Arjuna], [Puntadewa], [Werkudara], [Nakula] and [Sadewa] to talk about the strange behavior of their mother. [Kunti] has been possessed by [Kalika]. Under the influence of this genie she takes [Sadewa] to give him over to (Pramoni). The Pandawa have tried to stop her but failed. They turn to [Semar] for advice. [Kresna] arrives and makes [Semar] angry, who carries [Nakula] and follows [Kunti]. [Arjuna} and [Kresna] follow from afar..

10. <Kayangan:DhandhangMangore>. Dewi [Kunti] has brought [Sadewa] to [Durga]. [Kunti] returns to Amarta where [Kalika] exits her body. [Sadewa] is supposed to cure [Durga], restoring her to the shape she had before Batara (Guru) placed a curse on this. [Sadewa] is unable to do this and is tied to a tree by [Durga] and held hostage by [Kalika], who falls in love with [Sadewa]. Batara [Guru] enters the body of [Sadewa], who is then able to exorcise [Durga]. Dhandhang Mangore becomes a beautiful flowery garden. [Sadewa] receives the title of Raden Sudamala.

11. <Road:Unnamed>.[Sadewa], [Kresna], [Arjuna], [Semar] and [Nakula] encounter [Soka], [Pradapa] and [Tambrapeta]. They have been chased by [\*Kalanjaya@Citrasena] and [\*Kalantaka@Citrarata] who want to marry [Soka] and [Pradapa]. [Nakula] and [Sadewa] defeat them and they return to their original shapes: [Citrasena] and [Citrarata]. They had been turned into giants by [Guru] since they interrupted him when he was bathing with his wife. [Sadewa] marries [Pradapa] and [Nakula] marries [Soka].

//20 #Basudewa\_Grogol#

\*Pathet Nem\*

1. <Jejer:Mandura>. [Basudewa], [Bismaka], [Setyajid] and [Saragupita] discuss [Basudewa]'s wives. They are all pregnant and have asked for specific forest animals. [Basudewa] asks [Setyajid] and [Saragupita] to set up traps for this purpose in the Madeki forest. [Bismaka] is ordered to take care of the kingdom in their absence.

2. <Kedhaton:Mandura>. [Maerah], [Indra], [Dewaki] and [Badrahini] are all pregnant and they all receive [Basudewa], who will soon depart in search for animals for them. The king arrives and they all have food. Afterwards he goes to his meditation chambers.

3. <Alun-alun:Mandura>. [Setyajid] and [Saragupita], call for {WadyaMandura} to get ready. After the preparations are ready, they all depart.

4. <Sabrangan:Guwagro> King [Gorawangsa], who has the shape of a giant ogre, receives [Jaya\_Bajra] and [Surati\_Mantra]. The king is infatuated with Dewi (Maerah). Begawan [Jaya\_Bajra] reminds him that she is neither a widow nor a maiden, but that she is the wife of (Baladewa). [Gorawangsa] won't change his mind changes his shape into that of Prabu (Basudewa).

5. <Wana:Unnamed>. The {WadyaMandura} fight the {WadyaGuwagro} and but there is no clear victor and each continue their own ways.

\*Pathet Sanga\*

6. <Kedhaton:Mandura>. [\*Basudewa@Gorawangsa] meets Dewi [Maerah]. There is no suspicion and [Maerah] is satisfied with him. [Bismaka] is surprised to listen to a man's voice. [Bismaka] opens the door and sees [\*Basudewa@Gorawangsa] having sex with [Maerah]. [Bismaka] hits him and a fight ensues. [\*Basudewa@Gorawangsa] bites [Bismaka] in the ear. Then [Bismaka] chases [\*Basudewa@Gorawangsa] into the madeki forest.

7. <Wana:Unnamed>. [Pandu], [Semar], [Bagong], [Petruk] and [Gareng] are roaming around the forest. King [Pandu] is searching for peace inside his heart. Earlier he dreamt that Mandura was flooded and that Maerah was carried over by the waves. He discusses the meaning of the dream with [Semar]. Then he meets the {WadyaGuwagra}. A fight ensues and [Pandu] kills them. He then continues on his way to the Madeki forest to meet (Basudewa).

8. <Wana:Madeki>. [Basudewa] is hunting for the animals requested by his wives. [Pandu] meets him and both men chat when [Bismaka] arrives with his ear covered in blood and tells [Basudewa] about the events in Mandura. [Basudewa] is shocked by the news and leaves at once. [Pandu] and [Bismaka] follow him.

\*Pathet Manyura\*

9. <Kedhaton:Mandura> [Maerah] and [\*Basudewa@Gorawangsa] are engaged in sex. The real [Basudewa] arrives and a fight ensues. [\*Basudewa@Gorawangsa] bites the ear of [Basudewa]. [Pandu] arrives and takes aim at the [\*Basudewa@Gorawangsa]'s neck, who dies, revealing his true shape as [Gorawangsa]. Dirty water has already entered the body of [Maerah]. [Bismaka] is supposed to kill [Maerah] but he can't make himself do it. Instead, he abandons her in the forest. She dies during childbirth. The baby is taken care of by [Surati\_Mantra]. The baby is Wara [Kangsa] also known as Jaka Maruta.

10. <Jejer:Mandura>. The rest of [Basudewa]'s wives give birth. [Rohini] dies while giving birth to [Baladewa]. [Dewaki] gives birth to [Kresna] and [Badrahini] gives birth to [Rara\_Ireng]. The dream of [Pandu] had indeed come true, as (Gorawangsa) managed to trick (Maerah).

//21 #Dewa\_Ruci#

\*Pathet Nem\*

1. <Jejer:Astina>. [Duryudana] on his golden throne faces [Durna], [Sengkuni], [Karna] and [Kartamarma]. They want to reduce the power of the Pandawa. (Werkudara) will soon meet [Durna] in his search for the meaning of life, or Sangkan Paraning Dumadi. [Durna] instructs [Werkudara] to search for the tall tree, nest of the wind. [Werkudara] goes on to search for this in the Reksamuka mountain in the Tikibrasara forest. [Karna] disagrees with this way of disposing of (Werkudara) and leaves. [Duryudana] orders [Sengkuni] to instruct the (Korawa) to follow (Werkudara).

2. <Kedhaton:Astina>. The king [Duryudana] meets [Banowati]. After eating, he goes on to his meditation chambers.

3. <Alun-alun:Astina>. [Sengkuni] calls the {Korawa} and instructs them to seek their weapons and follow (Werkudara).

4. <Mountain:Reksamuka>. [\*Raksasa\_One@Indra] and [\*Raksasa\_Two@Bayu] are hoping to eat humans or wild animals. (Werkudara) is surprised to see two fierce ogres before him. They attack him but [Werkudara] kills them. They reveal their true shapes: [Indra] and [Bayu]. They present [Werkudara] with a gift - in the form of a ring - and tell him he has been tricked by his teacher: there is no such thing as the Kayu Gung Susuhing Angin or the Tirta Prawitra Ji Mahening Suci in the forest. [Werkudara] returns to his teacher to ask for further instructions.

5. <Pertapaan:Sokalima>. [Durna] has returned from Astina and encounters [Werkudara], who asks him about the true location of the Kayu Gung Susuhing Angin and the Tirta Pawitra Ji Mahening Suci. [Durna[ tells his beloved student that this is to be found in the Minangkalbu sea by the south. [Werkudara] departs in search of this.

\*Pathet Sanga\*

6. <Pertapaan:SaptaArga>. [Abiyasa] receives [Arjuna], who wants to know [Abiyasa]'s ideas regarding the way [Durna] has deceived [Werkudara]. [Abiyasa] says he must let (Kresna) deal with this. Then [Arjuna] takes leave and faces a {WadyaBalaDhandhangMangore}. A fight ensues and [Arjuna] kills the ogres.

7. <Jejer:Amarta>. [Kunti], [Puntadewa], [Nakula] and [Sadewa] receive [Arjuna]. Arjuna says that they must follow (Kresna)'s commands. [Werkudara] wants to leave for the ocean. [Kunti] and her sons try to stop hip, but [Werkudara] breaks free from them. [Kunti] faints. [Kresna] arrives and provides a cure for her, instructing [Arjuna] to follow him.

8. <Partapaan:Sokalima>. Following the instructions of (Kresna), [Arjuna] talks to [Durna] and tells him he would rather die than live without his brother (Werkudara). This angers [Durna]. He says that (Werkudara) has already entered the ocean. [Durna] says that if (Werkudara) does not reemerge by noon, he will follow him to his death and jump into the ocean.

\*Pathet Manyura\*

9. <Samodra:Minangkalbu>. [Werkudara] arrives in the seaside and the {SaudaraBayu} try to prevent him from entering the ocean. But [Werkudara] manages to enter the ocean, and fights with the dragon [Nembur\_Nawa], who he kills. The dragon enters [Werkudara]'s thighs, adding to his magical powers. [Werkudara] then meets [Dewa\_Ruci], who explains the meaning of his quests, as well as the meaning of life, to [Werkudara]. [Werkudara] has now become one with his true self. He then takes leave and returns to Amarta.

10. <Gebyogan:Minangkalbu>. [Durna] thinks that Werkudara has died and he jumps into the ocean. But precisely at this time, [Werkudara] emerges from the ocean and carries [Durna] to the shore, where they are received by [Arjuna] and [Kresna]. Then they all go to the palace in Astina. This angers the {Korawa} who demand that (Durna) be returned to them. [Werkudara] fights them.

//22 #Gatotkaca\_Lahir#

\*Pathet Nem\*

1. <Kayangan:JonggringSaloka>. [Guru], [Narada], [Indra], and [Panyarikan] discuss an attack against the heavens. Kala [Pracona], king of Pagerwaja has sent his Patih, [Sekipu], and his troops are stationed at the Repat Kapanasan. [Guru] gives an order to [Narada] to prepare the Gods for chasing the invaders away.

2. <Kedhaton:KarangKawidadaren> [Durga], while still in her shape as Uma, receives Batara [Guru]. They have a feast proper of the Gods, such as Jambu Dipanirmala dan Mangga Pertanggajiwa. Guru meditates and asks God for someone to defeat the army of ogres.

3. <Kayangan:JonggringSaloka>. Batara [Narada] calls the {Nine Gods}. [Guru] and the Gods wear their warrior outfits and prepare their weapons to chase (Sekipu) away.

4. <Alun-alun:Repatkepanasan>, which is like the alun-alun for the Gods. There is a line of {RotadenawaPagerwaja}, led by Patih [Sekipu]. The {Durandara}, the army of the Gods, led by [Narada] arrive and a fight ensues. [Brahma] uses his fire weapon but he cannot defeat [Sekipu]. The Gods run in defeat and close the gates of the heavens. [Narada] faces [Guru] and reports the failed mission to him. [Guru] says that the invaders will be killed by a baby that has just been born, who is the son of (Werkudara). The baby is a month old but his umbilical cord cannot be cut. [Narada] orders the Kunta weapon to be brought to him and for the baby to be brought to heaven once the umbilical cord is cut.

\*Pathet Sanga\*

5. <Wana:Unnamed>[Karna] wants to increase his power by obtaining a special weapon from the Gods. For his he meditates intently and calls Batara [Surya] arrives. [Surya] arrives and explains that the Kuntawijayandanu will soon be given by the Gods to a human. This weapon is immensely useful in the battlefield. Surya orders to [Karna] to meet [Narada] and pretend to be [Arjuna]. [Surya] will then help his son by blinding (Narada) so that he cannot clearly see who he is giving the weapon to.

6. <Wana:Unnamed>. [Arjuna] has been sent by [Werkudara] to request a weapon from the Gods to cut the umbilical chord of Jabang Tetuka. It is midday and [Arjuna], [Semar], [Bagong] and [Gareng] take a rest from the hot weather, and lie against a tree. They are surprised by a {WadyaPagerwaja}. A fight ensues and the ogres are no match for [Arjuna], who kills them and carries on with his journey.

7. <Wana:Unnamed>.[Narada] has descended from the Kayangan Jonggringsalaka, caring the Kunta Wijaya Ndanu, with the hope of giving it over to (Arjuna). But in the middle of the road he is interrupted by a handsome warrior who resembles (Arjuna). [Narada] gives over the weapon to this warrior, who is [Karna]. [Narada] realizes his mistake but it's too late. He asks for the weapon to be given back but this does not happen. Then [Narada] carries on his way in search of (Arjuna). When they meet, [Narada] explains to [Arjuna] that which happened. [Arjuna] sets off in pursuit of (Karna). Due to his extraordinary strength [Arjuna] is able to catch up with [Karna] quickly and tries to wrestle the sword from him, but only gets the scabbard, whereas Karna gets to keep the blade. Arjuna is disappointed but [Narada] manages to calm him down, saying that this was probably meant to be and that the scabbard, called Kastuba Manik, can still be used to cut the umbilical cord. [Arjuna] and [Narada] depart for Pringgandani.

\*Pathet Manyura\*

8. <Jejer:Pringgandani>. [Werkudara], [Nakula], [Sadewa], [Yudhistira] and [Kresna] are concerned about [Gatotkaca], who was still called Tetuka at the time, and whose umbilical cord has yet to be cut. Then [Narada] and [Arjuna] arrive. The sword's scabbard cuts through the baby's umbilical cord but enters into his body. When the baby grows up, the sword of the Kunta Wijaya Ndanu will be able to kill him. Then the Pandawa brothers, [Kresna] and [Baladewa] try to fight [Sekipu] in Joggring Saloka but fail to do so. [Sekipu] injures them with poisoned arrows.

9. <Jejer:Pringgandani>. [Narada] returns to Pringggandani and brings [Gatotkaca] to the heavens, while [Arimbi] is in the bathroom. She notices the loss and complains to Kala [Bendana]. Then he follows to heaven. [Guru] orders Empu [Angganjali] and Empu [Ramayadi] to place [Gatotkaca] in the Candradimuka crater so he can become a strong young man and loose all traits of an ogre. He is given the name of [Gatotkaca] or Gurudaya. [Gatotkaca] is able to kill the attackers of heaven and heal [Baladewa], who was injured by (Sekipu)'s poisoned arrows. Kala [Pracona] dies by [Gatotkaca]'s hand. A feasts is offered at heaven and Gatotkaca receives gifts from the Gods.

//23 #Puntadewa\_Wisudha#

\*Pathet Nem\*

1. <Jejer:Astina> [Duryudana], [Durna], [Sengkuni] and [Kartamarma] discuss and invitation from Amarta. [Puntadewa] will be crowned as king. Prabu Jim [Dhamdharat], king of Guwa Siluman, arrives and wants to team up with the Korawa against the Pandawa. Jim [Dhamdharat] wants to kill (Puntadewa) and [Duryudana] agrees to this. Jim [Dhamdharat] and [Sengkuni] is ordered to get the {Korawa} ready so that they can support his plans.

2. <Kedhaton:Astina>. [Banowati] receives the King. They eat and then [Duryudana] enters his meditation chambers, where he asks the Gods to favor his plan.

3. <Alun-Alun:Astina>. [Dhamdharat] calls his brother [Ratmuka] and the {WadyaSetanBekasakan} to assist him in killing the Pandawa. [Ratmuka] agrees and changes his shape into [\*Arjuna@Ratmuka]. They want to capture [Arjuna] and trick his wife Jim Mambang, also known as [Asmarawati]. They depart for their mission.

4. <Sabrangan:NagariGuwaSari>, which is inhabited by magical creatures. There is a queen called Sang Prabu [Kencana\_Wulan]. The queen has fallen in love with (Arjuna). She asks her younger brother Jim [Dhandhang] to go in search of (Arjuna). [Dhandhang] is strong in his resolve and leaves with the {WadyaGuwaSari}. In their journey they meet the {WadyaGuwaSiluman} and [Dhamdharat]. Each take their own paths.

\*Pathet Sanga\*

5. <Jejer:Widarakandhang>. [Kresna] and his younger sister [Rara\_Ireng] receive [Arjuna], [Semar], [Bagong] and [Gareng]. After exchanging greetings, [Arjuna] invites [Kresna] to attend the crowning of (Puntadewa). The meeting is extended until nighttime and [Arjuna] spends the night in Widarakandhang. As [Arjuna] is asleep Jim [Dhandhang] arrives and kidnaps him. [Kresna] is surprised at this and calls the [Semar], [Bagong], [Gareng] and [Petruk] to search for their master. They meet the {WadyaGuwaSiluman}. A fight ensues and the ogres loose. [Kresna] becomes [\*Brahala@Kresna] to chase them away. As Jim [Dhandhang] talks to [Arjuna], but is scared away by seeing [\*Brahala@Kresna] and runs away. [Kresna] returns to his original shape and then goes on to search for Prabu (Kencana\_Wulan).

6. <Pertapaan:SendhangCintaka> Endang [Asmarawati], also known as Jim Mambang receives a visit from the fake [\*Arjuna@Ratmuka]. The fake [\*Arjuna@Ratmuka] wants to have sex with her but she refuses. Then Endang [Asmarawati] runs away and meets Jin [Dhandhang] who agrees to help her. Then Jim [Dhandhang] fights the fake [\*Arjuna@Ratmuka]. In the midst of this [Kencana\_Wulan] arrives. The fake [\*Arjuna@Ratmuka] loses the fight to [Arjuna] and returns to his original shape, as [Ratmuka]. Jim [Ratmuka] runs away and [Arjuna] marries [Kencana\_Wulan]. [Kresna] orders [Dhandhang] to visit Astina, and grab any object which is lit on fire. [Arjuna], [Kresna], [Kencana\_Wulan] and [Asmarawati] travel to Amarta for (Puntadewa)'s crowning ceremony.

\*Pathet Manyura\*

7. <Jejer:Amarta>. [Puntadewa], [Werkudara], [Nakula] and [Sadewa] await the day of the crowning ceremony. Suddenly, [\*Narada@Dhamdharat] arrives and invites [Puntadewa] to follow him to the heavens to receive his royal garments. [Puntadewa] dutifully follows [\*Narada@Dhamdharat]. [Arjuna] and [Kresna] arrive. [Kresna] explains that the one who took (Puntadewa) is not (Narada) but (Dhamdharat) in disguise. But they say that (Werkudara) should not worry as (Puntadewa) will soon be returned to Amarta.

8. <Jejer:Astina> [\*Narada@Dhamdharat] presents Prabu [Duryudana] with [Puntadewa], who is trapped inside a vase. [Duryudana] tries to get him to surrender Amarta to him and then orders him killed. [Dhamdharat] throws the vase into a fire, but Dhandhang is able to retrieve it. A [Garuda] bird, who is the transport of [Dhamdharat] then takes the fire and throws it to the {Korawa}, who scream in pain. [Dhamdharat] then follows [Puntadewa] to Amarta.

9. <Jejer:Amarta>. [Werkudara], [Arjuna], [Nakula] and [Sadewa] are gather with King [Mangsahpati] and [Kresna]. [Puntadewa] arrives accompanied by Jim [Dhandhang]. [Mangsahpati] crowns [Puntadewa] as ruler of Amarta. [Dhamdharat] tries to mount an attack, but is stopped by [Arjuna] and [Kresna]. When the problem is over a feast is served.