

THE LESSONS OF *PAÑCATANTRA* AND ITS RELEVANCY IN CREATING A WELFARE SOCIETY- A STUDY

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Abstract

Pañcatantra is a remarkable book of Sanskrit story literature. It is divided into five tantras or parts, for this it is called Pañcatantra. Its language is lucid and simple. The author depicts animal beings with human nature. The story of this book is not only composed for entertainment but also serves for ample lessons to provide reality of life. In this paper, few lessons of Pañcatantra and its relevancy in the present society for getting good lessons will be discussed.

Keywords: *Pañcatantra, Lessons, Ethical Standard, Morality, Present Society*

Introduction

Pañcatantra, written by Viṣṇu Śarmā, (Viṣṇu Śarman) is a famous treatise of Sanskrit story literature. It was written approximately in 300 years B.C. Viṣṇu Śarmā was responsible to teach three princes namely Vasuśakti, Ugraśakti and Anēkaśakti of Amaraśakti, a king of Mahilāropya, a city of ancient South India. The princes were not eager to learn, actually, they were dull headed. So, the king who himself was a great scholar and powerful was anxious for his sons. He summoned his ministers and discussed about their education. Sumati, one of the ministers, proposed the name of Viṣṇu Śarmā, a renowned scholar who is very popular to the students. The king announced that he would offer hundred villages with the Pandit in exchange to the education of his sons. But the eighty years old Viṣṇu Śarmā boldly said that he would not sell knowledge in exchange of anything. Moreover, he promised that within six months he would make the princes well educated. He composed a book summarizing all kinds of political and ethical books to teach them. This book is divided into five parts namely Mitra-bheda (Separation of friends: this tantra considers the idea of breaking friendships by controlling or manipulating others. It educates

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lessons on the dangers of conflicting groups how division can weaken individuals or communities.), Mitra-prāpti (Meeting new friends: this tantra focuses on the importance of meaningful relationships and coalitions. It peaks importance of amity, trust and cooperation in life.), Kākolūkīya (The crows and owls: this tantra describes the natural enmity between crows and owls. It highlights how the plan of crows defend themselves against the owls and finally they win.), Labdhapraṇāśa (Gain and loss: this tantra consists of simple moral stories. It describes caution against overwhelming desire and reckless ambition.), and Aparīkṣitakāraka (Ill-considered action: this tantra focuses on the consequences of imprudent and careless action. It highlights the importance of careful planning, thought and prudence of decision making). There are seventy-four stories in *Pañcatantra* and it sheds light on economics, politics, diplomacy, human behavior, humanity, moral education, ideal life, social ethics, evils etc. It is a moral treatise. This paper assesses small number of crucial lessons in *Pañcatantra*.

Awareness and preservation of plants and animals

Tree is an eternal and original friend of human being. There is deep and close relation between trees and human beings. Trees prevent the rise of temperature and the rise of carbon dioxide. They maintain ecological balance and prevent a region from becoming desert. However, people are destroying forests, hills and mountains across the world in present time without any reservation. Human being has created the civilization, towns, industry etc. by destroying trees. The production of carbon dioxide has been increasing drastically due to fossil fuels needed to run industries, vehicles and production of luxury goods. As a result, the world temperature is gradually rising. Natural calamities such as floods, storms, heavy rains, droughts are becoming more frequent day by day. So, it is a dangerous threat to human existence and to animals and plants. Therefore, afforestation can be the seminal instrument to address the problem. Also, birds and animals are losing their inhabitants due to deforestation. Consequently, nature has become barren. So, it is highly alarming news for our future. It was suggested to keep the nature lively in *Pañcatantra*. It condemns the unnecessary killings of animals and annihilation of trees. *Pañcatantra* argues

वृक्षंश्छत्त्वा पशून् हत्वा कृत्वा रुधिरकर्दमम् ।
यद्येवं गम्यते स्वर्गे नरकं केन गम्यते ॥ काकोलूकीयम्/१०६

vrkṣāṁśchitvā paśūn hatvā kṛtvā rūdhirakardamam.

yadyevaṁ gamyate swarge narakam kena gamyate. Kākolūkīya 1106

- if anyone can go to heaven by cutting trees and killing animals, making mud with blood, then who would go to hell.

That is why we have to plant more trees to make the environment charming. We need to strongly advocate about tree plantation for our survival. Unnecessary killings of animals should be prohibited. The present regime has taken appropriate measures to protect the environment, birds and animals. Every citizen along with the government should be conscious in this regard. Moreover, roof gardening should be encouraged more to make the city greener.

Prohibition of greediness

Temptation is one of the greatest enemies of human beings. It can ruin the life of a person and make anyone blind to the consequence of losing their conscience for greed. Viṣṇu Śarmā highlights the consequences of greed in *Pañcatantra* excellently in Mitra-bheda tantra, the story of Dharmabuddhi and Papabuddhi (1/19). There were two friends Dharmabuddhi and Papabuddhi by name. After much discussion, they went abroad for earning money. They earned a great amount of money and decided they would return home. Afterwards Papabuddhi stole all the money of Dharmabuddhi but accused him of the thieving. Of course, Dharmabuddhi denied the allegation. Then there was a big gathering under a big tree to solve their dispute. Papabuddhi made his father to hide in the hole of that tree and from there he declared that Dharmabuddhi was the real thief. However, Dharmabuddhi was innocent and he came to understand the deceitfulness of Papabuddhi. Then he set fire to the tree. After sometimes, the father of Papabuddhi was compelled to come outside half-burnt from the tree and exposed the crime of Papabuddhi. Papabuddhi was sentenced to death by the judge. Greediness was the main reason behind his death.

In Mitra-prāpti tantra, in the story of The Greedy Fox (2/3), we observe a hunter go to the forest. He killed a deer and a boar. A snake bit the hunter and then the hunter killed the snake. After that, the hunter also died. Afterwards, a hungry fox arrived there for searching food. He noticed the dead bodies of deer, boar, snake and hunter. He became extremely delighted to see the enormous food before him. He lost his common sense by observing the ample food. He thought that he could live on this food for many days. But he decided to eat the bow string made of skin at first. Then the bending bow suddenly struck him seriously and he died. This was occurred for his extreme greediness. It is stated-

लोभाच्च नान्योऽस्त रिपुः पृथिव्याम् । मतिरप्राप्तकिम् /१६२

lobhācca nānyo 'asti ripuḥ pṛthivyām. Mitra-prāpti /162

-there is no more perilous enemy than greediness.

We observe often in our society that sons kill fathers, brothers kill brothers and sisters, neighbor kills another neighbor etc. for the temptation of property. People generally don't hesitate to murder anyone for greediness. We notice such incidents in newspapers whenever we read. Therefore, greediness must be relinquished to make our society harmonious and peaceful.

Foolish person should be avoided

We observe in the chapter Mitra-bheda in the story of King and Monkey (1/22) that a king had a monkey as his pet. He was very loyal to the king and accompanied him all the time. One day the king was sleeping, the monkey was guarding him. Then a fly sat on the face of king. The monkey kept away the fly. However, the fly kept sitting on the face of the king repeatedly. The monkey was very annoyed and he attempted to kill the fly but failed severally and got angry. Then he took a sword from the wall. When the fly sat on the throat of the king the monkey attacked the fly with the sword and by consequence the throat was splinted and the fly flew away. It is here noted that the monkey was extremely loyal to the king but for his ignorance, the king got killed. Thereupon, the foolish person should not be entertained and this type of person should be avoided. It is argued in the book that

पण्डितोऽपि वरं शत्रुरन मूर्खो हतिकारकः। मतिरभेदम् / ४२१

paṇḍito 'api varam śaturna mūrkhō hitakārah. Mitra-bheda /421

- prudent enemy is better than the benevolent ignorant friend.

Malicious words should not be used

In the first story of Kākolūkīya tantra – we have noticed that there was a crow named Meghavarna, who was the king of crows. Once he asked his elderly minister Sthirajīvi, what was the reason behind the hostility between crows and owls. The minister replied that there was a meeting to elect a king among the birds and then the birds decided the owl would be the king. Everyone obeyed the decision and started preparation for owl's coronation. In the meantime, a crow came and told that a dreadful face, crooked nose, day-blind owl should not be the king of birds. Then all birds supported the crow

and the coronation of the owl had been dismissed and all birds returned their home. The owl was disappointed and had been exasperated by the crow's words. Then the owl told the crow, 'O crow! I had not harmed you, but why had you impelled my inauguration ceremony'. Then the owl declared the animosity between the crows and owls from that day. He added that

रोहते सायकैर्वदिधं रोहतचासनि ।
वाग्दुरुक्तं बीभत्सं न संरोहतवाक्क्षतम् ॥ काकोलूकीयम्/११०

rōhate sāyakairviddham rōhati cāsinā.
vāgduruktam bībhatsam na samrohati vākṣatam. Kākolūkīya /110
-the wound caused by the arrow and sword might be healed; but the atrocities caused by harsh words cannot be healed.

Most of the time we see people often backbite and hurt with words one another in our society. The targeted person gets offended and consequently, the hostility which is created continues from generation to generation. It sometimes makes very bad situation in the society that is very harmful for human beings. Therefore, people should not assault one another by harsh words. As a human being, everyone should practice good behavior with all persons. It may help to build a healthy society.

Unity is strength

In *Kākolūkīya* tantra (3/4), it is depicted that there was an ant heap near the bank of a river. A cobra *Atidarpa* by name lived there. He was extremely supercilious that is why he was named after as *Atidarpa*. One day he entered in a narrow path and he got blockaded and bled. In the meantime, he was invaded by a group of ants. He murdered some ants by his tail; however, unending numbers of ants killed the snake. The formidable cobra was defeated by the unwavering unity of ants. It is stated that

बहवो न वरीदधव्या दुर्जया हिमहाजनाः। काकोलूकीयम्/१२०

bhavo na viroddhavyā durjayā hi mahajanāḥ. Kākolūkīya /120
-do not antagonize the weak if they are high in numbers.

In *Mitra-bheda* tantra, in the story of the Elephant and the Sparrow (1/15), we notice that a wild elephant destroyed some eggs of sparrow. The sparrow informed the incident to his mate woodpecker. Then woodpecker informed the incident to his friend, the bee. The bee said that he had a friend who was a frog. Fly told him about this matter. After that all of them got united and decided that the elephant would be punished and murdered. They made a plan. When the sun would be bright in the sky the bee would

sing melodiously to the ear of the elephant. When the elephant would close his pair of eyes the woodpecker would assault the eyes of elephant. The elephant would be lunatic and would roam aimlessly. Hence, he would become thirsty. After that the frog would start croaking. Then the elephant would be confused and he got trap in a hole in search of water. In conclusion, their plan became fully successful. They murdered the gigantic elephant by the force of their unflinching unity. The chronicler states,

बहुनामप्यसाराणां समवायो हि दुरजयः।
तृणैरावेष्टयते रज्जुर्यया नागोऽपि बिध्यते ॥ मतिरभेदम् ।३३४

bahūnāmapyasārāṇāṃ samavāyo hi durjayaḥ.
ṭṛṇairāvēṣṭiyate rajjiryayā nāgo 'api baddhyate. Mitra-bheda/334
- the banal things like grass get united become invulnerable, the rope made by grass can be useful to detain an elephant.

It is observed in the history that most of the time the ruling class exploits and oppresses the common people since the ordinary people are not united. If the ordinary people would become united then the ruling class would be flexible, because ordinary people are majority. General people have huge power in their hands for their unity. Hence, any task can be completed easily if the ordinary people become united.

Third person should not be allowed in dispute

In Labdhapraṇāśa tantra's story of 'Frog and Cobra' (3/1), it is noticed that once a king of frogs named Gangadatta lived in a well with his kith and kins. They had no harmony and every day they had quarrels with each other. Gangadatta was insulted by his relatives almost every day. One day Gangadatta considered he would eliminate all his relatives. With this aim, he invited a cobra who had started to consume his relatives one by one whom Gangadatta marked. After finishing the marked frogs, the cobra commenced to absorb his close family members. All of a sudden, he ate Yamunādatta, the son of Gangadatta. Observing this horrendous scenario Gangadatta started crying. Then his wife told him to leave the well and look for new pathways. But after few days, the cobra ate the wife of Gangadatta. Finally, although, Gangadatta managed to escape from the well. Hence, it is wise to solve dispute by the conflicting members without any third person. If a third person like a cobra is summoned to solve any problem, the problem might become severe.

If we analyze the society, we can observe a third person usually contributes to worsen the situation rather than solving the dispute. In this story, cobra was

the third person, he almost exterminated the frogs and he was only benefited. Thus, people should solve their conflicts by their own intellect without inviting any outsider. It would be great decision to solve any problem by them. Remember that third person is only beneficiary among conflicting groups.

Excessive affection towards offspring is harmful

We observe in our society if children get unbridled care and are not rectified their behavior; it is most likely that they can get engaged in unethical activities. It is often noticed that the children from the affluent family become indiscipline for receiving unnecessary privilege. In *Pañcatantra's* Labdhapraṇāśa tantra, in the story of lion and camel, (4/15) we can observe that a carpenter called Mandamaṭi lived in a village. He had a female camel which had a child called Ghaṇṭi. As Ghaṇṭi was the first child, he was extremely loved by his mother. Due to unending love, Ghaṇṭi became reckless. After few days, the carpenter bought more camels. Therefore, he had a group of camels. A shepherd was appointed to take care of the camels. There was a deep forest close to Mandamaṭi's house. The camels used to go to the forest in the morning. They used to eat and play whole day. Afterwards, they used to return in the dusk. All camels were punctual and disciplined except Ghaṇṭi. One day all the camels without Ghaṇṭi came out from the forest. Then a lion killed Ghaṇṭi as he was alone. Actually, the future of reckless people is often grim. Very often these types of news publish in everyday newspaper. Therefore, punishment is equally necessary along with love in nursing children. Infinite love does not bring positive result.

The world is a family

If the society is observed, we find that there are rampant jealousy and ill-feeling which deteriorate the living quality in the globe. There are unending war and conflict across the world at present. Billions of dollars are being spent to manufacture arms and weapons for killing the people instead of ensuring fundamental demands of the people by the governments. Atomic bombs are being generated to annihilate the civilization, the human society and human beings. Nonetheless, peace can be established over the world if good senses prevail, if people consider the other people as their kith. The writer narrates in the *Aparīkṣitakāraka*, in the story of four young persons and reviving of a dead lion (5/3) of *Pañcatantra* - once there lived four youths, they had intimate friendship. The first three were wise but lack of common sense and the fourth one

had good common sense but lack of knowledge. One day they decided to go abroad for earning fortune. After going several miles, the first friend among them embargoed their journey and asked the fourth one friend to return his home because he was illiterate. So, he was not eager to share his earnings with him. The second supported first friend. However, third friend disagreed on their decision and told that since fourth one was their friend and we should not bid him adieu. Third friend reminded that we possessed wisdom but he had strategic mind. Therefore, we would divide our earning equally which would be achieved by our prowess. He argued

अयं नजिःपरो वेति गिणना लघुचेतसाम् ।
उदारचरतिनां तु वसुधैव कुटुम्बकम् ॥ अपरीक्षितकारकम्/३८

ayam nijah paro veti ganana laghucetasam.
udāracaritānām tu vasudhaiva kutumbakam. Aparīkṣitakāraka /38
-the man who has a little mind thinks that this is mine, this is his.
However, the man having generous mind thinks that the world itself is his family.

Everyone is not equal in terms of intellect, assets and knowledge in the world. Our society consists of diverse people. However, unity in the diversity is the key to make a harmonious world. People can practice it easily to build excellent society. Discrimination makes us divided which are very harmful for human society.

One should fulfil his vow

People don't complete their task in most cases currently. Nonetheless, the wise individual never keeps their work unfinished. To complete any task people may face unwanted drawbacks. It can be difficult to overcome such hurdles at times. However, the intelligent people bravely handle such hurdles to accomplish their goal. It is illustrated in *Pañcatantra's* Kākolūkīya tantra that there was a banyan tree in Mahilāropya, an ancient city of south India. There was a crow named Meghavarṇa, the king of the crows, whose fort was banyan tree. He had a vast empire where he ruled all crows. An owl called Arimardana, king of the owls, used to hamper his empire every night. Crows can't see a look at night. So, they face many problems. Moreover, Arimardana attempted to kill the crows outside the fort at night. Hence, Meghavarṇa invoked all his ministers to solve the problem. All ministers provided their opinion. After listening to all, the king turned to Sthirajīvī, an old and prudent minister. Sthirajīvī advised

him to murder the owl by trickery. Then the king appointed Sthirajīvī to murder the owl. Finally, Sthirajīvī successfully annihilate the owl with his tricks by risking his life. Meghavarna praises highly for his tremendous accomplishment. He argued

महत्त्वमेतन्महतां नयालङ्कारधारिणाम् ।
न मुञ्चन्तयिदारब्धं कृच्छ्रेऽपि वियसनोदये ॥ काकोलूकीयम्/२१९

mahattwametanmahatām nayālaṅkāradhāriṇām.

na muñcanti yadārabdham kṛcchre 'api vyasanodaye. Kākolūkīya /219
-the essence of great persons who possess the ornament of good senses, do not surrender to the intimidating challenges.

It is also added in *Pañcatantra* that

प्रारभ्यते न खलु वघ्नभयेन नीचैः
प्रारभ्य वघ्नवहिता वरिमन्ता मध्याः
वघ्नैःसहस्रगुणतैरपि हिनयमानाः
प्रारब्धमुत्तमगुणा न परतियजन्ति ॥ काकोलूकीयम्/२२०

prārabhyate na khalu vighnabhayena nīcaiḥ
prārabhya vighnavihatā vīramanti madhyāḥ.
vighnaiḥ sahasraguṇatīrapi hanyamānāḥ
prārabdhamuttamaguṇā na parityajanti. Kākolūkīya /220

-mean people are afraid of completing any task. Mediocre people start but give up whenever they encounter obstacle. Meritorious people are unwavering in their pursuit of goal even if they confront thousands of drawbacks.

Thereupon, people must be resilient like the meritorious people. We should not give up any work which we start. We should start our daily work in due time. This habit makes us noble man in our society.

Endeavour is the root of success

The motivation for any venture depends on person's will. People have to confront various types of obstacles in every work. However, men can surpass any impediment by his unflinching will. Men can accomplish seemingly impossible task by his intrinsic mental powers and perseverance. Such example of persistence is found in Mitrabheda tantras's story of the Bird Pair and the Sea (1/12). In this story, a small female bird named *Ṭiṭṭibhī* laid eggs in the shore of a sea. One day the tide of the sea washed away the eggs during the full-moon. As *Ṭiṭṭibhī* was a little bird, it was impossible for her to retrieve the eggs from the sea. However, male bird,

Ṭiṭṭibha, was unwavering determined to rescue the eggs. He organized all birds such as Cranes, peacocks, cuckoos etc. and went to Garuṛa, the king of birds. As Garuṛa was the king, he was bound to listen the distress of his subjects. He promised to assist Ṭiṭṭibha after listening the tragic loss. Then Garuṛa went to Bhagavān Viṣṇu, lord of Garuṛa, and explained the tragic incident of Ṭiṭṭibha Bhagavān Viṣṇu had intimate friendship with the ocean. He rebuked the ocean and asked him to return the eggs to Ṭiṭṭibha. As Ṭiṭṭibha was tenacious, he could able to retrieve the lost eggs.

In many cases, we often lose our spirit to accomplish the task because of failure. We usually consider we are incapable of completing the task due to our negative internal monologue. However, there is nothing impossible that man can't do. Man can accomplish any task by dint of diligent and inspiration. Hence, people are very involved with audacity. In the same vein, the author explains

उदयमेन हिसिधियन्तकिर्याणानि मनोरथैः।
नहिसिहिस्यसुप्तस्यप्रवशिनन्तमुखेमृगाः॥ मतिरप्राप्तकिम्/१३५

udyamena hi siddhyanti kāryāṇi na manorathaiḥ.
na hi simhasya suptasya praviśanti mukhe mṛgāḥ. Mitra-prāpti /135
-goals that are set to accomplish cannot be done by fanciful thoughts but by the diligence; the animal of the forest does not automatically enter the mouth of a sleeping lion.

In the next verse, the writer describes

उदयमेन वनि राजन्नसिधियन्तमिनोरथाः।
कातरा इति जल्पन्ति यद्भाष्यं तद्भविष्यति॥ मतिरप्राप्तकिम्/१३६

udyamena vinā rājanna sidhyanti manorathāḥ.
kātarā iti jalpanti yad bhāvyam tad bhaviṣyati. Mitra-prāpti /136
-O king, desires are not fulfilled without perseverance. 'Whatever happens, happens' is the thought of timid person.

Hospitality is a great virtue

The people of Indian subcontinent are always hospitable. People reckon hospitality is a holy thing. They consider guest as a god. It is illustrated in Mitra-bheda tantra in the story of the Foolish Sage and the Jackal (1/4) that a stranger sought a shelter in a tailor's house because of impending darkness. The tailor welcomed him warmly. It is added gods become pleased if guests are served. Then the wife of tailors served him greatly with foods. It is added

सम्प्राप्तो योऽतथिःसायं सूरयोढो गृहमेधनिाम् ।
पूजया तस्य देवत्वं परयान्ती गृहमेधनिः ॥ मतिरभेदम् /१७१

samprāpto yo 'atithih sāyam sūryoḍho grhamedhinām.

Pūjayā tasya daivatvaṁ prayānti grhamedhinaḥ. Mitra-bheda/171

-by hosting the guest who arrives at the house in the evening, coming with the sun; householders are ascended to the place of god.

It is also added

स्वागतेनाग्नयस्तृप्ता आसनेन शतक्रतुः।

पादशैचेन गोवन्दिदो अर्घ्याच्छम्भुस्तथातथिः ॥ मतिरभेदम् /१७३

swāgatenāgnayastṛptā āsanena śatakratuḥ.

pādaśaicena gōvindo arghācchambhustathātithēḥ. Mitra-bheda/173

-if guest is welcomed, the fire god will be satisfied; if the guest is offered to take sit, Indra will be pleased; if the guest is served properly, Shambhu will be elated; if the foos of guest are washed, Govinda will be satisfied.

In *Kākolūkīya* tantra, in the story of the Pigeon and the Hunter (3/7) in a jungle, there lived a couple of pigeons. They made a nest in a big tree. One day a hunter captured a female pigeon by net. He caged the pigeon and was looking for more hunting but failed. Then he started back to his home with the caged pigeon. After few minutes, he faced storm and rains and was compelled to take shelter under a banyan tree. Then he cried and prayed loudly for his rescue because he was exhausted. There was a male pigeon lived in that tree. The hunter detained the wife of that male pigeon. The caged wife of the pigeon understood it and told her husband to serve the hunter as he was guest to him. It was narrated in the holy book,

यः सायमतथिःप्राप्तं यथाशक्तिं पूजयेत् ।

तस्यासौ दुष्कृतं दत्त्वा सुकृतं चापकर्षति ॥ काकोलूकीयम् /१५४

yaḥ sāyamatithim prāptam yathāśaktiṁ na pūjayet.

tasyāsau duṣkṛtaṁ datvā sukṛtaṁ cāpakarṣati. Kākolūkīya /154

-if the guest who arrives at a house in the evening is not welcomed properly by the householder, then the guest gives his sin to householder and takes virtue from him.

Therefore, guest should be treated properly. This tradition runs thousands of years in our society. We are very cordial to guest for a long

time. We have plenty of reputation as hospitable nation over the world. Actually, it is our culture. Therefore, we should maintain it properly.

Character is the highest property

Character is the most important merit of human being. It is superior to knowledge, intellect and wealth. Everyone loves a noble man. A noble man always champions the truth and ethics. He always wishes welfare of the people, what man cannot achieve by power and wealth that can be gained by character. The noble man is loved as much as the fragrance of flowers by the people. For example, wise men are loved all over the world because of their noble characters. Human rights are rarely violated in a society where the wise men with integrity are majority. Then that society is bound to improve in the field of knowledge, science, culture etc. It is stated in *Pañcatantra*

वभिूषणं शीलसमं न चान्यत् । मतिरप्राप्तकिम् /१६२

vidhūṣṇam śīlasamaṁ na cānyat. Mitra-prāpti /162

-there is no valuable ornament like the character

Wicked person, on the other hand, can be compared to the beast. They are burden to the society. They are engaged in immoral activities because of their lack of morality. Consequently, the society becomes unstable. Therefore, they are harmful for society, nation and country. People don't respect them although they possess power and wealth. Generally, people get relief in their death.

Thereupon, to establish oneself as a noble man, one must possess integrity. Generally noble men do not violate any rule which is important for making good society.

Learned person is ever respected

A wise person is revered across the world. People can be wise through the proper education. The wise person is the one who achieves the knowledge in a systematic manner. Everyone loves him. For instance, the king is only honored by his subjects, the wise person, however, is respected by the people across the globe. This is the difference between the king and the prudent person. On the other hand, an ignorant person is not respected in the society in spite of his vast wealth and blue blood. For example, ornaments increase the beauty of people, in the same manner, knowledge increases the beauty of the personality. Generally, people

forget the powerful persons after few days of their death; however, the people always remember the prudent persons even after thousands of years of their death. Rabindranath Tagore, Sir Isaac Newton, Galileo, Valmiki etc. for example, are remembered by the people after ages. Actually, they don't belong to any particular country; they are the citizen of the globe regardless of boundaries. It is stated in *Pañcatantra*

वदिवत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।

स्वदेशे पूज्यते राजा वदिवान् सर्वत्र पूज्यते ॥ मतिरपराप्तकिम् /५७

vidvattvaṃ ca nṛpatvaṃ ca naiva tulyaṃ kadācana.

Svadeśe pūjyate rājā vidvān sarvatra pūjyate. Mitra-prāpti /57

-the king and learned person are not equal. The king is only respected by his fellow countrymen but the wise is honored by all.

Conclusion

The lessons of ethics are extremely crucial for human beings. There are two kinds of education in the society: good lesson and bad lesson. Evil education may collapse the order of the society. On the other hand, moral lesson helps to build a discipline society. It is universal truth that good values and senses contribute to mold an ethical human being. The moral lessons extracted from *Pañcatantra* may be vital for the current society. The advice regarding the consequences of greed, the positive outcome of unity, ways of building characters, significant of education etc. in *Pañcatantra* is valuable for the current context. One of the seminal factors behind the degradation of our society is the education devoid of moral values. In this circumstance, the society can be salvaged if the people can internalize the precious lessons from *Pañcatantra*.

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