

Seminar on
**Subhāṣhita, Pañchatantra and
Gnomic Literature in
Ancient and Medieval India**

Saturday, 27th December 2008

ABSTRACTS OF PAPERS

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I am extremely happy to present the book of abstracts for the seminar “Subhashita, Panchatantra and Gnostic Literature in Ancient and Medieval India”. Institute for Oriental Study, Thane has been conducting seminars since 1982. Various scholars from India and abroad have contributed to the seminars. Thus, we have a rich collection of research papers in the Institute. Indian philosophy and religion has always been topics of interest to the west since opening of Sanskrit literature to the West from late 18th century. Eminent personalities both in Europe and American continents have further contributed to this literature from the way they perceived our philosophy and religion. The topic of this seminar is important from that point of view and almost all the participants have contributed something new to the dialogue. I am extremely thankful to all of them.



Dr. Vijay V. Bedekar
President
Institute for Oriental Study, Thane

About Institute

Sir/Madam,

I am happy to inform you that the Institute for Oriental Study, Thane, founded in 1984 has entered into the 24th year of its existence.

The Institute is a voluntary organization working for the promotion of Indian culture and Sanskrit language. The Institute is registered under the Societies Registration Act, 1860 (No.MAH/1124/Thane dated 31st Dec.,1983) and also under the Bombay Public Trusts Act 1950 (No.F/1034/Thane dated 14th March, 1984). Donations to the Institute are exempt section under 80 G of the Income Tax Act, 1961.

To achieve the objective of the Institute, we have been conducting tutorials, discussions, exhibitions, film and slide shows. We have organized various seminars on different topics related to Indian culture. We have also conducted study tours to different places of historical and cultural importance both in India and abroad.

I am giving below a list of activities conducted by the Institute since its inception in 1984. This will give you an idea of the sphere of activities covered by the Institute.

(A) SEMINARS

The Institute has so far conducted 17 Seminars on different topics as under:

1. Science and Technology in Hindu Tradition (1982)
2. Music and Musical Instruments in Hindu Tradition (1982)
3. Dance and Drama in Hindu Tradition (1983)
4. Sanskrit Outside India (1983)
5. Paninian Grammar (1984)
6. Minor Sciences (from ancient Sanskrit literature) (1984)
7. Hindu Mythology and its Inter-relationship with the Mythologies of the World (1984)
8. Museology (1985)
9. Tantra (1985)
10. Smritis (1986)
11. Administration in Ancient India (1987)
12. Varnashrama Institution in Ancient India (1988)
13. The Purānas (1989)
14. Ecology and Ancient India (1990)
15. Greater India Outside India (1991)

16. Agriculture in Ancient India (1992)
17. Kāma as a Human Goal in Ancient India (1993)
18. Vedāngas (23rd April, 1994)
19. Education in Ancient India (29th April, 1995)
20. Law and Justice in Ancient India (27th April, 1996)
21. Sports and Pastimes in Ancient India (26th April, 1996)
22. Science and Technology in Ancient India (25th & 26th April, 1998)
23. Second International Conference on Marine Archaeology (8th, 9th & 10th January 1999)
24. Sthāpatya in Ancient India (25th December, 1999)
25. Bio - Revolution and Hinduism (23rd December 2000)
26. Dietetics in Ancient India (29th December, 2001)
27. Kalās and Vidyās in Indian Tradition (28th December, 2002)
28. Panini, Bharata, Kautilya, Vatsyāyana and Indian Civilisation (27th December 2003)
29. Dialogues in Indian Tradition (25th December 2004)
30. Indian Contribution to World Civilisation (25th December 2005)
31. Darshana and its relevance to Indian culture (30th December 2006)
32. Innovations and Inventions in Ancient and Medieval India (29th December 2007)
33. Subhāshita, Pañchatantra and Gnostic Literature in Ancient and Medieval India (27th December 2008)

(B) STUDY TOURS

The idea behind undertaking such study tours is to acquaint the members with the culture, the old monuments, museums, libraries, etc., and give them a first-hand knowledge to assess their cultural and architectural values.

(i) So far, the Institute has conducted the following study tours within India:

1. Tamil Nadu (1985)
2. Kutch & Gujarat (1986)
3. Paithan, Ter and Nasik (Maharashtra) (1987)
4. Karnatak (1988)
5. Kerala (1989)
6. Andhra Pradesh (1990)
7. Orissa (1991)
8. Rajasthan (1992)
9. Madhya Pradesh (partly covered) (1993)

(ii) The Institute also led teams of scholars to foreign lands to attend Conferences and visit libraries, museums, old monuments, etc.

1. Philadelphia (U.S.A.) to attend and participate in the VI World Sanskrit Conference (1984)
2. Beijing and other places in China. Our team was the first non-political and non-governmental unit to visit mainland China after then recent Revolution (1986)
3. Leiden (Holland) to attend and participate in the VII World Sanskrit Conference (1987). (The team consisted of about 25 scholars).
4. Members of the Institute participated in the History Conference of Asian Countries, held in Singapore in 1988.
5. In 1988, Dr. Vijay Bedekar, President of the Institute, visited Mohenjo Dado, Harappa, Taxila, Lahore, Karachi, etc. in Pakistan for a study tour.
6. Vienna (Austria) to attend and participate in the VIII World Sanskrit Conference (1990)
7. In 1994 – Melbourne Australia to attend and participate in the IX World Sanskrit Conference.
8. Turino, Italy – XI World Sanskrit Conference attended and participated in (2000)
9. In 2002 visit to Afganistan – observe aftermath of U.S. Intervention in Afganistan
10. XII World Sanskrit Conference at Helsinki, Finland in 2003
11. XIII World Sanskrit Conference at Edinburgh, Scotland, U.K.

(C) EXHIBITIONS

The Institute arranges exhibitions for the benefit of its members and the general public. The Institute has conducted the following four exhibitios:

1. An exhibition depicting the past history of Thane City, of Two thousand years. (1985)
2. An exhibition of Encyclopedias in Marathi. The Institute also arranged loans to individuals through a co-operative bank, to enable them to purchase encyclopedia sets. The loan amount of Rs.15,000/- per person was taken advantage of by many people, and about 200 Encyclopedia sets were sold (1986).
3. Arranged an exhibition of Ecology, in association with the Prince of Wales Museum, Mumbai (1990)
4. The Institute arranged an exhibition of photographs taken by members of the Institute, and the coins collected during the different study tours (1992).
5. In 1994 - Institute arranged an exhibition of Encyclopedias and books.
6. In 1999 – Exhibition of books on Education
7. In 2000 – Exhibition of Manuscripts

8. In 2001 –Exhibition of Grammar Books
9. 2005 – Exhibition of Manuscripts donated by Dr. R.C. Dhere, Pune
10. 2006 – Exhibition of books and Manuscripts.

The Exhibitions were well attended and people from Thane, Mumbai, Pune and nearby places visited the exhibitions and expressed their satisfaction.

(D) OTHER ACTIVITIES

1. The Institute arranged a meeting of about 50 scholars of Western Region of India, to aid and contribute in the compilation of Encyclopedia of Hinduism being brought out under the editorship of Prof. Sheshagiri Rao (1988) a project of Hindu Heritage Research Foundation (Sanatana Dharma Sanskrit Shodha Pratishtan) Rishikesh.
2. The Institute conducted a course to acquaint students of Nagaland and Manipur with Bharatiya Culture (1989). The course was of six weeks duration at Yeur (a suburb of Thane) in which 15 students participated.
3. Arranged a lecture series of Babasaheb Purandare, ‘on Shivaji and nation building’ (1989)
4. Conducted a Yoga-Ayurved course of one year’s duration (1990)
5. Arranged a film-show of one week’s duration titled ‘Parampara’, in collaboration with the Films Division, Government of India, Mumbai. The films selected were based on Indian traditions. About 20 films of different durations - ranging from 10 minutes to 90 minutes, were screened (1991).
6. Second Brihanmaharashtra Prachyavidya Parishad was organized in the year 1997
7. 2004 - Publication of Platinum Jubilee Felicitation volume to honour Dr. M.D. Paradkar, a renowned Sanskritist from Mumbai, and our patron.
8. Institute was recognised as Manuscript Resource Center (MRC) in the year 2005 by National Mission for Manuscripts, New Delhi.
9. 2006 - Celebration of 81st Birthday of Dr. M.D. Paradkar
10. 2006 - Dr. Vijay Bedekar, President of our Institute was awarded ‘FELLOWSHIP’ by Royal Asiatic Society London. He was honoured by our Institute.
11. 2007 - Numismatics Expert from Thane, Shri Shashikant Dhopate received Late Dr. Parmeshwarilal Gupta award. He was felicitated by the Institute.

(E) TEACHERS' EXCHANGE PROGRAMME AND STUDENTS' VISITS ABROAD

Since 2003, (LECT), League of Exchange of Common-Wealth Teachers and the Institute jointly implement an Exchange programme of primary and middle school teachers from U.K. and India, for studying each other's education system.

Nearly 150 teachers from U.K. visited our educational Institutes between 2003 to 2007.

From 2004 - Indian teachers visited schools at London, Oxford, West Sussex, and Birmingham. Nearly 50 Indian teachers have participated in the scheme so far. From 2005 - Students from Maharashtra visited museums and libraries at Oxford and Cambridge and places connected with Indian culture and Independence struggle at London. 40 students so far visited U.K. under this scheme.

The Chinese government had organised Science Exhibition for Chinese school students in Kunming in Yunnan province in the year 2007. Institute assisted four students from Late A.K. Joshi English medium school, Thane, who participated and demonstrated their research project in the Exhibition.

Institute for Oriental Study, Thane, is the only Institute in Maharashtra, which is conducting such educational activity in India and abroad.

All information regarding this activity is available on the Institute's website – <http://www.orientalthane.com>.

(F) THE LIBRARY

The Institute is running a Reference Library from 1985. The library now possesses 30,000 volumes relating to history, culture, language, arts, etc. The library has a collection of 3500 Sanskrit manuscripts. Senior citizens, research workers, journalists, and students of graduation level, frequent the library.

(G) BOOK DONORS:

The Institute is receiving rare and valuable books from many book donors. A mention is made of the donors of books who donated their book collection to the Institute.

1. Late D.D. Patil, Mumbai
2. Late George Morais, Mumbai
3. Late Patankar, Rajapur
4. Late Pandharinath Deshmukh, Thane
5. Late T.V. Gune, Pune
6. Shri Krishna Arjun Wadkar, Pune
7. Shri Manohar Bagwadkar, Thane
8. Late Pandharinath Prabhu, Mumbai

9. Late Ganeshshastri Shendye, Pune
10. Late S.P. Desai, Thane
11. Shri R.C. Dhere, Pune
12. Late Dr. S.A. Dange, Mumbai
13. Smt. Sindhu Dange, Mumbai
14. Dr. Sharatchandra Kopardekar, Mumbai
15. Shri V.L. Manjul
16. Dr. V.M. Kulkarni
17. Smt. Shailaja Nimbalkar, Thane

APPEAL

You can actively participate in developing the Library and the Museum in the following ways:

- a. Donating books and manuscripts in your possession.
- b. Donating artifacts, idols, rare specimens of art, etc. to the museum
- c. You can persuade your friends and relatives to part with such things if they are in possession of the above.
- d. Cash donations.

To run all these activities the Institute requires funds. The Institute is not receiving any grant from the Government, but it is supported by private organizations. Hence, all the activities are run mainly through the small contributions from well-wishers only.

The Institute expects liberal donations from you to build up the reference library and the museum. You are the better judge to decide in what way you can serve the cause and thus serve the people.

If you want any more information, please do not hesitate to write.

Yours faithfully,



(Dr. V.V. Bedekar)

Annual Donation Rs.1,000/-

All cheques to be drawn in favour of **Institute for Oriental Study, Thane.**

First Announcement

***Subhashita, Panchatantra* and Gnostic Literature in Ancient and Medieval India**

Ability of Human beings to communicate with the help of spoken and written language has given birth to an unknown quantity of literature. It ranges from very crude to highly refined works. Apart from some cave inscriptions, we do not have very early works of human beings as the canvas of time is of thousands of years. The earliest such known available creative work is the composition of *Rigvedic* hymns. Seers do not take credit for its creation, and only claim to be receivers. They are addressed as *drashtas* and this literature is considered as *apaurusheya*. If this is taken as the beginning, during last thousands of years, civilizations have been giving birth to variety of literary forms.

Hindus seems to have excelled in this art of creating literature, and also have given birth to endless varieties to suit their experiences. This year, we are trying to explore gnostic, *subhashita*-s, epigram, wisdom literature, etc. composed by Indian civilization. As human beings are exposed to varied experiences while interacting with other human beings and nature, they differ in their intensities and perceptions. Transforming these self experiences into precise verbal form is a journey which needs creativity and innovativeness. We see this in abundance, in *subhashita* and wisdom literatures.

In this respect, Sternbach's observations are masterly. He says "Probably no other literature in the world can be compared with Sanskrit literature as far as the variety of subjects, dealt with in short epigrams, is concerned. Sanskrit writers cultivated poetry to such an extent that every work, whether on love or hate, life or death, and even on law, philosophy, logic, medicine, horses, or manure, was written in verse. The condensation of thought in short verse was masterfully performed and epigrams on different subjects of life are countless. They were composed in verse, because their brevity and condensed nature made it easier for a common reader to commit them to memory."

Scholars of the later period have tried to summarise this literature either in the form of *subhashita sangraha* or gnostic and didactic poetry. Even many of the stone and copper plate inscriptions seem to have used this form on various occasions. Prakrit literature from North to South India has abundance of this type of composition.

We would also like scholars to dwell deep in the *panchatantra* and similar wisdom writings. As a matter of fact, *panchatantra* seems to have travelled to East and West at a very early period, and most of the western nursery rhymes and wisdom literature have their origins in *panchatantra* and *jatak kathas*. They have inspired temple sculptures in India as well. This literature has also reached Tibet, China and Central Asian countries in the North as well as almost all South East Asian countries of today.

I am sure, scholars would examine every facet of available resource to add new information and insight to this creative literature of India. They should also include relevance of this literature to the positive sciences.

Yours Sincerely,



(Dr. V.V. Bedekar)
President,
Institute for Oriental Study, Thane

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President, Institute of Oriental Study

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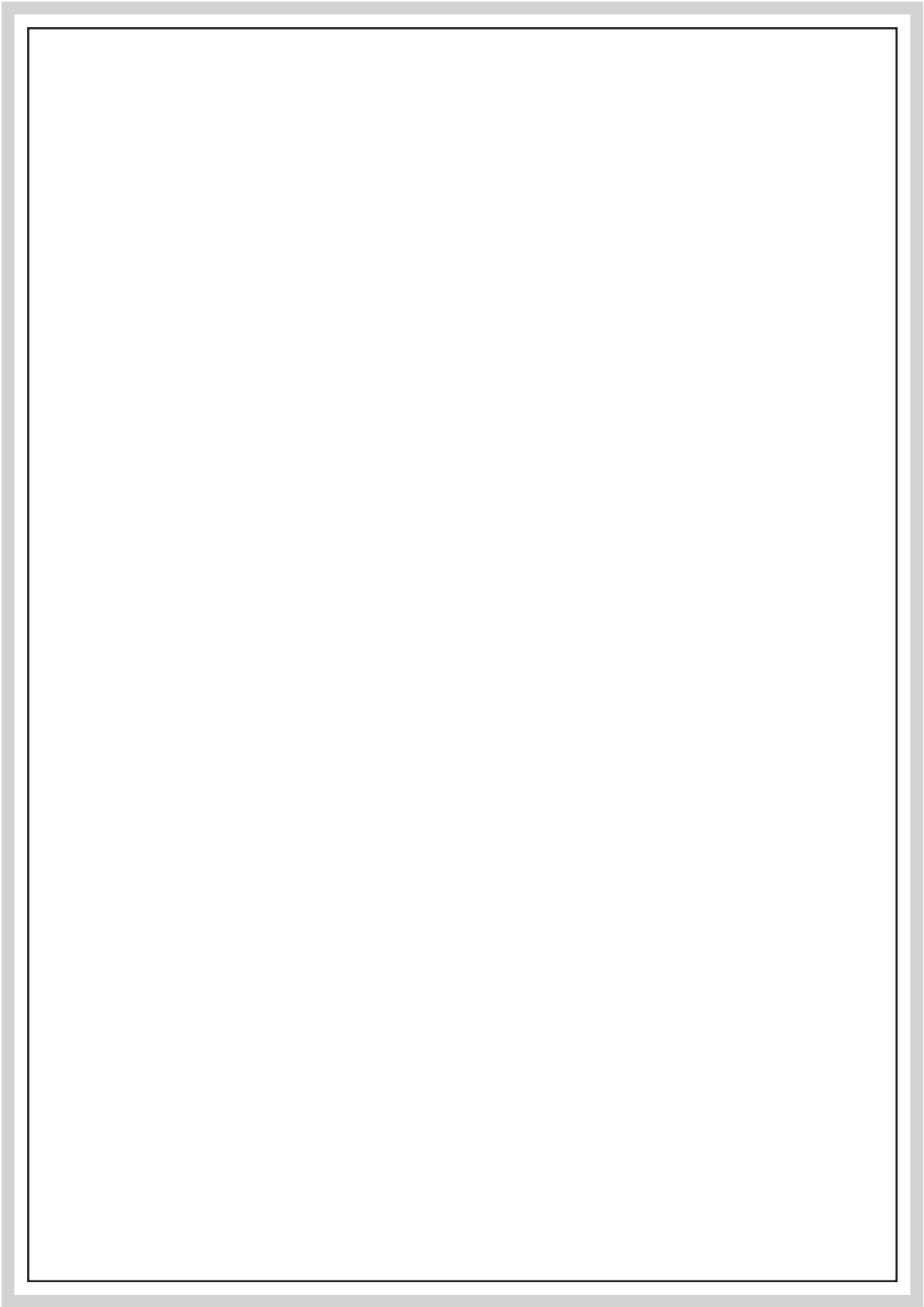
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ORAL PRESENTATION



History of Migration of Panchatantra and What it Can Teach Us

Institute for Oriental Study, Thane, is working for the promotion of Sanskrit language and Indian Culture for the last 25 years. To achieve this aim we have been conducting various programmes and seminars every year. During the last 25 years we have conducted 30 Seminars on different facets of Indian Culture and more than 350 Indian and about a dozen Western scholars have participated in these seminars.(1)

The subject of this year's seminar is *Subhashita, Panchatantra and Gnostic Literature in Ancient and Medieval India*. Though we are familiar with these subjects, most of the critical work on these subjects is done by Western Sanskritists.

There is hardly any other secular work in the World which has penetrated so deeply in many cultures encompassing practically every continent of the World. During the last 1500 years there are at least 200 translations of *Panchatantra* in about 60 languages of the World. Aesop fables (2), Arabian Nights (3), Sindbad (4) and more than 30 to 50% of Western nursery rhymes and Ballads have their origin in *Panchatantra* and *Jataka* stories (5). In European countries there is so much of migration and borrowing of stories from one another over many centuries, making it difficult to finalize their origin at one location in Europe. However, most of the times their Indian origin is not in dispute (6). Much of the confusion started settling (7) after the works of Theodor Benfey in 1859 (8), Johannes Hertel's various articles and his seminal work *Panchatantra- text of Purnabhadra* in 1912(9), and finally Franklin Edgerton's two volumes of *The Panchatantra reconstructed* in 1924 (10). Traditionally in India it is believed that *Panchatantra* was composed around 3rd century BC (11). Modern scholars depending on references to earlier Sanskrit works in *Panchatantra* assign the period of 3rd to 5th Century A.D. for its composition in today's form (12). The author of *Panchatantra* is not known.

Panchatantra migrated to Iran in the 6th century CE (13). The story is well known. Burzoe, a physician (Figure 1) at the court of Sassanian king Anushirvan (531-571 c.CA), was sent to India in search of *Sanjivani* herb. In search of this medicine he traveled a lot in India and brought *Panchatantra* to Iran, which he translated into *Pahlavi*, titled *Kalilah wa Dimnah*, with the help of some Pundits (14). This is the first known translation of *Panchatantra* into any foreign language. It is not available now but translation done into old Syrian language in 570CE by a Nestorian Christian called *Bud*, was discovered in a monastery in Mardin, Turkey in 1870CA (15). The title of this book is *Kalilag and Damanag*, which is the Syrian version of *Karataka* and *Damanaka*, of the two jackals in the first *Tantra* of Sanskrit *Panchatantra*. This

Syrian version was edited and translated into German in 1876 CE by Bickell and then again by Schulthess in 1911 CE. Syrian translation is very close to *Tantrakhyayika* in many respects. The third important translation of *Panchatantra* was done after two centuries in Baghdad in 750 CE. Abdallah ibn al-Moquaffa a Zoroastrian converted to Islam; working in the court of Abbasid Caliph al-Mansur translated it from *Pahlavi*. Moquaffa is credited with intellectual and literary development of Arabic prose. His *Panchatantra* translation enjoyed great popularity and is considered as master piece of Arabic narrative literature (16). Almost all pre-modern translations of *Panchatantra* in Europe have their roots in his Arabic translation. From Arabic it got again translated to Syrian language in 10th/11th century CE (17) and into Greek in the 11th century CE. 12th century CE Hebrew translation by Rabbi Joel further got translated into Latin by John of Capua around 1263-1278 CE which got printed in 1480 CE. From this Latin translation Doni translated it into Italian which got printed in 1552 CE. La Fontaine's collection of fables titled 'Fables of Bidpai' in French got published in 1678-9 CE in four volumes. In the introduction of his second volume he has acknowledged his indebtedness to Indian Sage Pilpay for inspiration (18). Many *Subhashitas* and *Jataka* stories have migrated to West and have formed an inseparable part of European secular and religious literature including Bible (19). *Panchatantra* in its German translation was the first Indian and probably second book after Bible published by Gutenberg press in 1483 CE. *Panchatantra* had earlier migrated to Tibet, China and Mongolia and almost all South Eastern countries. In Java there are versions available in old Javanese language known as *Tantri Kamandaka*, composed in 1031 CE (20). In the reign of Photisarath (1500-1550) and Sai Setthathirat (1550-1571) Lao version of *Panchatantra* was composed along with *Jataka* tales, most of them unique to Laos. Relatively less work and critical study is available on these works.

Panchatantra has inspired many artists and there are many Persian and Arabic miniatures, wall paintings and Vases decorated with stories from *Panchatantra* or various versions of *Kalilah wa Dimnah*. In Sri-Lanka, a fragment of second or third century CE Indian red polished ware exhibiting crocodile-monkey story has been unearthed. Seventh century CE Mamallapuram rock relief has *Panchatantra* stories and tenth century Bengal Temple has them on molded terra cotta plaques. A 12th century CE Vishnu temple ceiling at Mandapur also is decorated with *Panchatantra* stories. In Central Asia, at Panjikent 7th and 8th century CE Soghdian artists have decorated walls of their houses with *Panchatantra* and Aesop's fables. The artistic penetration of *Jataka/Panchatantra* tales and their translated versions is fascinating and textual and artistic expressions should be studied together. It may surprise many that in the preface of *Kalila wa Dimnah*, Ibn al Muqaffa mentions the reasons for paintings in his text i.e. to provide pleasure to the reader and also to make the reader more mindful of

the book's value. We do not have these early copies now (21). Another work of art which became very popular was created by Husain bin 'Ali-al-Waiz al Kashifi, titled *Anwar-i-suhaili* at Herat in 1504 CE. This work was very popular in Persian intellectuals then. For some time this Text was taught to British officials of the East India Company at the East India College, Haileybury during the second half of the 19th century. Abul Fazl in 1588 CE under the instructions of Mughal Emperor Akabar produced another Persian version titled, *Iyar-i-Danish* (Criterion of Knowledge). Miniatures based on these works are very popular (22). 12th century CE *Shuka Saptati*, another *Katha* literature, of classical Sanskrit was adapted into Persian in 1329 CE. Author Ziya al-din Nakhshabi titled his translation as *Tutinamah*. It was translated into German in 1822 CE and subsequently into many other European languages including English by F.Gladwin at the end of the last century (23). Cleveland Museum of Art has some of the best paintings of *Tutinama* manuscript (24). In India, *Panchatantra* stories have become the part of temple architecture along with *Ramayana* and *Mahabharata* stories (25).

In the Colonial period it obviously began with Sir William Jones. He used the Sanskrit text of *Hitopadesha* for learning Sanskrit and translation practice, as he was familiar with the Turkish version which was translated into French language also (26). He mentions *Panchatantra* and *Niti Shastra* in his address given to Asiatic society of Bengal in the year 1786 CE which was founded by him in the year 1784 CE. His translation of *Hitopadesha* was published posthumously in his *Works* (27). However, Wilkins' English translation of *Hitopadesha* got published earlier in the year 1787 CE (28). H.H. Wilson wrote on Hindu Fiction but not on *Panchatantra* or *Hitopadesha* specifically (29). We owe our debt to Max Muller (30), Buhler (31), and Kielhorn (32) for their valuable contribution to some facets of this literature and also to Sternbach (33) for his valuable contributions to *Subhashitas*. Many Indian, German, English and American scholars have critically edited and helped to preserve this voluminous literature for posterity.

However, *Panchatantra* was translated into English by Sir Thomas North in 1570 CE from an Italian translation done by Doni in 1552 CE. Joseph Jacobs in his introduction to North's English translation mentions about twenty translations of various versions of *Panchatantra* in Europe (34). British Library catalog lists about nine popular editions of the *Fables of Pilpay* published during seventeenth and eighteenth centuries CE and only three in the nineteenth century CE indicating decline in its popularity (35). Some issues like its name, time of composition, name of the author, its unique structure of frame story and embedded stories (36) etc has been addressed and studied at length, though we do not have final answers yet.

Its probable relation to early folk and oral tradition of story telling in India has been suggested by many. Rather, it is fashionable to make such statements that *Panchatantra* and allied *Katha* literature in India had their origin in early folk stories. However, not a single credible evidence has been produced till this date, other than lengthy discussions on hypothetical assumptions. Norman Brown has very elaborately discussed this issue at length taking into consideration almost all documented Folk story literature available to him then. While not denying this possibility in early times, he says.

It is doubtless true that in the remote past many stories had their origin among the illiterate folk, often in pre-literary times, and were later taken into literature. It is also just as true that many stories that appear in literature existed there first and are not indebted to the folklore for their origin. But leaving aside questions concerning the early history of Hindu stories and dealing strictly with modern Indian fiction, we find that folklore has frequently taken its material from literature. This process has been so extensive that of the 3000 tales so far reported, all of which have been collected during the past fifty years, at least half can be shown to be derived from literary sources....

Norman Brown, after analyzing and comparing many stories of *Panchatantra* and folklore, comes to the conclusion,

This table affords considerable evidence in support of the theory that it is the folk tales and not the literary tales that are borrowed. (37)

Study of *Panchatantra* is multi layered i.e. cultural, social, anthropological, didactical, comparative literature, moralistic, polity and administration and last but not the least, artistic. Scholars during last 1500 years have worked on almost all facets of *Panchatantra*. Still there are many areas not explored adequately .M.R. Kale in the preface of his *Panchatantra* book states,

Vishnuserman, as the quotations show, was well acquainted with politics, the aphorisms of Vatsyayana, ancient history and the science of astronomy (38).

We know about Kautilya's writings in *Panchatantra*, little of Vatsyayana, through Ludwik Sternbach about Dharmashastra (39), but nothing about science of astronomy is known. *Panchatantra* was composed prior to 5th Century CE. That is the period around which *Siddhanta* writers and Aryabhata wrote their texts of mathematical astronomy. We know the story of two fishes and the frog in the 5th *tantra*, and their names are *Shatabuddhi*, *Sahasrabuddhi* and *Ekabuddhi* respectively, indicating definitely the knowledge of decimal system in the society then. Study of astronomical references in *Panchatantra* may throw light on many dark corners of the history of mathematics.

Characterizing animal behavior and making it popular in our gnostic literature will have to be credited to Panchatantra. We know very recently about self recognition ability of some animals, like humans. Self recognition is the understanding that one's own mirror reflection does not represent another individual but oneself. Very few animals like apes, dolphins and Asian elephants are capable of this ability. Recently Gallup published his seminal article in the issue of *science* (1970, Vol.167:86-87) on Chimpanzees: self recognition. In a very recent article in PLoS (Biol 6 (8), August 19, 2008) this ability is confirmed with Magpie, a songbird species from the crow family. Mirror and the mark is the standard test used now to know this ability in animals. Lions do not have this ability. The story of lion (*tantra I*) getting misled by his image in water is a classic example of lack of this ability in lions. Selection of animals for particular story is not accidental but seems to be an outcome of keen observation of surrounding, especially animal kingdom.

Panchatantra was not the only text translated in the sixth century CE. It was the beginning of the translation era. Chess (40), medical, toxicological (41) and literally many mathematical Sanskrit texts were translated to Persian and Arabic languages (42). This knowledge enrichment movement lasted till 12th to 13th Century CE. It started in 5th & 6th Century CE at Jundishapur (Figure 2), Iran in pre-Islamic times, continued in Umayyadi Damascus, Syria and further in Abbasid Baghdad in Iraq in 8th to 10th Century CE with the formation of *Bait al-Hikma* (House of Wisdom). Along with Sanskrit texts many Greek texts were also translated into Persian and Arabic. This was a golden period of Islamic civilization while Europe was in dark period. In 14th Century CE at Toledo, Spain started latinization of this knowledge, which helped Europe for her scientific revolution in 16th Century CE and also laid the foundation of Renaissance. This was also the beginning of Westernization and Hellenization of Sciences (43) and further of Orientalism in history writing (44). This transfer of knowledge to Europe from India via Persia/Syria/ Iraq route is known, documented but not well communicated or reflected satisfactorily in today's encyclopedias and knowledge books of all sciences. These translations and borrowings were not without additions, deletions and cultural corrections. Today's insistence on universality or unity of science may be politically correct but such assumptions or presuppositions numb our inquiry apparatus towards earlier non European civilizations. It also blinds us towards cultural moorings of science on which was founded the epistemology of science of those respective cultures (45). Study of *Subhashitas* and *Panchatantra* is no exception to this.

The Message of *Panchatantra* is loud, clear and universal. For Arabs and Europeans, its moralistic tone was appealing. They made alterations when they found shrewdness of *Panchatantra* unpalatable. However, the message of Panchatantra is

explicitly visible in its *Kathamukha*. Even a stupid or idiot can be made into an adept, only and only if he submits or is lucky to get a creative *Guru* (Master). Today we talk of knowledge society. There are no better justifications known to us today for the value of knowledge to a sustainable society than the preamble of *Panchatantra*. The message is simple, practical and down to earth.

The material available on *Panchatantra* is in many languages and is so vast that it is practically impossible to review and grasp this for one individual, and a team of scholars, expert in many languages is required for this purpose. This justifies, at least in India, a special chair for the study of *Panchatantra* and *Katha* literature. It also must be included in sciences and humanities curricula of schools and colleges.

Thank You.



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Lakṣmī in the Subhāṣita Collections

Vidyut Aklujkar

The portrayal of Goddess Lakṣmī in the Sanskrit subhāṣita collection is rather different than that which is found in the Śrī Sūkta, or the later Stotra literature of Sanskrit. Unlike the usual humble prayers to the Goddess of prosperity, grace and beauty found in the stotras, describing her magnificent appearance, and splendour of ornaments, coupled with the hope that she favours the poet and confers upon him the prosperity he wishes for, the subhasitas focus on her usually contrary character and dwell on some unflattering traits of hers. Lakṣmī's fickleness, cruelty, and hatred of virtuous people or her avoidance of wise people are stressed in the Subhasitas. Some ingenious explanations for these traits are offered there, drawing on the old myths of the birth of the Goddess and using humour and poetic license to entertain and offer memorable commentaries on life.

My paper will elaborate on the difference mentioned above with reference to the subhasita collections such as Subhāṣita-ratna-koṣa, Sūkti-muktāvalā, Subhāṣita-ratna-bhāṅḍgāra, and others. I shall try to trace historically the trend of the caricatures of Lakṣmī back to the most elaborate and ornate description of hers in the Sukanāśopadeśa of Bāṇa's Kādambarī. I shall analyse the answers given in the subhāṣitas to the puzzlement over why the Goddess has such a contrary nature and why although divine, she appears more like a badly behaving beauty. In offering poetic and entertaining explanations to the generally outrageous behaviour of the Goddess, I shall show how the poets of the subhāṣitas either sketch her as a lady of loose morals, or even if they call her a pativrata, a virtuous lady loyal to her husband, how they manage to dwell on her dumbness. I shall delineate how the subhāṣitas about Lakṣmī take on the colourings of a loaded, gendered discourse, as the explanations place the blame either on her ancestry, her siblings, or her own feminine nature. In passing, I shall discuss the subhāṣitas that dwell on the usual lack of social skills associated with female relationships.

While examining the portrayal/caricature of Lakṣmī in most collections of subhasitas, I shall take note of the various poetic strategies employed by the poets and offer my hypothetical analysis as to why Lakṣmī's images in the subhāṣitas differ from those of hers in the stotra literature.

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Wisdom in the Jataka Stories

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India has a long and varied tradition of narrative imagination. The oral or unwritten narrative style indicates a wide variety of themes and techniques prevalent. The narrator shared his imagination with some delight in transforming apparent reality into visible or tangible legend or myth. Fantasy is the mode of adjusting and accommodating even the unpleasant reality of the outer world to the heart of the person narrating or listening. The story teller fantasises and the listener shares the imagination with that of the teller. Here the listener becomes as creative as the teller. In Indian narratives we can see the impact of fantasy in such a creative spirit.

Gautama Buddha was such a teller of stories who handled the great topics of philosophy to bring them into the hearts of the toiling common people. He selected Pali as the medium of communication. His tales are didactic in nature and contain many wise advises put in a nutshell. The stories teach certain truths and his teachings are of a reflective nature. The stories impart religious principles and moral lessons. The words of Buddha in the form of parables illustrating moral lessons has attracted humanity as a whole both in ancient and modern times.

The present paper is an attempt to read the jataka stories and the wisdom they present in a practical perspective. The tales of Buddha are not only highly moral or philosophical but also contain many practical principles conducive to a good and prosperous life. At the end of the story he gives a short summary identifying the different characters and their roles. Every tale contains; one or more gathas which are uttered by Buddha in the form of nutshell as a narrator. They are related to folklore and the popular tales illustrate the ideas and beliefs of that period.

We can observe in these tales the doctrines about transmigration, the karma, the goal of life, etc. discussed. Moreover, the daily life and its problems are beautifully carved in these stories. The role of karma and importance of dharma are very much stressed. The paper discusses the jataka stories relating the ideas they put forth with the lives of the common people.

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Didactic Groups of Gathas in Vajjalagga

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First we have discussed about the title, author, language, time and meter of the 'Vajjalagga' The collection 'Vajjalagga' in the whole is variegated, covering different aspects of human life. The didactic groups cover only a part of the whole. Nevertheless, they constitute a significant part of the whole.

We have made a survey of the didactic aspects of the Gathas. Amongst many we have selected only the didactic groups. Sometimes the groups are in alignment and in antithetical, yet complementary relationship to each other. With this point of view we have the following major groups.

We are pointing out to the groups of stanzas, which teach a pious and wise way of living and thereby pave the way to worldly pleasures and subsequently to transcendental bliss. If we join together such groups as are either in alignment or in antithetical relationship, so much so as they help define each other, we can identify the following categories:

Category (A)	Serial (4)	सज्जणवज्जा,	Serial (5)	दुज्जणवज्जा
Category (B)	Serial (6)	मित्तवज्जा,	Serial (7)	नेहवज्जा
Category (C)	Serial (8)	नीइवज्जा	Serial (9)	धीरवज्जा
Category (D)	Serial (13)	दीनवज्जा	Serial (14)	दरिद्वज्जा
Category (E)	Serial (48)	सुधरिणीवज्जा	Serial (49)	सईवज्जा
Category (F)	Serial (76)	गुणवज्जा,	Serial (78)	गुणसलाहावज्जा

सज्जणवज्जा :

In the first category the author describes the good or benevolent persons and their opposite, namely the malevolent characters.

दुज्जणवज्जा:

Describes the crooked nature of the malevolent. One must consider oneself fortunate if one is able to be alive in this World infested with wicked persons.

मित्तवज्जा and नेहवज्जा:

A true friend becomes happy in his friend's happiness and feels sorrow in his adversity. Full moon and full-moon night brighten each other.

नीइवज्जा and धीरवज्जा

Highly cultured persons never say anything painful to others. A courageous person will not sell his precious pride for bread.

दीनवज्जा and दरिद्रवज्जा

A poor and helpless person becomes trifle. People avoid his company. Noble birth, education and smartness are in vain when one is gripped by penury.

सुधरिणीवज्जा and सईवज्जा

A virtuous housewife is not only a house-wife but the Laxmi of the house (she brings prosperity in the family). A virtuous housewife of noble birth, fallen into penury, sells away her auspicious golden bangles to entertain guests and relatives.

गुणवज्जा

The virtuous do not need high birth. Their virtues alone stand them in good stead.

गुणसलाहावज्जा

There is no use of getting birth for him whose virtues are not appreciated by the noble persons in the assembly, and by the warriors in the battle-field.

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Geographical Account of India in the Panchatantra

Dr. Krishna Chakrabort

Panchatantra mentions a number of countries, cities, rivers, mountains and a well-known Janapada called Dākṣiṇātya. They are known to the people of India today either by the same names or by some other names. We can gather some knowledge of the geography of India of those times when Panchatantra was written, with the help of the data furnished by its author.

Mention of Gurjaradeśa, Avantī, Dākṣiṇātya, Uttarapatha, Mathurā, Pātaliputra, Vardhamāna, Kānyakubja, Himālaya, Rṣyamukha, varuṇādrī, etc. are found in the Panchatantra.

Avantī -

The name of Avantī appears in the Panchatantra. The country of Avantī is very famous in Sanskrit Literature. Avantī is the name of a country, north of the Normadā and forming Eastern part of Malva. According to Kālidāsa and Bāṇbhāṭṭa, the city of Ujjayinī belonged to the country of Avantī. Śūdraka describes Ujjayinī as Avantī purī.

Gurjaradeśa -

The author of Panchatantra describes Gurjaradeśa as a country, which rose into prominence of camel - trade. The name of Gurjaradeśa is found in the padmapurāṇa where Saurāstra is described as a part of this country.

The country of Gurjaradeśa is known in modern times as Gujarat, which is a state of the Indian Union on the Coast of Arabian Sea.

Dākshinātya

It was described as a janapada in the Panchatantra.

Uttarapatha -

There is a reference of Uttarapatha in a story of the fourth book of Panchatantra. According to Panchatantra, the city of Madhupura belonged to Uttarapatha. In the Panchatantra, the Uttarapatha apparently denotes vast areas including a part of modern Uttarapradeśa.

Mathurā -s

In the Panchatantra Mathurā is described as an important commercial centre. It belongs to Uttarapradeśa.

Vardhamāna -

Panācatantra refers to Vardhamānoputra as a commercial centre of India. It was probably the same city as Vardhamāna of West Bengal in modern time.

Kānyakubja -

Kānyakubja was an important centre of learning in the days of the Panchatantra.

Pātālīputra -

Panchatantra refers to Pātālīputra, which is the name of an ancient city of North India which belonged to Magadha.

Among mountains following names are found in the Panchatantra. Himālaya, Varunādrī, Ṛṣyamukha which is located in South India.

Among rivers, Panchatantra mentions the river Jāḥṇavī. Jāḥṇavī is another name of Gaṅgā. There is mention of Kālindī in the first book of the Panchatantra. Kālindī is another name of river Yamuṇā which flows from the Himālaya and merges with the Gaṅgā.

The author of Panchatantra describes Sindhu as a great river. This river is the same as the Sindhu or the Indus which flows through Pakistan.

In the Panchatantra the name of Śīprā river is found which belong to the State of Madhya Pradesh. Samudra or Sea was referred to in the Panchatantra, The author of Panchatantra refers to the sea in a number of stories of his work.

Story telling is a very ancient art. There are different types of tales or stories. Both young and elderly persons have a weakness for stories.

Panchatantra gives us an adequate idea of geography of India through stories, This is important; Hence, it has been translated into different languages of the World. With the exception of the Bible, there is probably no work which has been translated into so many languages as the Panchatantra.

The Panchatantra dates from about the 2nd Century B.C. and has become famous all over the West as the fables.

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Panchatantra: Reflection of Administrative Diplomacy of Mediaeval India.

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Fable literature in India and abroad provides an easy method to teach necessary knowledge for day-to-day life of the common people in a lucid manner. Principles of ensuring prosperity and happiness for man are also imparted through this. On the other hand, Indian wisdom originates from a lot of scientific treatises, i.e. śāstras dealing with a specific branch of technical knowledge which cannot be easily acquired by common people. Beginning from the remote past, a detailed study about the duties and rights as well as the ways of achieving happiness and peace of four varṇas-viz. Brāhmaṇa, Kṣatriya etc., have been taught in a variety of Smṛtiśāstra-s attributed to Manu, *Vṛhaspati*, *Yājñavalkya*, *Śukra*, *Kāmandaka* and others. But the basic tenets of the ideal policy to be taken by an administrator or a king are depicted in the *Arthaśāstra*. The principles of king with his secretariat (śaciva-s), spies, enemies and other hierarchial positions in the organizations are given much importance in various texts through ages. The reason is that if the head of a country cannot protect his people from his enemies or if he cannot sense beforehand the espionage and secret plan of his counterparts or if he fails to arrange marching attack in proper time and proper place, then the ruler with his countrymen are sure to be vanquished. So the diplomatic policies are actually taken into account in smṛtiśāstras as Rājadharmā.

(cf. यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।

स कृत्स्नां पृथिवीं भुङ्क्ते कोषहीनोऽपि पार्थिवः । मनु. 7/148)

Panchatantra is one of the famous fable literatures where the administrative policy is attractively depicted by Viṣṇuśarma in the disguise of animals. The king or ruler of a country should try to determine the features of an actual friend or a well-wisher or an enemy (cf. न विश्वसेत पूर्वविरोधितस्य शत्रोश्च मित्रत्वमुपागतस्य । Kāko.1) In what circumstances the king has to declare a war against what kind of counterparts (cf. बलवता सह विग्रहो न कार्यः । L p-135), whether one should leave one's own place or not frightened by enemies- these types of policies are described elaborately in the *Mahābhārata* and *Smṛti* texts, However *Panāchatantra* is the text where stories of animals are narrated showing the diplomatic principles of an administrative head in a short area treated in the third part, i.e. *Kākolūkūya*. For instance, Meghavarna, the king of crows took suggestions from his

secretary (saciva); and Anujīvin, one of the secretaries suggested that he should protect his own domain first with the help of brave, faithful and friendly men; then possessed with great strength he should march against his opposition's area where his spies have already infiltrated.

स्वस्थानं सुदृढं कृत्वा शरैश्चासैर्महाबलैः।

परदेशं ततो गच्छेत् प्रणिधिव्याप्तमग्रतः ॥ (Kako.40)

Contextually, the principles of a *dūta* and a *cara* in connection with their employer are also comprehensively discussed by the author with apt illustrations from other reliable sources.

With this humble end in view, the present paper makes an attempt to analyse the relation between the ruler of a country and his secretariat or Ministers as well as diplomatic policies employed by Visnusarman in his text (now taken from the edition of M.R. Kale, MLBD, Reprint Delhi -1986).

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ऋग्वेद के संवाद सूक्तों में वर्णित नीति सारांश

डॉ. सुकेशी रानी गुप्ता

रीडर एवं अध्यक्ष, संस्कृत विभाग
रघुनाथ गर्ल्स (पो.ग्रे.) कॉलेज, मोबाईल : ९३५८०४५८९२

‘नीति’ शब्द ‘नी’ धातु से बना है जिसका अर्थ है ले जाना। किसी अनुचित या अकरणीय कार्य से हटाकर सन्मार्ग पर ले जाना ही नीति है। प्रत्येक व्यक्ति अपनी बुद्धि व ज्ञान के अनुसार उचितानुचित का वैचारिक मानदण्ड रखता है। इसकी शास्त्रीय व्याख्या करने वाला शास्त्र नीतिशास्त्र कहलाता है। यह मानव जीवन से सम्बद्ध आदर्शों का विज्ञान है। शुक्रनीति में इसे सर्वाभीष्टकर तथा लोक व्यवहार की स्थिति का आधार कहा गया है। इस प्रकार नीति का अर्थ हुआ नियंत्रित करना, मर्यादित करना। यह नियंत्रण जीवन के प्रत्येक क्षेत्र में आवश्यक है। नीति विशेषतः दो प्रकार की है -

सामान्य नीति - मनुष्य मात्र के लिए उपादेय नीति सामान्य नीति है।

राजनीति - राजाओं के लिए निर्दिष्ट नीति राजनीति है।

‘ऋग्वेद’ हमारा सर्वप्राचीन ग्रंथ है इसमें प्रत्यक्ष रूप से नीति का विवेचन नहीं किया गया है परन्तु अप्रत्यक्ष रूप से जीवन के विविध नैतिक मूल्यों का दिग्दर्शन यहाँ होता है।

ऋग्वेद के संवाद सूक्तों में विविध नीतियों के दर्शन होते हैं। ये कहीं राजनीति का तो कहीं आचार नीति आदि सामान्य नीति का विविध रूपों में समाज को निर्देश देते हैं। उदाहरणतः -

१) यम-यमी संवाद १ : इसमें यमी अपने सहोदर यम के समक्ष शारीरिक संबंध स्थापित करने का प्रस्ताव रखती है। परन्तु यम उसको अस्वीकार करते हैं और सामान्य आचार नीति बताते हैं कि यह अनुचित है। ऐसा करने वाला युगल पापी कहलाता है। इस सूक्त से ज्ञात होता है कि उस समय तक समाज में नैतिक आदर्श स्थापित हो चुके थे। यहाँ यम आत्मसंयम का उदाहरण है जो अपनी भगिनी को साम नीति से सन्मार्ग पर लाने का कार्य करता है। इस सूक्त से शिक्षा मिलती है कि इन्द्रियसंयम धारण कर विवेक से कार्य करना चाहिए।

२) पुरुरवा-उर्वशी संवाद २: उर्वशी-अप्सरा के वियोग में विवहल राजा पुरुरवा उसके समक्ष अपनी दशा का वर्णन कर उसे अपने पास लाने का प्रयास करते हैं। परंतु देवाज्ञा में रहने वाली उर्वशी उसकी प्रार्थना अस्वीकार करके समझाती हैं कि वह राजा है उसे पृथ्वी पालन कर्म में प्रमाद नहीं करना चाहिए। इन्द्रिय जनित चंचलता राजोचित व्यवहार नहीं है। ऐसा प्रमाण दण्डनीय होता है। उर्वशी बताती है कि स्त्रियों की मैत्री भेड़िये के व्यवहार के समान अविश्वसनीय होती है।

३) सूर्या - अश्विनौ विवाह प्रसंग ३: विवाह का यह प्रसंग अत्यन्त उपदेशात्मक नीतिप्रद है। पिता

का निर्णय मान्य होता है। कन्या विवाह के समय चैतन्य को जाग्रत रखकर कुछ विशिष्ट संस्कार लेकर जाए। कन्या देवनमन करने वाली हो। पतिगृह में ही मोह जाग्रत करे, पितृकुल से मोह छोड़ दे, पतिगृह में जाकर पति के वश में रहकर गृहिणी बने, पति एवं उसके परिवारजनों से अपने हृदय को मिलाकर रहे। भृत्यादि का व्यवस्थापन करे, परिवार में प्रभुत्व धारण करे, कल्याणकारी बनकर सबसे आशीर्वाद प्राप्त करे।

४) अक्ष सूक्त ४ : में जुआरी के मानसिक अन्तर्द्वन्द्व का सजीव चित्रण मिलता है। द्यूतकार के मुख से अपनी आर्थिक और सामाजिक दुर्दशा की वैयक्तिक अभिव्यक्ति होने के कारण यह सूक्त लोभ का परित्याग कर अपनी जीविका में सन्तुष्ट रहने का संदेश देता है।

५) मण्डूक सूक्त ५ : इसमें बताया गया है कि मण्डूक वर्ष भर मर्यादा का पालन करते हैं और वर्षा ऋतु में सब मिलकर आनन्दोपभोग करते हैं। सबको मर्यादा का पालन करना चाहिए तथा जातिभेद, वर्णभेद भूलकर एक होकर कार्य करना चाहिए।

६) सरमा-पणि संवाद ६ : पणियों द्वारा गुप्त स्थान पर छिपाई गई गायों के विषय में जानकर देवशुनी सरमा इन्द्र की आज्ञा से पणियों के पास जाती है। इस संवाद में राजदूतों के गुण, कर्म तथा व्यवहार का वर्णन किया गया है। युद्ध के पूर्व शत्रु को समझाने तथा शान्ति वार्ता के लिए दूत भेजना, वैदिक प्रथा थी। उस समय स्त्रियाँ भी दौत्य कार्य करती थीं।

७) श्यावाश्व-रथवीति संवाद ७ : माता - पिता के लिए शारीरिक सौन्दर्य की अपेक्षा वर में गुणों को महत्त्व अधिक था। वर भी अपने को योग्य सिद्ध करने के लिए मन्त्रद्रष्टा बनता है। यहाँ कन्या पक्ष की अस्वीकृति वर को उन्नति देने की प्रेरणा बनी, शत्रुता का कारण नहीं।

इसी प्रकार गृत्समद - असुर संवाद, वशिष्ठ - वरूण - श्वान संवाद, च्यवन - सुकन्या, अग्नि - देवगण इन्द्राणी - वृषाकपि त्र्यरूण - वृषजान संवाद, इन्द्र विकुण्ठा, शुनःशेष आदि अनेक प्रसंगों में इसी प्रकार की नीति के दर्शन होते हैं।

१. ऋ. १०/ २. ऋ. १०/९५ ३. ऋ. १०/८५, ४. ऋ. १०/३४, ५. ऋ. ७/१०३, ६. ऋ. १०/१०८, ७. ऋ. १/१५१

पञ्चतन्त्र में वर्णित संवेदनाओं का स्वरूप

इन्द्रेश कुमार झा

पाणिनि स्नातकोत्तर छात्रावास कमरा नं. १६

का.सिं.द. संस्कृत विश्वविद्यालय,

दरभंगा (बिहार) - ८४६००८ फोन नं. : ९३०४१५९६१७

विष्णुशर्मा प्रणीत पञ्चतन्त्र शिल्प तथा संवेदना की दृष्टि से भी महत्त्वपूर्ण है। इस ग्रन्थ में पञ्चतन्त्र इस प्रकार है-मित्रभेद, मित्र-सम्प्राप्ति, काकोलूकीय, लब्ध प्रणाश तथा अपरीक्षितकारक। मित्र भेद में मैत्री के विविध रूपों का पल्लवन किया है। सायण भाष्य के अनुसार मि अर्थात् हिंसा से रक्षा करनेवाले को मित्र कहा जाता है। इसमें वानर, शृगाल, कुल देवशर्मा परिव्राजक, कौलिक वायस - दम्पती आदि की कथाओं की प्रस्तुति द्वारा भाव जन्य संवेदनाएँ प्रकट की गई हैं। मित्र सम्प्राप्ति में काक, कूर्म, मृग, मूषक, शृगाल आदि के वृत्तान्तों की प्रस्तुति द्वारा संवेदनशील भावों को विन्यस्त किया गया है। काकोलूकीय में भी मानव तथा मानवेतर पात्रों के चरित्र को विन्यस्त किया गया है। लब्ध प्रणाश में भी इसी प्रकार की कथाएँ हैं। अपरीक्षित कारक में मानव तथा मानवेतरों चरित्र की सम्बन्ध योजना के द्वारा संवेदनाओं के वैशिष्ट्य प्रकट किए गए हैं। पञ्चतन्त्र की कथाओं के माध्यम से चरित्र-शिल्प के विकास के द्वारा रति, हास्य, उत्साह, करुणा आदि भावों की महत्त्वपूर्ण व्यंजना हुई है।

पञ्चतन्त्र की कथाओं का उद्देश्य मनोरंजन के साथ-साथ जीवन को सुचारू तथा सम्बन्ध युक्त बनाना है। चरित्र-शिल्प तथा भाषिक क्षमता की दृष्टि से इन कथाओं की संप्रेषणीयता अक्षुण्ण है।

पञ्चतन्त्र की नीति परक कथाएँ जीवन तथा अध्यात्म से संयुक्त करती हैं। मित्रता के विषय में कहा गया है -

न मातरि न दारेषु न सोदर्ये न चात्मजे।

विश्रम्भस्तादृशः पुंसा यादृङ् मित्रे निरन्तर

अर्थात् पुरुषों का अभिन्न हुआ मित्र में जैसा विश्वास होता है वैसा विश्वास न माता में न स्त्रीमें न भाई और न पुत्र में होता है। एकनक्रिया भवेन्मित्रः-इस उक्ति के अनुसार जिनकी क्रियाएँ एक हो, उन्हें मित्र कहा जाता है।

लब्ध प्रणाश में कहा गया है कि जिस प्रकार मलिन वस्त्रधारी पुरुष जहाँ - तहाँ बैठ जाता है, इसी प्रकार सदाचार से भ्रष्ट हुआ पुरुष अन्य आचारों की भी परवाह नहीं करता, सब प्रकार के दुराचारों में प्रवृत्त हो जाता है।

यथा हि मलिनैर्वस्त्रैर्यत्र तेजोपविश्यते।

एवं चलित चित्तेषु वित्तशेषं न रक्षति।

विष्णु शर्मा ने पञ्चतंत्र की रचना कोमलमति राजकुमारों को आसानी से नैतिक व्यवहार सिखाने के निमित्त किया है न कि कला एवं पाण्डित्य प्रदर्शन के लिए। पञ्चतंत्र के कथा मुख उन्होंने अस्सी वर्ष की अवस्था में भी सिंहनाद करते हुए अपनी वास्तविक स्वाभाविक निष्पृहता को इस प्रकार व्यक्त कर दिया था-

“किं बहुना श्रूयतां ममैष सिंहनादः

नाहमर्थलिप्सुर्ब्रवीमि

ममाशीतिवर्षस्य

न किञ्चिदर्थेन प्रयोजनम्॥

अपरीक्षितकारक पञ्चतंत्र का अन्तिम भाग है, जिसमें मुख्य तथा विचारपूर्वक सुपरीक्षित कार्य करने की नीति पर ग्रन्थकार ने बल दिया है। इसके नामकरण का स्पष्टीकरण करते हुए बतलाया गया है कि भलीभाँति विचार किये एवं बिना अच्छी तरह से देखे - सुने गये किसी कार्य को करनेवाले व्यक्ति को कार्य में सफलता प्राप्त नहीं होती बल्कि जीवन में अनेक कठिनाइयोंका अनुभव करता पड़ता है। अतः अंधानुकरण करने का फल समुचित नहीं होता है।

निष्कर्षतः कहा जा सकता है कि पञ्चतंत्र में रति, शोक, उत्साह आदि भावों के प्राकट्य के आलोक में विविध संवेदनाओं का समाहार किया गया है। इन संवेदनाओं का प्रभाव अक्षुण्ण और परम सार्थक है। विश्व के नीति साहित्य में पञ्चतंत्र का महत्त्वपूर्ण स्थान है।

पञ्चतन्त्रोक्त व्याघ्रचर्मगर्दभ कथा की समीक्षा एवं आधुनिक युग में प्रासंगिकता

राघव नाथ झा

पत्राचार - पाणिनि छात्रावास प्रकोष्ठ सं - ३१
का.सिं.द. संस्कृत विश्वविद्यालय,
दरभंगा (बिहार) - ८४६००८ फोन नं. : ९८३५८८२६५२

पञ्चतन्त्र नीति कथा का मूर्धन्य ग्रन्थ है। इसमें पाँच ग्रन्थ है -

- १) मित्र - भेद
- २) संप्राप्ति
- ३) काकोलूकीय
- ४) लब्धप्रणाश
- ५) अपरीक्षित

इनमें से चतुर्थ तन्त्र 'लब्ध प्रणाश' पञ्चतन्त्र संस्कृत नीति कथा साहित्य का अत्यन्त प्राचीन और महत्वपूर्ण ग्रन्थ है। पञ्चतन्त्र के लेखक विष्णु शर्मा ने सम्पूर्ण अर्थशास्त्र का सार एवं मनोहर शास्त्र पञ्चतन्त्र का निर्माण किया।

मानवे वाचस्पतये शुक्राय पराशराय ससुताय।

चाणक्याय च विदुषे नमोऽस्तु नयशास्त्र कर्तृभ्यः ॥१॥

सकलार्थ शास्त्र सारं जगति समालोक्य विष्णुशर्मदम्।

तन्त्रैः पञ्चभिरेतच्चकार सुमनोहरं शास्त्रम् ॥२॥

(पञ्चतन्त्रम्, कथामुख, २, ३)

कवि ने काव्य का निर्माण राजा के तीन महामुर्ख और शास्त्रविमुख पुत्रों को ज्ञानसम्पन्न, व्यवहारकुशल, सदाचारी, नीतिविद बनाने में किया था।

तब से पञ्चतन्त्र नाम का नीतिशास्त्र ज्ञान प्राप्ति हेतु जगत में प्रसिद्ध हुआ। कवि का कथन है कि जो मनुष्य इस नीति शास्त्र को सुनता है या पढ़ता है वह कभी पराजित नहीं होता।

अधीते च इदं नित्यं नीतिशास्त्रं शृणोति च।

न पराभवमाप्नोति शक्रादपि कदाचन ॥३॥

(कथामुख १०)

ग्रन्थकार दैनिक जीवन के सत्यों का प्रकाशन करके तथा कर्तव्यों का बोध करवा कर जीवन के व्यवहारिक पक्ष सदाचार नीति और धर्मग्रन्थों का सूक्ष्म विवेचन किया है। धर्म की प्रशंसा करते हुए कवि कहते हैं कि शरीर नष्ट हो जाने के बाद भी धर्म सदा अमर रहता है। जैसे -

एक एव सुहृद् धर्मो निधनेऽप्यनुयातियः।

शरीरेण समं नाशं सर्वमन्यद् हि गच्छति॥४॥

व्याघ्रचर्मगर्दभ कथा का वर्णन करते हुए कवि कहते हैं कि कोई मनुष्य कपटपूर्ण व्यवहार अथवा दूसरों से छल करता है तो वह अधिक समय तक सफल नहीं हो पाता क्योंकि पूर्ण सावधानी रखने पर भी कोई न कोई प्रमाद अवश्य हो जाता है। जिससे सारा भेद खुल जाता है। जिस प्रकार मकर और गर्दभ दोनों ने अपनी वास्तविकता छिपाने के लिए पूरा-पूरा प्रयत्न किया परन्तु कहीं न कहीं गलती हो गई जिससे खेत के रखवालों ने सारी बातें जान ली और दोनों को बाण एवं पत्थरों के प्रहार से मार दिया।

व्याघ्रचर्मगर्दभ के माध्यम से कवि का कहना है कि स्त्रियों का चरित्र बड़ा विचित्र होता है। उनके कथनी और करनी में महान अन्तर होता है। उनके मन वचन और कर्म में कभी एकरूपता नहीं होता। विचित्र चरित्र वाली स्त्रियों को समझ पाना अत्यन्त दुष्कर है। कहा भी गया है -

“मधु तिष्ठति वाचि योषितां हृदये हलाहलं महाद्वेषकम्॥५॥

(मित्रभेद १९९)

स्त्रियों के सुन्दरता यौवनता को देखकर मोहजाल में फंसने वालों की दुर्दशा होती है और विनाश को प्राप्त होता है जिस प्रकार दीपक के पास जाने वाला पतंग तुरन्त ही लौ से टकराकर नष्ट हो जाता है।

अतः परस्त्री संसर्ग त्याजनीय है।

लेखक विष्णु शर्मा के अनुसार मनुष्य को पञ्चतन्त्र की कथा का ज्ञान होना चाहिए जिससे अपने व्यवहार और कर्तव्य के बल पर जीवन को सफल बनाने में सक्षम होंगे। कपटपूर्ण व्यवहार और अनर्थक दुःसह्य कार्य की वास्तविकता छिप नहीं पाती। किसी न किसी प्रकार भेद खुलने पर वह कार्य उसके मौत का कारण बन जाता। आधुनिक युग में सभ्यता-संस्कृति का स्वकर्तव्यनिष्ठ नीति का ज्ञान होना परमावश्यक है। कथा के माध्यम से लेखक का कहना है कि धूर्त एवं व्यभिचारी स्त्री के सुन्दर व्यवहार पर कभी विश्वास नहीं करना चाहिए।

१) पञ्चतन्त्र कथामुख - २

२) पञ्चतन्त्र कथा मुख - ३

३) कथा मुखचा - १०

४) पञ्चतन्त्र -

५) मित्रभेद - १९९

The Panāchatrantra and Management

Dr. Murthy Guruprasad

The expression 'Panāchatantra' is a combine of two words: 'PANCH' means five and 'TANTRA' means 'ways or strategies or principles'. For the purpose of this paper we will use the expression 'Panchatantra' to mean the five strategies' i.e. the strategies directed towards helping human beings manage their lives successfully. They are also about successful management of statecraft.

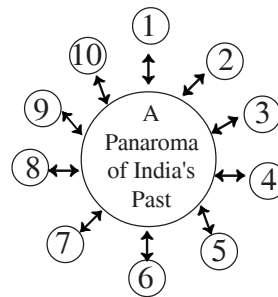
The messages embedded in the five strategies are in the form of tales which have regaled children and adults alike, for more than two and half millennia. It is said that Panchatantra is as old as rigveda. Some believe that these are stories told by Lord Shiva to his consort Paravti. The five strategies hover around the following:

Sr.No	PANCHATANTRA	MANAGEMENT CONCEPTS
1	Discord among friends	Interpersonal conflicts
2	Gaining friends	Proactive interpersonal dynamics and importance of friendship in promoting goalcongruent behaviour.
3	Of crows and owls	Maximisation of wealth through virtuous approaches to managing the individual and others
4	Loss of gains	Damage control and goal directed effort
5	Imprudence	Guided / Informed Decision Making

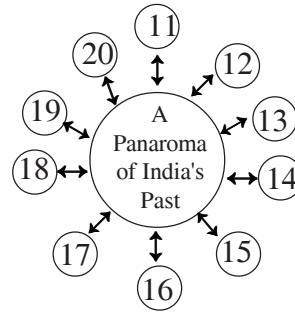
A PANORAMA OF INDIA'S PAST

ILLUSTRATIVE STOCK OF TREASURE OF WISOM

1. Vedas
2. Upanishads
3. Buddhism
4. Christianity
5. Islam
6. Jainism
7. Ramayana
8. Mahabharatha
9. Bhagvad Gita



10. Panchatantra
11. Jataka Tales
12. Vivekananda
13. Patanjali
14. Aurobindo
15. Sant Tukaram
16. Sant Ramdas
17. Kalidas
18. Rabindranath Tagore
19. Mahatma Gandhi
20. Dr.B.R. Ambedkar



Every strategy in the Panchatantra is an approach to tackle problems in life both for statecraft management and management of individual in action. The strategies address the complex network of problems faced by individuals or kings. Thus, the need to identify viable solutions to problems which unfold as events of life.

The purpose of this paper is to identify the viability of these strategies in terms of relevance and utility as inputs. This will help in understanding the role of Indian Heritage, the panorama of India's past, in providing a store house of not mere knowledge but wisdom which can easily be used by individuals or heads of state in modern times.

Every story is a narration parallel to a case study of events, episodes and experiences between two entities with a moral and message.

The attempt in this paper is to see how to use one or more of the said five strategies to improve the quality of governance in business may be the individual in action or the King in his role as a decision maker concerning his Kingdom and subjects.

According to Panchatantra an individual is supposed to exercise enlightened self-restraint on various temptations in life. The various do's and don'ts for man are presented through sonorous couplets or stanzas.

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**Ancient Indian Stories:
Their Influence on Oriya - A Study**

Devaraj Panda

An attempt is made in this paper to study the influence of ancient Indian stories on Oriya literature and language. For this purpose a few stories from Jataka and Panâchatantra have been selected.

These stories deal with human appetites and passions using rhetoric figures. The aspect of hunger and thirst as found in some of these stories is studied comparatively with that in an oriya story. Finally, it is concluded that ancient tales are based on deep studies of different aspects of life, character and nature of human beings. Literature of many countries and regions are indebted to these tales and Oriya literature is no exception.

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चाणक्यसप्तति and चाणक्यसूत्रम्
Their Place in Gnostic Literature

Dr. Sudarshan Kumar Sharma

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PPO No.83876 PB PPO) earlier Lecturer and Sr. Lecturer in Sanskrit Govt. Collage for Women
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Parwanoo - 173 220 (H.P.)

Mr. Winternitz in History of Indian literature PP 148 - 173 had dealt with gnostic poetry closely connected with lyric poetry and has quoted different titles of manuscripts of aphoristic works such as :

राजनीतिसारः चाणक्यनीतिः राजनीति समुच्चय चाणक्य नीतिः, चाणक्यनीतिदर्पणः,
वृद्धचाणक्य, लघुचाणक्य चाणक्यनीतिसारः

in foot note 1 on p 151 and so has done A-B Keith on p 228 of his history of Sanskrit literature. V. Varadachari in his history of sanskrit literature has followed suit in chapter XI pp 101 - 105. the two works entitled.

“चाणक्यसप्ततिः” Edited by Dr. K.V. S’arma and published by V.V. Research Institute Hoshiarpur 1965 edition and चाणक्यसूत्रम् redacted and translated with text by Rama Janma Mahato तिलकामंझी भागलपुर (बिहार) First edition 1966 have afforded me cue to the surmise for reckoning this as the essence of gnostic ideology of canakya alias kautilya whose arthashastra appears reflected absolutely in चाणक्यसूत्रम् fundamentally being a collection of aphorisms from original arthashastra with little variation in illustration or it may be the collection eked out from the works, manuscripts quoted by M. Winternitz, Keith and Varadachari. चाणक्यसप्तति contains 72 verses collated by Ludwick Sternback. Acharya Vishvabandhu (आचार्यविश्वबंधु) in his foreword has recognized this work as a replica of the work quoted by Winternitz, Keith and Varadachari entitled - वृद्धचाणक्य ornator, वृद्धचाणक्य simplicior चाणक्यनीति शास्त्र, चाणक्य सारसंग्रह लघुचाणक्य and चाणक्यराजनीतिशास्त्र चाणक्यसप्तति also contains verses which gives a cue to the surmise that पंचतन्त्र हितोपदेश शुकसप्तति and allied works have sought inspiration from this work. Winternitz and Keith have quoted good many works not extant now having भल्लट शतक as the most popular one in the gnostic literature deserving a criticism here.

• • •

विभिन्नसमस्यानां समाधाने सुभाषितानां महत्त्वम्

डॉ. रामायण सिंह

ई - २५, पी.सी. कॉलोनी,
कंकड़बागः, पटना - ८०००२०

साम्प्रतिकभौतिकयुगे मानवाः विविधसमस्याभिः संग्रसिताः दरीदृश्यन्ते। ताः समस्याः सामाजिक-राजनीतिक-नैतिक-आर्थिक-आध्यात्मिक-पर्यावरणप्रदूषणगताः वर्तन्ते। तासां समस्यानां निराकरणाय अस्माकं विशेषतः संस्कृतवाङ्मये स्थितानां सुभाषिताणां योगदानमप्रतिमं प्रतिभाति। सूक्तीनां प्रभावशालित्वे हि कारणमस्ति। यथा अनुभवभावभरितसुललितशब्दार्थाणां विनिवेशः, बुद्धिचेतःस्पर्शनी अभिव्यक्तिः, सूत्रशैल्या तत्प्रस्तुतिश्च। सूक्तयः सर्वेषां जनानां क्लेशोद्द्वेलितं चेतः प्रसादयन्ति। अस्माकं राष्ट्रस्य यत् गौरवं वैदेशिकानामन्तरालेऽस्ति तत्र सुभाषितानामनुपेक्षणीयं महत्त्वं, तत्प्राचुर्यं च वरीवर्ति। यानि विभिन्नविषयकानि सुभाषितानि ग्रन्थेषु लभ्यन्ते तेषु कानिचिदिहोपस्थाप्यन्ते।

अधुना समाजमभितः संक्रमणशीला स्थितिर्वर्तते। इमां स्थितिं समाधातुं निम्नसुभाषितानि आचरणीयानि

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

श्रीमद्भगवद्गीता १७.१५

विपदि धैर्यमथाभ्युदये क्षमा

सदसि वाक्पटुता युधि विक्रमः।

यशसि चाभिरूचिर्व्यसनं श्रुतौ

प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

नीतिशतकम् - ६२

इदानीं राजनीतिक्षेत्रे स्थापितमूल्यानामभावो परिलक्ष्यते। प्रायः सर्वे राजनीतिसम्बद्धाः जनाः स्वकेन्द्रितयोजनां निर्मान्ति। अस्यां स्थितौ अधस्तनाः सूक्तयः ध्यातव्याः भवन्ति -

यौवनं धनसम्पत्तिः प्रभुत्वमविवेकता।

एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥

हितोपदेशः - १.११

अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥

हितोपदेशः - १.६९

व्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः।

प्रविश्य हि घ्नन्ति शठस्तथाविधानसंवृतांगान्निशिता इवेषवः॥

किरातार्जुनीयम् - १.३०

काले खलु समारब्धाः फलं बध्नन्ति नीतयः।

रघुवंशम् - १२.६९

अद्य नैतिकव्यवस्थायाः यत्र-तत्र-सर्वत्र अतिक्रमणमातंकवाद- क्षेत्रीयतावाद-संप्रदायवादरूपे परिणमते।
फलतः समस्येयं वैश्विकी संदृश्यते। इमां समस्यामपाकर्तुं नैतिकसुभाषितानि आचारणीयानि। तद्यथा-

मातृवत् परदारांश्च परद्रव्याणि लोष्ठवत्।

आत्मवत् सर्वभूतानि यः पश्यति स पण्डितः॥

चाणक्यनीतिदर्पणः - १२.१४

श्रूयतां धर्मसर्वस्वं तच्चैवावधार्यताम्।

आत्मनः प्रतिकूलानि परेषां न समाचरेत्॥

पंचतन्त्रम् - ३.१.४

अधर्मरूपो धर्मो हि कश्चिदस्ति नराधिप।

धर्मश्चाधर्मरूपोऽस्ति तच्च ज्ञेयं विपश्चिता॥

शान्तिपर्व - ३३/३२

आर्थिकसमस्याग्रस्तो मानवो येन-केन-प्रकारेण धनस्योपार्जनं करोति। विषयेऽस्मिन् इमानि पद्यानि
अवधेयानि सन्ति -

अर्थानामर्जने दुःखमर्जितानां च रक्षणे।

आये दुःखं व्यये दुःखमधिगर्थाः कष्टसंश्रयाः।

अनुशासनपर्व - १.१७४

अर्थे न तु समो नार्थो यत्र लभ्यते नोदयः ।

न तत्र विपणः कार्यः खरकण्डूयनं हि तत् ॥

वनपर्व - ३३/६६

आध्यात्मिकसमस्यायाः समाधानार्थं सुभाषितानामुपयोगिता महत्त्वपूर्णा। अनेन परमानन्दस्य अवाप्तिः जायते। एतस्मिन् संदर्भे तु विविधानि सुभाषितानां भाण्डागारमेवोपलभ्यते संस्कृतभाषायाम्। दिङ्मात्रं यथा-

आचाराल्लभते ह्यायुराचाराल्लभते श्रियम्।

आचारात् कीर्तिमाप्नोति पुरुषः प्रेत्य चेह च ॥

अनुशासनपर्व - १०६.४

यदा पश्यति चात्मानं केवलं परमार्थतः।

मायामात्रं जगत् कृत्स्नं सदा भवति निर्वृतिः ॥

जाबालोदर्शनोपनिषद् - ९.१२

लब्धाद्यरसास्वादः को हि रज्येद् रसान्तरे ॥

कथासरित्सागरः - ३.४

सम्प्रति पर्यावरणप्रदूषणं पर्यावरणविशेषज्ञान् विशेषेणोद्वेजयति। समस्येयं दिनानुदिनं एधमानैव परिलक्ष्यते। पर्यावरणविषयेऽस्माकमृषयः कवयश्च सुविज्ञाः सततं सतर्काश्चासनिति वाङ्मयपरिशीलनेन स्पष्टं भवति। अत एव संस्कृतवाङ्मये पर्यावरणतत्त्वानां विशदविवेचनं प्राप्यते। प्रत्येकं शुभकर्मणः प्रारंभे यथात्र पर्यावरणभावना द्रष्टुं शक्यते -

द्वौः शान्तिरन्तरिक्षं शान्तिः पृथिवीशान्तिरापः शान्तिरोषधयः शान्तिः।

यजुर्वेदः ३६.१७

पर्यावरणतत्त्वेषु जलस्य वायोश्च महत्त्वपूर्णं स्थानं ययोः परिशुद्धिः अनिवार्या -

तडागारामकूपानां वापीषु नलिनीषु च।

मत्स्यपुराणम् - ८.१

इदानीं रेलमोटरयानेभ्यः औद्योगिककार्यशालाभ्यश्च निर्गच्छत्धूमसमुदायेन पर्यावरणं प्रदूष्यमानं वर्तते। वातं विना न कोऽपि जीवनं जीवितुं क्षमः। उक्तञ्च -

हुतप्रदानाद्धि देवा उपजीवन्ति।

यदन्नं होमान् जुहोति देवानेव तत् प्रीणाति।

शतपथब्राह्मण - १३.२.१.१.

एतादृशैः सुभाषितैः सुस्पष्ट भवति यत् तेषु विभिन्नानां समस्यानां निराकरणसूत्राणि विद्यन्ते। शोधपत्रेऽस्मिन्नहं एभिः सुभाषितैः विभिन्नसमस्यानां समाधानस्य विवेचनं कृतवानस्मि। आशासे शोधात्मकचिन्तनपराणं सुमनसां मोदप्रदमिदं भविष्यतीति शम्।

पंचतंत्र का मित्रता संदेश

श्री. जैनुद्दीन अ. रशिद तांबोळी

कोल्हेवाडी रोड, संगमनेर, जि. अ. नगर

महाराष्ट्र - ४२२ ६०५ मोबाईल : ९८९०६१६६५२

संपूर्ण जगत् में भारतवर्ष का ज्ञान महत्त्वपूर्ण है। क्योंकि भारतवर्ष अनेक विद्याओं का भंडार है। जिसमें वेद, पुराण, वेदांग, योग, नाट्यशास्त्र जैसी विद्याएँ समावेशित हैं, उसी तरह समस्त मानव जाति को नीति तत्त्व सिखलानेवाली एवं अपना आचरण व्यवहार आदर्श कैसा हो इसका दिग्दर्शन करनेवाली जगत् की सर्वश्रेष्ठ नीति प्रणाली अगर कही है तो वह है भारतवर्ष की नीतिप्रणाली : जिसे हम 'पंचतन्त्र' के नाम से जानते हैं।

पंचतन्त्र के निर्माता हैं प्राचीन काल के महापंडित विष्णु शर्मा जिन्होंने उस वक्त के महर्षि मनु-शुक्र वाल्मिकी, पराशर, चाणक्य व प्रभृति महात्माओं के बहुत काल पश्चात् जन्मग्रह किया है। मधुमक्षिका के भांति विष्णु शर्माने अपने पूर्ववर्ती पंडितों के शास्त्र से सार ग्रहण करके पंचतंत्र का निर्माण किया है। पंचतंत्र का उपदेश तत्कालिक ही सिद्ध हुआ ऐसा नहीं है अपितु आज भी इसका उपदेश सभी अवस्था के मनुष्य मात्र को उपयोगी है बालक, युवा, वृद्ध स्त्री पुरुष, राजा, प्रजा, गृहस्थ, संन्यासी, पंडित, मूर्ख, निर्धन, धनवान इन सभी का यह दिव्य ग्रंथ एक श्रेष्ठ गुरु की तरह दिग्दर्शन एवं पथ प्रदर्शन करता है। जिसके अनुकरण मात्र से मनुष्य अपने अपने क्षेत्र में माहिर हो सकता है। और अपने जीवन के साथ समाज एवं सामाजिक जीवन में सुधार लाकर आनंदमय और सुखमय जीवन व्यतीत कर सकता है।

विष्णु शर्माने पंचतंत्र के मित्रभेद, मित्र प्राप्ति, काकोलूकीय लब्ध प्रणाश और अपरीक्षित कारक ऐसे पाँच भेद करने के कारण ही इसे पंचतंत्र ऐसा नाम दिया गया है। इन पाँचो भेदों में बहुत से विषयों का निरूपण किया गया है। जिसमें मित्रता के बारे में बहुत ही उपयोगी मार्गदर्शन किया गया है। मित्र शब्द का अर्थ मित्रता के लक्षण सच्चे मित्र के गुण मित्रता के लाभ कुमित्रता से हानि इन सारी बातों का विवरण बहुतही सरलता से दिया है।

मित्र शब्द की श्रेष्ठता पंचतंत्र में विष्णु शर्माने बहुत ही सुंदर शब्दोंमें वर्णित की है।

केनामृतमिदं सृष्टमित्रमित्यक्षरद्वयम्।

आपदानां परित्राणं शोकसन्तापभेषजम्॥११२॥६२॥२२५॥

मित्र इन दो अक्षरों में न जाने क्या अमृत छिपा है, जिससे संकट का निवारण तो होता ही है, साथ ही साथ दुःख और क्रोध पर भी काबू पाया जा सकता है।

इस तरह की बहुत सी महत्त्वपूर्ण जानकारी मित्र एवं मित्रता के बारे में देने का प्रयास इस निबंध में किया गया है। जिसके कारण हम अपना जीवन मंगलमय बना सकें।

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पञ्चतन्त्रस्य अपरीक्षितकारकोक्त कतिपयकथामाध्यमेन व्यवहारिकज्ञानस्य श्रेष्ठतायाः समीक्षात्मकाध्ययनम्

लोकेश कुमार ठाकुर

पत्राचार - स्नातकोत्तर पाणिनि छात्रावास प्रकोष्ठ सं. - ११
का.सिं.द. संस्कृत विश्वविद्यालय, दरभंगा (बिहार) - ८४६००८
फोन नं. : ०९९७३१६९४४६

१) संस्कृतवाङ्मये ज्ञानरत्नस्य भण्डारोऽस्ति। तस्मिन् चत्वारो वेदाः षडङ्गवेदाङ्गादि, चतुर्दशविद्याभिः सह धनुर्विद्या, संगीतविद्या इत्यादयः सम्बन्धिताः ग्रन्थाः उपलब्धाः वर्तन्ते। संस्कृत वाङ्मये कथाग्रन्थोऽपि पर्याप्तमात्रायां उपलब्धाः सहैव अनेकाः नीतिग्रन्थाः उपलब्धाः। पञ्चतन्त्रः कथासाहित्यस्य नीतिशास्त्रस्य एकः समन्वयात्मक ग्रन्थो वर्तते। अस्मिन् ग्रन्थे कथामाध्यमेन नीतिशिक्षायाः ज्ञानं प्राप्यते। अस्य ग्रन्थस्य प्रणेता पण्डित विष्णु शर्मा आसीत्। मित्रभेदः, मित्रसम्प्राप्तिः, काकोलूकीयः, लब्धप्रणाशः, अपरीक्षित कारकः तेषु पञ्चतन्त्रेषु विभक्तः ग्रन्थोऽयं स्वकीय रचनाकालादेव लोकप्रियाः।

पञ्चतन्त्रे याः कथाः उल्लिखिताः ता सर्वाः वास्तविकरूपेण जनकल्याणकारकाः सन्ति। पञ्चतन्त्रे व्याघ्रकारक मूर्खब्राह्मणकथा मूर्ख पण्डितकथा च अत्यन्तप्रसिद्धोऽस्ति।

मूर्ख ब्राह्मणकथान्तर्गते एतादृश वर्णनमस्ति, यत् चत्वारः जनाः एकदैव शास्त्राध्यने प्रवृत्तः, तेषु त्रयः शास्त्रे पारङ्गताः अभूवन् परन्तु एकः विद्यारहितः अभूत्। ते सर्वे स्वकीयविद्यायाः परीक्षणार्थं मृतव्याघ्रं जीवितं करणाय प्रयासं कृतवन्तः। अस्य प्रयोगस्य समये विद्यारहितः पुरुषः वृक्षमारोहितः। स तु व्यवहारज्ञाने कुशलमासीत्, अत एव स जीवितः। अन्यः तु मन्त्रप्रयोगेन जीवितेन व्याघ्रेण व्यापादितः। ते तु शास्त्रविद्याषु प्रवीणाः, परन्तु व्यवहारविद्यायां न्यूना।

१. अपि शास्त्रेषु कुशला लोकाचार विवर्जिताः।

सर्वे ते हास्यतां यान्ति,

तथा ते मूर्खपण्डिताः ॥२॥

२. वरं बुद्धिर्न सा विद्या

विद्याया बुद्धिरूत्तमा ॥१॥

बुद्धिहीना विनश्यन्ति, तथा ते

सिंहकारका ॥२॥

मूर्ख पण्डित कथायां एतादृशी वार्ता अस्ति। एताभ्यां कथाभ्यां वयं एतामेव शिक्षां प्राप्नुमः, यद् किञ्चिदपि कार्यं सम्पादनात् पूर्वं सम्यक् परिचिन्त्य एव तस्मिन् कार्ये प्रवर्तनीयः येन सरलतया तस्य कार्यैरथसंसाधनं स्यात्। काठिन्यस्य अनुभवो न भवेत्।

३. शास्त्रे प्रतिष्ठा सहजश्च बोधः,

प्रागल्भ्यम्यस्तगुणा च वाणी।

कालानुरोधाः पतिमानवत्वमेते

गुणाः कामदुधाः क्रियासु ॥

कथयानया परिज्ञायते यत् न केवलं शास्त्रज्ञाने प्राविण्येन जनाः पूर्णतां न लभन्ते, अपि तु लोकव्यवहारेऽपि कुशला भवनीया। “परोपकाराय पुण्याय पापाय परपीडनम्” इत्यमुक्ति तु शास्त्रज्ञानेन न अपि तु व्यवहारज्ञानेन सह सिध्यति। व्यवहारिक ज्ञानं विना जनाः आत्मनिर्णयं कर्तुं सक्षम न भवन्ति, तथा ते समाजे उपहास भाजकाः भवन्ति।

शास्त्रज्ञानेन सह लोकव्यवहारेऽपि प्राविण्येन विद्वांसः वास्तविकरूपेण विद्वत्तां भजन्ते।

समाजे एतादृशः परिदृश्यते यत्, ये जनाः शास्त्रेषु प्रवीणा न सन्ति, किन्तु व्यवहारकुशला वर्तन्ते, तेऽपि सम्मानभाजकाः भवन्ति। समाजस्य कार्यं बहुलतया लोकव्यवहारे एव निर्भरति।

प्रस्तुते अस्मिन् शोध-प्रबन्धे विषयस्यास्य विस्तृता विवेचना अग्रलेखे भविष्यति। ॥ इति ॥

१. पञ्चतन्त्र अपरीक्षितकारके

२. पञ्चतन्त्र

३. मालतीमाधव ३॥११॥

Panchatantra in the West: with particular reference to Giovanni Boccaccio's Decameron

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The Panchatantra (a collection of fables compiled in Sanskrit before 500 AD) contains a large number of stories under a frame-story. This narrative strategy makes each fable more complex and interesting than the common device of allegory which remains confined to a one-to-one relation with the meaning to be conveyed. The Panchatantra is comparable to the banyan tree with its root in India and the branches spread out across the world. Each tale of the Panchatantra deals with animals (from lions to rabbits to monkeys) having surprisingly human characteristics that exemplify social and political realities of the period. Despite having the didactic aim of conveying a moral axiom or social truth, the text never appears to be overtly instructional. This is what sets the Panchatantra apart accounting for its enduring appeal and popularity stretching across cultures, continents, and centuries. This paper examines the development of one particular branch of the Panchatantra tree as it grew in medieval Italy with particular reference to Giovanni Boccaccio's Decameron which is a collection of one hundred novellas compiled in 1353. A group of seven young women and three men flee from plague-ridden Florence to a villa in the countryside. To while away the time, each member of the party tells one story for each one of the ten nights spent at the villa. Using selected illustrative stories I analyze themes of human relationships involving love in the Decameron.

The Elements of Sustainable Governance in Panchatantra

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10/58, Indira Nagar

Lucknow - 16

It is mandatory for a civilized society to have effective governance. But for the speedy and desirable progress the governance has to be sustainable. Now the question arises, what measures should be taken by any ruler for sustaining his authority on common public? The stories contained in Panchatantra suggest several ways to achieve this through animals and beasts. The chain of stories belongs to the age of monarchy. However the king used to be the symbol of divinity and was looking after the public just like his own children with the constant advice of his able subordinates and priests. The author of Panchatantra follows the norms of Rajdharma prescribed by his predecessors such as Manu and Kautilya. But it seems that the author is more influenced by the Arthashastra of Kautilya. The text follows the Saptanga theory (king, minister, treasury, fort, army, allies and janapada) and deals with every point in its own distinct manner. The king has to keep a vigilant eye on the administrative set-up, as corruption induces dissatisfaction among public and hampers the needed development of the State. The ruler has to deal with strictly. The king must take care of the needs of the common people. The text brings out many examples of how a king should behave with his subjects. The ministers should be of high origin, educated and well versed in the science of administration. They should always give wise advice to the king. A congenial and healthy relation between the ruler and ministers makes the administration smooth and brings prosperity to the kingdom. The text exhorts a king to handle his employees by using the tactics of sama, dama, dand and bheda. The salary of the workers must be supplemented with genuine incentives. Every thing depends on money. The proper management of the existing finance is a prerequisite for the economic growth of the country. The royal treasury must hold sufficient money to face any type of calamity. But the collection of the revenue should not be a burden to the common people. A ruler has to generate other resources for enriching the treasury. People need security. Insecurity initiates aggression in the minds of people. The ruler has to bear the whole responsibility of providing full security to every member of the society. A king should also maintain a diplomatic relation with other countries. The proper development of infrastructure needed for a comfortable living is must for the sustenance of good governance. It becomes a duty of the king to take care of the comforts of subjects. The unique concept induced by the author in the text is to provide education to everyone. Even the beasts and animals of different stories of the text are well versed in many branches of knowledge. It is the prior duty of parents to educate their children. The value-oriented education

may guide the common mass to analyze the policies and reforms related to governance of various situations in a positive manner. Then author of Panchatantra is aware of the strength of the unity among common people. The divided society suffers silently, all ill-treatments at the hands of the ruler and may cause the downfall of the king. The sense of patriotism is needed for both king and the subject. The loyalty towards the motherland will inspire the ruler to feel from his heart for his country men and will surely motivate the common people to put in their full efforts for the progress of the country.

The mode of governance depicted in Panchatantra is based on spiritual foundation. The political morality and social justice may sustain the governance. The concept of the assimilation of different races even animals into one dominates in the text. The stories of Panchatantra reveal that the national character should be retained in formulating administrative policies. The society depicted in the stories of the text does not seem to be different from the present society. Thus the great effort made by Vishnu Sharma does not lose its relevance even today.

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Subhashitas in the Medieval Kerala Sanskrit Literature and Theatre

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The contribution of Kerala to Sanskrit literature and theatre in the medieval period is manifold. Reputed works in Vedanta, Mimamsa, Kavya, Nataka and Abhinaya especially in the field of Sanskrit theatre known as Kutiyattam which is famous for the conservation of the bhasa plays and the unbroken tradition of staging of Sanskrit plays came into being during this time. The wisdom of the medieval society often found expression in the form of proverbs and subhashitas, scattered in the literary works of the age. These sayings and verses were remembered and valued as they were capable to show the right way for the people of that age put up with deep problems of moral and ethical nature.

L. Sternbach has rightly pointed out that the pithy sayings in Sanskrit are worthy of serious study as 'the trust worthy witnesses to the social, political, ethical and religious ideals of the Indians among which they originated and circulated, and they have had a substatle and pervasive influence on popular opinion and morality' (Stern bach. *Aphorisms and Proverbs in the kathasaritsagara*, vol.I). The present paper searches the medieval Sanskrit literature of Kerala and tries to analyse the available subhashitas in the light of the above statement.

The paper examines the works of poets like Saktibhadra, Kulasekharavarman, Atula, and other authors who lived after Sankaracharya. It is noted that the subhashitas are found in plenty in the natakas and their presence is comparatively less in the kavyas. This points to the essential discursive nature of the subhashitas. The paper surveys the corpus of subhashitas from 9th to 15th century A.D.

It is also noted that the traditional kuthu and kutiyattam theatre of Kerala made use of subhashitas to instruct the common people. The chakyars, the actors of this traditional theatre used to expand the ideas of the slokas by narrating interesting stories in the regional language Malayalam, were taken from the *Purana*, *itihasa* and other literature like the *brhatkatha*. These theatrical discourses acted as social criticism veiled in humor against the unethical and corrupt practices of the kings and administrators and worked as a corrective force in the medieval society. The paper highlights this unique nature of Kerala Sanskrit subhashitas. Some of these subhashitas were made by anonymous chakyars who took the role of vidushaka in the plays.

Another important factor is the prevalence of subhashitas related to Ayurveda in Kerala. The Ashtangahrdaya of Vagbhata was popular in Kerala during this period and its verses famous for poetic beauty and use for general health practices were included in the syllabus of the traditional Sanskrit curriculum. The subhashitas of vagbhata lingered even on the lips of the common man in Kerala and gave him good counsel in the matters of daily routines, cleanliness and healthy life.

शक्ति समृद्धि है।

डॉ. प्रीति चतुर्वेदी

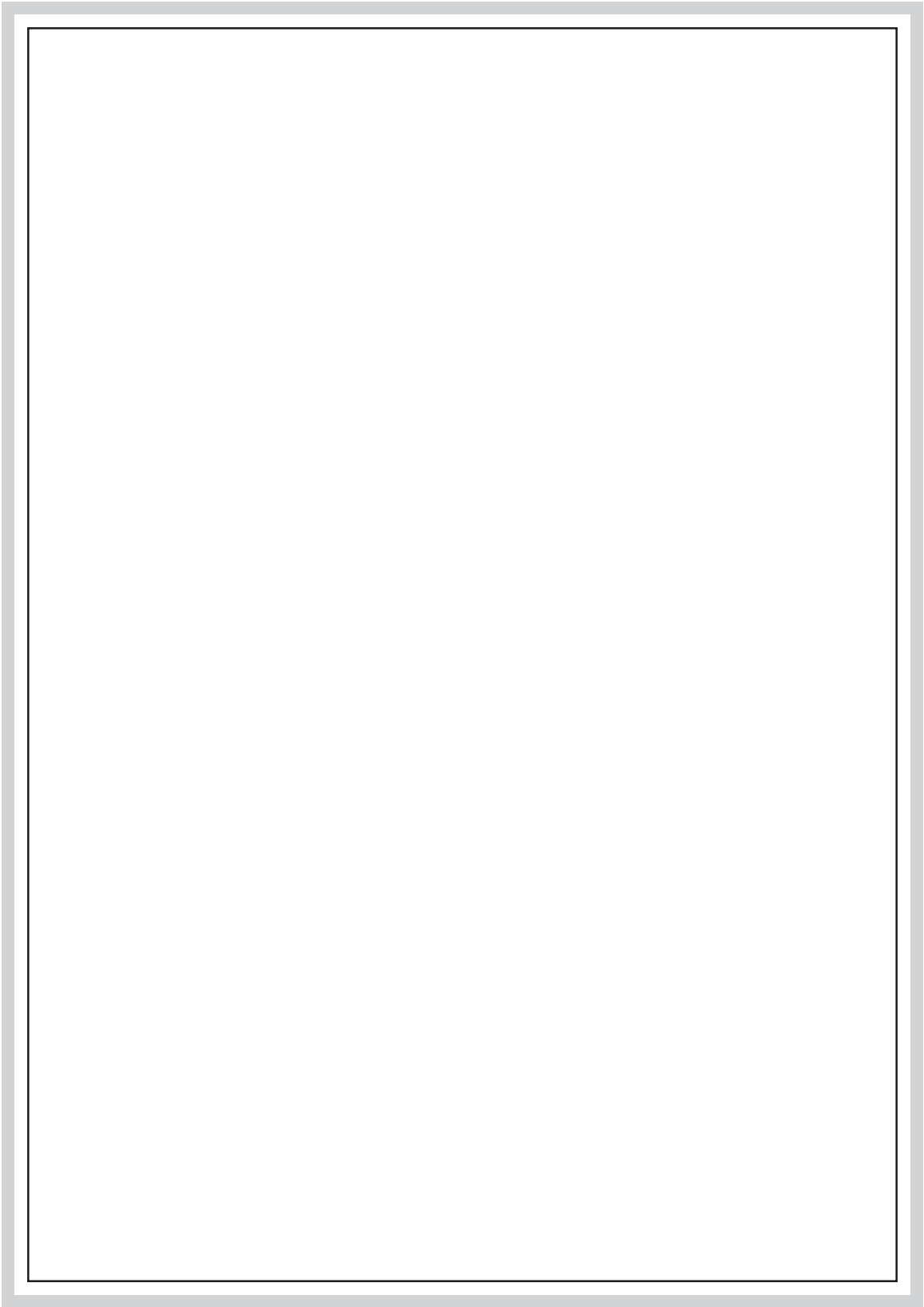
संस्कृत विभागाध्यक्ष

सनातन धर्म महिला महाविद्यालय, झाँसी।

संसार में जीवन यापन करने के लिए कई आवश्यक बातों पर ध्यान देना पड़ता है, जीवन की यात्रा को सुखद निष्कंटक बनाने के लिए। इसी संदर्भ में बात सदैव लक्ष्मी या भौतिक वैभव की आती है, सदाचार की होती है इन आवश्यक साधनों के अतिरिक्त जीवन में तथा संसार में परम आवश्यक तत्व है शक्ति तत्त्व। इस तत्त्व के बिना सभी कुछ अधूरा और अपूर्ण ही लगता है। शक्ति यूँ तो अपने आप में संपूर्ण अर्थ समेटे हुए है किंतु यदि इसकी व्याख्या की आवश्यकता हो अर्थात् सांसारिक दृष्टि से विभाजन की बात की जाए, तो इसके प्रकार हो सकते हैं- शारीरिक शक्ति मानसिक या आत्मिक शक्ति बौद्धिक शक्ति तथा आर्थिक शक्ति आदि। पंचतंत्र हितोपदेश आदि की पशु पक्षियों की कथाओं में भी शारीरिक व बौद्धिक शक्ति के उदाहरण देखने सुनने को मिलते हैं जहाँ भले ही मगरमच्छ को बंदर ने 'कलेजा पेड़ पर रह गया है' कह कर उससे अपने प्राण बचाए हों या खरगोश ने सिंह को कुँए में गिरा कर बौद्धिक शक्ति का परिचय दिया। सर्वत्र प्राणी के जन्म से लेकर मृत्यु पर्यन्त मानों इन विविध शक्तियों का ही खेल तमाशा चलता रहता है। इसी का नाम संसार है। इन शक्तियों से सजे संवरे संसार में विविध रचनाकारों ने विविध शक्तियों पर क्या-क्या विचार प्रकट किए हैं मेरे शोधपत्र में इसी की चर्चा की गई है विस्तार से, अर्थात् शक्ति समृद्धि है यह दर्शाने का प्रयास है तथा सूक्तियों का एकत्रीकरण करके प्रायः ७० महाकाव्यों से उसे सुक्तिप्रीति: इस नाम के मेरे संकलन में सुक्तियों को समेटा गया है जिन सुक्तियों में ज्ञान भरा पड़ा है, तथा दूसरे खण्ड में इन सुक्तियों का विषय विभाजन भी किया गया है। उसकी सूचना भी शोधपत्र में है।

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POSTER PRESENTATION



Rereading *Visnusarma*: Multiple Interpretations

-Anindya Bandyopadhyay

West Bengal

We all know that the book *Panchatantra* was composed by *Vishnusharma* to teach the art of politics to the sons of *Amarashakti*, king of *Mahilaropya*. *Vishnusharma* declared at the end of the introductory chapter that, whoever learns this work by heart every day, will learn the political tricks as well and he will not even be defeated by *Shakra*, the king of God.

In ancient times, students used to be taught directly by their teachers. It's called direct communication. Therefore, it might be possible that the preceptor elaborated the inner meaning of those *shlokas*. As the interpretations of these *shlokas* are not evident on their own, I wish to discuss in short, their interpretations. I have chosen five different stories from the five different *Tantras* or the Parts for this cause.

According to Sir Monier William the word *tantra* is used as a secondary source of the main theme that elaborates the theme. So, instead of *paricchedah* or *sarga* when the writer used the word *tantra*, we ought to think about the intention of the writer. By reading the concluding *sloka* of the introductory chapter (*kathamukha*) we can interpret that he used the word *tantra* to indicate that *panchatantra* is a secondary book that helps newcomers to study the art of politics.

STORY- I

My first story is the tale of camel, crow, lion, tiger and wolf, is from the first *tantra* or part namely '*Mitraveda*'. From this story, we come to know how the crows insist the lion to kill the camel and justify their action as the camel was a guest of the lion.

Morals of Vishnusharma: - All intellectuals and cunning men used diplomacy of the politics for their better living without thinking what ought to be done or not, likewise the crows played a trick upon the camel

My Interpretation: -

1. If situation demands, to protect one's own life from an enemy, it can be assumed, *Vishnusharma* perhaps wanted to teach, by hook and crook one has to kill that person.
2. The second one he tried to teach from the point of view of the camel. Even if you share a strong friendship with someone, you should not trouble yourself if situation demands.

STORY- II

The next story is about the crow *Laghupatanaka* and the mouse namely *Hiranyak*. It was taken from the next part (*Tantra*) of the book *Mitrasamprapti*. A hunter once trapped the king of dove with all of his family. The crow *Laghupatanaka* was astonished to see, how the tiny mouse *Hiranyak* cut the net by his mouth and set all of them free. So, the crow decided to make friendship with that mouse, though crow and mouse shares a relationship of born enmity.

Morals of Vishnusharma: - *Vishnusharma* told in the *Nitishloka* that those who make friendship without deceiving each other could not be defeated by the enemies ever.

My Interpretation: - If necessary, the king may even make friendship with his enemy. This idea may be corroborated with the *shloka* of *Manu* where he says, a king on a conquest,

STORY- III

Dhurta-Brahamana-Chaga-Katha is another important story of the third part of the *Panchatantra*, namely *Kakolukiyam*. From this story we can know how three cunning men confused a Brahmin, who was carrying a goat, repeatedly saying that he was carrying a dirty dog and were able to arrange a feast with that goat.

Morals of Vishnusharma: - The man, who is versatile, intellectual and knows different branches of knowledge, could filch out anything from any powerful man.

My Interpretation: - The listener will start believing the wrong statement as a true one if stated repeatedly. This is a psychological brainwash. Today's TV or radio commercial breaks are nothing but an organised version of these ancient political tricks

STORY- IV

'*Labhdapranasham*' is the fourth one. '*Yudhishtira-kumbhakra-katha*' is the important story here. There was a potter named *Yudhishtira*, who got a scar on his forehead when fell upon a broken pottery. He went to another nation during famine. Seeing the scar mark in *Yudhishtira's* forehead, the king of that nation mistook him as a brave soldier and appointed him in his army. But when the king asked him the reason behind the mark, *Yudhishtira* told him the true reason. As a result, he lost his job.

Morals of Vishnusharma: - The person who denies his own benefits, only to establish truth, out of his vanity and stupidity, is no better than *Yudhisthira*, who had lost his own path.

My Interpretation: - A little insight may reveal another point of view from the king's perspective. The king should properly judge everyone whom he wishes to employ in his work.

STORY- V

The last one is the '*Ekodara-prethkgriva-bharunda-paksina-katha*'. It is from the fifth part, namely '*Aparikshitakarakam*'. There was a two-headed bird with a single body. After finding a sweet fruit, one of the mouths tasted it. The second one, when wished to taste it, was refused. The reason given by the first mouth was, "As we have the same stomach, why eating the fruit using a separate mouth?" Later, when the second mouth found a poison fruit, he ate that without listening to the other one. As they shared a common body, the bird died.

Morals of Vishnusharma: - If a group of people or an institution destined to serve the same purpose decides to follow different ways, then it would create a complete state of anarchy like the story of *Bharundapaksi*.

My Interpretation: - The story can also be interpreted as, for the sake of the government, a king can kill a faultless person, who may be a close companion of an enemy. Otherwise, one day, he may become a rival of the king.

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Psychology and Philosophy behind the fable Pancatantra.

Trishna Chatterjee

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The preceptor Visnusarman takes the charge of imparting the knowledge of Science of Conduct to the three idiot sons, reluctant to be trained in the Art of Administration and Worldly Wisdom of the king Amarashakti sugarcoating the teaching in form of fables, stories and epigrams. Knowing that the direct instructions will not do, Visnusarman enveloped his instruction under the captivating stories of mostly animals and birds interspersed with the stories of human beings of different strata,

God's First and most wonderful gift to a child is nature. A child loves to spend time in the natural surrounding in the period of his or her childhood and growth. Nature is the Pandora's box, which a child is eager to open. So it is the duty of the elderly people to guide the children from the evil of the outer and inner nature, which may overpower them to be loser in life. Visnusarman who tells the stories of Panchatantra is eighty years old.

He is perhaps the oldest grandfather in the history of human civilization of India. It is amazing that even today the tradition is continuing. The children love to cling to their grandmother or grandfather to listen with their eyes wide open to the fairy tales, which leads them to the wonderland where the prince comes out as victorious over the evil demon. Visnusarmana's audience is also doomed. Children who relish the stories of deer, lion, bullock, hare, monkey etc. with whom they love to be acquainted. Children like to listen to the stories for enjoyment and in that process they gain wisdom. To enter the essence of the stories in their minds Vinsusarman utters pithy instructive epigrams making the stories more effective to the young minds.

The discerning preceptor Visnusarman through his delighting feel book of lessons, shows that with the help of common sense, intelligence and self-confidence even a weak can overpower the strongest enemy. Visnusarman's work is divided in five sections each having a title, which indicates the main subject of instruction at the very beginning. The sequence of the subject matter has been contemplated very carefully encompassing the course of life and the types of experiences one has to gather in one's life span in order to indicate the right path to follow.

Five sections of the book make one learn the universal truth regarding life. It shows that in course of time people get friends, lose friends and acquaintences, quarrel with their companions, which even affect their successor and being unable to decide what is right what is wrong, they lose the path, which leads to the journey towards blissful success confirming the victory of humanity. In the fables of Panchatantra the characters are all, no doubt, human beings under the garbs of animals.

• • •

Teaching method of language in Panchatantra; a Critical observation

Dr. Harihra Hota

Jagannath Sanskrit University, Puri

This famous work, namely panchatantra, had been contributed by Bishnusarma, who was a scholar in Sanskrit. He stated various moralities for a successful human life, through this work. The skill of Bishnusarma indicates by the word Tantra. The word Tantra stands for scientific and technological concept in Sanskrit. The naming, as paninitantra for Sanskrit grammar is evidence to this effect. As per the discussion the work Panchatantra is famous for scientific work in five volumes.

Evolution of language - teaching-method

The language teaching system in India is well known in the World. It has long history of evolution. Basically following phases are mostly discussable, these are-

- Teaching of language through Imitative method
- Word - wise or dictionary based language teaching
- Grammar based language teaching
- Modern linguistics based language teaching
- Communicative method of language teaching
- Technology based language teaching

Language teaching method of Panchatantra

Bishnusarma's method of language teaching is based on the play system, which is most important even today. This method is attractive to the mind of taught for its creativity in practical life. According to observation, the change of mental atmosphere depends on external and internal components. For internal change, the role of language is main. Regarding to this, evidences are available in Upanisad and in Vakyapadiyam. On the basis of that, he designed the method of teaching and changed the tradition. As per the finding, through five stories of his 1st book, it has been found that the language is not merely the unity of script and phonetic sign, but the same has many aspects with modern facts, such as -

- The language is bearing a long standing culture and the same is resources of various professions
- The morality is well connected with communicative languages to create a good relation for friendly coexistence
- The language is only source for inspiration of negative or positive thoughts for fellow persons
- For the transformation of all matters into knowledge, the language is only key source.

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पञ्चतन्त्रोक्त धर्मबुद्धि एवं पापबुद्धि में आधुनिक : समीक्षात्मक अध्ययन

मनीष कुमार झा

पत्राचार - स्नातकोत्तर पाणिनि छात्रावास प्रकोष्ठ सं. - ०२

का.सिं.द. संस्कृत विश्वविद्यालय,

दरभंगा (बिहार) - ८४६००८ फोन नं. : ०९९३९९६५५१४

पञ्चतन्त्र के प्रणेता 'विष्णु शर्मा' लौकिक व्यवहार तथा शास्त्र दोनों के प्रकाण्ड विद्वान थे। राजा के तीन महामूर्ख पुत्रों को इस कथा के माध्यम से कुछ ही दिनों में व्यवहार कुशल, सदाचारी, नीतिविद् तथा ज्ञानसम्पन्न बनाने में सफलता प्राप्त थी। तबसे यह पञ्चतंत्र नामक शास्त्र जगत में प्रसिद्ध हुआ।

अधीते च इन्दं नीतिशास्त्रं शृणोति च।

न पराभवमाप्नोति शक्रादपि कदाचन॥

कथामुख १०

आजकल पञ्चतन्त्र के पाँच भाग हैं।

- १) मित्रभेद २) मित्रसमप्राप्ति ३) काकोलूकीय ४) लब्धप्रणाश
५) अपरीक्षित।

इसी कारण इसे पञ्चोपाख्यान भी कहा जाता है। पञ्चतन्त्र का अर्थ 'नीति युक्त शासन विधि' है। अर्थात् ऐसा ग्रन्थ जिसमें नीति के माध्यम से शासन किया जाता है।

ग्रन्थकार ने पशु पक्षियों के कथा के माध्यम से समस्त मानव ज्ञान का समावेश किया है। वे सदाचार नीति और लौकिक व्यवहार का वर्णन किया है, जो आधुनिक युग में मानव को सार्थक एवं उपयोगी बनाने में लाभदायक होंगे। पञ्चतन्त्र संस्कृत नीति कथा साहित्य में प्राचीन एवं महत्वपूर्ण है। सम्पूर्ण अर्थशास्त्र का सार पञ्चतन्त्र में निहित है।

पञ्चतन्त्र में उल्लिखित धर्मबुद्धि एवं पापबुद्धि कथा का सारांश इस प्रकार है -

किसी नगर में धर्मबुद्धि एवं पापबुद्धि नाम के दो व्यक्ति रहते थे। पापबुद्धि बहुत चालाक एवं दरिद्र था। वह धर्मबुद्धि की सहायता से धनोपार्जन करने के लिए दूसरे देश गया, वहाँ धर्मबुद्धि के प्रभाव से भ्रमण करते हुए बहुत धन प्राप्त किया। घर लौटते समय पापबुद्धि ने धर्मबुद्धि से कहा सभी धन घर ले जाना ठीक नहीं है। थोड़ा धन भूमि में गाड़कर घर चलें। आवश्यकता पड़ने पर ले जायेंगे। इसके बाद पापबुद्धि ने मिट्टी में रखा सारा धन घर लेकर चला आया।

एक दिन पापबुद्धि ने धर्मबुद्धि के साथ वहाँ जाकर मिट्टी को खोदा तो रिक्त भाण्ड देखा। इसे देखते ही कहा तुम्ही ने सब धन चुरा लिया। उसने कहा मैं धर्मबुद्धि हूँ चोर का काम नहीं कर सकता। “धार्मिक लोग परायी स्त्री को माता के समान, पराये धन को मिट्टीके समान जीवों को आत्मा के समान देखते हैं” कहा भी गया है -

मातृवत्परदाराणि पर द्रव्याणि लोष्टवत्।

आत्मवत्सर्वभूतानि वीक्षन्ते धर्मबुद्धयः॥

मित्रभेद ४३५

धन के लोभ एवं पापबुद्धि के कारण पिता भी मर गया और स्वयं राजा द्वारा दण्डित किया गया। इस कथा के माध्यम से लेखक विष्णु शर्मा यह कहना चाहते हैं कि असत्य कभी सत्य नहीं हो सकता। आधुनिक युग में ऐसा देखा गया है कि गलत ढंग से धनोपार्जन करके धनी बन जाता है, लेकिन कभी - कभी न्यायालय में उसकी प्रतिष्ठा मान मर्यादा समाप्त हो जाती है, और सम्पूर्ण धन बर्बाद हो जाता है, लेकिन असत्यों का विजय नहीं होता। सत्य और असत्य की परंपरा पूर्व काल से लेकर आज तक रही है, लेकिन ऐसा देखा गया है कि असत्य के मार्ग पर चलने वाले थोड़े समय के लिए अपने आप में तथा समाज में सम्मान के पात्र होते हैं, परंतु असत्य कि पर्दा हटने पर आत्मग्लानि होती है। समाज में असम्मान के पात्र बनते हैं। अतः निष्कर्ष रूप में कह सकते हैं कि मनुष्य को धर्म मार्ग का ही अनुसरण करना चाहिए। इस कहानी का विस्तृत विवेचन आगे के लेख में करेंगे।

संदर्भ स्रोत:

१. पञ्चतन्त्र कथामुख १०
२. मित्रभेद ४३५

पञ्चतन्त्रीय शिक्षाव्यवस्थायारैतिहासिक परिप्रेक्ष्येऽध्ययनम्

रवीन्द्र कुमार झा

व्याकरणाचार्य B.ed. NET लब्धस्वर्णपदक शोधरतः

पत्राचार का पता - ग्राम + पोस्ट - बघौत (पश्चिम)

भाया - मनीगाछी, जिला - दरभंगा (बिहार) - ८४७ ४२२

विश्वसाहित्यरूपमालायां संस्कृतसाहित्य सुमेरुमिव प्रतिभाति। तस्यालोके सम्पूर्णविश्वसाहित्य आलोकितो वर्तते। संस्कृत - साहित्य विश्वसाहित्यभाण्डागारं प्रपूर्णाय बहुदानं दत्तवान् तेष्वन्यतमं कथासाहित्यमथवा आख्यानसाहित्यं वर्तते। विश्वस्य सर्वास्मिन् पुस्तकालये पुस्तकमेतद् - अनुदितरूपेणोपलब्धा सन् तत्तस्य पुस्तकालयस्य शोभां वर्धयति। कतिपयकालवशाद् ये जना वेदस्मृत्यादि ग्रन्थं पठितुमक्षमाः भवन्ति स्म ते ज्ञानोपार्जनाय एतस्य कथासाहित्यस्य आश्रयं नीत्वा नीतिज्ञा व्यवहारकुशलाः भवन्ति स्म। कथा साहित्ये पुराणेतिहासविषयकं ज्ञानं न भवति अपि तु सर्वाः कथा वास्तविकार्थरहिता बोधोपजनिका काल्पनिका भवन्ति। तासु काल्पनिकासु कथासु घटनायाः वैविध्यस्य हास्यविनोदस्य मौलिकतायाः एतादृशमाकर्षकं समन्वयं भवति येन श्रोता पाठकाश्च तं प्रति हठात् आकृष्टा भवन्ति। तद्यथा पञ्चतन्त्रस्य मित्रभेदे -

१ सम्मोहयन्ति मदयन्ति विडम्बयन्ति निर्भर्त्सयन्ति रमयन्ति विषादयन्ति।

एताः प्रविश्य सरलं हृदयं नराणां किं वा न वामनयना समाचरन्ति ॥

२ इतोऽपि- न गोप्रदानं न महीप्रदानं न चान्नदानं हि यथा प्रधानम्।

यथा वदन्तीह बुधाः प्रधानं सर्वप्रदानेष्वभयप्रदानम् ॥

एतद् सर्वं पद्यम् उपदेशप्रदं व्यवहारयोग्यं च वर्तते। तथा कथोपदिष्टया शिक्षया न केवलं विद्वान्सः उपकृताः भवन्ति अपि तु अशिक्षिता मूर्खाऽपि तथैवोपकृता भवन्ति। ममानुसारेण कथोपकथा माध्यमेन शिक्षाप्रदानस्य या प्राचीनपद्धति वर्तते सा यदि अधुनाऽपि प्रवर्तिता स्यात्तदा निश्चयेन शिक्षायाः स्तरे विकासो भविष्यति।

संस्कृतस्य कथासाहित्यं भागद्वयेन विभक्ता वर्तते। तत्रैका नीतिकथा अपरा लोककथा। इत्युभयोः कथायोरन्तरमेकमेव वर्तते यत् नीतिकथा उपदेशप्रधाना भवन्ति तथैव मनुमत्स्ययोः कथाऽपि ऋग्वेदे उपलब्धा वर्तते। ऋग्वेदे एवं जीवात्मपरमात्मनोस्तुलना पक्षिद्वयाभ्यां कृतो विद्यते तद्यथा -

द्वा सुपर्णा सयुजाः सखायाः समानं वृक्षपरिष्वज्जाते।

ऋग्वेद १.१६४

तथैव उपनिषदपि जीवजन्तोः कथा यत्रकुत्रचिदुपलब्धा विद्यते। हंसद्वयोः वार्तालापेन रैक्स्य ध्यानम् आकृष्टो भवति। सत्यकामाय वृषभ हंस जलचरा ब्रह्मविद्यायाः उपदेशं ददति। तत्र यद्यपि प्रत्यक्षतः पशुपक्षिणा

मानवः नोपदिष्टतथा तेषां पशुपक्षीनां व्यवहार एवं तथाभिधोपदेशाय अलं पर्याप्तं वर्तते। परेषां क्रियाकलापं दृष्ट्वा यावता सारल्येन जना अनुकर्तुं समर्थाः भवन्ति तथा उपदेशाद्वारा अनुकर्तुं व्यवहर्तुं समर्थाः न भवन्ति। उपदेशेन प्राप्तज्ञानं मात्र सैद्धान्तिकं भवति व्यावहारिकपक्षरहितं भवति। व्यावहारिक जीवनेऽपि तेषामुपदेशमेव सार्थक्यं भजते ये स्वयमपि उपदेशानुगुणमाचारणं विदधति किन्तु ये तथा न आचरन्ति तेषामुपदेशः स्वप्रभावं नैव दर्शयति।

अत्रेदम् अवघेयं वर्तते यद् कथं नीतिज्ञा उपदेशकाः मानवद्वारा उपदेशं न दत्त्वा पशुपक्षिमाध्यमेन ददति। तत्र कारणमिदं वर्तते यत् तच्छिष्याः श्रोता च एतदवगन्तुं समर्थाः भवेयुः यत् यदा पशुपक्षिणोऽपि नीतियुक्तमाचारणं कर्तव्याकर्तव्ययोः व्यवहारं व्यवहर्तुं समर्थाः भवन्ति तदाऽहं विवेकशीलप्राणी भूत्वाऽपि तथाभिधर्म आचरणं विधातुं समर्थाः कथं न भविष्यामः। तद्यथा पञ्चतन्त्रस्य -

एक एव सुहृद् धर्मो निधनेऽप्यनुयाति यः।

शरीरेण समं नाशं सर्वमन्यद् हि गच्छति॥

अनेक प्रकारेण सर्वत्र पञ्चतन्त्रे उपदेशप्रदं गद्यं पद्यमेवोपलभ्यते। तत्र प्राथम्येन गद्यमाध्यमेन कथोपकथया पशुपक्षिणः संवादेन कर्तव्याकर्तव्यस्य विवेचनं भवति पुनश्च तदन्ते तत्समर्थनाय उपदेशप्रदस्य पद्यस्य तत्र संयोजनं भवति येन गद्ये कथितस्य विचारस्य शास्त्रदृष्ट्या दृढीकरणं भवति। शिक्षाप्रदानस्य एषा प्रक्रिया तथा च तेषां पात्रं कथनोपकथनस्य माध्यमं पशुपक्षिण एव भवन्ति अपरतः लोककथा मनोरञ्जनायेव भवन्ति तेषां नीतिकथायाः एवाऽस्ति। भारते धर्मानुप्रणित कार्यस्थ कर्तव्यपरायणव्यवहारस्य महत्त्वं सर्वत्र दरीदृश्यते। तस्माद् बाल्यकालतः एव तेभ्यः बालकेभ्यः तथाभिधाया संस्कारा दीयन्ते स्म। प्राचीन काले संस्कृतमाध्यमेनेव शिक्षा दियन्ते स्म। अतः धर्मादर्शाचाराणां बोधाय संस्कृतसाहित्ये यत्र तत्र उपदेशात्मक - प्रवृत्तय उपलब्धाः सन्ति। एतेषामुपदेशात्मकतत्त्वानां प्रवृत्तीनाञ्च सुन्दरं परिपाकं नीतिकथासु हृदयावर्जकरूपेण कृतो विद्यते। तद्यथा मित्रभेदे कथितं वर्तते -

न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्वरः।

एतदेवात्र पाण्डित्यं यत् स्वाल्पाद् भूरिरक्षणम्॥

मि.श्लो. - १९

नीतिकथायाः मुख्योद्देश्यमेव वर्तते रोचक - कथामाध्यमेन सरलतया त्रिवर्गस्य धर्म अर्थ कामेत्यस्य प्रापणमेवेति। अनेन विधिना मोक्षस्य प्राप्तिर्न भवति। अस्या नीतिपरकायाः कथायाः प्रतिपाद्यं विषयं सदाचार राजनीति व्यवहारिकेति ज्ञानस्य प्राप्तिरेव। पशुपक्षिमाध्यमेन कथितया नीतिपरकया कथोपकथया अतिरोचकतया सदाचारस्य राजनीतेश्च गूढं तत्त्वम् अतिसरलतया सहजतया चोद्बोधितो वर्तते। पशुपक्षिणोऽपि मानववत् स्वसमस्तानि कार्याणि सम्पादयन्ति। तेष्वपि कर्तव्याकर्तव्ययो विवेकः निर्णयक्षमताश्च तिष्ठति। नीतिकथायाः सर्वाः विशेषताः पञ्चतन्त्रेषु उपलब्धा वर्तन्ते। तन्त्रस्याऽर्थो विद्यते नीतियुक्त शासनविधि। अर्थमिमं हृदि निधाय विष्णुशर्मा पञ्चभेदात्मकं पञ्चतन्त्रं रचितवान्। येन सारल्येन सहजतया क्रीडाविधिना व्यवहार कुशलाः नीतिज्ञाः

बालाः मन्दधियः भवेयुः। न केवलं पञ्चतन्त्रेऽपि ऋग्वेदेऽपि संवादमाध्यमेन शिक्षादानं कृतो विद्यते। तद्यथा

किमिच्छन्ती सरमा प्रेदमानङ्कू दूरे ह्यध्वाजगुरिः पराचैः।

कास्मेहितिः का परितक्म्यासीत्कथं रसायाः अंतरः पयासि॥

अतिश्लाघनीया वर्तते। यदि प्रक्रियेषा अधुना बालशिक्षा क्षेत्रे वयस्कशिक्षाक्षेत्रे प्रवर्तिता भवेत्तदा अतिसन्तोषजनकं परिणामं लप्स्यामोवयम्। कथयन्तु बालकाः क्रीडाप्रियाः भवन्ति यदि क्रीडामाध्यमेनैव तेषां शिक्षा प्रदानं स्यात्तदा ते सहर्षं सहजतया पठितुं सन्नद्धा भविष्यन्ति तथा ते क्लान्तमपि न अनुभविष्यन्ति। अनेक प्रकारेण बालका सहजतया अध्ययनं प्रति प्रेरिता - भविष्यन्ति अपरतोऽशिक्षिता वयस्काः अपि लाभान्विता भविष्यन्ति कथयन्तु - अनया प्रक्रिया शिक्षादानेन तेषामेषा मानसिकभ्रान्ति या कथयति यदधिके वयसि ज्ञानार्जनं सम्भवं नाऽस्तीति सा निर्मूला भवन्ति कथयन्तु यदा जडधियः पशुपक्षिणो कर्तव्याकर्तव्यस्य विचारं कर्तुं धर्मविषयकचिन्तनं विधातुं ज्ञानविषयचिन्तनं विधातुं च समर्थाः भवन्ति तदाऽहं कथन्न। नीतिकथायां संवादविनिमयमाध्यमरूपेण पशुपक्षिणां चयनस्य पृष्टे इयमेवावधारणा कार्यं करोति। सेयं संवादशैली महद्बोधोपजनिका वर्तते। यस्यां पद्धत्यां खलु वक्ता श्रोता इत्युभयो क्रियाशीलता तिष्ठति। प्रस्तुतेऽस्मिन् शोधप्रबन्धे विषयमिमधिकृत्य विस्तृता विवेचना भविष्यति।

सहायक ग्रन्थाणां सूची -

१. पञ्चतन्त्रं मित्रभेद
२. पञ्चतन्त्रं मित्रभेद
३. पञ्चतन्त्रं मित्रभेद
४. ऋग्वेद (सरमापणि - १०/१०८)
५. ऋग्वेद १-१६४-२०

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पंचतंत्र की नीति विषयिणी मान्यतायें

वागीशचन्द्र झा

द्वारा - श्री काली कान्त झा

ब्रह्मर्षिनगर, बाजार समिति, सीतामढ़ी (बिहार) मो. : ९९०५४०२८०६

संस्कृत वाङ्मय में पंचतंत्र का महत्त्वपूर्ण स्थान है। विष्णु शर्मा ने इसमें पंचतंत्रात्मक अध्यायों के माध्यम से व्यवहार तथा नीति की विशद् व्याख्या की है। मानव तथा मानवेतर कथाविन्यास के द्वारा पंचतंत्र में श्रुति स्मृति समर्थित नीतियों की बहुविध व्याख्या उपलब्ध है।

कहा जाता है कि पंचतंत्र के रचयिता विष्णु शर्मा भारतीय नीतिशास्त्र के प्रकाण्ड पण्डित थे। उन्होंने प्राचीन नीतिशास्त्रों का गहन पारायण किया था। इस प्रकार पूर्व के नीतिवचनों के आलोक में इन्होंने पंचतंत्र नामक ऐसे महत्त्वपूर्ण ग्रंथ की रचना की, जिसका विश्वसाहित्य में महत्त्वपूर्ण स्थान है।

कथाक्रम के द्वारा नीति वचनों को सम्प्रेषित करने की कला में निष्णात विष्णु शर्मा की कुशाग्रीय प्रतिमा की जितनी प्रशंसा की जाय वह अत्यल्प है।

उक्त ग्रंथ के नीति कथनों के अध्ययन से यह रहस्य प्रकट होता है कि उनमें वैयक्तिक पारिवारिक आर्थिक एवं सामाजिक जीवन की समस्याओं के निराकरण का प्रयत्न किया गया है। इस प्रकार यह ग्रंथ समुज्ज्वल प्रकाशवान मन की तरह जीवन परिस्थिती (मार्ग) को द्योतित (प्रकाशित) करता है।

पंचतंत्र की रचना के उद्देश्य के विषय में कहा गया है कि इसकी रचना कोमलमति राजकुमारों को नैतिक व्यवहार सिखलाने के क्रम में हुई। इसका उद्देश्य कलाचातुर्य या पाण्डित्य प्रदर्शन नहीं है। लेखक ने परम वृद्धावस्था में सिंहनाद करते हुये अपनी स्वाभिमानयुक्त निस्पृहता को इस प्रकार व्यक्त किया -

“किं बहुना श्रूयतां ममैष सिंहनादः नाहमर्थलिप्सुर्ब्रवीमि, ममाशीतिवर्षस्य न किञ्चिदर्थेन प्रयोजनम्।”

श्रुति में नीति विषयिणी विविध गाथायें वर्णित हैं। तैतिरीय श्रुति में सत्यं वद, धर्मं चर, मातृदेवो भव, पितृदेवो भव आदि उक्तियाँ विन्यस्त हैं। इन्हीं उक्तियों के आलोक में पंचतंत्र में नीतिकथायें संकलित हैं।

पंचतंत्र में पंचप्रकरण इस प्रकार है -

- १) मित्रभेद
- २) मित्रसम्प्राप्ति
- ३) काकोलूकीय
- ४) लब्धप्रणाश
- ५) अपरीक्षित कारक

अपरीक्षित कारक पंचतंत्र का अंतिम भाग है। जिसमें मुख्यतया विचारपूर्वक सुपरीक्षित कार्य करने की नीति पर बल दिया गया है। इसकी उक्ति है -

- १) अपरीक्ष्य न कर्त्तव्यं कर्त्तव्यं सुपरीक्षितम्।

पश्चाद् भवति सन्तापो ब्राह्मण्या नकुलं यथा ।

बुद्धि के बिना विद्या भी सहायिका नहीं होती ।

२) वरं बुद्धिर्न सा विद्या विद्या बुद्धिरुत्तमा ।

बुद्धिहीना विनश्यन्ति तथा ते सिंहकारकाः ॥

सर्वनाश उत्पन्न होने पर पण्डित आधे का त्याग करते हैं। इसी प्रकार लोकाचार विवर्जित व्यक्ति शास्त्रकुशल होकर भी हास्य का पात्र बनता है।

३) सर्वनाशे समुत्पन्ने अर्द्धं त्यजति पण्डितः ।

अर्द्धेन कुरुते कार्यं सर्वनाशो हि दुःसह ॥

४) अपि शास्त्रेषु कुशला लोकाचार विवर्जिता ।

सर्वे ते हास्यतां यान्ति यथा ते मूर्खपण्डिताः ॥

वस्तुतः पंचतंत्र में श्रुति स्मृति समर्थित नीतियों को ही विन्यस्त किया है। लोक और वेद (लौकिक वैदिक) सिद्धान्तों के समन्वय द्वारा ही जीवन में परमकल्याण विहित है। धर्म के विषय में वैशेषिक दर्शन में कहा गया है कि इससे अभ्युदय तथा निःश्रेयस की सिद्धियाँ प्राप्त होती है। मीमांसदर्शन में धर्म को प्रेरणावाचक कहा गया है। ऋग्वेद तथा बृहदारण्यक उपनिषद में धर्म को विष्णु के साथ संयुक्त किया गया है जो प्राणियों के लिये मधुरूप में कथित है। धर्म की कई मर्यादायें हैं कई प्रकार भी कथित है। इसी प्रकार पुरुषार्थ तथा प्रारब्ध विषयक नीति वचन भी विचारणीय है। कर्मों की ३ कोटियाँ - संचित, प्रारब्ध तथा क्रियमाण हैं। प्रारब्ध ही भाग्य है। इसके दो भेद हैं - अभिउपगत तथा अनभिउपगत में ज्ञानियों का कर्म आगामी कोटि में परिगणित है। इसी प्रकार सांख्य दर्शन में शुक्ल, कृष्ण तथा अशुक्ल कर्मों का वर्णन हुआ है। ईश्वर के प्रति समर्पित कर्म अशुक्ल है। पंचतंत्र में कर्मवाद वर्णित है। श्रुति भी कर्मवाद का समर्थन करती है। मनुष्य का अर्थ होता है

“मत्वा कर्माणि सिध्यन्ति”

अर्थात् जो मननपूर्वक कर्मों को करता है वह मनुष्य है। मनुष्य कर्मों का कर्ता तथा तत्जन्य फलों का भोक्ता है। इस प्रकार पंचतंत्र की नीतिविषयिणी मान्यतायें व्यापक और ग्राह्य है।

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Law of Deposits

The Dharmasastra occupies a remarkable position among the Hindu Law. They are called as well known sources for study of Hindu Law. In Sanskrit literature we find three most important synonyms for the word deposit i.e. niksepa, upanidhi and nyasa.

Narada, in his Narada Smṛti, has given the definition of niksepa. He states:

“Svam dravyam yatra visrambhanniksipatyavisankitah

Niksepo nama tatproktan vyavahara0adam budhahih”

That means where one person keeps his wealth with another in confidence, that without suspicion that is termed's niksepa by the wise. It is a head of law.

In this paper an attempt is made to understand the concept of Deposit, reflected in some sources of Sanskrit Literature.

So the paper is divided into the following parts:

1. The concept of Deposit
2. Deposit in Dharmasastra
3. Deposit in non-judicial literature
4. Observation

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अभिज्ञानशाकुन्तले कालिदासेन सुभाषितम्

लखनपाल डॉ. पुनम

उपप्राचार्या संस्कृतविभागे

रघुनाथ महिलामहाविद्यालयस्य मयराष्ट्रे (उ.प.)

संस्कृतवाङ्मयं सार्वकालिकं सार्वभौमिकञ्चास्ति। संस्कृतवाङ्मयं खलु विश्वस्य पथप्रदर्शकम्। वेदाः गुरुवदुपदिशन्ति। रामायणमहाभारतादयः मित्रवत् शिक्षन्ति। नाट्यकाव्यादीनि च कान्तासम्मितोपदेशैः सन्मार्गं निर्दिशन्ति। व्यासवाल्मीकिकालिदासादयः कवयो युगनेतार आसन्। तेषां रचनाः कालजयिन्यः। अत एव रचनायाः यादृशी महत्ता तासां रचनाकाले आसीत्, तादृशी महत्ता युगान्तरेऽपि दृश्यते। एतादृशी एका रचना अभिज्ञानशाकुन्तलमस्ति।

यथा कवीनां गणनाप्रसङ्गे कालिदासस्य गणना प्रथमतः भवति, तथैव कालिदासस्य रचनासु अभिज्ञानशाकुन्तलस्य स्थानं प्रथममेव।

काव्येषु नाटकं रम्यं तत्र रम्या शकुन्तला।

तत्रापि चतुर्थोऽङ्कः तत्र श्लोकचतुष्टयम्॥

अभिज्ञानशाकुन्तलं न केवलमेकं शृङ्गारिकं नाटकमपितु कर्तव्याधिकारयोः सम्यग् व्याख्या प्रस्तौति। तस्यां व्याख्यायां प्रयुक्तानां सुभाषितानां महती भूमिका वर्तते। किन्नाम सुभाषितम्? 'सु' उपसर्गपूर्वकं भाष्यव्यक्तायां वाचीति धातोः क्यप्रत्यये सति सुभाषितमिति पदं निष्पन्नम्। सम्यग् रूपेण सुष्ठुरूपेण वा उक्तं वचनमेव सुभाषितम्। यद्यपि कवेर्भारती सदैव सम्यग्रूपेण सुष्ठुरूपेण च प्रयुक्ता भवति। तथापि कानिचित् वाक्यानि ईदृशाणि सन्ति यत् तेषां प्रभावः सार्वभौतिकः सार्वकालिकः सार्वदेशिकश्च भवति। अभिज्ञानशाकुन्तलनाटकं सुभाषितानामागारोऽस्ति। किं वैशिष्ट्यं तस्य सुभाषितानां? कालिदासेन यद् सुभाषितं तत् सर्वं अनुभूतिगम्यम्। यत् किञ्चित् तेन प्रकृतौ दृष्टम् तद् सुभाषितम् यथा- 'सागरमुज्झित्वा कुत्र वा महानद्यवतरति'। यद् किञ्चित् तेन दर्शनग्रन्थेषु पठितम् तद् सुभाषितम् यथा- 'छाया न मुच्छति मलोपहतप्रसादे शुद्धे ते दर्पणतले सुलभावकाशा'। यद् किञ्चित् तेन राजसानिध्येन ज्ञातम् तद् सुभाषितम् यथा- 'राजरक्षितव्यानि तपोवनानि नाम।' यद् किञ्चित् तेन लोकव्यवहारे गृहीतम् तद् सुभाषितम् यथा- 'गण्डस्योपरि पिण्डकः संवृत्तः। यत् किञ्चित् तेन मनोवैज्ञानिककविनानुभूतम् तद् सुभाषितम् यथा- 'अहो कामी स्वतां पश्यति'। यत् किञ्चित् तेन साहित्यप्रयोगेन विचारितम् तद् सुभाषितम् यथा- 'आ परितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्'।

महाकविकालिदासेन प्रकृतेः राजनीते दर्शनात् लोकव्यवहारात् साहित्यसमाजमनोविज्ञानादिभयश्च यद् गृहीतं अनुभूतञ्च तत् तस्य वाण्याः कौशलेन अभिज्ञानशाकुन्तले प्रदत्तंसहृदयेभ्यः चिनायितुम् आचरितुञ्च। तस्य सुभाषितेषु याथार्थ्यं वर्तते। अनुभवो विद्यते। अत एव तानि सर्वाणि अद्यापि सार्थकानि सन्ति। लोकप्रियाणि

सन्ति। कालिदासस्य सुभाषितानाम् विस्तृतविवेचनम् लोडनविलोडनञ्च तेन निस्पृतं नवनीतञ्च शोधपत्रे एव प्रस्तोतव्यम्। साररूपेण कथयितुं शक्यते यत् कालिदासस्य सुभाषितानि वस्तुतः सुभाषितानि। तानि जनान् सन्मार्गं प्रेरयन्ति। लोकेषु प्रचलितानि सन्ति। सार्वभौतिकानि सार्वदेशिकानि सार्वकालिकानि च सन्ति। यथा तानि सुभाषितानि सन्ति तथैव तानि स्वाचरितानि (सु+आचरितानि, स्वयमेव आचरितानि)भवेयुः। सुष्ठुरूपेण स्वयमेव आचरणीयं न तु बलेन आचरणीयम् इति शम्।

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हितोपदेश में वर्णित विषय

राधवेन्द्र मिश्र

याज्ञवल्क्य स्नातकोत्तर छात्रावास,
कमरा नं.- ७ बी, का.सि.द.संस्कृत विश्वविद्यालय,
दरभंगा पीन कोड- ८४६००८ फोन नं.- ९८५२१८६२०६

नारायण पण्डित संग्रहित हितोपदेश में मानव तथा मानवेतर कथाओं के विन्यास के द्वारा विविध संवेदनाओं का प्राकट्य हुआ है। हितोपदेश के प्रशंसा-क्रम के विद्या तथा शास्त्र की विविध प्रशंसाएँ की गयी हैं तथा यौवन, धन की प्रशंसा तथा मूर्खताकी निन्दा की गई हैं।

उक्त ग्रन्थ में कुपुत्र की निन्दा के साथ-साथ धर्म और प्रारम्भ की प्रशंसा की गई है। धृ धातु से व्युत्पन्न धर्म शब्द विचारणीय है। भर्मासादर्शन में धर्म को प्रेरणा का वाचक कहा गया है। इसी प्रकार वैशेषिकदर्शन में अभ्युदय और निः श्रेयस की सिद्धि को धर्म कहा गया है। बृहदारण्यक उपनिषद् में धर्म के लिए मधु है। ऐसा कहा गया है और सारे प्राणी धर्म के लिए मधु है। ऐसा कहा गया है। हितोपदेश में धर्म के आठ मार्ग-यज्ञ करना, वेद पढ़ना, दान देना, तप करना, सत्य बोलना, धीरज धरना, क्षमाशील होना और लोभ न करना वर्णित हैं -

“इज्याध्ययनदानादि

तपः सत्यं धृतिः क्षमा।

अलोभ इति मार्गोऽयं

धर्मस्याष्टविधः स्मृतः”

इनमें से चार तो पाखंडियों (बाह्यचारियों) के लिए भी होते हैं परन्तु पिछले चार केवल महात्माओं में ही होते हैं।

हितोपदेश में प्रारब्ध तथा उद्योग दोनों की प्रशंसा की गई है। कर्म की तीन पद्धतियाँ-संचित, क्रियमाण तथा प्रारब्ध है। क्रियमाण कर्म संचित प्रारब्ध के दो भेद अभिउपगत तथा अनभिउपगत है।

हितोपदेश में सत् संग की भी प्रशंसा की गई है। कहा गया कि सुवर्ण के संग होने से जैसे काँच की मरकतमणि की-सी शोभा हो जाती है वैसे ही अच्छे संग से मूर्ख भी चतुर हो जाता है।

कायः कांचनसंसर्गाहिते

मारकर्ती च्युतिम्।

तथा सत्संगनिधाने न

मूर्खो याति प्रवीणताम्॥

आत्मरक्षण सर्वोपरि है। अततेर्वा आर्सेर्वा के रूप में निरूक्तकार यास्क ने आत्मा शब्द की दो व्युत्पत्तियाँ प्रस्तुत की है।

सदसद् विवेचनी बुद्धि का नाम पण्डा है। इससे सम्पन्न व्यक्ति को पण्डित कहा जाता है। हितोपदेश में पण्डित की परिभाषा इस प्रकार प्रस्तुत की गई है -

मातृवत्परदारेषु
परद्रव्येषु. लोष्ठवत्।
आत्मवत् सर्वभूतेषु यः
पश्यति स पण्डितः॥

स्वभाव के उत्कर्ष तथा विश्वास की दृढ़ता के विवेचन क्रम में स्वभाव की परीक्षा के द्वारा सिद्धान्तों का प्रतिपादन हुआ है।

उक्त ग्रन्थ में बुरे लोगों की निन्दा तथा महात्माओं के स्वभाव की स्तुति की गई है। पुण्यात्मा के लक्षण है-

यस्य मित्रेण संभाषो
यस्य मित्रेण संस्थितिः।
यस्य मनोज संलापस्ततो
नास्तीह पूज्यवान्॥

मित्र के साथ बोल-चाल है जिनका मित्र के साथ रहना सहना है और जिनकी मित्र के साथ गुप्त बातचीत है , उनके समान कोई इस संसार में पुण्यवान् नहीं है।

हितोपदेश में राजा के महागुणों का वर्णन हुआ है। दुर्गाश्रम प्रशंसा के अतिरिक्त युद्ध में राजा की अग्रगण्यता भी वर्णित है। दुर्ग के दोष, दुर्ग जय के उपाय युद्ध में यथावसर कर्तव्य, स्वामी मंत्री की आपस में प्रशंसा, समर में उत्साह तथा राज्य के छह अंगों के वर्णन भी उपलब्ध है। इसी क्रम में कुमार्गी राजा के मंत्री की निन्दा की गई है।

कथाक्रम में चारवर्णों की पूज्यता भी वर्णित है। वर्णों में ज्येष्ठ होने से ब्राह्मण, बली होने से क्षत्रिय, अधिक धन धान्यवन् होने से वैश्य पूज्य हैं। इन तीनों वर्णों की सेवा से शूद्र पूज्य होते हैं।

वर्णश्रेष्ठो द्विजः पूज्यः

क्षत्रियो बलवानपिजः धनधान्यापिको वैश्यः शूद्रस्तु द्विजसेवया ॥

वस्तुतः हितोपदेश में धर्म का ही प्राधान्य है। इसी क्रम में स्त्री-पुरुष के सम्बन्ध का भी वर्णन हुआ है। सत्य की महती प्रशंसा की गई है।

Administrative circle of kings as observed in Panchatantra and its implication in the present day

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Panchātantra is a remarkable work in the domain of Sanskrit Fable and Niti literature. Though it was written in 2nd century B.C. (Hertel) its popularity is so wide throughout the World that it has been translated into fifty languages three-fourth of these being non-Indian languages. Two hundred versions of these works are still available. Visnuserman the author of Panācantastra was a Brahmin, and a teacher after all he was an erudite scholar. No doubt he has followed his predecessors like Manu, Brhaspati Sukrācārya, Parāśara, Vyāsa so far the collection of niti verses are concerned but his fables are the product of his pure imagination. Absorbing into its frame the elements of fable and of the tale the Panchātantra is apparently a creation of the great artist who reveals himself as a master of narrative as well as the perfect man of the world. Panchatantra is Nīti-śāstra text itself (नीतिशास्त्रं शृणोतिच... Kathamukha V -7A). shows its connection with important branches of study which deals with action in practical politics and the conduct of the ordinary affairs of every day life. Panchatantra has a definite influence of Dharma Sastra, the code of morals. The characters in the fables depict cleverness and political wisdom but the principal aim is to establish a principle of morality. In the present paper an effort has been made to analyse the political and administrative circle of the then kings which have a close resemblance to modern administrative set up after a gap of twenty centuries.

Out of the five tantras the first tantra i.e. Mitrabheda (separation of friends) handles the administrative circle of the kings inclusively. It arrests the attention of readers in most complex administrative situations and reaches at a most covetable conclusion. Mitrabheda throws sufficient light through instructive tales on kings and administration which have ample and valuable references to the present day scenario.

Visnuserman has minutely observed the royal surrounds. He studied the inborn tendencies, strength and weaknesses of human beings who used to encircle the king in the form of ministers counselors and other servants.

Kingship may be inherited as it was the practice in ancient and medieval India or so called different chief executives may be appointed in a democratic form of government with a group of employees to manage the day to day affairs of the state. But more or less the primary objective i.e. management of citizens and state affairs remains the same.

The administrators are empowered to rule that means they are entrusted with the important and noble responsibility of looking after the welfare of the people. That is why they are basically called public servants. Most of the times the administration is found handicapped due to the undemocratic and egocentric attitude of the administrators giving scope to discontentment among the employees and subjects. So much of emphasis is being given today in value based management. At the very outset Vishnuserman proclaims: the administrators who smoothly manage the people and their affairs get glory (प्रजानां पालनं शस्यं 1.v-120.A). Through beautiful similes he states: a king desirous of protecting the people and his own benefit (फलार्थी) should act like a gardener. He should with special efforts look after the growth of his subjects with the water of gifts and honour (दानमानादि तोङ्केन 1.v-223). In a similar manner a king is expected to rear up the citizens like a cowherd man, and also act like a lamp. A king wishing his own welfare should not neglect and insult the servants who are devoted, able and born of high family (भक्तं शक्तं कुलीनं च न भृत्यमपमानयेत् 1.v-356). The king should rather bring them up as his own sons. Paternalism as a management style is a dire need of the time. But one sensible observer is greatly shocked and disappointed to see the present administrative circle. Efforts are being made to bring reforms in the administrative systems but very little has been achieved in this regard and reformative principles and ideals have not yet reached and touched majority of the institution - heads. In reality today's executives and managers are found wanting in affection (प्रायेण अस्नेहवान् अभवति राजा 1.v-28). The love and affection of the manager are the fundamental basic necessities for generating mutual trust, cooperation and good understanding. Otherwise like hair grown on head turn grey without oil, the servants also lose their enthusiasm and interest without affection and intimacy of the administrators.

Normally the kings are encircled by ministers and other servants of different categories. In order to establish his supremacy the minister wishes the king to be always endangered and confronted with problems. It is the common psychology that any king or executive needs the company of some other person for formal and non-formal discussion. Some cunning persons take the advantage of the situation and voluntarily start giving sermons to the king on different issues. Irrespective of their education, family or refinement the king clings to him who stands near him (यथा नेच्छति नीरोगः कदाचित् सुचिकित्सकम्. 1.v119A). With the access of such unwanted persons into administrative arena problems get multiplied. The objective of their entry is to get themselves focused by doing a service to a friend and disservice, to a foe by bringing the administration to their control. The quality of people serving the king influences the latter (i.v.252). Through the fault of associating people the disposition of the honest people also changes

and they go astray. Being poisoned by bad company the king discards his own well-wishers and admits the strangers the fatal consequences of which he meets at the end like Kakudruma (1.v-262). Those wicked persons only know to spoil another's business but not to accomplish it. Being illusioned by the wretched fellows the king starts considering the fit as unfit and vice-versa. Where a master treats his servants equally without distinction between good or bad servants, the energy of those capable of doing good work is dampened (आसन्नमेव नृपतिः भजते मनुष्यं. I.v-35). Thus, the king fails to maintain a balance and the workability suffers causing an irreparable loss to the society. Considering the unstable and unnatural character of administrative minds Visnuserman depicts it as role of a harlot (वेश्यायनेव नृपनीतिरनेक रूपा I.v-430D).

But, however, the modern concept of managerial policy and that of Visnuserman agrees to the fact that administration and management are always based on ethical behaviour. One cannot be a king without servants nor can be the servants exist without a king. The nave is supported by the spokes and the spokes are planted into the nave. Thus proceeds the wheel of relation of the king and the servants. Panchatantra thus provides a comprehensive framework for value - based management. A sincere pursuit of these guidelines not only helps in making organizations more ethical, moral and socially responsible, but also in the long term, in establishing a just, moral and peaceful society.

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बचा सकती हैं, बच्चों को विषैले वातावरण से, पञ्चतन्त्र आदि की अमृत कथाएँ

आचार्य डॉ. महेशचन्द्र शर्मा

(एम.ए.त्रय, पी.एच.डी.लिट्)

‘शिवायन’ बी. ५३३/४, स्मृतिनगर, भिलाई-४९००९० (छत्तिसगढ़)

हमें गर्व है कि ऋग्वेद, रामायण और महाभारत ही भारत में नहीं रचे गये, अपितु विश्व बाल साहित्य की भूमिका भी भारत में ही विरचित हुई। रामायण के प्रथम प्रस्तुतकर्ता के रूप में भारत कुमार लव-कुश को तो दुनिया जानती ही है, वह यह भी मानती है कि आज के सबसे कठिन दौर और विषैले वातावरण में बाल संस्कारों की सुधा यदि कही सुलभ हो सकती है, तो वह प्रतिभा में रत और ज्ञानामृत-प्रभा की वर्षा करने वाले भारतवर्ष में ही हो सकती है। महान्यायविद्, धर्मशास्त्री और राजनयज्ञ आचार्य मनु का उद्घोष इस सन्दर्भ में भी उपयुक्त प्रतीत होता है। पूरे विश्व ने जीवन-शैली हमसे सीखी। विश्व मानवता का श्री गणेश बचपन से होता है। घर-परिवार ही तो है बालपन की शुरुवाती शाला। परिवार से संस्कार और संस्कार से शिक्षा। हमारी यही अनादिकालीन सुदीर्घगामी शिक्षा की नीति और रीति है। ग्लोबलाइजेशन की अन्धी दौड़ में पता नहीं हम बच्चों को कौन-कौन सी दिशा शिक्षा देने पर आमादा हैं? बाल मनोविज्ञान के प्रति अज्ञान का आतंक बहुत पुराना है। शायद पूरी दुनिया इसे स्वीकार भी करती है। यही कारण है कि ईरान के बादशाह खुसरो के विद्वान वज़ीर बुर्जुये ने अमृत की खोज में भारत की ओर रुख किया। मृत व्यक्ति को जीवित करने की संजीवनी बूटी और सागर मन्थन से निकाले अमृत के लिए भी हिन्दुस्तान मशहूर था। पाँचवी-छठवीं ईसवी सदी में उस मन्त्री के मस्तिक में शायद ये बातें भी थीं।

कभी-कभी ‘अमृत’ या ‘रत्न’ आदि शब्द प्रतीक के रूप में भी प्रयुक्त किये जाते हैं। विद्वानों ने जल, अन्न और सुभाषितों को भी ‘अमृत’ और ‘रत्न’ के तुल्य माना है।- ‘पृथिव्यां त्रीणि रत्नानि, जलमन्नं सुभाषितम्’। वास्तव में ज्ञान अमृत है, अज्ञान मृत्यु। अज्ञानी व्यक्ति तो मरे हुए के समान हैं। अमरवाणी संस्कृत में निबद्ध ‘पंचतन्त्र ही सच्चा अमृत है, उस भ्रमणशील मन्त्री को हमारे विद्वानों-सन्तो के सत्संग से अन्ततः यही ज्ञात हो सका और सच्चाई है कि यह दृश्य-श्रव्य विधा के तथाकथित मॉडर्न माध्यमों से बच्चे प्रायः धीमे ज़हर के शिकार हो रहे हैं। टी.वी. के सामने बैठे-बैठे, काल्पनिक, मायावी और स्वप्नलोक में विचरण करने वाले विश्व के भविष्य के ये अधिकांश नौनिहाल शरीर से स्थूल, अकर्मण्य और मन से हिंसक हो रहे हैं। ‘पञ्चतन्त्र’ का बालकथा-अमृत इन्हें बचा सकता है।

इरान के राजा का वह सांस्कृतिक दूत या शिक्षामन्त्री श्री बुर्जुये ‘पञ्चतन्त्र’ की उपर्युक्त अमृतशक्ति को जानकर जब इस ग्रन्थरत्न को ईरान ले गया तो महाराज खुसरो की खुशी का ठिकाना न रहा। वे खुशी के मारे रो पड़े, आनन्दाश्रुओं से युक्त उनका मुखमण्डल ओस की बूँदों से भरे रक्तकमल जैसा सुशोभित हुआ। शासकीय कोष से उस मन्त्रज्ञ मन्त्री पर स्वर्णवर्षा की अभिलाषा व्यक्त की। निर्लोभ और ज्ञानी मन्त्री के

महाराज की मंशा के अनुरूप विश्व का पहला अनुवाद 'पहलवी' भाषा में कर दिया। तर्जुमा को शीर्षक दिया- 'कलिलाह-व-दिमनाह' क्योंकि बच्चों के प्रिय विषय-पशु-पक्षी आदि पर केन्द्रित इस-कालजयी कृति में 'करटक' और 'दमनक' नामक दो गीदड़ इसके मुख्य पात्र हैं। दो-तीन सौ वर्ष पश्चात् 'पञ्चतन्त्र' सीरिया होता हुआ अरबी भाषा तक गया। अब्दुल्ला इब्र-उल मुकफ़फा के अरबी अनुवाद का नाम भी- 'कलील: व दिमन': ही है फिर तो इसके अनुवाद की विश्व यात्रा चल पड़ी। शर्मण्य देश (जर्मनी) के संस्कृतज्ञ डॉ. हर्टेल के अनुसार दुनिया की ५० साल से अधिक भाषाओं में इसके २०० से अधिक अनुवाद हुए हैं। संसार के सर्वश्रेष्ठ कथा समृद्ध देश भारत के प्रति नतमस्तक श्री विण्टरनिट्ज़ श्री.मैकडोनल और श्री. हर्टेल आदि पाश्चात्य-पण्डित भी हमारी पशु-पक्षी-नीति-कथा साहित्य को प्रणाम करते हुये 'पञ्चतन्त्र' को प्रायः दो हजार वर्ष पुराना मानते हैं। तत्कालीन महिलारोप्य नगर के राजा अमरशक्ति ने पं. विष्णु शर्मा के समक्ष अपने मूर्ख पुत्रों को लेकर जो समस्या रखी, अशिक्षा और आयातित शिक्षा से जूझ रहे एशिया-अफ्रिका आदि में वह आज भी जस की तस भी नहीं, बल्कि उससे भी विकराल है। आशय यह है कि उक्त नीति एवं चतुराईपूर्ण कथायें, जो कि विश्व बाल साहित्य की भूमिका के रूप में लिखी गयी थीं, आज और भी प्रासंगिक हैं। अज्ञान के मारो के लिए संजीवन-अमृत हैं। आचार्य विष्णु शर्मा ने इन कथाओं द्वारा मात्र छः माह में 'कुपुत्रों' को 'सुपुत्र' बनाया था।

ऐसी ही कथाओं का, बाद में आने वाला संग्रह 'हितोपदेश' मुख्य रूप से 'पंचतन्त्र' पर केन्द्रित है। काव्यशास्त्रियों के अनुसार ये निदर्शना विधा के अन्तर्गत आते हैं। अन्ततः इनकी पृष्ठभूमि वैदिक साहित्य, लोकपरम्परा और महाभारत ही है। जनसामान्य के जीवन में तो ये हमेशा उपयोगी रहेंगे। साथ ही राजनैतिक पाखंड से भी हमें बचाते हैं। विशेष रूप से ये कथायें इस बात का पर्दाफाश करने में सक्षम हैं कि सत्ता को हथियाने में राजनीति कैसे जनसामान्य को बुद्ध बनाते- बनाते स्वयं ही विनष्ट हो जाती है। 'साहित्य' तो 'हितोपदेश'में निहित है। 'हितोपदेश' बड़ा ही सार्थक शीर्षक है। व्यावहारिक जीवन की सफलता के लिए हितकारी उपदेशों का इसमें संग्रह है। इसकी रचना का समय प्रायः १२वीं- १३वीं ईसवी शती है। यद्यपि पञ्चतन्त्र के पाँच तन्त्रो - यथा- मित्रभेद, मित्रसम्प्राप्ति, काकोलूकीय, लब्धप्रणाश और अपरीक्षितकारक आदि को संक्षिप्त कर- मित्रलाभ, सुहृद्भेद, विग्रह और सन्धि इन चार भागों के रूप में 'हितोपदेश' सम्पादित किया गया है। तथापि इसमें १७ कथायें एकदम नयी है। कुछ कथाओं को नये रूप में भी प्रस्तुत किया गया है। कई कहानियाँ 'बेताल पंच विंशति' और 'शुकसप्तति' की कहानियाँ से मिलती-जुलती है। अनेकानेक स्रोतों से नीतिपरक पद्य अधिक लिये गये है। इसकी भाषा शैली पञ्चतन्त्र से सरल, प्रसादमयी अतः रोचक है। संस्कृत सीखने के लिए भी यह एक उपयोगी पुस्तक के रूप में मान्य है। इसके उपदेश व्यावहारिक एवं प्रभावशाली है। अब प्रश्न यह है कि विदेशी तो पहल कर चुके पहले ही, हम पहलवान् अर्थात् प्रथम प्रयास कर्ता कब बनेंगे?

हमारे कथा साहित्य का इतिहास अत्यन्त प्राचीन, वैविध्यपूर्ण एवं व्यापक है। ऋग्वेद के कतिपय सूक्तों में पशुओं को केन्द्र में रखकर कुछ प्रसंगो का सजीव चित्रण उपलब्ध है। सम्पूर्ण संस्कृत कथा साहित्य पर रामायण-महाभारत के बाद जिसका सर्वाधिक असर पड़ा वह उपजीव्य कथा ग्रंथ है- गुणाढ्य की 'बृहत्कथा'।

आदिकवि वाल्मीकि एवं महर्षि वेदव्यास के समान श्री गुणाढ्य भी प्रणम्य है। बृहत्कथा श्लोक संग्रह, बृहत्कथा मंजरी एवं कथासरित्सागर के रूप में क्रमशः बुधस्वामी, क्षेमेन्द्र और सोमदेव ने बृहत्कथा के रूपान्तरण (संस्करण) किये। एक प्राकृत में भी है, संघदास मणि कृत वसुदेव हिण्डी। अभिशापवश मूल रचना पैशाची प्राकृत में हुयी। क्रमशः उसे संस्कृत कलेवर मिला। लोक कथाओं के प्रथम संग्रहकर्ता ने जो पृष्ठभूमि तैयार कि, किशोर साहित्य का महाप्रसाद उसी पर खड़ा है। उल्लेखनीय यह भी है कि गुणाढ्य की सात लाख पद्य वाली 'बृहत्' कथा सर्वप्रथम पशु-पक्षियों ने ही तन्मय होकर सुनी थी। सातवाहन राजा आदि कोई सुनना नहीं चाहता था। कवि अभिव्यक्ति की आकांक्षा का क्या करे? वैसे भी अभिव्यक्ति के प्रति अनादर की यह विडम्बना पुरानी है। साधना, सिद्धि और प्रसिद्धि के बाद कवि को सुनने के लिये सभी लालायित रहते है। गुणाढ्य के प्रति भी यही हुआ।

संस्कृत की द्वात्रिंशत्पुत्तलिका (सिंहासनद्वात्रिंशिका) जनसामान्य में प्रसिद्ध हुई सिंहासनबत्तीसी के नाम से। इन्द्रसभा की रम्भा और उर्वशी नामक अप्सराओं में पुष्पगुच्छ से निकली मधुमक्खी के डंग मारने पर भी नृत्य बन्द न करने वाली उर्वशी श्रेष्ठ है, न्यायप्रिय विक्रमादित्य ने ऐसा निर्णय इन्द्र को दिया था। राजा के द्वारा दूध का दूध और पानी का पानी करने के समान न्याय से प्रसन्न इन्द्रने एक सिंहासन उन्हें भेंट किया। उसकी ३२ सीढ़ियों की रक्षिका एक पुतली थी। आजीवन राजा इसी पर बैठकर न्याय करते रहे। उनके दिवंगत होने पर उसे जमीन में गाढ़ दिया गया उनके सैकड़ों वर्ष बाद राजा भोज बन उसे निकलवा कर ज्यों ही बैठने का प्रयास करते, पुतली पूर्व राजा के एक गुण का वर्णन कर, भोज से आत्मनिरीक्षण हेतु कहती, कि यदि आप वैसे योग्य हों, जैसे महाराज विक्रमादित्य थे तो बैठे। राजा उस गुण के अर्जन हेतु साधना करके आते, बैठने की इच्छा पर फिर प्रश्न का सामना करना पड़ता। ३२ वार कथापूर्वक प्रश्न पूछे गये। सबके लिए ज्ञानवर्धक। राजा अन्त तक नहीं बैठ सके। वर्तमान सामाजिक- राजनैतिक जीवन में भी सिंहासन (कुर्सी) की शर्तों के निर्धारण में इसको आधार बनाया जा सकता हैं। उधर जटिल समस्या की गुत्थी सुलझाने में प्रशिक्षिका के रूप में बेताल पंचविंशति लाजवाब है। शुकसप्तति (किस्सा तोता-मैना) दीर्घप्रवासी पति के विरह में पतिव्रता पत्नी का चरित्रहीन औरतों के गेंग में अन्दर से मुक्त रखकर सतीत्व की रक्षा में सफल होती हैं। जातक कथाओं में भी सामाजिक वर्गों के मनुष्य और पशु- पक्षी सभी पात्र आज भी हमारे निकट की कथाये भी पञ्चतन्त्र से काफी मिलती- जुलती है।

इस "शोधालेख" में इन बिन्दुओं और ऐसे ही अनेक बिन्दुओं को प्रामाणिक सन्दर्भों के साथ तथ्यपरक शैली में विस्तार के साथ प्रस्तुत किया गया है।

C N : 255148 Date : 26/8/08

-प्रोफेसर डॉ. महेशचन्द्र शर्मा

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■■■

Forth Coming Seminar

Date : Saturday 26th December 2009

India's Scientific Contribution to Europe and other World Civilizations Prior to Industrial Revolution

India and China are World's most ancient surviving civilizations today. Human desire to survive, communicate and progress is inseparable from its existence. This has given rise to everything we can imagine about our civilization. As we have achievements we have setbacks and failures. Every mistake teaches us something new and helps us to progress. Introspective and creative society finds out better answers and solutions and this process continues as if there is no final answer to the needs of the mundane World. This experience gets codified in its literature, architecture, life style, law, sports and past time, trade, fine and performing arts and into every conceivable creation of that civilization. Creation of Nations is relatively modern though society or people having same moorings in a particular culture occupied some geographical location of the Earth. They traded not only in material goods but in ideas also.

Triumph of modernity compels us to believe that period of the past is a period of infancy lacking maturity of reasoning, objectivity and rationality required for progress. Further all other branches of knowledge are put inferior to 'Science and technology'. Modernity and Modern science has become synonymous with 'Western' in all respects. Further when we think of Science we insist on universality or unity of science and epistemology to reach a particular conclusion. These assumptions are not only dangerous but they numb our inquiry apparatus toward earlier non European Civilizations. Unless and until we divorce ourself from this bias towards Modernity/ Western we hardly can give justice to the earlier civilizations. Science and its applications cannot be separated from the Culture of the civilization. No wonder for modern Science you are expected to westernize your culture and life style.

So called Copernican revolution is considered as the corner stone of Modern Science which lead further to Industrial revolution in the west. This is true for the western Science but insistence of pinning the beginning or creativity of Astronomy/mathematics to that period creates earlier period or scientific achievements of earlier civilization opaque.

Copernicus is credited for heliocentric view of the Universe. However, what we do not know is, was Copernicus original in his Heliocentric hypothesis? There is enough evidence now, to suggest that Copernicus borrowed this concept from earlier Arab astronomer Ibn-al-Shatir, whose book incorporated the theorem of another Arab astronomer, Nasir-al-Din al Tusi, who lived three hundred years before Copernicus. Prof. Otto Neugebauer, of Brown University; Edward Kennedy, of the American University of Beirut; and George Saliba, of Columbia University; all reputed historians of Science, have reexamined and agreed and endorse this possibility. School or College text books or for that matter knowledge books on mathematics are shy to rewrite this history of mathematics.

It may shock many but the same is the case of invention of Calculus attributed to Newton and Leibniz. It is accepted by scholarship now that Madhava a 13th century Kerala mathematician has used these principles at least three centuries prior to Newton, which are also reflected in the text and commentaries of Kerala mathematicians of later centuries. Obviously there is resistance to accept the truth and all possible logic is used to protect Newton .

Same is the story of Toxicology and Botany.

Many toxicological texts got translated into Arabic first from 07th to 10th century. These texts acknowledge the Indian source. Subsequent translations into Latin, in the 12th century onwards, however, did not acknowledge the Indian source.

Portuguese physician Garcia d'Orta (1501-1568) came to India in 1534 and remained there till his death. He wrote a book in Portuguese in 1563 whose translated title was: *Colloquies on the Simples, Drugs and Materia Medica of India*. d'Orta's Scholarly information influenced various writers in Europe who borrowed d'Orta's details on medicinal plants of India. In 1567 Finnish botanist L'Ecluse extracted essential information on the characteristics and properties of Indian medicinal plants and published an epitome in Latin

100 years after d'Orta's publication, another scholarly work on Indian Medicinal plants specially from Southern India was brought out by Dutch Scholar Van Reede, titled *Hortus Malabaricus* in twelve volumes from Amsterdam, during 1686-1703. This work describes about 780 species of Indian Plants with 794 illustrations. Reede also took extensive efforts to verify every plant. He consulted local vaidyas, traditional Ayurvedic practitioners and even Ezhava community of toddy tappers. Van Reede rejected earlier Arabic classification and nomenclature and even European knowledge and strictly adhered to the local system of classification. Von Reede's and other scholarly works on Indian medicinal plants and their classification System influenced and helped the great botanist Karl von Linne (Linnaeus) for his binominal system of taxonomy which was published in 1735.

There are many such examples which need further research. This seminar attempts to address the same. The concept of science here should transcend beyond conventional subjects, like physics, chemistry, biology or mathematics. They should embrace science of grammar, lexicography, logic, architecture, philosophy, law and justice, commerce, administration and management. Further, it should also include any other branches of knowledge available in the extant manuscripts or mentioned and elaborated in later available works. Many works are not available in original Sanskrit text, but are available as translations either in Chinese or Persian or Arabic. Such works should be included in this study.

Kindly note that this is not a seminar on History of Sciences in India, but it is a seminar on migration of organized, explicit, knowledge which has originated in India and migrated to other World civilizations. I am sure scholars would search every possible and available resource and contribute their new findings in this seminar.

Yours truly,



(Dr.V.V. Bedekar)

President, Institute for Oriental Study, Thane.

ASSESSMENT SHEET

Sir / Madam,

In the modern times, Seminars and Workshops are playing a vital role in the dissemination of knowledge, and are a source for acquiring further information, Co-operation, and a better understanding between the organisers, participants and others attending the seminars is very important. A lot of money, time and energy is involved in organising such Seminars/ Workshops successfully. So it becomes essential that the Seminar/ Workshop should be truly assessed in the process of furthering knowledge.

We are giving you the questionnaire and we humbly request you to complete it with all seriousness and hand it over to us. If you are not attending the Seminar / Workshop, you can go through the abstracts and complete the form with your remarks and send the same to us by post. Such assessments will help us to realise our drawbacks and shortcomings, which will ultimately help us for better organising of such Seminars / Workshops in future.

While assessing the quality of the papers, the following points should be kept in view :

- i. Overall presentation
- ii. The language
- iii. The arguments
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- v. Originality and
- vi. Time.

The enclosed sheet should only be used for assessment. You have only to put a tick mark in the relevant square. No other remarks (except in the place provided for 'Remarks') are to be registered except the tick mark. Your remarks may be written in brief in the place provided for 'Remarks'.

Yours faithfully

V. V. 

(Dr. V.V. Bedekar)

Seminar on
Subhashita, Panchatantra and Gnostic Literature in Ancient and Medieval India
Saturday 27th December, 2008

ASSESSMENT SHEET

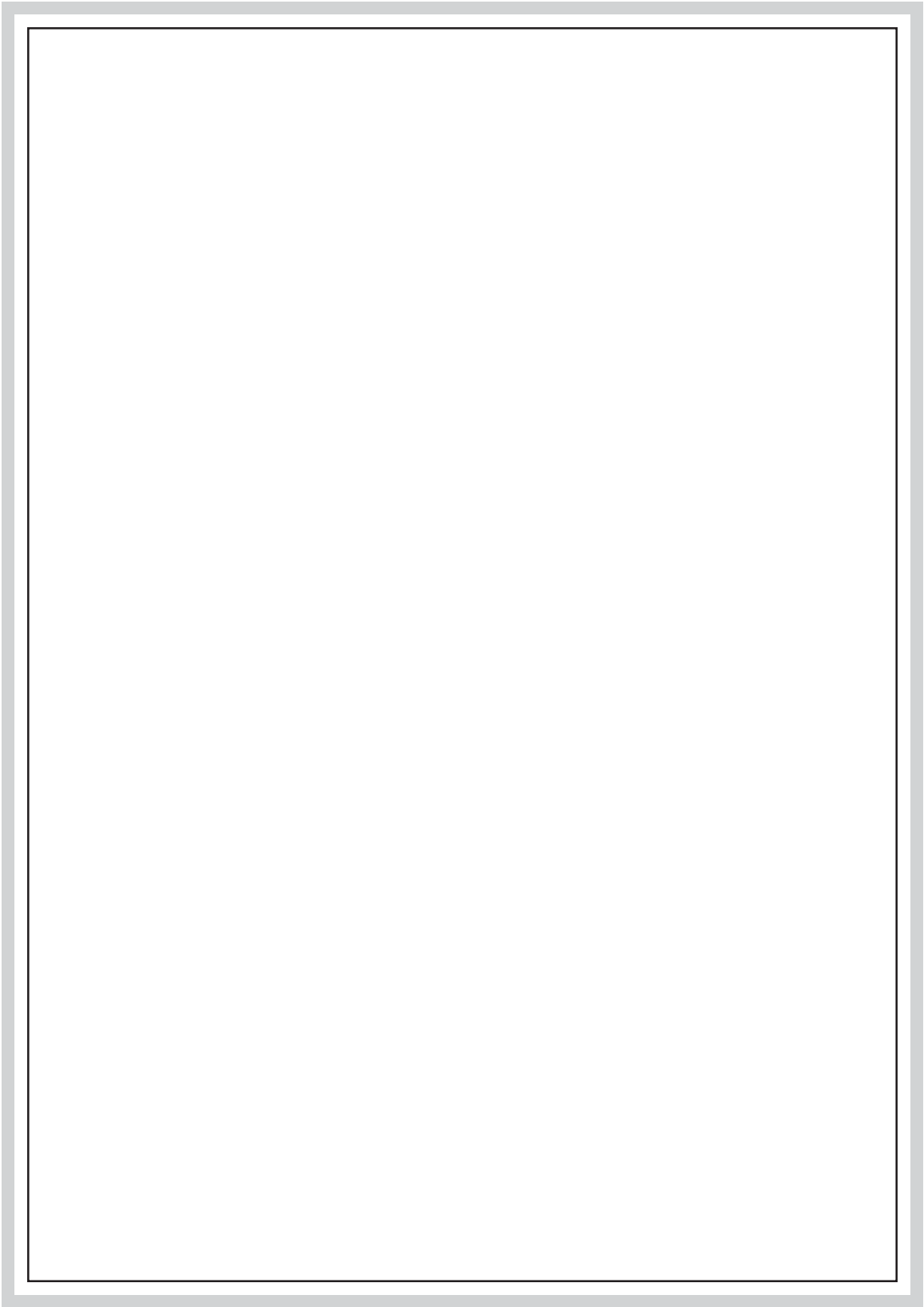
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Saturday, 27th December 2008

ABSTRACTS OF PAPERS

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