

to this are a crow and an owl. The fourth tantra is called Labdhapraṇāṣa. It describes how a man loses what has come into his possession by his foolishness. A monkey and a crocodile are the characters in this story. The fifth tantra is Aparīkṣitakāraka. It deals with the bad side of not looking into all the possible aspects of what you hear. Several stories are there to illustrate this point.

3) *Popularity of the book.* Though no correct records are there in history in support of the belief, it is believed that Amaraśakti was the ruler of Mahilāroṇya in Deccan and that Pañcatantra must have originated from there. But Pañcatantra received a global publicity and popularity and was translated from Sanskrit into many other languages. Directed by King Kosru Anuśirva, a Persian poet named Buryoe translated it into the Persian language during the period 531-575 A.D. That translation is not available at present. In the year 570 A.D. it was translated into the Syrian language by a poet named Bud. A scholar named Abdulla Ibaal Mogaffa in the year 750 A.D. translated it into the Arabic language. It was from this Arabic translation that it was translated into many European languages. The Greek translation appeared in the year 1080 A.D., Hebrew in 1100 A.D., Latin in 1270 A.D., German in 1480 A.D., Italian in 1582 A.D. and French in 1678 A.D. Next to the Bible this is the book which has received the greatest publicity and popularity. The great linguist Hertel says that Pañcatantra has appeared in about 200 translations in fifty different languages.

4) *Period of composition.* Because the translation into the Syrian language appeared in the year 570 A.D. it must have been composed earlier than that date. Again, since it takes at least two centuries for a work to get popular enough to be translated into a foreign language, the composition must have been done early in the fourth century A.D. Some believe that the work was done in Kashmir. While others assert that it was written in Magadha. The original title of the book is believed to be 'Karataka and Damanaka' by a few.

5) *Two editions.* Two different editions of the book are now found. One edition popular in Kashmir is known as Tantrākhyāyikā. The other is in the form found in Kathāsaritāsāgara and Bṛhatkathāmañjarī. The original Sanskrit work is very rarely found. There are several editions of this in Dakṣiṇa Bhārata. Changes in the stories according to the change of times are also noted. (History of Classical Sanskrit Literature).

B. *Contents (Stories).*

1) *Mitrabheda.* There was once a very good merchant in the land of Mahilāroṇya called Vardhamāna. He was once travelling in a bullock-cart. One of the bullocks drawing the cart was named Sañjīvaka. The leg of Sañjīvaka broke on the way striking against a stone. Leaving the bullock to the charge of four of his attendants Vardhamāna continued his journey. When night came the attendants were frightened by the surrounding forests and so, leaving the bullock to its fate the attendants left the place. The bullock got well and it roamed about in the forests bellowing loudly. The King of the forests, Piṅgalaka the lion, was frightened by the bellowing of the bullock.

The lion remained in the forest without stirring out from its cave. The minister of the lion was a fox. That fox had two sons named Karaṭaka and Damanaka.

Damanaka wanted to know what made the lion worried and told his brother about it. Karaṭaka advised him not to interfere unnecessarily with the affairs of others and told his brother Damanaka a story to stress his point.

A group of sawers were sawing wood near a temple for its construction. At lunch time one of the sawers placed a wedge on a half-sawn timber and went for his midday meal. One of the monkeys sitting on the branch of a tree near the temple jumped on to the half-sawn timber and pulled out the wedge. His tail had fallen without his knowing into the space between the sawn planks and when the monkey later jumped out from the timber his tail was wedged between the planks and the tail got crushed. If you poke your nose into the affairs of others without any purpose such dangers are sure to happen.

Hearing that, Damanaka said, "Brother, are we serving the lion, our master, just for our food? If we want only our food what difference is there between ourselves and the dog? Have you not seen the uproar the dogs make when they see food. A dog has no modesty, humility or self-confidence. Some men are also like that. But some others are not like that. Look at the elephant. It never makes an exhibition of its-happiness when it gets its food. Its majestic stand, look and gestures are worth noticing. The best of men are also like this. Everybody should keep this in mind. He who earns his livelihood without depending on others but does it by his own wits and efforts is the most revered of men. But food is not enough, we must earn fame also. So even though we are children we must try to remove the worry that hangs over our lord, the lion."

The brother was not moved by this philosophy of Damanaka and so he said again, "Anywhere and in any venture success is difficult to achieve and failure is very easy. It is difficult to rise up but it is easy to fall down. It is a very hard labour to roll a stone up a mountain but to push it down from the top is very easy. He is blessed who can read correctly the thoughts of other people. I have, looking at the face of our King, understood that something big is worrying him."

Karaṭaka said, "Admitting what you say to be correct how are we to know the thing that worries the King? It is a dangerous task." Damanaka said "Regarding the achievement of success, there are three kinds of people namely the Uttama (best), the madhyama (mediocre) and the adhama (worst). The adhama type will never start a venture fearing failure. The madhyama type would start his endeavour but would turn back at the sight of obstacles. But the Uttama type would never turn back without achieving success. They are the adorable type of men in this world. The Uttama would act according to the circumstances of the situation. If he wants to talk to another and obtain a favour from him he would not go to him at random without looking into the time, place and opportunity to do so. Even Bṛhaspati has his moods. In fact, there is nothing impossible in this world. Disappointment and failures are due to want of experience and lack of endeavour. The great ocean with its huge rolling waves gives one a fright at first sight. But if he starts bathing in it for a long time he finds it not so unapproachable or ghastly."

When Karaṭaka heard these moral preachings of his