



Values of Panchtantram

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SUBJECT - SANSKRIT

A special feature of the storyteller Vishnu Sharma's writing style is that the interpenetration of other self-contained sub-stories within a main story is indicative of the success of a series of main stories. Many small stories are interwoven into one big story. It is a testament to the storyteller's incomparable ability to continue the tone of the original story by inserting stories within stories. The stories are in prose but contain many policy verses. The conclusion of the story is in the form of its motto or 43 principle verses. The characters in the story are ordinary animals. The language is very simple and elegant. There is no attempt at long narratives, sentimentality or undue erudition. The stories are very engaging and especially useful for teaching ethics to young children. The inventiveness of the author is admirable. The restraint in storytelling is also noticeable. The stories are not evil to the fault of exaggeration.

¹‘Unborn-dead-foolish mritajatau sutau varam.

Gather your life in just a little bit of misery.’

The first two are good and give less suffering. But a living foolish (dul) child burns his face throughout his life (worldly, mental, economic, social etc.). Therefore, the child should be given proper education. Lack of proper education leads to lack of values and lack of values of the uneducated leads to the downfall of society.

²‘Guniganagananaram na pataati kathin sasambhramang yasya.’ Those virtuous persons whose name is not taken with respect are given less importance in society. Therefore, every human being must have some quality or the other. Incompetence means lack of skill. Unskilled emission is a burden for human society, not an asset, but a disaster and anti-humanity. Because if there is quality, there will be a sense of value, if there is no quality, then worthlessness comes and consumes the human being. ³‘Prabhate api vitte orthopajah chintanyah.’ Even if one has a lot of money, one has to think about earning more money. Here, on one hand, financial resources are discussed. As it is said, when you sit idle, even the sand of the sea gets depleted. Then money is very fickle. So even if you have money, you have to think about saving it and getting more money or income. Because money gets depleted like the decay of kaja. On the other hand, it is the duty of man to

acquire quality wealth, protect it and promote quality. Artha is Lakshmi and Guna is Saraswati. The balanced balance of these two results in the development of values. ⁴‘Sa cha Artha: Purushanaam Shat-va upayei Bhavati.’ There are mainly six ways of earning money. They are almsgiving, Rajaseva (royal servant or sevak), agriculture, education, advocacy and business. All of these except the first are relevant even today. These are means of advancing profession or business. If people are not busy in profession or work they become lazy. Then do not want to waste time. Engrossed with all kinds of strange thoughts. Gradually becomes useless. Hence the tendency to perform and earn money is helpful in preserving values. No shortness of breath. ⁴ (Mitra Veda, 19) A wise person never destroys or spends or invests too much for small gains. Where the gain is less, it is better to give less in conversation, time, effort, money etc. Giving more is nothing but misuse. Hence, the ability to understand the place and time and apply restraint also develops values. ⁵‘Bachah atra prayogoktavyam yantroktang lavaate phalam.’ One should speak only where speaking has results. If not then you should keep quiet. Sometimes speaking too much also causes ridicule. No matter how much praise and appreciation is given to fruitless action in Indian philosophy, in reality fruitless effort is synonymous with failure. Therefore, it is important to speak after thinking. Only these three types of people, the shur (strong), the learned and the servant, can gather the golden flowers of this world. Power is physical, financial, administrative and political. A lot of hard work is required to acquire proper knowledge. Selfless acts of service are also very difficult. No golden flower is rare or scarce in the world. Therefore, the golden flower refers to all the best resources of the world. Therefore, people are called the possessors of great power or immense learning or selfless service. But these three are for the common good of the people.

⁶“ Dutong yam-dutabhong halang halahalopamam.

Pashyet daaran brthakam sa bhavet rajavallabha.”

He who considers gambling as a demon, alcohol as poison and woman as a cheat - he becomes a king. Giving up addictions to pasha (gambling), alcohol and women are considered values in Indian society. Not being proud means not being insulted. (Mitrabheda, 98) Do not be proud when honored, nor suffer when insulted. In other words, it is necessary to maintain mental stability. Keeping the mind stable or calm in any situation is considered the key to success. ⁷‘Antasa vidyate setuh tatha mantrah api rakshitah.’ (Mitrabheda, 111) Bridges break in floods, defenseless mantras also break. The mantra means that the plan should not be broken or told to anyone before it is fruitful. Security is the key to success. ⁸‘Nantaka: Sarvabhutatanang na pungsang bamachana. ‘ (Mitrabheda 149) Agni is not satisfied with wood, the oceans are not satisfied with rivers, Yama is not satisfied with all animals, women are not satisfied with many men. In this world, even sexual intercourse with more than one man does not reduce a woman's libido. And in support of this, the displeasure of Agni, the ocean and Yamadeva has been mentioned. So it means that no man is able to completely satisfy any woman.

⁹ “ Kake shauchong dutkare cha satyang sarpe khanti: patni kamopashanti:.

Klibe pathiyang madyape tattvacinta raja mitrang ken drstang shrutang ba.”

(Mitrabheda, 158) No one has ever seen or heard that a crow observes purity, a gambler speaks the truth, a snake is patient, a woman's lust is satisfied, a cunning is patient, or a drunkard reviews discourse. So keep in mind that none of the above will ever be realized in the world. Prasannavadano harshah prasannavakyah saroshadrik. Svayang bhakti samasang sabhashanto nah shuchih. ⁹ (Mitrabhed, 213) A holy person who always smiles, is happy, speaks clearly, speaks patiently in meetings even when anger is visible in his eyes -

he is a holy person. Honesty and simplicity are the characteristics of good people. Good people have human values.

In Panchtantra, from time to time, the domestic and foreign values of the king can be seen in the presentation of political values. How the king will rise, how the king will protect the people, how the king will run the kingdom etc. We get everything. But Vishnu Sharma has presented the relevant events of our daily family life in simple language under the guise of that politics.

¹⁰“ Honyatam iti jenokatanga sobmino hitabadina.

Sa e vaikohatra sarveshe niti shastraarthtvatvit. “ (Kakolukiya, 210)

In this person we see the ministers considering the welfare of the king and infusing their speech with values. From this it is clear that the ministers should be adept in diplomacy, i.e. the proper use of diplomatic values is the only driving force of state power. It is found - Though enclosed: clean: Yet there is no residence in the fort: An ordinary enemy, though later devoted to your right principles, should not be accommodated within the fort. So even if the king wins the hearts of people of opposing ideology, do not trust him easily. It is important to keep your diplomatic values honest. Bulbtahavibhutasya videsha yatra evam pravesh yatha niti: taddeshotyogo karya: or atma samadhibhivah yatha raakhshaniyah|| From the conversation of Tittivayugal in Chataka couple Kunjad, it is understood that leaving the country and going abroad after being defeated by a powerful enemy or making an alliance with a powerful enemy is indicative of political values. Therefore, if you do not want to leave the country or go abroad for your safety, then please the king, only then you will be safe. The words of Damanak and Kartik in the Lion-Wolf language show that it is a very difficult task to conquer an enemy by using diplomatic qualities or by adopting a courageous policy, but if this work is done through wisdom, love, charity, through patience - then this is the practical application of proper diplomacy. Foreign diplomacy is a matter for a king to know and use judiciously. For this, the king always had to rely on the ambassador. The ambassador will try to improve domestic-foreign relations from abroad. If money can be brought directly from abroad, then he will try to think about how to defeat the enemy state. If necessary, he will collect all kinds of information about the war and the place of war, the policy to be adopted in the war, the agriculture and resources there, what are the forts, i.e. the choice of the military strength of the opposing king. He will give detailed information about everything directly to his king. On the other hand, the ambassador's duty is to enter the capital of the foreign king on the instructions of the foreign king and convince and satisfy the dissatisfied foreign king. Vishnu Sharma was well aware of this, so he said in the story of the rabbit king and the crow-faced elephant.

End Note

1. Panchatantra, 1-4
2. Panchatantra ,1-8
3. Mitraved,1
4. Mitraved, 34
5. Mitraved, 46
6. Mitraved, 58
7. Mitraved, 111
8. Mitraved, 149
9. Mitraved,213
10. Kakolukiyam, 210

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