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Some Sankskrit stanzas in the Javanese Tantri Kamandaka

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SOME SANSKRIT STANZAS IN THE JAVANESE TANTRI KĀMANDAKA

There are in Java five different versions, known as Tantri, of the Pañcatantra. Of these, the Tantri Kāmandaka (known also as Tantricarita, Tantravākya and Caṇḍapiṅgala) is the oldest. An edition of this Tantri was brought out in 1931 by Prof. C. Hooykaas in Roman characters with Dutch translation on the opposite page; and it is his opinion that this book was written at about the same time as Durgasiṃha's Kannaḍa version of the Pañcatantra, that is to say, in the first half of the eleventh century A.D.

This work contains 77 Sanskrit stanzas which have been numbered consecutively by Hooykaas in his edition. These stanzas are all more or less corrupt: it has nevertheless been possible for Hooykaas to give the original forms of 38 of these stanzas in his book. I propose to give here the original forms of 18 other stanzas. Twelve of them are found in the *Tantrapāṅkhyāna*, a Sanskrit version of the Pañcatantra that was published by Pandit K. Sāmbaśiva Śāstrī in 1938 as no. CXXXII of the Trivandrum Sanskrit Series; five of them are found in various *Nīti-śāstra* books whereas the last one occurs in Dharmaparīkṣā. In connection with stanzas that are very corrupt, I give here Hooykaas' Dutch translation also of the Javanese rendering of these stanzas.

1. Tantri 36 reads as:

īśvarānām mahāśatram prayonot sukyam avahet/
tathāsthīrāncacarite nītimārgāpranāśaṇah//

Its original form is:

īśvarānām idaṃ tantraṃ prāyeṇautsukyam āvahet/
yatas tiraścām caritair nītimārgaḥ pradarśyate//

See Tantra. p. 82, no. 2. It is barely possible that the original Tantri reads as *yatas tiraścām caritaṃ nīti-mārga-prakāśanam*.

The meaning of the stanza is:

"This work will, in all likelihood, be of interest to rulers; for the course of (princely) policy is made plain by stories of animals".

2. Tantri 53 and the Dutch translation read as:

śīlamṛtyuh matinginam ghodevating pakāśrayan
madalenangkvilenapi jitanindriprayuddhyante

"Iemand bij wien men een toevlucht zoekt, en die niet weet of degeen die een toevlucht zocht wel deugt, zal er stellig altijd vedriet van beleven".

Its original form is:

śīla-vṛttam avijñāya yo dadāti pratiśrayam/
so 'cirān naśyati yathā yūko matkuṇakād iva//

See Tanthro. p. 83, no. 9; pādas c d however seem to have read differently in the Tantri original.

The stanza means:

"He who gives shelter (to another) without knowing (his) character and conduct will perish before long as did the louse because of the bug".

3. Tantri 57 and the Dutch translation read as follows:

kṛtaṇamkṛtaṭharyata kartāramapipindayet
italastahyayamvyaghram anañcadi brahmaṇayam

"Wie een dienst bewijst aan slechtaards krijgt als vergelding droefheid. Zoo waren de woorden van den tijger, die zijn leven te danken had aan den brahmaan, en nu de oorzaak was, die den brahmaan den dood bezorgde".

The original form is:

kṛtaghne vihitam kāryam kartāram api pīdayet/
nāśayaty adhamo vaidyam vyāghraḥ svaṃ jīvakam yathā//

See Tanthro. p. 83, no. 15.

The stanza means:

"A deed performed to (benefit) an ungrateful person will injure the performer. A mean person will destroy (his benefactor) as the tiger did the doctor who revived it".

4. Tantri 59 and the Dutch translation read as follows:

aṣṭāṇam pakovaśapam sāptānimapa vanarah
siṣvākararahitriccā kuditanaharohati

"Waarom maken jullie apen, die toch met voeten en handen begaafd zijn, niet je eigen huis?"

The original form is:

hastavāṇ pādavāṃś caiva matimāṃś caiva vānara/
śītavāta-paritrāṇīm kim kuṭīm na kariśyasi//

See Tantra. p. 18, second stanza.

The stanza means:

"Ape, you have hands and feet and intelligence also. Why don't you make for yourself a house that gives protection from cold and wind?"

5. Tantra 67 and the Dutch translation read as:

vandavahaccatasavva atehanyavṛsaktikah
vajayandiraneśatruh suvarna iva añcati

"Wie eensgezind is met vrienden en familieleden, magen en verwanten, die zal voorzeker immer in staat zijn, zijn vijanden te overwinnen. De schildpadden en heel hun nageslacht, tot magen en verwanten aan toe, plukten er de vruchten van dat zij in staat geweest waren Garuḍa het onderspit te doen delven".

Its original form is:

bāndhavāḥ sahitāḥ sarve anyonya-vaśa-vartinah/
nirjayanti raṇe śatrūn suparṇam iva kacchapāḥ//

See Tantra. p. 84, no. 28, where pāda d however reads as *garuḍam kacchapā yathā*.

The meaning of the stanza is:

"Kinsmen (acting) together according to the wishes of one another (i.e. in pursuance of a common plan) will conquer enemies in battle as the tortoises did Garuḍa".

6. Tantra 66 reads as follows:

yavendrayamotovangah kalaśca bhāgavan api
Dhitruguptantasamadhyā svarapi mṛyate sutah

The original form seems to be:

yadā śakro yamaś caiva kālaś ca bhagavān api/
citraguptam gamiṣyanti tadāhi mriyate śukah//

Compare Tantra. p. 84, no. 27, which however has *kālaś ca sahitās trayah* in pāda b, and *mariṣyati tadā śukah* in d.

The meaning of the stanza is :

“When Indra, Yama and the worshipful Kāla go to Citragupta, then indeed will the parrot die”.

7. Tantri 65 and the Dutch translation read as :

śrey vānarasya maraṇam bhiro śatru sarva vīrya
śṭivasmavasyavijñā phalaputrasatmavibhūh

“Wat heeft het leven nog voor zin, als men zijn vijand niet kan dooden? Maar men mag er niet mee beginnen; men mag alleen wraak nemen.

Wanneer wij machteloos staan tegenover hen die ons schade hebben berokkend, dan is het beter te sterven dan geen wraak te nemen”.

The original form is :

śreyo narasya maraṇam bhīroḥ śatruṣv asakta-vīryasya/
kiṃ tasya jīvita-phalaṃ paribhava-śokābhībhūtasya//

See Tanthro. p. 84, no. 25.

The meaning of the stanza is :

“Better is death to a person who is timid, whose valour does not connect with enemies. Of what use is his living, overcome by grief for his defeat?”

8. Tantri 71 and the Dutch translation read as follows :

vakañcadruvatadaśva bandukocilāvañcikaḥ
upāyamsapangkosarva gajendra niddhi patika

“Hoe groot de olifant ook was, hij vond toch den dood door specht, kraai, groene vlieg, kikvorsch en eend”.

The original form is :

kākāś ca drumakutṭāś ca maṇḍūko nīla-makṣikaḥ/
laṭvayā saha pañcaite gajaṃ jaghnur upāyataḥ//

“The crow, the woodpecker, the frog, the green fly together with the sparrow — these five killed the elephant by craft”.

See Tanthro. p. 85, no. 38.

9. Tantri 69 and the Dutch translation read as :

aḥem sadākāla prabhu svabhāvanta vaśiṇam
candrārta rāvanimūrtah kintvakañāyumanyante

“Ik ben de onbeperkte heerscher in al deze bosschen, en daar vraag

jij me om het hart van een haas. Hoe kan ik je dat nu toch geven; je mag wel van geluk spreken, dat ik je niet opat, toen je in mijn bek gekropen was”.

The original form is (see Tantra. p. 84, no. 34):

sadā śoṇita-bhakṣasya sarva-jīvānupātinaḥ/
daṁṣṭrāntara-vinirmuktaḥ kiṃ nu lābhaṃ na manyase//

“Do you not consider it as recompense that you have been delivered from the jaws of me that attack all creatures, that am always blood-thirsty?”

Tantri seems to have read pādas a b differently.

10. Tantri 70 reads as:

māya vyāghra syapandasyā nitimantrāśaṇavam
ekāmūrtidīnāñcetram ngkāna śvadābhayuhnyante

This stanza is very corrupt; there is nothing corresponding to it in the Javanese text. Pādas c d however seem to be corruptions of the corresponding pādas of Tantra. no. 35 (p. 84) which reads as:

śaktaś cāhaṃ samarthaś ca ubhe netre nipātītum/
eka-netra-vinirmukto lābham etat tu manyatām//

The meaning of the verse is:

“I am able and have the power to pluck out both your eyes. Consider it as a gain that you have one eye left”.

11. Tantri 68 and the Dutch translation read as:

aśrī yanabhyupāyena karyarēmbakajāyante
nyadisapihpayorvidam gandamalyeyatapitgoh

“Wanneer een koe niet aan de uiers gemolken wordt, hoe zou ze dan melk en boter kunnen geven?”

The original form is:

akramenānupāyena kāryārambho na sidhyati/
dadhi-sarpiḥ-payāmsīva śabarasya yathā hi goḥ//

“The endeavour to accomplish something will not succeed when made improperly, in the wrong manner; in the same way as the attempt of the hunter (śabara) to get curds, milk and ghee from the cow was unsuccessful”.

Compare Tantra. p. 84, no. 31. The Tantri seems to have read

gandha-mālyārcitāpi gauḥ in pāda d and something different from the Tantri. reading in pāda c.

12. Tantri 75 and the Dutch translation read as follows:

uttama-madhyā-kaniṣṭham kottamam vacano bhavet
tasya mahatagrastava vākyam samadya vijayet

“Van de woorden der ellendigen, middelmatigen en uitstekenden neme men ter harte wat geschikt is, doch late men ter zijde wat ongeschikt is, evenals het geval was met de woorden van den bok — en toch nam Mahārāja Aridharma ze ter harte”.

The original form is:

uttamādhama-madhyānām śrotavyaṃ vacanaṃ budhaiḥ/
tatra cātma-hitam grāhyaṃ basta-vākyam yathā nrpaḥ//

“The words of persons of inferior, middle and superior standing should be heard by wise men. Of these, that should be received (i.e. followed) which confers benefits, as did the king with regard to the words of the goat”.

Compare Tantri. p. 85, no. 44.

13. Tantri 7 and the Dutch translation read as:

adigyakamidhāśāstri narojñātāsyatitmanah
dharmohadeśavināyam ārya-ārya sunā-sunam

“...., als middel van den geleerde om te kunnen doorgronden den geest van het verleden, de toekomst en het heden, tegelijk met de leeringen van den dharma; om te kunnen onderscheiden het goede en het slechte; wat goed is moet men toepassen, maar niet was niet goed is”.

The original form seems to be:

adhīyedaṃ mahāśāstraṃ naro jñāsyati sattamaḥ/
dharmopadeśavikhyātaṃ kāryākāryaṃ śubhāśubham//

Compare 1, 2, *Cāṅkyaṇītidarpaṇa* (ed. by Meherchand Sharma, Kalyan, śaka 1814).

The meaning is:

“The most excellent person who reads this great science will know what one should do and what one should not do, what is beneficial and what is not beneficial according to the teaching of the Dharma-śāstra”.

14. Tantri 30 reads as:

vayet vṛkulajamprajñāḥ virūpām api kanyakām
rūpāpi kantunikañca vāvevahyabhraṅgkuru

The original form seems to be:

varayet kulajām prājñāḥ virūpām api kanyakām/
rūpaśilām na nīcasya vivāhaḥ sadṛṣe kule//

See 1, 14 in *Cānakyanītidarpaṇa*.

The meaning is:

"A prudent man should marry a girl of good family even if she is not beautiful, and not one though beautiful who belongs to a family of inferior status. Marriage should be between persons of the same status".

The reading *rūpaśilām* in pāda c is open to doubt.

15. Tantri 45 reads as follows:

sanorrāttasadevidya saneparvatamaliṇam
panneyoteghnadharmaśca pva ya meśvaṣanesaneh

The original form is:

śanair arthāḥ śanair vidyā śanaiḥ parvatam āruhet/
śanaiḥ kāmāś ca dharmāś ca pañcāitāni śanaiḥ-śanaiḥ//

Compare II. 46, *Nītisāra* (published by Tyāgarāya Śāstri, Gīrvāṇa-bhāṣārātnākara Press, Madras in 1896) where pāda a however reads as *śanair vidyā śanair arthāḥ*.

The meaning of the verse is:

"Wealth slowly, learning slowly, a hill should be climbed slowly, love slowly, dharma slowly; these five should be done slowly".

16. Tantri 26 and the Dutch translation read as:

ekopasah patanana ekarya vasajapriyah
komitra bhramapevirdva nērkedevahkeśavoñca

"Nog beter is het als men in een eenzame streek woont, en er voor altijd blijft, zich tevreden stelt met één vrouw, die dezelfde ontwikkeling heeft, eensgezind is en bovendien van goede geboorte, als goede vriendin, die in staat is voor het goede te zorgen; een dergelijk man heeft niet veel meer te wenschen, want zij wijdt zich steeds aan de in het lichaam wonende godheid. Hetzij behoorend tot de Visjnoe-paksja of de Śiva-paksja, hij is paṇḍita".

The original form is:

eko vāsaḥ pattane vā vane vā
ekā bhāryā sundarī vā darī vā/
ekaṃ mitraṃ bhūpatir vā yatir vā
eko devaḥ keśavo vā śivo vā//

Compare Bhartṛhari's *Nīṭisataka*, no. 63 where however the arrangement of the pādas is different.

The meaning of the verse is:

"One only dwelling, in town or in forest; one only wife, either a beautiful woman or a hole; one only friend, either king or hermit; one only god, either Viṣṇu or Śiva".

17. Tantri 42 and the Dutch translation read as:

tasmāt bhūmīśvara 'matye dharmārthakāma siddhayet
guṇāvanāt niyañcitta guṇahīnan tu ta jayet

"Daarom moeten vorst, hoveling en wijze het toenemen van wets-betrachting, liefdesgenot en stof'lijk gewin bewerkstelligen, en vooral de vriendschap betrachten met wijzen en deugdzamen, niet vriendschap onderhouden met dommen en slechtaards".

The original form is:

tasmād bhūmīśvaro 'mātyaṃ dharma-kāmārthasiddhaye/
guṇavantam niyuñjīta guṇahīnam tu sa tyajet//

Compare *Nīṭisāra* V, 25, which however has *prājñam* in a, *sādhane* in b and *niyojayec ca satataṃ gobrāhmaṇahitāya vai* in c d.

The meaning is:

"Therefore a king should appoint a wellqualified person as minister in order to attain success in matters of *dharma*, *artha* and *kāma*; he should remove one who is not qualified".

18. Tantri 54 and the Dutch translation read as:

asakṣiyañcakagatya pratyakṣāntambayankovet
vanarah nasti sangṣatih śīlatale madhya dalēm

".... — wanneer niemand anders het gezien heeft en je getuige zijn kan, dan mag je zooiets niet in het openbaar vertellen, allermintst aan den Vorst".

The original form seems to be:

asākṣikaṃ na vaktavyam pratyakṣam api yad bhavet/
vānarāṇaṃ yathā gītaṃ tathaiva plavate śilā//

Compare 12, 72, 73 of Amitagati's *Dharmaparīkṣā* (written in about 1013 A.D.):

yathā vānara-saṃgītaṃ tvayādarśi vane vibho/
taranti salile dṛṣṭā sā śilāpi mayā tathā//
aśraddheyam na vaktavyam pratyakṣam api vikṣitam

The meaning of the verse is:

"One should not tell even when one has seen with one's own eyes that to which there is no witness. Just as there was singing of apes, in the same way the stone floated in water".

The *Tantropākhyāna* mentioned above has been edited with the help of a single manuscript. It contains three books or parts only, Nandaka-prakaraṇa, Pakṣi-prakaraṇa and Maṇḍuka-prakaraṇa. The Kathāmukha and Piśāca-prakaraṇa are lacking.

The twenty stories contained in the Nandaka-prakaraṇa of the Tantra. are the same as those contained in the Nandaka-prakaraṇa of the Laotian Tantai and occur in the same order. They are all found in the Nandaka-prakaraṇa of the Tantri also. It is thus plain that these three are all derived from the same original work. It is not surprising therefore that we find some Sanskrit stanzas of the Tantri in the Tantra. also.

We have met with, above, with twelve such stanzas. I reproduce here below four more stanzas that likewise occur in both these works.

1. Tantra. 4: śrutvaiva tumulaṃ śabdaṃ manye 'ham medasā kṛtaṃ/
antaḥ praviśya jānāmi yathā carma ca dāru ca//
= Tantri 39: krutevastumula śabda smatyehamedamekṛtaṃ
anupratinya jānami ya ta cārmā dara rūpa
2. Tantra. 7: mitrāṇaṃ hitakāmānāṃ yo vākyaṃ nānutiṣṭhati/
sa kūrma iva durbuddhiḥ kṣāṭhād bhraṣṭo vinaśyati//
= Tantri 51: mitrāna hitakaryani yo vakya nāti iṣṭāti
kurmabandava durbuddhi kṣāṭha braṣṭa vinaśyati
3. Tantra. 11: vyāghra-vānara-sarpāṇaṃ yan mayā na kṛtaṃ vacaḥ/
tena kūpāpanītena manuṣyeṇāsmi vañcitaḥ//

- = Tantri 56: vyāghrā sabhāraṣapaṇam yat mānaya bhrutam vanah
tenāmayā vaśanena manuṣya nāsti vasikah
4. Tanthro. 17: paranaḥ paṇḍitaḥ śatrur na ca mitram apaṇḍitaḥ/
paśya vānara-mūrkheṇa rājaputro vināśitaḥ//
- = Tantri 62: varam kapaṇḍita śatru niccani mitra paṇḍitam
vasyanara mukenapi rajanam putrāditakah

In connection with these four stanzas, Prof. Hooykaas has given uncorrupt equivalents from other Pāṇicatantra versions; but a comparison will show that the Tanthro. readings are nearer to the original Tantri reading than those given by him. The original Tantri reading in no. 39 seems to have been *anupraviśya iānāmi* and in no. 62 a b, *varam ca paṇḍitaḥ satrur na ca nitram apaṇḍitam*.

Nine out of the sixteen stanzas cited above, namely, nos. 52, 54, 57, 58, 62, 66, 68, 71, 75 are preceded by a sentence meaning "Dit werd aanschouwd door den eerwaarden Basoebhāga, die een śloka maakte" ("this was observed by the worshipful Basubhāga who made a śloka thereon"), in the Tantri. The corresponding Tanthro. stanzas too, it is interesting to note, are preceded by sentences like *tan nirikṣya vasubhāgaḥ ślokaṁ avocat* "Observing it, Vasubhāga spoke (the following) śloka".

A. VENKATASUBBIAH