

6**SHUKASAPTATI****Note**

If the son goes the opposite way, does the father leave him? No, but he explains and guides him on the right path. Similarly, in Shuksaptati, when Madanvinod went to other countries for business, then he narrated the story of the work done by neetivachan preaching and protecting the character of Prabhavati. In the Panchatantra, the king's son was lazy, enamored of pleasures and foolish. A scholar named Vishnu Sharma preached to him through a story and he became knowledgeable from it. The story of this lesson has been taken from this text. In Shuksaptati, Shuk used to give policy precepts through story to prevent Prabhavati from immoral deeds.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know proverbs mentioned in the story;
- understand that how the story generates joy in Sanskrit literature;
- receive moral education and practical education; and
- will be able to write the story yourself.

6.1 FIRST STORY - WISDOM OF SUDARSHAN**6.1.1 In**

In a city, Haridatta, a famous merchant, had a son named Madanvinod. And that son was wicked. The father felt sad seeing such a misguided son. Seeing the sad businessman, his friend, a Brahmin named Trivikram, went to his house. After coming

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home he again went to his friends house with Shukasarika, an expert in Neetivachan. He said to his friend, you should follow this married shuka like a son. By taking care of this, your sorrow will go away. Haridatta handed over to the shuka to his wicked son. Madanvinoda used to take care of him properly. By the preaching of Shuka, the wicked son became good and humble towards the parents. After this, after saluting the father, taking his permission and asking his wife, he went to another country for business by boat. Due to his departure, wife Prabhavati spent a few days in mourning. It was explained by the bad women to her that in the absence of the husband, the she should move to. She another man too had a desire in this subject. Whenever she was ready to go to Parapurush, only then Shuk used to saydon't go. Clever Shuk used to say that you are capable of committing such misdeeds, but you need intelligence to protect yourself in adverse conditions. In adversity only, the wicked ridicule. Hearing this, the curiosity of Prabhavati-Manovinod's wife's desire disappend. That Shuk told an amusing story to protect her from Parapurush Sangam. In the middle of the story, what kind of conduct should be done in this condition etc., the question was also asked. The collection of those stories is Shuksaptati. Thus, Shuka protected her modesty. In the end of the story Madanvinod came from abroad. Then he spent time happily with his wife.

6.1.2 Poorvapeethika

अस्तिचन्द्रपुरं नाम नगरम्। वाणिज्यार्थंसारिकाप्रेषितेमदनविनोदनाम्निवणिजिततपस्तीप्रभावतीसम्प्राप्तमधु कालेअनलबाणाहतासतीस्वैरिणीभिः सखीभिः प्रतिबोधिता यदापुरुषान्तराभिलाषिणी संजातातदातत् क्षमयितुम् अपि च तस्याः पातिव्रत्यंरक्षितुं शुकः उक्तवान्-

6.1.3 Frist Story-Wisdom of Sudarshan -Original Text - part-1

शुकः-

गच्छदेविक्रिमाश्चर्यं यत्र तेरमतेमनः।

नृपवद्यदिजानासिपरित्राणंत्वमात्मनः॥

प्रभावतीपृच्छति-कथमेतत्।

शुकः कथयति-अस्तिविशालानगरी। तत्र सुदर्शनोराजा। तत्र च विमलो नाम वणिक्वतस्य च पत्नीद्वयं सुभगं रूपसम्पन्नं दृष्ट्वाकुटिलनामा धूर्तस्तार्याद्वयग्रहणेच्छयाअम्बिकादेवीमाराध्य विमलरूपं ययाचे। लब्ध्वा च तत्प्रकृतिं विमले बहिर्गते तद्गृहं गत्वा प्रभुत्वं चकार। प्रसाधनदानैर्वशीकृतोऽखिलोऽपिपरिजनवर्गः। तद्धार्याद्वयं बहुमानदानादिनासन्तोष्य स्वेच्छया भुङ्क्ते। विमलोऽयं धनाद्यनित्यतांश्रुत्वादाताबभूवेतिपरिजनोऽनवरतंचिन्तयति।

Explanation-

There was a city named Chandrapur. There Madanvinod's wife, who had gone for business to another place, was stopped by Sarika for moving to another man. Then in order to protect Prabhavati's chastity and modesty, Shuk said-

अन्वय- देवि यदि त्वम् नृपवत् आत्मनः परित्रणम् जानासि यत्र तेमनः रमतेगच्छ। किम् आस्वर्यम्।

Meaning of Anvaya

O! Goddess Prabhavati, if you know how to protect your self like a king, then go to the man in whom your heart is engrossed. What is the matter about this? There is no wonder, one whose mind goes where it pleases.

Explanation-

Even after stopping Prabhavati going to the another man, by Shuk, he tells that Prabhavati that, if you goes for the man, then no one is surprised because whoever wishes she goes there, so, O! Goddess, you can also go there. But Goddess, if you know how to protect like a king in calamity, then go, otherwise great trouble will arise.

Prabhavati asked, how did the king protect himself?

Then shuka told-

There is a city called Vishala. There was a king named Sudarshan. And in that city there was a merchant named Vimal. After seeing two wives of that merchant, a foolish person named kutil, got the same face as merchant by worshiping Ambikadevi. One day Vimal went out to his house and then kutil entend his louse and established his possession By giving money in the form of a reward, he subdued the entire clergyman. Satisfying both his wives with great respect, donation etc., he enjoys there.

Meaning

Madanvinod, a businessman of Chandrapur city, went abroad for business, his wife Prabhavati became enamored to another man. Then on persuasion by her friends, she had a desire to have Raman with another man. But Shuka stops her and says-

If she can defend herself like a king, then she is worthy of to go to another man. Then that Prabhavati asked how the king protected himself. Then Shuka said that there was a city called Vishala. There was a king named Sudarshan. There lived a merchant, whose name was Vimal. He had two wives - named Rukmini and Sundari. There was a kutil in the city. Whose name was 'Kutila'. By worshiping Goddess Ambika, he attained the shape of face Vimal. When Vimal went out, he came inside the Vimal

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Note

house. He subjugated the servants by giving money. Both the wives accepted him as their husband. He satisfied everyone with wealth.

Grammar

- पुरषान्तराभिलाषिणी-पुरुषान्तरस्य पतिभिन्नस्य अभिलाषिणीअभिलाषवतीइति षष्ठीतत्पुरुष समास।
- प्रसादधनदानैः -प्रसादेनअनुग्रहेण धनस्य दानैः पुरस्काररूपेण धनदत्त्वा।
- परिजनवर्गः -भृत्यसमुदायः।
- ययाचे- याचृ याच्ञायाम् धातुलिट् लकारप्रथमपुरुष एकवचन।
- चकार-डुकृञ् करणेइति धातुलिट् लकारप्रथमपुरुष एकवचन।

6.1.4 Frist Story -Wisdom of Sudarshan -Original Text - part-2

अथसत्यविमलोऽपि द्वारमागतः कृटिलाज्ञया द्वारपालेननिषिद्धः। ततोबहिस्थः फूत्करोति “वंचितोऽहं धूर्तराजेन”। तस्य चौवक्रन्दतो गोत्रजाजनाः कौतुकाच्चमिलिताः। तत्क्षणात् हट्टानिमुक्त्वावणिक्सार्थोमिलित्वाआरक्षकमन्त्रिमुख्यानांपुरतः फूच्चक्रे। ‘राजन् वंचितोऽस्मि धूर्तराजेन’। ततोरजातदवलोकनाय प्रहिताः पुरुषाः। तेनापितेद्रव्यादिदानेनसानुकूलाः कृताः। तं धनमायकंगृहे दृष्ट्वाजनोवदति-‘स्वामिन् विमलोगृहेविद्यते। अयंच धूर्तराट् द्वारस्थः’। ततो नृपेण द्वावप्येकत्र कृतौ। ततो द्वयोर्मध्याक्कोऽपि धूर्तेतरयोर्व्यक्तिंजानाति। जातः कोलाहलोऽखिललोकव्यवहार-नाशकरोराज्ञश्चापवादः। यतोरज्ञांदुष्टनिग्रहः शिष्टपालनंचस्वर्गाय।

Explanation

After this, the real Vimal, the one who is actually Vimal, also came at the door of the house, then the gatekeeper stopped him by the order of the crooked. Then he stands outside and shouts. And shouting like this, the family members of his clan got admiration. At the same time, leaving the market, the merchant class together started shouting in front of the municipalities and the Chief Minister - Raja, I have been duped by the crooked.

Then the king sent men to see him. That sly person also made them favorable by giving them money. Seeing that money giver in the house, the king men told to king said - Swami Vimal is in the house. This person at the door is a kutil.

Then the king colled the both. Who is the kutil and who is the real Vimal, no one knows. There was such an uproar that everyone's work was stopped and the king was condemned. Because suppressing the wicked and following chivalry is the king's dharma.

Meaning

Then the real Vimal came, everyone accepted him as a thug. He took the people of his clan and went to the king. Then the king sent the king's man to know the story. But he was also fascinated by the money of the sly. Then the king called both of them. But both have similar shape. Because of this, the king could not know that who is real one. In this way, there was a public outcry and used to listen to the king's condemnation everywhere. Because the king's work is the suppression of the wicked and the observance of chivalry. By doing so, the king attains heaven.

Grammar

- फूत्करोति-चीत्कारं करोति।
- गोत्रजाः -समानेगोत्रे जायन्तेइतिगोत्रजाः कुलोत्पन्नाः।
- वणिक्सार्थः-वणिजांसार्थः समुदायः वणिक्सार्थः।
- धूर्तेतरयोः-इतरेतर द्वन्द्व समास।
- अखिललोकव्यवहारनाशकरः-षष्ठी तत्पुरुष समास।
- दुष्टदमनम्-षष्ठी तत्पुरुष समास।
- शिष्टपालनम्-षष्ठी तत्पुरुष समास।

6.1.5 Frist Story -Wisdom of Sudarshan -Original Text - part-3

उक्तंच-

प्रजापीडनसन्तापात्समुद्भूतोहुताशनः।

राज्ञः कुलंश्रियंप्राणाक्कादग्ध्वा विनिवर्तते॥

ततोराजा एकान्तेतयोर्निर्णयमचिन्तयत्तत्कथय कथंनिश्चयः स्यादितिप्रश्नः।

Explanation

Then the king himself engaged in its solution. It is also said-

Anvaya-

प्रजापीडनसन्तापात् समुद्भूतः हुताशनः राज्ञः कुलम् श्रियम् प्राणान् अदग्ध्वा विनिवर्तते।

Anvya meaning

The fire that arises from the heat of the suffering of the people does not quench without burning the king's family, property and life.



Note

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Note

Meaning- This is the meaning of the verse - If the people are oppressed by the rule, then the people get angry because of it. The king's family, wealth and his life are also destroyed in that wrath.

Grammar

- प्रजापीडनसन्तापात् -प्रजानाम् पीडनम् तद्रूपसन्तापः उष्णतातस्मात्।

6.1.6 Frist Story-Wisdom of Sudarshan-Original Text-part-4

शुकः- स राजालब्धोपायस्तद्विमलभार्याद्वयं पृथक्पृथक्संस्थाप्यपृष्टवान्-किं युवयोः पाणिग्रहणेभर्त्राविभूषणंप्रदत्तं धनंच। पश्चात्किञ्जल्पितंप्रथमसंगे च का वार्त्ताभर्त्रासहाभूत्। का माताकश्चपिता। किंकुलम्, का जातिः। इत्येवंपृष्टाभ्यां यथालब्धं यथावृत्तं यथाप्रोक्तं यथासुप्तंसर्वताभ्यांकथितम्। पश्चात्तुतौपुरुषौ पृष्टौपरस्परं विसंवदन्तौ। ततोभार्याद्वयस्य रुक्मिणीसुन्दरीनामधेयस्य यः संवादंवदति स सत्यः। इतरस्तु धूर्तोरज्ञानिर्वासितः। सत्यस्तुराज्ञासभार्यः संस्कृतः स्वगृहंगतः। इतिमहाराजबुद्धिः।

Explanation

Shuk says - The king found the solution, he asked both the wives of Vimal separately and asked- what jewelery and money did the husband give to both of you at the time of marriage. What was the conversation with the husband after marriage. Who is the mother and who is the father. What is the total lineage? What is clan? On asking in this way, what they both got, they told whatever happened. The way they slept, she told everything. After this, the king asked the two men while arguing the same things. Then the one who said the dialogue of both the wives is true one. The second sly Vimal was thrown out by the king. True Vimal went to his house after being satisfied with his wives.

Meaning

What did he do? Shuk answers- Then the king made his two wives sit separately and asked that what was the ornament given to you by the husband at the time of marriage, what happened on the first day after marriage. What is the name of the parents? What is the name of clan, caste etc. Then, there the king asked the two men. The one who had the same answer as wives told is the real Vimal. The one who could not answer is the cunning Vimal. After this, the real Vimal along with his wives went to his house after being blessed by the king. And the sly Vimal was banished by the king.

Grammar

- लब्धोपायः -लब्धः प्राप्तः उपायः येनसः।
- महाराजबुद्धिः- षष्ठी तत्पुरुष समास।



INTEXT QUESTION-6.1

1. What is the type of motion of Anang?
2. To whom did Shuk tell the story?
3. What is the name of the city?
4. What is the name of the king of Vishalanagari?
5. What is merchant's name?
6. What are the names of merchant's wives?
7. What is the name of the sly?
8. Worshipping which goddess did the sly get a boon?
9. Which type of fire burns the family of the king?
10. For whom does the king destroy wickedness and observe chivalry?
11. The capital of a king named Sudarshan
12. Vimal has two wives
13. A sly named worshiped Ambika Devi and prayed for Vimal form?
14. How did the sly person satisfy both the wivies?
 1. out of fear
 2. with love
 3. very respectfully
 4. brutally
15. The fire produced by burns the king's family?
16. What is the king's chivalry for?



Note

6.2 THE SECOND STORY - THE STORY OF THE POISON

Introduction

In the world, those who do not listen to the teachings of the gurus, they live their lives by following their own opinion, disrespecting the opinion of others. This causes them great misfortune. In Shukasaptati, a story tells that a brahmin disobeyed the Guru's orders and married a Vishkanya. This caused him great sorrow. That story is presented here.

6.2.1 Second Story - Story of Vishkanya - Text - Section-1



Note

कृतावज्ञंकृत्वामागच्छ। यतोबालकादपिहितंवाक्यंग्राह्यम्।
कृतावज्ञः पुरादेवि वृद्धवाक्यपराङ्मुखः।

पतितोब्राह्मणोऽनर्थे विषकन्याविवाहने॥1॥
प्रभावतीपृच्छति-कथमेतत्।

शुकः-अस्तिसोमप्रभं नाम द्विजस्थाम्। तत्र विद्वान्धार्मिकः सोमशर्मा नाम विप्रः। तत्पुत्री
रूपौदार्यगुणोपेताविषकन्येतिविज्ञाताभूत्। तेनतांभयेनकोऽपि न विवाहयति। ततः सोमशर्मावरार्थंभुवंपर्यटन्
सम्प्राप्तो द्विजस्थानंजनस्थानंनाम। तत्र गोविन्दनामाब्राह्मणोजडो निर्धनश्च। तस्मैकन्याप्रदत्ता।
तेनसुहृदांनिवारयतामपिकृतावज्ञेनोढ।सर्वरूपलावण्यगुणोपेतामोहिनीविषकन्या।साविदग्धा
गोविन्दस्तुमूर्खोलघुवयाश्च। ततश्चसाआत्मनो रूपलावण्ययौवनं शुशोच।

अविदग्धः पतिः स्त्रीणांप्रौढानानायकोऽगुणी।
गुणिनांत्यागिनांस्तोकोविभवश्चेति दुःखकृत्॥2॥

प्रावृट्समयप्रवासो यौवनदिवसेतथा च दारिद्र्यम्।
प्रथमस्नेहवियोगस्त्रीण्यपिगुरुकाणि दुःखानि॥3॥

अप्रस्तावेपठितंकण्ठविहीनंचगायनंगीतम्।
मामाभणन्त्यांसुरतं त्रीण्यपिगुरुकाणि दुःखानि॥4॥

Explanation

Shuk says - do not go away despising my words. Because hitvakya (hood thing) should be taken from the child also.

अन्वय- देविपुराब्राह्मणः विषकन्याविवाहने वृद्धवाक्यपराङ्मुखः कृतावज्ञः अनर्थेपतितः॥

Anvaya meaning

O goddess! In ancient times, the brahmin got into serious trouble by marrying Vishkanya, disobeying the words of the elders, disobeying them.

Meaning

Listen Devi, in the context of marriage of Vishkanya in ancient times, the brahmin got into great trouble by not listening to the words of the elders and disobeying them.

Explanation

Prabhavati asked how is this story.

Shuk says- There is a place of Brahmins named Somprabh. There was a learned religious Brahmin named Somasharma . His daughter Vishkanya was well known for being generous. No one married her because of her fear. Then Somasharma, roaming the earth in search of a groom for her daughter reached the town of Brahmins named

Janasthan. There was a foolish and poor Brahmin named Govind. Somasharma gave his daughter to him. Govind was a fool and a young man. That Vishakanya was proficient in romance. Then she started mourning for her appearance, beauty and youth.

अन्वय. स्त्रीणां पतिः अविदग्धः प्रौढानां नायकः अगुणी। त्यागिनां गुणिनां स्तोकः विभवः च इति दुःखकृत्॥

Meaning

A foolish husband of a wife skilled in sexuality. A foolish hero of a woman who is proficient in sexual deeds and a renunciant who has less amount of property. These three conditions are very painful.

Anvaya meaning

The foolish husband of a woman skilled in sexuality, the foolish hero of an adult woman who is well in the practice of sexuality deeds, the meager wealth of a virtuous person, these three give sorrow.

अन्वय- प्रावृत्समयप्रवासः यौवनदिवसेदारिद्र्यम्, तथा च प्रथमस्नेहवियोगः इति त्रीण्यपि गुरुकाणि दुःखानि॥

Anvaya meaning

Living in a foreign country during the rainy season means being detached from Priya, in puberty due to poor wealth, the desires of the mind are not fulfilled. The separation of the beloved at the first love, these three are very painful.

Meaning

Foreign travel during the rainy season, less amount of wealth in young age, separation of Priya in first love are these three very painful.

अन्वय- अप्रस्तावेपठितं कण्ठविहीनंगीतगायनं मा मा इति भणन्त्यां सुरतम् इति त्रीण्यपि गुरुकाणि दुःखानि॥

Anvaya meaning

Reading poetry against the occasion, songs sung without melody, having intercourse with a woman who is refusing again and again these three are great sorrows.

Meaning

Reading poetry without an occasion, singing a song devoid of vocal melody, having intercourse with a woman who does not wish to have intercourse, these three are also great sorrows.



Note

SUBHASHITAS ETC.



Note

Meaning

Here in the beginning, Shuk says that no one should be disobeyed. Shuka said that earlier there was a place of famous Brahmins named Somprabh. There was a Brahmin. His name was Somasharma. His daughter was Rupalavanyavati. She became famous by the name Vishkanya. That's why no one wanted to marry her. That Somasharma did a lot of searching and got the Dwijasthan named Janasthan. There was a foolish and poor Brahmin. His name was Govind. All his brothers did not give permission for the marriage, but being fascinated by her appearance, that Govind married her. She was well versed in the art of sexuality Govind was a fool and a junior. That's why he felt sad. It is well known that if a wife of a fool is skilled in the art of sexuality. Again, if any heroine is virtuous and virtuous, then if the hero is devoid of virtues, then she will be very sad. And if any charitable person has little money, then his charitableness gives him sorrow.

When there is no time to read poetry, then reciting poetry without vocal melody, singing songs and having intercourse with a woman who does not wish to have intercourse is painful.

Grammar

- द्विजस्थानम् - षष्ठी तत्पुरुष समास।
- रूपौदार्यगुणोपेता-रूपेणऔदार्यादिगुणैश्चउपेता युक्ता।
- विज्ञाता-विख्याता
- विदग्धा-कामकलानिपुणा।
- निर्धनः-नास्ति धनम् यस्य सः निर्धनः इति बहुव्रीहि समास।
- कृतावज्ञेन-बहुव्रीहि समास।

6.2.2 Second Story - Story of Vishkanya - Text - Section-2

सान्यदागोविन्दंपतिमित्यब्रवीत् -“ममपितुर्गोहात्समागतायाबहूनिदिनानिसंजातानि। ततोऽहंत्वयैव सह गमिष्ये नान्यथा।” ततः शकटंमार्गयित्वासभार्यकः स चलितः। यावत्प्रयातितावत्पथि एको युवावाग्मीसुरूपः शूरश्चविष्णुनामब्राह्मणोमिलितः। तस्य ब्राह्मणस्य तस्याश्चान्योन्यमनुरागः संजातः। उक्तंच-

प्रीतिः स्याद्दर्शनाद्यैः प्रथममथमनः संगसंकल्पभावो।

निद्राछेदस्तनृत्वंवपुषिकलुषताचेन्द्रियाणानिवृत्तिः॥

ह्रीनाशोन्मादमूर्च्छामरणमितिजगद्यात्यवस्थादशैताः।

लग्नैर्यत्पुष्पबाणैः स जयतिमदनः सन्निरस्तान्यधन्वी॥५॥

Explanation

She said to her husband Govind - it has been a long time since I came from my father's house. So I will go with you to my father's house, otherwise not.

Then Govind went looking for the bullock cart and went with his wife. On the way, a young man, a speaker, a handsome and strong Brahmin named Vishnu was found. That Brahmin and Vishkanya fell in love with each other. It has been said-

अन्वय-सम्यक् निरस्तान्यधन्वीसन् सः मदनः कामदेवः जयति यत्पुष्पबाणैः प्रथमदर्शनाद् यैः प्रीतिः स्यात् अथ अनन्तरम् मनः संकल्पभावः, निद्राच्छेदः, वपुषितनुत्वं, इन्द्रियाणां च कलुषता, निवृत्तिः, द्वीनाशोन्मादमूर्च्छामरणम् इति एताः दश अवस्थाः जगत् याति इति।

Anvaya meaning

The heroic Cupid, who does not allow other archers to stay in front of him, is the best, whose love arises from the attachment and the sight of the first beloved, etc. Apart from the beloved, the detachment of the mind in other subjects, the detachment of shame, unconsciousness and death, these ten states get the whole world. That is, one attains all the aforesaid ten states.

Meaning

One day vishkanya told her husband that. I had come from the father's house a long time ago. That's why she wants to go to her father's house with him. Then after listening to the sentence of the wife, that Govind started walking towards her father's house with a bullock cart. There, he met a Brahmin on the way. He was a scholar, full of form and brave. His name was Vishnu. On the way that Vishkanya fell in love with Vishnu. Here in this verse ten states of Kama are described. It is said here that Kamdev is the best among archers, because before him no one can do his work under his control.

Through her flower arrows, love arises in the beloved, the desire to meet another beloved, sleeplessness, physical weakness, sluggishness in the senses, that is, laziness in one's own pursuits, disinterest in subjects other than the beloved, lack of shame, madness, unconsciousness and death are the ten states of kama.

Grammar

- अन्यदा-अन्यस्मिन् कस्मिंश्चित् दिने
- शकटम् -वाहनविशेषः
- वाग्मी-प्रशस्तावाक् अस्य इतिवक्ता, वाक्पटुः।

**Note**

6.2.3 Second Story - Story of Vishkanya - Text - Section-3



Note

स पथिकोदम्पत्योः पूगपत्रोच्चयंददाति। इत्येवंग्राम्यब्राह्मणविष्णोर्विश्वस्तः आत्मनोनिरोधसंगभयादुत्तीर्य तं गन्त्रीवाहमारोहयति। विष्णुना च पत्यौ वृक्षान्तरगतेसामोहिनीभुक्ताआत्मवशीकृता। तयाचात्मीयं नाम गोत्रं कुलक्रमंचाज्ञापितः। पत्युश्चसमागतस्य 'त्वं चोरोऽसीति' गन्त्रारोहमंकुर्वतोनिषेधः कृतः। विष्णुरपितांगृहीत्वागोविन्दं धर्षितवान्। ततस्तयोः केशाके शिसंवृत्तम्। गोविन्दस्तुविष्णुनाविषकन्याप्रभावेणनिर्जितः। ततस्तांगृहीत्वाविष्णुः स्वगृहंप्रतिचलितः। गोविन्दः पृष्ठस्थोमार्गासन्नेग्रामेगत्वाफूत्कृतवान् - 'अनेनचौरैणममभार्यागृहीता। त्रायतांताम्। मम शरणंभोजनाः'।

अथग्रामाधिपेनविष्णुर्मोहिनीयुतो धृतः। पृष्ठेनोत्तरंदत्तविष्णुना यथेयंमयापरिणीता। मदीयां च भार्यामेषपथिकोमार्गे दृष्ट्वाग्रहिलोबभूव। गोविन्देनापिपृष्ठेनइदमेवोत्तरितम्। ततोमन्त्री तयोरेकमेवोत्तरंश्रुत्वाजात्यादिकंपृष्ठवान्। त्रयमपितुसंवदतिततः कथनिश्चयः।' इति शुकप्रश्नः।

Explanation

That wandering man gives betel leaf to the both husband and wife. In this way that foolish brahmin put faith in Vishnu and in relation to me, the wife has some kind of affection for him - out of fear, he himself got down from this fear and put that brahmin as the driver of the car. When her husband fell under the cover of trees, Vishnu enjoyed her and made her subordinate. Mohini told him her name, gotra and clan. When her husband came, Vishnu stopped her from boarding the car saying that you are a thief. And after accepting it, he attacked and humiliated Govind. They started fighting by holding each other's hair. Due to the influence of Vishkanya, Govind was defeated by Vishnu. Then Vishnu took her and went towards his house.

Govind followed behind. Going to the village near the road, he pleaded that the thief had taken my wife. Protect that siren. I have come under your protection.

Then the village headman caught Vishnu along with Mohini. Then on asking Vishnu replied that I have married her. Seeing my wife on the way, this wanderer wants to take it. Govind also gave the same answer when asked. Then the minister, after hearing an answer from both of them, asked caste etc. If all three say right then how will it be decided. Such is Shuk's question.

Meaning

That Vishnu had given betel leaf to both of them. That village Brahmin Govind was convinced by his words. That Vishnu was in the form of the driver of that bullock cart. Then when Govind went towards another tree, that Vishkanya was captivated by Vishnu. He also told her the introduction of his name, Kuladi. Then, when Govind came there, contemplated him. Then there was a dispute between the two. But Vishnu won under the influence of Vishkanya. Then Vishnu accepted him and started walking towards her home.

Govind went to a nearby village and said that Chaur had kidnaped his wife. Protect her. Then the village headman caught Vishnu along with Mohini. Then Vishnu said that this is my wife. Govind also said the same that he is taking away the same wife. Then the minister came to solve this problem. When the minister asked about his caste, etc., he said the truth. Then how would the solution be, such was the question of Shuk.

Grammar

- दम्पत्योः -जाया च पतिश्चइतिदम्पतीतयोः।
- पूगपत्रोच्चयम् -पूगम् पूगफलम् पत्रम् ताम्बूलपत्रमृतयोः उच्चयः अतिशयः तम्।
- गोविन्दम् - धर्षितवान् आक्रम्य गोविन्दस्य अवमानकृतवान्।
- केशाकेशि-केशेषुकेशेषुगृहीत्वाइदं युद्धं प्रवृत्तम्।
- ग्रहिलः -जिघृक्षुः।

6.2.4 द्वितीय कथा-विषकन्या की कथा-मूलपाठ-विभाग-4

ततस्तयापृष्टः शुकः आह-मन्त्रिणोक्तम्-‘कियन्तिदिनानिसङ्गमस्य युष्माकंप्रयाणे’। तैरुक्तम्-‘कल्ये भोजनानन्तरंसंवृत्तः समागमः’। ततोमन्त्रिणा ब्राह्मणौ पृथक्पृथक्पृष्टौ-‘किमनयाकल्येभोजनवेलायांभुक्तम्।’ यच्च तयाभुक्तंद्गोविन्दोजानातिइतरस्तुन। ततः स विडम्बितः सचिवेन। गोविन्दः शिक्षितः। धिगमां ब्राह्मणी परत्रेह च दुःखदामुंच शीघ्रम्। उक्तंच-

वैद्यंपानरतंनटंकुपठितंमूर्खंपरिव्राजकम्।

योधं कापुरुषं विटंविषयसं स्वाध्यायहीनं द्विजम्॥

राज्यंबालनरेन्द्रमन्त्रिरहितमित्रं छलान्वेषिच।

भार्या यौवनगर्वितांपररतामुंचन्ति ये पण्डिताः॥6॥

तथापिकामिनीलुब्धो धिक्कृतः साधुभिस्तदा।

तामेवादाय चलितस्तत्कृतेनिहतः पथि॥7॥

तद्देवि यः करोत्येवमवज्ञां वृद्धशिक्षितः।

स पराभवमाप्नोतिगोविन्दोब्राह्मणो यथा॥8॥

इतिकथांश्रुत्वाप्रभावतीसुप्ता॥

Explanation

Then Prabhavati was asked, Shuk said, the minister said - How many days' journey are you with? When did your journey start? All of them said- It happened in the morning after the meal. Then the minister asked the two brahmins separately - what did this Mohini eat during the meal. Only Govind knew the food she ate and no one else. Then he another Brahmin got despised by minister. Govind shame on this Brahmini



Note

SUBHASHITAS ETC.



Note

in the world leave this woman who is originator of pain at the earliest. and said-

अन्वय-

ये पण्डिताः तेषामनृतवैद्यकुपटितम् नटमूर्खपरिव्राजककापुरुषं योधां विवयसं वृद्धं विटं स्वाध्यायहीनम् द्विजं बालनरेन्द्रमन्त्रिरहितराज्यंछलान्वेषिमित्रं यौवनगर्विताम् पररतांभार्यापत्नीं च मुचन्ति।

Anvaya meaning

The pundits, leave the physicians, who drink alcohol actors who do not speak properly, foolish monks, cowardly warriors, old wits, brahmins who do not read Vedas, the kingdom of Balaraja without ministers, deceitful friends, and a wife attached to a puberty and another man.

Meaning

In this verse, whom the pandit renounces has been told. And those pundits deattached to doctors who drink alcohol, nuts with bad reading, foolish ascetics, timid warriors, old men on their way to the brothel, brahmins without self-study, the kingdom of Balaraja without ministers, fraternal brothers, women interested in other men.

अन्वय-

तथापितदाकामिनीलुब्धः साधुभिः धिक्कृतः तामेवआदाय चलितः पथितत्कृतेनिहितः।

Anavya meaning

Still, taught by the secretary at that time, tempted by Kamini, reprimanded by the gentlemen, he took that Mohini and was killed for the same on the way.

Meaning

Govind, who was attached to Kamini, was preached by the minister and was despised by the gentlemen. Still, he accepted her and went on accepting it. And in the end he was destroyed on the way.

अन्वय-

तत् हेदेवि वृद्धशिक्षितः यः एवम् अवज्ञाकरोति सः गोविन्दः ब्राह्मणः यथापराभवंआप्नोति।

Anvaya meaning

That's why oh god! The one who disobeys the words of the elders in this way, and does not act by following the teachings, gets the same destruction as Govinda Brahmin.

Meaning

What should be done and what should not be done, even after being imparted knowledge by the gurus, the one who does not listen, is destroyed like Govind Brahmin.

Meaning

On asking this, shuk sadly that then the minister said - for how many days have you been together, then he said that he is with her after the morning meal. Then the minister asked Govind and the other brahmin separately - what did that Mohini eat in the morning. Govind knew what she ate in the morning. He told the truth. Vishnu lied. Then the minister punished that Vishnu and despised that Vishkanya.

A doctor who drinks alcohol is discarded by a pundit. An actor who does not utter the statements properly, the pundits abandon him when he speaks ill-tempered. A brahmin who does not study the Vedas, a kingdom in which a king does not have ministers, a friend who always looks at selfishness and has an insidious nature, and a wife who is frantic in her youth, disobeys her master and goes to another man. The pundits give up. It is learned from this verse that one should never have any kinship with them, after hearing this Prabhavati fell asleep.

Grammar

- कल्ये-प्रभातसमये
- विडम्बितः-अवमानितः
- शिक्षितः-उपदिष्टः

**INTEXT QUESTION - 6.2**

1. What is the name of the Brahmin place of Vishakanya?
2. What is the name of the father of the Vishakanya?
3. What is the name of Somasharma's daughter?
4. Where did Vishkanya's husband live?
5. What is the name of Mohini's husband?
6. What is painful about the charitable?
7. What kind of wife does a foolish husband hurt?
8. What is the name of Shur Brahmin?
9. What did Vishnu give to both of them?
10. When did they meet?
11. is also a sentence of interest admissible?

**Note**

SUBHASHITAS ETC.



Note

12. Name of Somasharma's place (Brahmasthal/Jansthan/Janapuram/Somaprabham)
13. What was not Govind's (stupidity / foolishness / scholarship / presence intelligence:)
14. On what basis did the Vishakanya think (Vidyabal / father's wealth / arrogance / her own form, Lavanya youth)
15.Husbands in women (Surup/Auddhadh/Humble/Clever)

6.3 THIRD STORY - WISDOM WINS EVERYWHERE

Preface

Intellect is the strength, foolishness is weakness. That is, the one who has the intellect can protect himself even from extreme danger. Therefore he who is wise is strong. He who does not have intelligence is really weak. In this context, Prabhavati's husband went to another country for business in the Shuk Saptati text. Then Shuk used to tell him the story to pass the time. To tell how a wise woman protects herself, Shukne narrated the story.

6.3.1 The third story - Wisdom is wins everywhere - Original text - Section- 1

हसन्नाह शुको याहि यदिकर्तुत्वमुत्तरम्।
वेत्सि यथाश्रियादेव्यानूपुरेऽपहते कृतम्॥१॥

अन्वय-

शुकः हसन् आहनूपुरे अपहते यथाश्रियादेव्याकृतं तथैव त्वम् उत्तरं कर्तुं यदिवेत्सितर्हि याहि।

Anaya meaning

Shuk laughed and said - If after Nupur was kidnapped, but when Nupur was kidnapped by her sleeping brother-in-law after meeting the man, Shriya Devi reacted if you know how to retaliate, then go.

Meaning

His wife Prabhavati was alone when Vanik went on business. For her mitigation, Shuk said that just as Shriya Devi protected herself with the strength of her intellect even with the help of a man, in the same way, even if you can do Prabhavati, then you are eligible to go to the man. Then Shuka started the story .

6.3.2 The third story - Wisdom is victorious everywhere - Text - Section - 2

SUBHASHITAS ETC.

अस्ति शालीपुरं नाम नगरम्। तत्र शालिगोवणिक्। तत्पत्नीजयिका। तयोः सुतो गुणाकरो नामाभूत्। तार्याश्रियादेवी। सा चापरेण सुबुद्धिनाम्नावणिजा सह रमते। ततो लोकापवादेऽपि संज्ञातेऽनुरक्तस्तदीयः पतिर्न किमपि कर्णे करोति।

उक्तंच-

रक्ताः पृच्छन्ति गुणान् दोषान् पृच्छन्ति ये विरक्ताः।

मध्यस्थाः पुनः पुरुषा दोषानपि गुणानपि पृच्छन्ति॥

किंच-

महिलारक्ताः पुरुषाश्छेका अपि न सम्भरन्ति आत्मानम्।

इतरेपुनस्तरुणीनां पुरुषाः सलिलमेव हस्तगतम्॥

Explanation-

There was a city named shalipur. there lived a merchant named shaliga. His wife name was Jayika, His son name is Guinakar. Sriyadevi was his son's wife.

She attached in love to a another merchant named subuddhi. But her husband always beleives on her even after public condemnation.

अन्वय-

रक्ताः गुणान् पृच्छन्ति विरक्ताः दोषान् पृच्छन्ति। मध्यस्थाः पुरुषाः पुनः गुणान् अपि दोषान् अपि पृच्छन्ति।

Anvaya meaning

It is said that the good hearted people see the virtues. The corrupt hearted people ask the faults, they have a purpose only from the defects. The intermediary man asks for merits and demerits, he is concerned with both merits and demerits.

Meaning

Those who are loving people crave virtues. A person devoid of love only wants blame. The mediator wants both.

अन्वय-

महिलारक्ताः छेकाः पुरुषाः अपि न आत्मानं संभरन्ति। पुनः इतरेपुरुषाः तरुणीनां हस्तगतं सलिलमेव॥



Note

SUBHASHITAS ETC.



Note

Anvaya meaning

Citizens attached to women, despite being skilled, are not able to keep their rights. They live in the control of women. And other men are like water in the hands of women. Just as the waters flowing slowly, similarly they come out from the hands of women and are independent.

Meaning

Among men who are attached to women, they do not have authority over themselves. Then others who are men do not live in the hands of women but are independent.

Meaning

Earlier there was a town named Shaligram. There lived a merchant. His name was Shalig. His wife's name was Jayika. His son's name was Gunakar and daughter-in-law was Shriyadevi. She Shriyadevi was enamored of another man named Subuddhi. Everyone used to say this. But Gunakar loved his wife very much. That's why he never listened to her Nida. In this way scholars say that the attachment asks for the qualities, accepts the qualities only. The detached asks for faults, finds faults only. The mediator man asks everyone about the faults and virtues.

6.3.3 The third story-Wisdom wins everywhere-Text-Section-3

अन्यदासा श्वशुरेणनरान्तरसहितासुप्ता दृष्टा। ततश्चरणानूपुरं श्वशुरेणचोत्तारितंतया च ज्ञातम्। ततः सा तं जारंप्रस्थाप्य भर्तारं तत्रानीय तेन सह सुप्ता। निद्रान्तरे च पतिरुत्थापितः कथितंच-त्वदोयेन पित्रा नूपुरमस्मत्पादादवतार्यगृहीतत्। एवविधं च पातकंक्वापि न दृष्टं यद्वधूपादात् श्वशुरोनूपुरं गृह्णाति। तेनोक्तं-प्रातः पितुः सकाशात्स्वयमर्पयिष्यामि। तेन च गुणाकरेणपितरनिर्भर्त्स्यतत्सकाशानूपुरं याचितम्। पित्रा चोक्तम्-यदियंपरपुरुषेण सह सुप्ता दृष्टाअतोमयानूपुरंगृहीतम्।

Explanation

One day her father-in-law saw that Shriya Devi sleeping with the another man. Her father-in-law took off Nupur from her feet. Shriyadevi knew. Then she sent that man called her husband and slept with him. Woke up the husband in the middle of sleep and said - Your father has taken Nupur off my feet. Never seen such a sinful act that the sons of the bride take off the Nupur from the feet. He said- I will give you from my father in the morning. That Gunakar reprimanded her and asked her father for Nupur. Father said that I had taken Nupur after seeing him sleeping with the another man.

Meaning

One day that Shriyadevi sleeps with the another man. Then her father-in-law saw her. Her father-in-law took Nupur out of her leg, and said that I will say to my son about

this. Shriyadevi came to know of all this. She sent Subuddhi elsewhere and brought her husband there and slept with him. In the middle of sleep, she told her husband that she had never seen such a sinful act by her father-in-law's. Then the next morning he scolded his father, asked him for Nupur. Then his father said that he saw in the night, Shriyadevi sleeping with another man. So took Nupur by her feet.

Grammar

- उत्तारितम्-गृहीतम्
- प्रस्थाप्य-सम्प्रेष्य

6.3.4 The third story - Wisdom is victorious everywhere - Text - Section-4

तयोक्तम्-त्वत्पुत्रेण सह सुप्ताहमासमइत्यर्थेदिव्यं करोमि। अत्रैवग्रामे उत्तरस्यांदिशि यक्षोऽस्ति। तस्य जंघान्तरान्निर्गमिष्यामि। यः कश्चित्सत्यो भवति स जंघयोरन्तरान्निष्क्राम्यतीतिप्रसिद्धम्। एवं श्वशुरेण चांगीकृते साकुलटासतिदिनेजारस्य गृहे गत्वा तमुवाच- भोकान्त! प्रातरहं दिव्यार्थं यक्षस्य जंघान्तरान्निर्गमिष्यामि। त्वया तत्र समागत्य वातमलत्वमाश्रित्य मम कण्ठग्रहो विधेयः। तेन च तथोक्ते सा स्वगृहमाजगाम।

Explanation

That Shriyadevi said - I slept with your son. For this I can take Goddess oath. In this village there is a Yaksha towards the north. I will get out of his thigh. The one who is truthful can come out from between his thighs, so it is famous. After the father-in-law's acceptance to do this, she went to the another man's house and said to him - Oh dear! In the morning, I will come out between the thighs of the Yaksha for the Goddess's oath. You come there and go crazy and grab my gut. Asking her to do as she said, she came to her house.

Meaning

Hearing her father's sentence from her husband, protesting against him, she says that she slept with Gunakar. Giving her proof, she says that there is a Yaksha temple in that village. The one who tells the truth there can come out of that Yaksha's thighs. I will do so, she said. Then the father-in-law also accepted. Then she went to the man and said. That when she goes to the temple in the morning, then go crazy and embrace her gut. In this way, telling Subuddhi, she came home.

Grammar

- दिव्यम्-दैवीपरीक्षा, यतः पुराअपराधा सदोषः निर्दोषोवेति निर्णयतेस्म।
- वातूलत्वमाश्रित्य-वातूलः उन्मत्तः तस्य भावंगृहीत्वा।



Note

6.3.5 The third story - Wisdom is victorious everywhere - Text - Section-5



Note

अथप्रातः समस्तमहाजनंमेलयित्वापुष्पाक्षतादिकमादाय यक्षायतयनेगत्वासमीपसरसिस्नानंकृत्वा यक्षपूजार्थसमागच्छन्त्यास्तस्याः पूर्वसंकेतितोजारोग्रहिलीभूतस्तत्कण्ठेनिजबाहुद्वयं योजयामास। ततआः किमेतदित्यभिधाय सापुनः स्नानार्थं ययौ। सोऽपिग्रहिलोलोकैः कण्ठेगृहीत्वातस्मात्प्रदेशादूरीकृतः। सापिस्नानंकृत्वा यक्षसमीपमागत्य पुष्पगन्धाद्यैरभ्यर्च्यसर्वलोकानां श्रृण्वतामुवाच- भोभगवन्यक्ष! निजभर्तारमेनं च ग्रहिलंविना यद्यन्यपुरुषः स्पृशतिकदाचन मां तदातवजंघाभ्यां सकाशान्ममनिष्क्रमणंभावत्वित्यभिधाय सर्वलोकसमक्षमेवजंघयोर्मध्ये प्रविश्य निष्क्रानता। यक्षोऽपितद्बुद्धिं मनसि श्लाघमान एव स्थितः। सापिसतोतिसमसतलोकैः पूजितास्वभवनंजगाम। एवंचेत् श्रियादेवीवत्कर्तुजानासितदाव्रज। इतिश्रुत्वाप्रभावतीसुप्ता।

Explanation

After this, after collecting all the people in the morning, taking Pushpakshat etc., after going to the Yaksha's temple and bathing in the nearby lake, she was coming for worship, in his gorge, already indicated, his lover, who became mad, put both his arms. Then what is this? After saying this, she again went to take a bath. People caught that mad person by his throat and removed him from that place. She also came to the Yaksha after taking bath. She worshiped the Yaksha with flowers and told all the people and said- O Lord, Yaksha, my husband and if there is any other man other than this lunatic If she has ever touched me, then I could not be evicted from your thighs - saying this, she entered the middle of the thighs in front of all the people and left. The Yaksha also remained situated in her mind praising her intelligence. She too was considered as Sati, was honored by the people and went to her home. In this way, if you know how to do like Shriyadevi, then go. Prabhavati fell asleep after hearing this story.

Meaning

On the next morning, after gathering everyone and taking flowers, they went to the Yaksha's temple. After taking a bath in the nearby lake, when she goes towards the temple for the worship of the Yaksha, then she goes to bathe again after saying what the male Subuddhi becomes mad and embraces her gut. After taking bath, enter the temple and worship the Yaksha deity. Then while telling everyone, said in a loud voice that apart from her husband and this lunatic, if any man has touched me, then I cannot get out of the thigh. Then she came out from under the Yaksha's thigh in front of everyone. Knowing her wisdom, the Yaksha praised her in her mind. She also became a sati and was praised by everyone. In this way, if you are able to protect yourself, then go. Prabhavati fell asleep after hearing the story.

Grammar

- ग्रहिलीभूतः - भूताविष्टः, आत्मानम् उन्मत्तम् प्रदर्शयन्किंवत्स्याजारः इत्यर्थः।
- सर्वलोकानां- शृण्वताम्-सर्वान् जनान् श्रावयित्वाइत्यर्थः।
- श्लाघमानः - प्रशंसांकुर्वन्।



INTEXT QUESTION-6.3

1. What is the name of the city?
2. What is the name of the merchant lived there?
3. What is the name of Shalig's wife?
4. What is the name of Shalig's son?
5. What is the name of Gunakar's wife?
6. With which man does she have intercourse?
7. Who accepts only the qualities?
8. Who also accepts the merits and defects?
9. What did the father-in-law take from Shriyadevi?
10. Who is authentic to the truth?



SUMMARY

In this text, three stories have been taken from the book Shukasaptati. The name of the first story was The Wisdom of Sudarshan. In that text, it is known about the thinking ability of King Sudarshan. There was a merchant named Vimal. He had two wives. There was a fool in that village. He attained the form of Vimal by worshipping Goddess Ambika to get his wife. Then when Vimal went out of the house, he went to his house. He used to give wealth to everyone. Everyone was pleased with him. Then when the real Vimal came, everyone told him otherwise. Then he went to the king. The king asked his two wives, Rukmini and Sundari, what their husband gave them at the time of marriage and what they talked about. The real Vimal told all the truth. Then the king sent him to the house with respect to his wife. Punished the other sly.

In the second story, one should always listen to the teachings of the gurus, Shuk said about this. There was a Brahmin named Govind. He violated the prohibition of gurus and friends and married a Vishkanya named Mohini. One day, when she accompanied



Note

SUBHASHITAS ETC.



Note

her husband to her father's house, a Brahmin named Vishnu started walking with her on the way. That Vishnu took off Govind and took him with him and started going towards his house. Govind told the head of the village. He caught Vishnu and Mohini. Then the minister came and asked Govind for a solution what Mohini had eaten in the morning. Vishnu came after the meal so he did not know properly. The minister announced punishment for him. And asked Govind to abandon Mohini. Because the woman leaves her husband and goes home with someone else, that is not virtuous. Therefore, he was ordered to abandon it.

In the third story, Shuka said that there was a merchant named Gunakar in a town called Shalipur. His wife was Shriyadevi. He was attached to another man named Subuddhi. One day while sleeping with Subuddhi, her father-in-law saw her. She deceitfully told her husband that the father-in-law saw the lie. On the second day when everyone did not believe, then he said that there is a Yaksha temple in the village, there will come from the middle of the Yaksha's thighs. Then he asked Subuddhi to embrace the madman with his throat before going to the temple tomorrow. In the morning, when she goes to take a bath, he embraces her throat in the same way. Then she takes a bath again and tells the Yaksha that if any man has touched her other than her husband and this madman, I should not look outside. She came out, the Yaksha also praised her on hearing her words.



WHAT YOU HAVE LEARNT

1. Thought power of King Sudarshana.
2. Interest sentence is acceptable from children.
3. You should protect yourself with the power of your intellect.

EXTENT YOU

The sense and joy of the story proves to be the same. Therefore, the story given in this text should be studied more in this type of story.

Claboration

1. You can dramatize the stories that are here.
2. Students can easily narrate this story on the occasion of sermon.
3. Here the character of Sudarshan king and minister should be observed.
4. One can know how it is protected by the power of the present intellect.

Language extension

1. Make a table of the sums that are here.
2. Make a table with meanings of the difficult terms given here.
3. Use the new words that you know at the time of writing.

**TERMINAL EXERCISE**

1. How the sly person took everyone under his control.
2. What remedy did the king follow and solve.
3. Write the essence of the story of the wisdom of Sudarshan.
4. Explain what is painful for all three.
5. What gives sorrow in life.
6. Describe the working conditions.
7. What do the pundits abandon?
8. How did Vishnu meet with the couple and from where did they have a dispute.
9. How the minister resolved them.
10. Tell the essence of Vishkanya Katha.
11. Who accepts which subjects, describe them by saying verses.
12. How did Shriyadevi protect herself?
13. Where did the Yakshadeva praise his intelligence with his heart?
14. Wisdom is victorious everywhere, explain this proverb with examples.

**ANSWERS TO TEXT QUESTIONS****6.1**

1. Aniruddha Vegi
2. Prabhavati's
3. Vishala
4. Sudarshan
5. Vimal
6. Rukmini and Sundari
7. Crooked
8. Deviambika

SUBHASHITAS ETC.**Note**

SUBHASHITAS ETC.



Note

9. Born from the wrath of Prajapidan
11. Vishala
13. Crooked
15. From the wrath of Prajapidan

10. To attain heaven
12. Rukmini and Sundari
14. By giving a lot of honor etc.
16. Heaven

6.2

1. Somprabh
3. Siren (Mohini)
5. Govind
7. Well-versed wife
9. Betel nut
11. Even from a child
13. Scholarly
15. Indefatigable

2. Vishkanya's father's name is Somasharma
4. In the Jansthan
6. less money
8. Vishnu
10. Morning After Meal
12. Somprabh
14. Your youthful youth

6.3

1. Shalipur
3. Jayika
5. Shriyadevi
7. Attached
9. Nupur of Shriyadevi

2. Shalig
4. Multiplier
6. Subuddhi's
8. Arbitrator
10. Yaksha