



A Study of Value Education in the Panchatantra

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Abstract : Education is a crucial part in any individual's life. It enables everyone to obtain moral education in the world and also it teaches for one's life. Indian education system has through numerous stages commencing Gurukul System, the British model of Education, Government and Universities controlled mechanism and presently trend towards online and satellite education platform. In India Education is separated into many parts such, Primary, Upper Primary, Higher Education and Research. Many people have stated their belief that, Indian formal education has failed to feed essential life skills for pupils. Looking at these remarks and remarks, system has to be updated with the current trends and also to be in the competition. Learning from the religion is a vital aspect in Indians evolution. We Indians receive most of our learnings from religions and Also these spiritual components aid in comprehending the life and also learning abilities. Storytelling is one of the oldest art forms known to humans from the ancient India. It has stirred ideas and even constructed communities of tellers and listeners notably in the family between grandparents and grandkids. NEP 2020 is emphasis on the value education. This research paper mainly focuses on the value education in Panchatantra. to enable pupils to gain the knowledge, build the values in own lives.

Keywords: Education, Panchatantra, Value Education, Ancient

INTRODUCTION

Our country India is the greatest country among all the countries of the globe, the culture of the country of India is also the best among all the countries of the world. Our country with its old tradition has cultural qualities and cultural heritage. Literature is composed by the finest writers. Within the Sanskrit literature, several famous poets like Kalidasa, Dandi, Bhas, Vishnusharma became numerous literary luminaries. Within the present time our country is going towards western civilization. Due to which we are losing our cultural values. Value education is becoming very crucial when we want to maintain this culture of our nation and our history alive. Today inside the modern age the National Education Policy 2020 has been declared by the country of India and even then it can be seen that value education is prominent within it. (Bühler, 1869; Ram Narayana, 1950; Ryder, 1949)

The literature generated by these poets nowadays Indian culture and knowledge is an inspiration for human existence, the same Sanskrit poet Pandit Vishnu Sharma also authored a book which we know as Panchatantra. The fundamental objective of Panchatantra was to transmit knowledge and spread meditation. The composer of Panchatantra is Vishnu Sharma. In Panchatantra the term 'tantra' signifies part or segment. There are five strategies that convey moral knowledge.

The Panchatantra stories explore different issues including philosophy, psychology, politics, music, astronomy, human relationship, etc., in a simple yet exquisite form. This makes it a rare work of literature, and a unique book. It Attempts to explain how to understand others, how to find reliable and trustworthy companions, how to overcome difficulties and issues via gently and develop their intelligence. Moreover, it teaches how-to live-in peace and harmony even in the face of dishonesty, hypocrisy and other problems in life. (Hertel, 1915; Panchatantra, 1979; Sharma & P. V., 2020)

According to the introduction tale, the Panchatantra was produced for three princes that a monarch had entrusted the composer with, to impart knowledge and wisdom. The composer, a Brahmin by the name of Pandit Vishnu Sharma, is claimed to have educated them with colorful tales within six months. He narrated and explained to them this unique combination of tales based on ancient oral teachings and legends. The book, Panchatantra, is split into (Pancha) five 'tantra's (systems) of 'Nitishashtra' (Science of intelligent conduct).

The Panchatantra is a compilation of short stories under five titles -

1. Mitra Bhedha [The loss of friends]

In this tantra, a lion named Pingla and a bull named Sanjivaka were formed by two jackals named Karataka and Damanaka.

2. Mitra Samprapti [How to earn friends]

In getting friends, one acquires the wisdom that one should create friends. The birds, the squirrels, the deer, and the rodents were pleased because of their friendship despite the absence of equipment.

3. Kakolukiyam [Owls and Crows]

In this tantra one has to befriend opponents and then deceive them. Of course, it imparts understanding of sandhi-vigraha. A crow befriends an owl and then lays fire to the owl's castle.

4. Labdha Prasanam [Loss of Gain]

This tantra implies that a knowledgeable man gains by his wisdom and a fool loses what he has won. According to the narrative, a monkey and a crocodile became pals. A crocodile's wife craves a monkey's lovely heart. The monkey saves his life by saying to the crocodile, 'My heart is still on the tree, so don't give me shore. But owing to the crocodile's foolishness he loses what he has.

5. AparikshitaKarakam [Rash Actions]

In Aparikshitkarakam Tantra it is claimed that one who does without thinking regrets later. In the myth the Brahmin murders the infant, thinking that Yusa, his girlfriend and guardian of the child from snakes, has killed him. She afterwards regretted acting without thinking. The characters in this novel are animals and birds in addition to humans. The policy is expressed in poetry form. So the tale is in prose. At the end of the prologue the results of this work are stated. "One who does this and continuously respects the principles of morality. He never suffers defeat even by Indra." The book discusses the political elements of the period. (Bühler, 1869; Ram Narayana, 1950; Ryder, 1949)

The stories of the Panchatantra are not simply pertinent on those days, but still remains good even now! The introductory phrase of the Panchatantra in Sanskrit goes like this: 'All the worldly wisdom and inner meaning of life which was recorded everywhere in any book was compacted in the five volumes by the clever Vishnu Sharma!'

Variety of characters in 'Panchantra' texts. The five Tantras of the Panchatantra deal with many practical and political elements of human life is provided. These stories are recounted by animals and birds. in the text. The remarkable element of the stories presented is that Vishnu Sharma discussed Dharma, Artha and Karma etc. key issues through these animal-stories for particular moral goals. It has been changed and extended to make it beneficial for people. Also from the behavior of animals and parties. This belief argues that when animals and birds are able to execute tough and impossible tasks. If, then it is not impossible for educated persons to act. Unexpectedly great and the value of animal and avian mediums in moral teachings for a good existence. (Chendroyaperumal, 2010; Das, 2018)

In this book people and animals are two key components of civilization. All the characters in the narrative are meaningless. Some of these names are descriptive of attributes. Some names are suggestive of attitude and shape, as Madotakat Singh. For example. Pinglak Singh, Karlakesar Singh, similarly, are given the names of human figures. Like Jirnadhan and Dharmabuddhi, this work also deals with politics. It contains monarchs, ministers and everyday folk. In family ties like spouse and wife, father and son etc. Many of the Panchatantra stories involve characters such as Brahmins, Kshatriyas, Vaishyas and Shudras. There are female characters (Baron & Byrne, 1996)

The Panchatantra is mainly a composition dealing with animals and birds. This animal community is separated into two segments can be separated. They are rustic and wild, Rural animals include cows, bulls, buffaloes, camels etc. Many are referred to be domestic animals. Many wild creatures are also featured in the book. Wild creatures including lion, tiger, monkey, elephant etc. is stated. From the description of the appearance, nature and habitat of animals, it is clear that the people of that period were close to

animals. They were related to each other. Man kept animals for subsistence or enjoyment. He recognized the mood of animals extremely well. So animals were a vital element of public life at that period.

Birds also play a vital function in human life. The civilization of the Panchatantra era was familiar with birds. The book features several allusions to different birds. Some birds are also the primary characters of the narrative. These birds include crows, ducks and many others. Many creatures are also discussed in this book. The social people of that period had this information about these creatures, they were familiar with them. Some of these living forms were adversaries of man and others were buddies. These animals are separated into three sections. They are aquatic, terrestrial and airborne. Aquatic creatures include fish, crabs, etc. Amphibians include various species such as rats and snakes. And flies, bees, etc. This is referenced in the book. These animals live on the ground and fly. The culture of that period was not only conversant with the nature of animals but also with their society. When Vishnusharma was invited to the court of King Amarshakti of Mahilaropya, he inquired. It was guaranteed, to produce rulers "unparalleled masters of the art of practical life". He had to Accept the king's request or be prepared to endure the repercussions. Generally, one cannot Say a word to the monarch or explain to the king by logical argument, Vishnusharma was in danger. Any form of no or hesitation might also cause punishment. "Yes" can do too Be hazardous since he is in a dilemma, where he has no control so Vishnusharma.

He had to be sensible in his responses. First, he does not accept the planned transaction- by receiving 100 land grants to create probable favorable effects. If he had agreed, he would have come under the king's supervision, which he would have implemented, "if things did not go his way" or negative consequence. So Vishnusharma wisely rejected the technique for a positive end and Take it as a challenge to conquer those rulers. The challenge is that if he fails in his efforts, He will change his name and give up the name, the minimal outcome of which is, Far better than losing self-identity, his life or incarceration. The challenge takes away The outcomes of the bad results of the practice and set Vishnusharma in a favorable place, Where he can choose and control the repercussions of his activities. Here, I have made several applications of life Skill components: self-awareness, regulation of emotions, decision making and issue solving and creative thinking and problem solving in the present, which was not under control.(SK & Krishnamurthy, n.d.)

He shouted the challenge (lion's roar) in such a way that he had entire control over the lion deals. Another fantastic approach used to win communication. A lion is a symbol Power and strength, when other animals are terrified. (Patel & Rastogi, 2015)

Shows that he wants to conclude the sale with himself in control of the conversation. The introduction finishes as the princes mastered the art of conquering practical life, a positive one The consequence of his experiment. We might claim that princes become masters of art Practical life or skillful conduct of life from their prior condition. Panchatantra writes that He was a "supreme blockhead" implying he was intellectually retarded maybe mild-mannered Mandata Raja created the word he was antagonistic to education. However, I can state that it. Their existing situation was not and the problem may be something else. To guess them the true scenario, again we need to study the process retroactively rather than merely call it Status An important point to note here is that Vishnusharma includes numerous sayings and Proverbs, which are simple yet abstract and need a high level of intellect and intelligence, Which mentally impaired individuals were not able to grasp. This suggests that The difficulty they were confronting must be different from cognitive incapacity; It is expected to be Primarily actions associated to minor attention deficit. Probably it has to do with behaviour. Solving day-to-day challenges, situational awareness and associated problems Social life, all these come within the ambit of life skills education rather than education and Training is necessary for persons with cognitive deficiencies. In this line may be concluded "from This work on the art of intelligent living that day, called the Panchatantra"(Kulkarni, 2013; Parab Kashinatha Pandurang., 1902)

Major findings:

A study of value education in the Panchatantra, a collection of ancient Indian fables and stories, can yield several major implications for education and moral development. The Panchatantra is a rich source of wisdom and life lessons, and analyzing its content in the context of value education can provide valuable insights and lessons for both educators and students. Here are some major implications of such a study:

- knowledge and intellect: The Panchatantra has several stories that highlight the importance of knowledge, intellect, and resourcefulness in resolving issues and conquering obstacles. Characters that employ cunning tactics to beat their opponents frequently include the wise Brahmin and the cunning jackal.
- Stories on friendship and loyalty highlight the value of these traits. Strong friendships between animals, such as the one between a lion and a mouse, teach us the importance of supporting and being there for our friends when they are in need.
- Honesty and Truthfulness are values that are emphasized by the Panchatantra. Characters from "The Blue Jackal," including talking parrots, must deal with the repercussions of their dishonest actions.
- Kindness & Compassion: Stories like "The Monkey and the Crocodile," in which the monkey shares his lovely relationship and fruits with the crocodile, highlight acts of kindness and compassion.
- While the Panchatantra values honesty, it also acknowledges that there are occasions when using cunning and trickery to outwit opponents is required. These tales provide as examples of the value of wit and strategy
- Learning from errors: Many stories have people who make errors and are forced to pay the price. These tales instruct us on the value of learning from our mistakes and avoiding them in the future.
- The Panchatantra emphasizes the need of cooperation and teamwork in overcoming even the most difficult hurdles. Stories like "The Four Friends" demonstrate how various creatures cooperate to accomplish a shared objective.
- Avoiding Greed: In the Panchatantra, greed frequently results in failure. Characters who give in to greed suffer the repercussions, showing us the value of contentment and restraining our impulses.
- Respect for Elders: Narratives like "The Crane and the Crab" emphasize the importance of honoring elders and turning to them for advice.
- Character Evaluation: The Panchatantra regularly discusses the subject of character evaluation. The significance of seeing past outer manifestations in order to determine genuine intents is emphasized by the fact that characters are frequently duped by them.
- Several anecdotes highlight the benefits of patience and perseverance in the face of difficulty. Characters like the tortoise serve as examples of these traits.
- Avoid Making Snap Decisions: Snap decisions frequently have unfavorable results in stories. The Panchatantra instructs us to consider our options thoroughly.
- Cultural and Historical Understanding: The Panchatantra is one of the oldest collections of stories in the world, and studying it can help students understand the cultural and historical context of ancient India. This can promote cultural awareness and appreciation among learners.
- Moral and Ethical Development: The stories in the Panchatantra are known for their moral and ethical teachings. A study of these stories can help students develop a strong moral compass and ethical principles. This is especially important in today's world where values and ethics are often challenged.
- Critical Thinking and Decision-Making: Many stories in the Panchatantra involve characters facing dilemmas and making choices. Analyzing these stories can help students develop critical thinking skills and learn the consequences of various decisions.
- Conflict Resolution: The Panchatantra often presents strategies for conflict resolution and problem-solving. Studying these stories can equip students with effective conflict resolution skills that are valuable in personal and professional life.
- Interpersonal Skills: The stories frequently depict interactions between characters and highlight the importance of qualities like empathy, cooperation, and communication. This can help students improve their interpersonal skills and relationships with others.
- Leadership and Governance: Some stories in the Panchatantra revolve around kings and leaders. Analyzing these stories can offer insights into leadership qualities and governance principles, which can be applied in leadership education.
- Cultural Values and Diversity: The Panchatantra encompasses a variety of stories from different social and cultural backgrounds. Studying these stories can foster an appreciation for diversity and inclusion.
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Conclusion

The study of value education in the Panchatantra reveals the timeless wisdom and moral lessons embedded in this ancient Indian collection of fables. Through a diverse range of animal characters and cleverly crafted stories, the Panchatantra imparts essential values such as honesty, integrity, wisdom, and compassion. It serves as a rich source of guidance for individuals of all ages, emphasizing the importance of ethical behavior and the consequences of one's actions. In a world where moral dilemmas are ever-present, the Panchatantra continues to be a valuable resource for instilling ethical values and principles, making it a timeless and indispensable work in the realm of value education.

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