

# RĀJADHARMA THROUGH BIRDS AND ANIMALS IN ŚĀNTI PARVA

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[All of us on the planet Earth see birds, animals and insects around us. But, most of us do not have time to notice their nature and behaviour. Specialists such as Zoologists trace and record the characteristic features of the birds and animals. But, the common man today is least bothered about them. Several ancient texts such as Viṣṇu Śarma's Pañcatantra and Guṇāḍhya's Bṛhadkathā have tried to explore the characteristic features of the birds and animals through numerous stories. For these fables, several early texts such as Vedas and Epics sowed the seed in advance. It is very interesting to know that in the ancient days, sages and hermits not only constructed their dwelling in the place where birds and animals lived, but also noticed their general and special behaviour. By doing so, they could naturally connect their behaviour with the basic facts of life. It is even more interesting to know that apart from the basic facts of life, the nature of these creatures had been wonderfully synched with the Rājadharmā too. In this article, I shall be concentrating on how Bhīṣma while advising Yudhiṣṭhira on Rājadharmā, teaches him the principles through analogies drawn from the behaviour of the fauna.]

Among the eighteen *parvas* of the great epic *Mahābhārata*, Śānti parva is the largest one. It further has three sub-*parvas* namely Rājadharmānuśāsana parva, Āpaddharma parva and Mokṣa dharmā parva. The Śānti parva is highly valued because of its political and legal ideas. The discourses of Bhīṣma in this *parva* are considered as the most authoritative exposition of Rājadharmā which includes Daṇḍanīti (Law of punishment), Śāsana paddhati (Path of governance) and Kara vya vasthā (Law of taxation).

After the war was over, Yudhiṣṭhira was distressed over the loss of his brothers and relatives. Instead of ascending the throne, he decided to abandon the kingdom and go to the forest. His

brothers Bhīma, Arjuna, Nakula and Sahādeva, wife Draupadi and many sages like Vyāsa, Nārada and Devala tried to pacify the grief-stricken king and persuaded him to accept the kingdom by explaining the Rājadharmā elaborately. In spite of all their best efforts, Yudhiṣṭhira remained stubborn in his decision. On the advice of Vyāsa, Bhīṣma pitāmaha who was lying on the bed of arrows taught Yudhiṣṭhira the essence of Rājanīti. Convinced finally, Yudhiṣṭhira accepted the throne.

The most interesting feature of these discourses is that the poet in Vyāsa, the author of the great epic draws lessons from the animal kingdom to emphasise his views on Rājanīti.

### **Daṇḍanīti (Law of Punishment)**

Daṇḍa means the sceptre of the monarch, the rod as a symbol of authority and punishment; it rules the subjects and protects them too. It should always be vigilant keeping everybody under constant surveillance in order to preserve dharma. Says Vyāsa in the words of Arjuna:

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षित ।  
दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥<sup>1</sup>

The underlining principle of daṇḍanīti is that the strongest always survives at the cost of the weakest. Arjuna emphasises on this point by drawing our attention to the eating habits of animals -

The mongoose eats the rat, cat eats the mongoose, dog eats the cat and cheetah eats the dog:

नकुलो मुषकान्ति बिडालो नकुलं तथा ।  
बिडालमन्ति श्वा राजन् श्वानं ब्यालमृगस्तथा ॥<sup>2</sup>

Mongoosees are known for constantly stalking their prey before savagely killing them. Likewise, the feline body of cat is built to stalk, chase and capture small prey with ease. In the case of dogs, their visual system is highly attuned to detect movement. The slightest motion often triggers a dog to give chase. In the aforesaid group, the ultimate is cheetah. It's hunt starts with a slow stalk and will be followed by an explosive acceleration to a full speed.

From this it should be understood that the king should be a stalker who silently observes the situation and takes action at the

right time. It is the major responsibility of the king to implement the law of order at all times.

Arjuna adds that the law and order should be strictly adhered to. Unless driven by force, animals like camel, ox, horse, donkey and ass will not carry the vehicles forward even though yoked with them:

न चोष्ट्र न बलीवर्दा नाश्वश्वतरगर्दभाः।  
युक्ता वहेयुर्यानि यदि दण्डो न पालयेत् ॥३

As far as camels are concerned, it is said that unless they are being forced to exert themselves, they tend to be lethargic and phlegmatic in nature. They are not very energetic animals. They spend most of the day in one spot, using very little energy and having a low metabolic rate.

In the case of oxen, they are taught to respond to the signals of the bullock or ox-driver. These signals are given by verbal command and body language, reinforced by a goad, whip or a long pole.

Many stallions have a great deal of naturally aggressive dominant behaviour who are to be managed only by knowledgeable handlers. Even when trained, some horses with dominant personalities will openly challenge a weak or inexperienced handler. Without consistent handling, the horses may revert to their untrained ways.

Donkeys are not like horses. They differ from horses physically, mentally and emotionally. They are more stoic in their behaviour. Compared to horses, donkeys show limited fear to novel situations and this can be mistaken for stubbornness rather than fear. It is said that a donkey's behaviour will be influenced by the ability, experience and confidence of its handler.

If it is so in the case of animals, what to say about humans!

Now Arjuna stresses the importance of punishment by saying that if there is no punishment on earth, all creatures will get destroyed; the mighty will crush the weak like the big fish in the pond consuming the smaller ones:

दण्डश्चेत्र भवेल्लोके विनश्येयुरिमाः प्रजाः।  
जले मत्स्यानिवाभक्ष्यन् दुर्बलान् बलवत्तराः ॥४

Explaining the importance of applying the law of punishment, Arjuna states that if the law of punishment is not followed, the dog will lick the sacrificial oblation and the crow will take away the same:

हविः श्वाप्रलिहेद दृष्ट्वा दण्डश्चेत्त्रोद्यतो भवेत् ।  
हरेत् काकः पुरोडाशं यदि दण्डो न पालयेत् ॥<sup>5</sup>

Generally, it is well known that animals such as dogs and birds such as crows have the tendency to taste or pick up anything that, they see or feel like eating. Such would be the behavior of the indiscriminate. At such times, दण्ड (law of punishment) is essential in order to prevent them from doing so.

So, Daṇḍanīti is an important ingredient of Rājadharmā. Arjuna emphasises this by telling Yudhiṣṭhira not to show sympathy to his enemies; killing an enemy does not lead to infa my:

मा च ते निघ्नतः शत्रून् मन्युर्भवतु पार्थिव ।  
न तत्र किंत्विषं किंचित् कर्तुर्भवति भारत ॥<sup>6</sup>

### Śāsana Paddhati (Path of Governance )

The king is the first and foremost part of the State. The well-being of the State depends on the king. It is the duty of the king to seek and promote welfare of the subjects. Protection of the State from the enemies and intelligent tackling of the enemies play a vital role in the path of governance. In this regard, several traits of different animals have been beautifully discussed.

Stressing the importance of a king being active, Arjuna tells Yudhiṣṭhira that if even a big animal like an elephant remains immobile ( giving up all his activities), it will be eaten by the carnivorous and other worms slowly:

खादन्ति हस्तिनं न्यासै क्रव्यादा बहवोऽप्युत ।  
बहवः कृमयश्चेत् किं पुनस्त्वामनर्थकम् ॥<sup>7</sup>

So, soft nature does not suit an elephant. This is applicable to the king too. Bhīṣma stresses this point by telling that too much of endurance is dangerous for the king:

न च क्षान्तेन ते नित्यं भाव्यं पुत्र समन्ततः ।  
अधर्मो हि मृदू राजा क्षमावानिव कुञ्जरः ॥<sup>8</sup>

The king should put maximum effort to fight the enemies. In this regard, the snake has been cited as an example in different contexts. Bhīṣma advises Yudhiṣṭhira not to be non-valorous while fighting the enemies by saying that the snake kills the rat in the hole. Similarly, the earth swallows a king who does not fight the enemies:

द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिव।  
राजानं चाविरोद्भारं ब्राह्मणं चाप्रवासिनम् ॥९

There are some categories of rats such as *Ākhu*, *Mūṣaka* etc., which are said to possess poisonous teeth. Hamsadeva, in his work *Mṛga pakṣi Śāstra* makes a reference to this type of rats. He says that rats belonging to category of *Ākhu* are selfish and ungrateful. They have poisonous teeth and if they bite any one he will die on account of their poison:

नाथवात्सल्यहीनाश्च नानोपद्रवकारकाः।  
दंशनैः प्राणहन्तारः वषिदंष्ट्राश्च कीर्तिताः ॥१०

Hamsadeva further says that rats belonging to the category of *Mūṣaka* too have venomous teeth and if they bite, lives are lost:

विषदंष्ट्रासमायुक्ताः दंशनैर्जीवहानिदाः।  
कूरचित्ताः कोपयुक्ताः दिवानिद्रापरायणः ॥११

Even though the snake is dangerous, if the rat uses his strength to fight the snake, he will be able to conquer the latter. Poison and cruelty are the common factors present both in snake and rat. Similarly, valour and bravery are the common factors present in the king and his enemy. So, it is the duty of the king to make use of his effort to fight his enemy.

Now, Bhīṣma compares the king, who is intelligent but non-diligent with a non-venomous snake and says that such a person can be easily defeated by his enemies:

उत्थानहीनो राजा हि बुद्धिमानपि नित्यशः।  
प्रधर्षणीयः शत्रूणां भुजङ्ग इव निर्विषः ॥१२

It is said about the snakes labelled “non-venomous” that they are harmless as they either lack a venom-delivery method or they are incapable of delivering enough venom to endanger a human. For example, the only defence of grass snakes which are non-

venomous, is to produce a garlic-smelling fluid from the anal glands or to feign death by becoming completely limp. In spite of this intelligent attitude of defence, they are also attacked by creatures such as storks, owls, foxes and domestic cats.

In many places in *Mahābhārata*, an angry king has been compared to a poisonous snake. While explaining the relationship between the king and his ministers, Bhīṣma narrates the story of the king Kṣemadarśin and sage Kālakavṛkṣīya. In the story, the sage says that the life of the ministers is not their own; it depends upon the mood of the king who gets angry like a venomous snake:

आशीविषमिव क्रुद्धं प्रभुं प्राणधनेश्वरम् ।  
यत्नेनोपचरेन्नित्यं नाहमस्मीति मानवः ॥<sup>3</sup>

He further adds that a person, in contact with kings, is dealing with highly venomous serpents. He can expect danger at any moment:

आशीविषैश्च तस्याद्भुः संगतं यस्य राजभिः ।  
बहुमित्राश्च राजानो बहुमित्रास्तथैव च ॥<sup>4</sup>  
तेभ्यः सर्वेभ्य एवाद्भुर्भयं राजोपजीविनाम् ।  
तथैषां राजतो राजन् मुहूर्तादेव भीर्भवेत् ॥<sup>5</sup>

In the same context, sage Kālakavṛkṣīya compares an ill-tempered enemy with a venomous snake with the crushed tail. The attack by the injured snake is fatal. Similarly, an ill-tempered enemy is highly dangerous:

न हि तेषामहं द्रुग्धस्तत्तेषां दोषदर्शनम् ।  
अरेर्हि दुर्हदाद्र भयं भग्नपुच्छदिवोरगात् ॥<sup>6</sup>

While describing the royal duties, Bhīṣma is being asked by Yudhiṣṭhira, "Among the persons of equal capabilities and qualities, how does one of them become the most powerful to rule". In that context, Bhīṣma cites the example of the snake. An angry and venomous snake eats other small snakes; creatures without legs become prey of the creatures with legs and toothless creatures become prey of the creatures with teeth. Similarly, a highly valorous person rules numerous non-valorous persons:

यच्चरा ह्यचरानद्युरदंष्ट्रान् दंष्ट्रिणस्तथा ।  
आशीविषा इव क्रुद्ध भुजङ्गान् भुजगा इव ॥<sup>7</sup>

To justify the above point, some scientific facts about the snakes can be mentioned. While the majority of snakes eat a variety of animals, there is some specialization by some species. King cobras and the Australian snake called Bandy-bandy consume other snakes.

The supreme-being has created the powerful king to protect the weak people. It is his moral responsibility to protect them and not torture them. Emphasising this point, sage Utathya, son of Aigīras advises the king Māndhātā not to torture a weak person whose anger is capable of burning even the strongest person to ashes. The reason is that the anger of a weak person, a sage and a venomous snake cannot be endured very easily:

दुर्बलस्य च यच्चक्षुर्मुनेराशीविषस्य च ।  
अविषह्यतमं मन्ये मा स्म दुर्बलमासदः ॥<sup>18</sup>

All of us know that most attacks of the snakes are defensive behavior only. Biting is the last resort, the final weapon in a snake's arsenal, if warning does not work. Similarly, it is always dangerous to hurt a weak person or make him angry, because, his anger is as dangerous as the final weapon in a snake's arsenal, the biting.

While advising Yudhiṣṭhira to be always alert of enemies, Bhīṣma compares enemies with eagles. Eagles attack their prey when the latter becomes careless. It is the same with enemies:

एतेभ्यश्चाप्रमत्तः स्यात् सदा शत्रोर्युधिष्ठिर ।  
भारुण्डसदृशा ह्येते निपतन्ति प्रमादतः ॥<sup>19</sup>

Eagles are the brother species of hawks and falcons. They have unusual eye-sight. While human-beings see just three basic colours, eagles see five. These adaptations give eagles extremely keen eye-sight and enable them to spot even well camouflaged potential prey from a very long distance. In fact, the vision of the eagles is among the sharpest of any animal and studies suggest that some eagles can spot an animal the size of a rabbit from two miles away. They are very keen and intelligent. As soon as they have spotted their target, they swoop down and snatch the prey. The king too has always to be alert with respect to his enemies.

On being asked by Yudhiṣṭhira regarding the behavior of a righteous king, Bhīṣma narrates the story of the king Vasumanā

and sage Vāmadeva, where the sage while explaining the royal duties to the king advises him to be very careful regarding powerful enemies. A person cannot rest easy after harming a powerful enemy and staying far away. Just like the hawk, he will attack that person where ever he goes:

अपकृत्य बलस्थस्य दूरस्थोऽस्मीति नाश्वसेत् ।  
श्येनाभिपतनैरेते निपतन्ति प्रमाद्यतः ॥<sup>20</sup>

As far as hawks are concerned, it has been scientifically proved that they have four types of colour receptors in the eyes. These give the birds the ability to perceive not only the visible range but also the ultra-violet part of the spectrum and other adaptations allow for the detection of polarised light or magnetic fields. This is due to the many photoreceptors in the retina, an exceptional number of nerves connecting these receptors to the brain and an indented fovea which magnifies the central portion of the visual field.

There is also a reference to this sharp eye-sight of the hawks by Hamsadeva in his work *Mrga pakṣi Śāstra*. He says that the feathers of hawks are rough and feet are very strong. They cannot be easily caught. They have sharp eye-sight and they do not like the scent of human beings:

कर्कशांगरूहोपेताः दृढपादाश्च ते मताः ।  
दुःसाध्याः सूक्ष्मनेत्राश्च नरगन्धासहिष्णवः ॥<sup>21</sup>

Interestingly, the weakest enemy has also been compared to an eagle. While giving advice on Rājadharmā to king Vasumanā, sage Vāmadeva says that by being strong a king should never underestimate his weak enemy. Because when he is careless, the latter will attack him like an eagle:

न जातु बलवान् भूत्वा दुर्बले विश्वसेत् क्वचित् ।  
भारुण्डसदृशा ह्येते निपतन्ति प्रमाद्यतः ॥<sup>22</sup>

On being asked by Yudhiṣṭhira, Bhīṣma narrates the story of the king Kṣemadarśin and sage Kālakaṅkṣīya where the sage gives the king the means to attain the lost kingdom. For that, he advises the king Kṣemadarśin to be alert like the dog, deer and the crow:

रमस्व परमामित्रे बिषये प्राज्ञसम्मतः ।  
भजस्व श्वेतकाकीर्यैर्मित्रधर्ममनर्थकैः ॥<sup>23</sup>



The dog is always awake for a long time. Deer is always alert and runs away, when it is slightly doubtful. Crow is always watchful on the activities of human beings. If somebody shakes the hand, it will fly away. So, one should always keep a watch on the activities on his enemies.

Then, indicating the appropriate place of the servants, Bhiṣma gives examples of the dog and other animals. He says that when a dog is given a better place than it deserves, it will not be trustworthy and will become insane. So, one should not place a person in the position that he does not deserve. Bound by ego, he will become careless:

न श्वा स्वं स्थानमुत्क्रम्य प्रमाणमभिसत्कृतः ।  
आरोप्य श्वा स्वकात्स्थानादुत्क्रम्यान्यत् प्रमाद्यति ॥<sup>24</sup>

He further says that *śarabha*, lion, tiger and cheetah should be given their respective places. A lion should be the companion of a lion and not any different animal. If it is not so, the companion will presume to be the master:

शरभः शारभस्थाने सिंहः सिंह इवोर्जितः ।  
व्याघ्रो व्याघ्र इव स्थाप्यो द्वीपी द्वीपी यथा तथा ॥<sup>25</sup>  
सिंहस्य सततं पार्श्वे सिंह एवानुगो भवेत् ।  
असिंहः सिंहसहितः सिंहवल्लभते फलम् ॥<sup>26</sup>  
यस्तु सिंहः श्वभिः कीर्णः सिंहकर्मफले रतः ।  
न स सिंहफलं भोक्तुं शक्तः श्वभिरुपासितः ॥<sup>27</sup>

Similarly, when a monarch is surrounded by the people of low calibre, he will not be able to enjoy the monarchship and the latter will try to attain the comfort of the kingship, which is not good for the king and the kingdom.

While explaining Āpaddharma, Bhiṣma narrates the story of the king Śatruñjaya and sage Kaṇika, where the sage describes the essential qualities of the king. The sage tells that the king should embrace the great qualities of a cuckoo, pig, Mt.Sumeru, uninhabited house, an actor and a dear friend. Cuckoo is known for its sweet voice, it is impossible to resist the attack of a pig, Mt.Sumeru is known for the majestcity, an uninhabited house gives refuge to many, the nature of an actor is to entertain others

through his acting talent and the nature of a dear friend is to be always benevolent:

कोकिलस्य वराहस्य मेरोः शून्यस्य केश्मनः।  
नटस्य भक्तिमित्रस्य यच्छ्रेयस्तत् समाचरेत् ॥<sup>28</sup>

He further says that it is essential on the part of the kings to be aware of the vulnerable points of his enemies and they should not let their enemies be aware their defects. In this context, the sage Kaṇika gives the example of the tortoise which draws its head and limbs into the shell to protect against predation:

नात्मच्छिद्रं रिपुर्विद्याद् विद्याच्छिद्रं परस्य तु।  
गूहेत् कूर्म इवाङ्गानि रक्षेद विवरमात्मनः ॥<sup>29</sup>

It is a well known fact about the tortoises that the top shell which is called carapace aids in camouflaging them from predators. The tortoises are more defensive than offensive, retracting the feet and head into their shell for protection.

To attain the objective with single mindedness, to exhibit courage and bravery and to attack the enemies, the sage Kaṇika gives the examples of a crane, lion and wolf respectively:

बकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत्।  
वृकवच्चावलुम्पेत शरवच्च विनिष्परेत् ॥<sup>30</sup>

It is said about the cranes that they employ different foraging techniques for different food types. Tubers and rhizomes are dug and a crane digging for them will remain in the place for some time digging and then expanding the hole to find them.

The king of the jungle, lion is well known for its ferocity and courage in the matter of aiming at his prey.

As far as wolves are concerned, they develop complex hunting strategies to attack their prey. As wolves have a good sense of smell, scenting is the most common way of detecting their prey. After locating the prey, they follow it without being detected and finally make their ferocious attack.

Stressing the same point, sage Kaṇika gives the example of the deer being alert and aware of the activities of the enemies:

कुर्यात् तृणमयं चापं शयीत मृगशायिकाम्।  
अन्धः स्यादन्धवेलायां बाधिर्यमपि संश्रयेत् ॥<sup>31</sup>

It is said about the deer that they never sleep for long time. Rather, they doze, always trying to stay alert.

Sage Kaṇika further says that after having caught the surrendered enemy, if the king does not destroy him, it is very often like an invitation to his very own death. Just like a mule accepts death by becoming pregnant:

दण्डेनोपनतं शत्रुं यो राजा न नियच्छति ।  
स मृत्युमुपगृह्णाति गर्भमश्वरी यथा ॥<sup>2</sup>

Mules are a hybrid of two species – a female horse and a male donkey. So, they end up with an odd number of chromosomes. A horse has 64 chromosomes and a donkey has 62. A mule inherits 63. An even number of chromosomes is needed to divide into pairs and reproduce. So, mules are considered sterile and unable to breed.

In a nutshell, the sage explains the prerequisites of the king and advises the king Śatruñjaya to possess the keen eye-sight of an eagle, be single-minded on the target like a crane, be alert like a dog, be courageous like a lion, be doubtful like a crow and attack the enemy in his own place by knowing his vulnerable points like a serpent:

गृध्रदृष्टिर्बकालीनः श्वेष्टः सिंहविक्रमः ।  
अनुद्विग्नः काकशङ्की भुजङ्गचरितं चरेत् ॥<sup>33</sup>

### **Kara vyavasthā (Law of Taxation)**

A tax is a financial charge or other levy imposed upon a taxpayer by the State or the functional equivalent of the State and failure to pay or evasion of the same or resistance to collection, is punishable by law.

Emphasising the importance of taxation and explaining the method of collection, Bhīṣma gives examples of certain insects and animals. He says that the bees suck nectar of the flowers slowly without harming the trees, a person milks the cow without harming her breasts and giving difficulty to her calf. Similarly, a king should extract tax from the subjects without hurting them too much:

मधुदोहं दुहेन्द्र राष्ट्रं भ्रमरा इव पादपम्।  
वत्सापेक्षी दुहेच्चैव स्तनांश्च न विकुट्टयेत् ॥<sup>34</sup>

It is said about the honey-bees that they adjust their foraging to the times at which the food is available. They are unlikely to make many frequent visits, if a plant provides little in the way of reward. A single forager will visit different flowers in the morning and if there is sufficient attraction and reward in the particular kind of flower, she will make visits to that type of flower for most of the day, unless the plants stop producing reward or weather conditions change.

So, if the subjects are not able to pay the amount of tax the king demands, he should never exhort them.

Then Bhīṣma by giving the examples of the leech and tiger, says that a leech sucks the human blood slowly and a tigress carries her cub with her teeth without hurting it even slightly. Similarly, the king should collect the tax from the subjects without burdening them too much:

जलौकावत् पिबेन्द्र राष्ट्रं मृदुनैव नराधिपः।  
व्याधीव च हरेत् पुत्रान् संदशेत्र च पीडयेत् ॥<sup>35</sup>

It is said about the leeches that when they are feeding, it is essential for them to maintain the blood in a liquid state. It is necessary to prevent coagulation at the bite site, obstruction of the deep vessels and also to prevent an increase in blood mass in their digestive tract. To ensure this, leeches secrete saliva containing a number of active substances such as anti-coagulants, platelet aggression inhibitors, proteinase inhibitors etc., So, without harming the prey and according to the digestive capacity, leeches suck the blood. In the same way, tax should be levied on the subjects according to the necessity of the treasury and at the same time without frightening the subjects.

Further, the behaviour of the rat has been beautifully portrayed by Bhīṣma in this regard. A rat bites the skin of the foot of a sleeping person very softly. That person only shakes his foot and not the entire body. Similarly, the king should employ not-so-severe methods to extract tax from the people:

यथा शल्यकवानाखुः पदं धूनयते सदा।  
अतीक्ष्णेनाभ्युपायेन तथा राष्ट्रं समापिवेत् ॥<sup>36</sup>

Unfair taxation does have dangerous consequences. Emphasising this point, Bhīṣma says that if people try to subjugate the horses excessively, they will make them ferocious. So also, the king who implements unfair practices on the subjects, creates hatred and anger in them:

उपायान् प्रब्रवीम्येतान् न मे माया वविक्षिता ।  
अनुपायेन दमयन् प्रकोपयति वाजिनः॥<sup>37</sup>

The aggressive and dominant behaviour of the horse has already been discussed.

And above all, while discharging the responsibilities, the king should be like an ox. Bhīṣma, while stressing this quality of the king, puts forth the behavior of an ox:

यथा सुमधुरौ दम्यौ सुदान्तौ साधुवाहिनौ ।  
धुरमुद्यम्य वहतास्तथा वर्तेत वै नृपः॥<sup>38</sup>

It is a well known fact about the ox that his tranquility and patience under labour, make him superior to other animals for cultivating the ground and overcoming the constant resistance forced by the earth. In the same way, overcoming the hurdles equally with courage and enduring capability, the king should discharge his responsibilities.

## Conclusion

In this modern world, due to the advancement in science and technology, there are separate branches like Ornithology, Oceanology, Zoology etc., to study and record the traits and behaviour of animals and birds. In the absence of these advancements in the ancient times, it is wonderful to know how the great sages like Vyāsa and others had observed the behaviour of animal kingdom and recorded the intricate scientific facts. These expositions become more valuable and applicable as they have been correlated with the royal duties, in other words governance of the State. It has been appropriately said:

यदिह्यस्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित्॥<sup>39</sup>

So, what is not in this epic is not to be found anywhere else.

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<sup>36</sup> *Ibid* – S.P, R.P, 88.6, p. 281.  
<sup>37</sup> *Ibid* – S.P, R.P, 88.13, p. 281.  
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