

ভূঁহরির নীতিশতক ংবং বর্তমান সময়ে ংর প্রাসংকিতা

[Bhartr̥harir *Nītiśatak* evaṁ vartamān samayē er prāsaṅgikatā]

ড. প্রমথ মিত্রী, সহযোগী অধ্যাপক, সংস্কৃত বিভাগ, ঢাকা বিশ্ববিদ্যালয়

[Dr. Promatha Mistry, Associate Professor, Department of Sanskrit, University of Dhaka]

E-mail: [Promathamistry@du.ac.bd](mailto:Promathamistry@du.ac.bd)

**Abstract:** There are two structural and thematic divisions of Sanskrit literature - Driśyakāvya and Śravyakāvya. Again there are two distinctions of Driśyakāvya - rūpak and uprūpak. And Śravyakāvya has three forms - gadyakāvya, padyakāvya and campukāvya. Again, gadyakāvya is divided into two types - Kathā and Ākhyāyikā. On the other hand, there are three types of padyakāvya – Mahākāvya, Khandakāvya and Gītikāvya. And Gītikāvya (lyric poetry) has forms - Prabandhakāvya and Muktakāvya (prolonged poetry, each verse is free). And Śatakāvya is called Muktkāvya. Bhartr̥hari composed his Nītiśatak by adopting the characteristics of this Muktakāvya (free poetry). It is a seminal text of moral teaching in Sanskrit poetry. Bhartr̥hari saw the moral degradation of the then society and composed it in Śataśloka. It is named Nītiśatak because he wrote the Śatśloka of Nīti. The principles within the verses are applicable to human society. The maxims of Bhartr̥hari show us a way to stop can the moral degradation that we see in various societies of the present world. The purpose of the present article is to highlight how if we follow Bhartr̥hari`s moral teachings we can be more responsive to the values and ethics that should govern our life and thus become more responsive and compassionate individuals.