CHAPTER II

Message Of The Pāñcatantra
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Social structure, social institution, as well as social interaction and behaviour are all based upon social values. The Indian people have had an organised social system perhaps for more than 3,000 years. The Vedas the, Upaniṣads, the Dharma sūtras and the Gṛhya sūtras have knit the people of India from the Himalayas to Cape Comorin. As Panikkar writes "It is one of the miracles of history" that such a loosely knit society has survived over two millennia and a half and is today "an active and vigorous society" ready to take its place in the world. An attempt must be made to find the source of this vitality which enabled Indian culture to persist through the ages.

After fourteenth / fifteenth century Indian intellectual tradition gradually fell into such oblivion in course of time, that it had to be rescued by the labours of western orientalists who undertook extensive research on old texts, theories and education. Unfortunately the Western investigations of Indian tradition created the opinion that our civilization is inferior to that of the West in things of this world but is superior in matters of the spirit. And this idea has been taken up by the Indians subsequently and they take it that as regards things
of this world our ancient thinkers have nothing to contribute, that being dominated by religious motives it failed to use thought and reason to arrive at an intellectually satisfactory account of how things should be organized for both the individual and the society, in order that a good life can be lived here on earth. This attitude towards the old culture seems justified especially because of the caste system which is unfortunately and very wrongly identified with Indian culture itself.

Indians often borrow their opinion about their own religion and culture from Western observation. It is the western interpretation of Hindu religion which says that the world is an illusion, hence Indian apathy and lack of progress or that it preaches fatalism and inaction and even that the basis of this religion is caste system, hence the collapse of this system would mean the collapse of this religion.

This I think is a result of general Indian lack of acquaintances with their ancient literature including the religious. The rationale of the ancient and Classical Indian Civilization can only be gleaned from this literature especially from books like the Vedas, the Upaniṣads the Gītā, the Epics and the Purāṇas. Very few Indians have first-hand knowledge of what these books contain but being religious they are thought to be useless for
any understanding of this worldly values and concerns. This
I think is a misinterpreted idea. Our object in this chapter
is to present in a brief span the right

Object of
the study

attitude that should be taken up while
assessing the ancient Indian intellectual
tradition in fields of social, moral and
cultural values. The Pañcatantra quoting ślokas, stories and
stanzas from the above mentioned books show how a man can get
real satisfaction out of life. This unpretentious, realistic
and active view of life is very opposite of the picture of Indian
culture, as contemplative, life denying, apathetic and fatalistic.

It shows that the goal of all education, all training
should be man making. The end and aim of all learning in the
Pañcatantra is to make man grow and accommodate himself to every­
day life and its problems. A person needs sufficient wit,
determination and iron will to accomplish purposes of any
fashion whether earthly or spiritual. The Pañcatantra preaches
this man-making religion and teaches man making theories and
education. Life implies not only survival but continuity. The gnomic
stanzas of the Tantrākhyaṅkā intermingled with prose and the
title stanzas giving the moral inculcated in each with a hint
of its character are not the work of one author (as we have
discussed previously), but are the collection of proverbs and sayings made through ages by earliest moral philosophers. They recognised that it is necessary for a culture, while adhering to its basic principles, to modify some aspects to suit the needs of time and place. Hence they were primarily devoted to two sorts of tasks: recommending life goals and specifying ideas of personal excellence.

One of the main concepts which underlines the Tantrākhāyikā attitude to life and conduct is that individual salvation or mokṣaḥ lies in co-ordinating in a balanced manner the three pursuits of human existence. As the leading conceptions of ultimate goods and personal ideals are the most important members of the class of 'Moral concepts', the first of these three is characterised by considerations of righteousness, duty and virtue. This is called "Dharma". "Dharma eva hato hanti, dharma rakṣati raksitah". If dharma is destroyed, it destroys in turn; when it is preserved, it preserves. Indians have held it to the highest esteem. To them dharma is the only friend that follows men even to death, all else goes to destruction together with the body. Dharma is bhūtadayā or compassion for all living creatures. A dhārmikaḥ or a righteous person is a sajjanah or sādhuh. He should be protected even at the cost of one's life.
The Tantrakhyāyikā uses the word sādhuḥ or saint in a purely moral sense with no religious implications. The Pāñcatantra has made attempts to make explicit the criteria of this word in its use in moral contexts. It does not belong to any caste or creed.

"na jātīdharmaḥ guruṣasya sādhuṭā". A man's sādhuṭā or saintliness (righteousness) lies not in the regulations of his caste. A person may be called a saint if he does his duty regularly in contexts in which inclination, desire or self interest would lead most people not to do it and does so as a result of exercising abnormal self control. A righteous man's mind imprints no reaction even when he is in great anger. It does not suffer change. The good man is very like the good soldier, tough, disciplined and reliable.

"antyāsvapyavasthāsu naivākāryantī sādhuvāḥ kartum". Even in dire straits the righteous never attempt anything that should not be done. They are upright, self controlled and courageous - men of integrity, like salt which does not change its taste even when pulverised and dissolved to water. The quality of fortitude cannot be destroyed in him even though he be used spitefully. Rising to heroic grandeur they are more ready to relinquish life than the course they believe to be true. Even the words given playfully are never proved false by the great. The whole behaviour of the good is to restrain their friends who desire to do wrong and keep them from suffering
anguish. The friendship of a sujanah or good man is not easily available. The union of evil persons are fragile like earthenpots but the union of good is not easily breakable, like a gold pot. It grows from mere sight of one another. A worthless man is perturbed even by a very trifling cause but the noble never loses his self control even when he is affected. The good man is hard yet gentle, he is to be admired and also to be liked.

To bring out the picture of a good man in clearer relief, to make it more well defined and perceivable I will try here to give a brief sketch of a " durjanaḥ " or " an evil person " with assorted Tantrākhyāyikā ślokas on it. It says an evil person is void of discernment between good and evil he has no desire but the mere filling of his belly. He is a puruṣapaśūḥ (a brute of a man) as all his actions resemble that of a beast. He is generally such a good actor and so exceedingly skilled in deceit that a man should always be far away from the association of such an ignoble person. He is -

" antargūḍāvīṣo vahirmādhumayascātiva māyāpatuḥ ".

He holds out his hand from afar in feigned love, his eyes glistens as he offers half of his seat and he is quick with warm embraces. To all friendly words and questions he has a ready answer. In the beginning his behaviour has the bright
ornaments of civility, kind words and courtesy, but at the end it is absolutely repulsive from the stains of malice, discourtesy and disgrace. He is double tongued like a serpent—terrifying and utterly cruel and pitiless. Speech of an evil person is like wine mixed with poison in that its inner nature is concealed. Learning which is the destroyer of arrogance begets arrogance in evil persons. Just as light which illumines the eye makes owls blind. In book 1 the tale XV tells how such evil witted persons meet their ends in shame and disgrace.

The name in the Panchatantra always personify its holder and suggests his nature. So in this story we see how Honest Wit and Evil Wit disputed over a sum of money which they had together buried but which the later had secretly dug up. In court he declared that the tree would prove as witness of the scene that his adversary was thief and when it was arranged to go to the tree he told his father to go into its hollow and pretend to be the tree spirit. The father remonstrated him. None the less he did his sons bidding, declared from the three that Honest wit was a thief, only to be burned in the tree by that outraged youth, his crime being thus exposed. So the teller says: "duṣṭavuddhirabuddhīśca dvāvetav dhīmmatau mama". One may cherish an evil person with gifts and many benefits, he may be dearly loved and saved from countless dangers and mishaps,
still because of his evil nature he is always selfish and never dependable. For this reason though one has long been intimate with him a malicious man should never be trusted. It is impossible to come off scot free after falling into the snares of the wicked.

But what is the result of being wicked? Does he gain in any way? Does he get advantage for himself? No, the Pancatantra warns -

"pūṣunānāṁ na kaścid svārthamutpadyate vinasādṛte". He gets only ruin. Everything is lost upon the base. The chief beauty of the Pancatantra advice remains on its power to see things from their proper perspective. It is always practical. Hence it probes into the nature of an evil person and categorise human nature into several types.

"vidvānṛjubhirabhigamyā vidūṣi sathe śātṛṣaṃ cāpranādinā bhāvyam 
ṛjumārkhaśatvātāṃ mārkaśatvāh sāvathā vairyaḥ ".

The Pancatantra puts the finger on the cause of vileness and declares "citkamevātra kāraṇam" - the factor is the heart whether it is good or evil. So it stresses that no human being is basically noble or base in this world, but what he does himself brings a man to distinction or to the opposite condition. In this connection another sloka deserves attention which preaches that eternal advice that it is the company that
a man keeps which makes him good or evil, better or worse.\textsuperscript{33}

Again in Book I it reassures - By associating with good and evil person acquires their virtues and vices (which they possess) just as the wind blowing over different places takes along good or bad odours\textsuperscript{34}

This brings hope, the typical optimistic attitude of ancient India that ignominy is neither inborn nor incorrigible - but only a bad habit which can be rectified by perseverance and constant good company.

Quoting the verses of the Tantrākhyāyikā I have tried to depict the picture of a great man in minute detail. The reason for this is to give first a clear view of the goal, so that we will be able to pay as much attention for the means as to its end. If we take all the writings that have been left to us by the past leaders of mankind we will see that the aim of all their teaching is to make man grow. The Tantrākhyāyikā is the accumulation of all education of man making, the education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. All knowledge is inherent in man, but it is obscured in most people, so the Pāñcatantra says - all success lies in the knowledge that "it is hard to know one self".
He who has this discernment never comes to grief - This requires learning or "Vidyā, Vidyā is knowledge. "All success in any line of work is the result of learning, acquiring of knowledge. Ignorance makes us weak, weakness is the cause of failure. Knowledge takes off the cover of ignorance that obscures the mind and enlightens it. Then a man can see everything in its proper aspect. So "Vidyā" is knowledge by which a man can discern right from wrong. There is a very beautiful sloka on it in the Pañcatantra. It says -

"yadakāryamakāryameva tānna buddhāstatra matim prājoyayet".35

A deed that should not be done, should positively never be done. A budhā that is a person who has acquired knowledge, should not set his mind on "akāryam". It has been compared to water that lies in the road.36

The Pañcatantra has pronounced intolerance towards ignorance and abuses it with apt metaphors and similies. It says - to serve an unintelligent man is like crying in the wilderness, rubbing the body of a dead man, planting water lilies on dry land, whispering in the ear of the deaf, bending a dog's tail, drenching gain on salt earth, or adorning the face of the blind.37 An ignorant man never becomes a vessel of good fortune.38 On the other hand nothing can stay out of the
reach if a man be self controlled, truthful, wise and resolute. Learning is the adornment of the mind. Only he is a real son to his mother who bears the yoke of the family by his far reaching wisdom. No land is foreign to the learned. A wise man by making use of his wisdom is able to perceive - the actual position of a man whatever it may be. For the fruit of knowledge lies in the understanding of the mien of others. Even to serve practical purposes like political gains wisdom is indispensable. Only the wise politician can perceive easily the disaster that follows from the application of bad plans and the success that follows from the application of good plans. A man who has his intelligence sharpened (by true knowledge) should not be abandoned without looking into the facts of the case. What is wisdom?

Pancatantra defines - True wisdom is that which is shown in action that of the ministers in patching up splits and that of physicians in a complicated disease. When all is well who cannot be wise. True knowledge renders tremendous power to man. An enemy perishes by wisdom alone not by weapons.

Education is not the amount of information that is put into the brain and runs riot there, undigested all our life. If a man can assimilate the life-building, character-making ideas and make them his life and character he has education than any man who has got by heart whole library. The Pancatantra confirms this in numerous slokas. Learning bestowed
on a worthless person is like a light placed in a covered vessel. People may remain fools even after studying the books of learning. But the truly wise man is he who acts according to what he has learnt. It is the application of knowledge which makes a man wise. For a sick man may ponder the name of a healing remedy as much as he likes, but that alone does not make him well. To achieve the goal — material or spiritual — a man needs resolution. If a man is afraid to be resolute for him the acquisition of knowledge has not the least effect. Vidyārjanam or learning is a hard practice. It needs self-restraint, a mighty will and the power of endurance. So the verse warns that those who seek to acquire knowledge by ease are indeed fools.

The Panchatantra echoes the traditional advice which has passed through the centuries. Gathering from learned and unlearned metaphors and emotions, it has carried back to the multitude the everlasting thought of Indian scholars — that to achieve the goal a man must conscientiously work with honesty, faith, humility and submission. If one gets learning but does not then devote his whole soul to controlling the senses, if it does not abide in righteousness if mere embellishments of oratory before men are the only results of its acquisition, if it makes neither for place nor for glory, there is no profit in such
learning. The education that does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion is not worth the name.

We have discussed before that the aim of almost all the *Pancatantra* teachings is man making. And the *Pancatantra* has also set the means to achieve the goal. When these means are perfected, when proper attention is paid to the finishing and strengthening of the means there is no more difficulty about reaching the ends. The cause of all failures is in ourselves. We commit mistakes because we are weak, we can not build up our character, can not manifest our real nature and mould it for the purpose of successful achievements. For success in every enterprise we will have to develop our personality. Whose heart does not sink when troubles arise and is not overglad in success, who controls his anger and shows forbearance and knows the time to exert himself, who conceals scandals with care and is watchful of weak points: fortune rests in the hands of a man of such behaviour whose mind is disciplined. To the person who is steadfast and wise there is no difference between a native and a foreign land. Whosoever land he lingers in he makes his own by the power of his arm. Good men who fix their minds steadfastly on success
ponder upon these thoughts — Who am I? What are the present time and place? What good or evil qualities are in evidence? Who are my enemies? And who my allies? What powers have I? What means of carrying out a useful plan? What store of good fortune have I? What continuance of prosperity? What should be my reply if my words are rejected? Whosoever thinks in this order has wit and whosoever has wit has power. For foolish person can never be powerful.

But intelligence is not everything. A man may be intelligent still he may fail in every endeavour. Several things are necessary for great achievements. First the event must be rightly seen, rightly understood, rightly heard and rightly investigated. For only when the event has been properly disclosed one can act upon it. So after knowing the fact of the case man should work upon it. He should judge whether it has any scope for action or not. He must accept the truth that what can not be done can never be done, only that which can be done can be done.

The need for performing the task must make the person restless. Men that are impassioned with ambition, pride and enterprise can never find contentment in their impatient hearts until they have finished the performance of exalted deeds that require long continued exertions and demand the height of skill and prowess.

As a heart that is freed from fever, as a body that has
cast off a heavy burden is lighter, so the spirit becomes lighter when one has crossed a sea of troubles - by accomplishing his vowed purpose. He should be seized with the idea and forget everything even his own body. He should not hesitate but grasp the opportunity with both arms, since opportunity comes only once to a man who is looking for it. It is hard to find the opportunity again when he wishes to do the deed.

The next step is to find a way out; any practical solution instead of spending energy in frothy talk. First he should listen to good advice. If a man is ill advised he can never escape failure. If one regards the advice of the wicked his life cannot be safe. Advice that is successful in its issue, though it be unpleasant to hear - brings prosperity. So it is good to cling to that kind of advice. With such advice he may find a way out to his problem. He should pay heed to the words of his elders also. He should know that finding a way out is not all. The person must possess the will to surmount mountain-high obstructions, so that even if the whole world stands against him he may still dare to do what should be done. It says stressing on resolution: 'Let the sages blame or let them praise; let the Goddess of Fortune come or let her go. wherever she likes, let death come to-day or let it come in hundred years,
he indeed is the steady man who does not move one inch from the way of truth. Man must have this steadfastness. If he has this he can work miracles. So another key to success is resolution. If a man is afraid to be resolute for him the acquisition of knowledge has not the least effect. For though a blind man may hold a lamp in the palm of his hand, does it do him any good? Whatevsoever action presents itself be it pleasant or hateful, an intelligent man should put his heart into it and work on it. Even without riches a resolute man attains a place of high honour and distinction, whereas a weakling, though surrounded with riches, falls to a place of contempt. He who abounds in valour and resolution, and has energy and power as well to him Fortune comes willingly, but not to the faint hearted. From the lowest man to the highest Yogi, all have to use the same method to attain success. All success in any line of work is the result of this. High achievements in every field of life are the result of resolution. When the mind is resolute all within us become our servants, undesired impulses and thoughts are all checked. The brain then gathers tremendous energy and will power. His wit comes into play at once when he undertakes an action, his presence of mind is steadfast, riches come to him of their own accord, his plans do not go awry, he achieves complete fruition. And so it is not surprising that he attains
high station.

The world is ready to give up its secrets if we only know how to knock, how to give the necessary blow. The strength and force of the blow comes through concentration and resolution. So the Pañcatantra abuses fickleness and inconsistency. It says the fickle person is not faithful to himself, how can he be faithful to others? Therefore the fickle person is sure to ruin all undertakings. It says - some follow the right track some become astray but those who are of inconsistent nature belong nowhere.

A man should take up his work as worship, there are certain conditions necessary for achieving success in life most noteworthy among them are perseverance and a real thirst after acquiring success. He must fix his heart upon getting it. There must be a continuous struggle, a constant fight, till the victory is achieved. He must think it of greatest importance and consider everything insignificant besides is. If he thinks - " I shall be able to do this, it is a slight matter and easy to perform, it requires no care - then through the blindness of negligence he falls into the agony of grief, for then quickly a mishap occurs. Even a small calamity should not be taken as a matter of insignificance. For fire however small is capable of destroying
things to ashes. Sraddhā (respect) is the basis of all success. Man must respect his work. By this practice he overcomes the difficulties and achieves the ends.

The next step to success is the careful application of his plans. A wise man who desires success even though he be full of courage and prowess, should put aside his dignity and stand carefully watching his step in the situation ordained by fate. A wise man must carefully guard himself, for carelessness brings destruction. Whosoever blindly rushes into action without taking consideration of his own strength and weakness courts disaster. The quality of fortitude cannot be destroyed in him whose nature contains it. He suffers various humiliations and follows any way, be it great or humble which may lead to success.

A wise man willing success in life should be ready even to dwell with mean and evil folk as hard to endure as a thunder bolt. When he finds himself shorn of power, he conceals his feelings, acts like a friend and bides his time and covers his weakness with pretended affection. In this way he overcomes the difficulties. So the requisites for achieving success in life are: perseverance, steadfastness, careful application of plans and total devotion.
We read in the Bhāgavad Gītā again and again that we must all work incessantly.

\[ \text{"na hi kaścit kṣaṇamapi jātu tiṣṭhateyakamākṛt kāryate hyaśeṣaḥ karma servaḥ prakṛtijaiśṛṇaḥ."} \]

No man can live without action for a moment. A man unconsciously performs all sorts of actions, impelled by the three guṇas, inherent in his nature. Krishna urges on Arjuna to perform his duty. It is the unselfish devotion to one's own duty that can secure for a man final emancipation.

Pancatantra also advises on the Karmayoga. But the view of the Pancatantra is often shrewd and realistic. Its advises are both intellectual and practical. And its message is the very opposite of despair and fatalism. In a simple unpretentious way it explains to the commonfolk what are needed for day to day comforts and earthly success, how people can mould their destinies, change their habits and build up their character.

As we have noted earlier the moral philosophers of the Pancatantra were devoted to two sorts of tasks: recommending means for achieving success in practical life and specifying ideals of personal excellence. The first point I have tried to elaborate in the discussion above. Now I will make an endeavour to explain i.e. disclose the secret of the good life, the traits of character most worth cultivating and the sorts of persons most worth being.
In the Pañcatantra we find two types of personal excellence. One is the conception of an ideal person who combines virtues of a physical, aesthetic moral and intellectual kind 'sajjanah' (whom we have discussed earlier in this chapter) possesses this type of personal excellence. They are by nature stoics. They are stern, upright, self-controlled and courageous men, actuated by a pure sense of duty, capable of high efforts of self-sacrifice, somewhat intolerant of the frailties of others, somewhat hard and unsympathizing in the ordinary intercourse of society, but rising to heroic grandeur as the storm lowered on their path, and more ready to relinquish life than the course they believe to be true.

There also exist softer and amiable ones in this world. They are of easy tempers, gentle, benevolent and pliant, cordial friends and forgiving enemies selfish at heart yet over ready when it is possible to unite their gratifications with those of others: with little depth of character or capacity for self-sacrifice, but admirably fitted to impart and to receive enjoyment, and to render the course of life easy and harmonious. The Pañcatantra being the the mirror of common life all his characters belong to this group. The good man in the first conception is very like to good soldier, tough disciplined, reliable. On the other conception, he is more like the good
friend, the comrade, the crony. The one is hard, the other is gentle, the one more likely to be admired, the other to be liked. The Pañcatantra does not question on what is the better of the two or what should be taken up as the goal of life. It does not form a battle line over this contention but has made efforts to make coherent statements relating to these two, and is of the opinion that a man's ultimate goal is to be well off i.e. to live well or to be in a happy state, however well-off-ness is to be understood. Whether that being well off can be bought at the price of personal excellence or merely being good in the worldly sense is not for the Pañcatantra to judge. In fact studying the characters we find that the inclination of its advises is towards being an efficient practical and capable person rather than being an ideal human being. It stresses more on well being than on virtue. It is an accepted conclusion that happiness is the ultimate goal of human life. But we can not say that happiness is the highest good for man, for surely it depends on what is meant by the term happiness. The vast complex of doctrines and attitudes available within the Indian tradition has portrayed Indian culture and its values as a religious one and excessive emphasis has been given to a certain supposedly life-denying trend. But the Pañcatantra does show no such tendency. It deals with the life of ordinary human beings.
interested in the day to day business of life. So by happiness it does not indicate emancipation but rather a kind of fulfilment or content and acceptance of life as it is. Here pleasure simply means satisfaction that comes when we get what we desire. So it says: Contentment is true prosperity. True wisdom consists in desisting from what cannot be accomplished. All fortune belongs to him who has a contented mind. Those who have drunk their fill of nectar of contentment have joy and peace. The contented man pays no heed to money that comes into his very hand. He who is jealous of other's wealth, beauty, valour, breeding and relation and happiness and good luck has innumerable diseases. They have drunk the cream of happiness, and have truly lived their lives who abide contentedly with contented friends and dear ones.

This happiness by which I suppose the Panca-tantra means contentment or fullness of life necessitates a catalogue of duties of men. Fidelity to duty is the supreme moral virtue. But the duties of a human being according to Panca-tantra does not border on grandeur or excellence. So it says: For the sake of a family an individual may be sacrificed, for the sake of a village a family may be sacrificed for the sake of a nation of village may be sacrificed, for the sake of one's self the world may be sacrificed. Thus the development
and happiness of the individual is the measure of all social values in the Pañcatantra. And this should be taken as the supreme duty of an individual. It preaches practical advises and tells without the prick of conscience that "āreṣāmarthye pāpiyāñārambhāh". For the sake of good evil may be undertaken. It discloses the essentials that make the world tick. So we have in the Pañcatantra the álokas like - Always be thrifty but do not be too thrifty. Because he was too thrifty the jackal was killed by the bow. A man of power should not bow before one who is not his equal, to bow before one who is not an equal is a great evil. Just as in the case of sticks, a man's shadow is lengthened when he bends, and yet if he bends too much it is completely destroyed, one should bend but not bend over much. In hard times misfortunes come thick and fast. Only that man is well in this world who eats what he has earned by skill or prowess. A mere dog can get a morsel of food by wagging his tail. A small rivulet is easily filled; easily filled are a mouse's paws. Easily contented is a contemptible man; because a mere trifle contents him. What man upon earth obtains riches and is not puffed up? Whose misfortunes ever end? Who in this world has not had his heart broken by women? Who pray, is a friend to kings? Who does not fall a prey to death? What beggar has come to exalted station? Or what man has ever come off scot free after falling into the snares of the wicked? Rivers come to an end in salt water, friendly hearts come to
an end in women's quarrels; a secret comes to an end in a tattler and families come to an end in evil cons. As a rule in this world the base-born cease not to envy men of noble birth; those who are unhappy envy a favourite of women, stingy men envy the generous, dishonest men the honest, mean men, the glorious, those who are afflicted with ugliness envy the beautiful, the poor envy the well-to-do and fools envy him who is versed in all manner of learning. What is pierced by an arrow grows together, wood that is cut with an axe likewise, and even that which is burnt by a forest fire—but a wound made by words does not grow together. A remnant of debt, a remnant of disease likewise, and a remnant of the foe—these a wise man should blot out utterly, leaving no remnant. By so doing he shall not fail. The man who tries to concern himself with what is not his concern, he it is that lies slain, like the ape that pulled out the wedge. If one disregards the advice of the good and clings to the advice of the wicked, his life cannot be saved; he is like a sick man who eats every thing.

Where one will give and another will take, advice that is successful in its issue, though it be unpleasant to hear—there Fortune loves to dwell. He is truly devoted who holds one back from evil, that is a true deed which is without sin. She a true wife who is obedient; he is truly wise who is approved by the righteous. That is true fortune which does not
intoxicate; he is truly happy who is not carried away by desire. He is a true friend who is a friend without reserve, he is a true man who is not tormented by the senses. Whosoever regards other men's wives like a mother, other men's possessions like clods of earth and all creatures like himself - he has true vision. The first mark of intelligence to be sure is not to start things, the second mark of intelligence is to pursue to the end what you have started. If a man even with a great store of wealth puts trust in enemies, or in a wife that has no affection for him, his life is ended then and there.

We may call these ślokas handy hints or tips given for leading a comfortable life. These advises applied in the wheels of the day-to-day business of life serve as grease and makes it mobile and smooth. Likewise the Pañcatantra has placed great importance on possessing money and wealth and loathes poverty as it makes life unbearable. It says - A man who has money has friends and relatives. He who has money is a scholar. He who has money is a real man in this world. Why? because when a man is deprived of money, all his friends sons, wife and brothers desert him. His understanding becomes weak; everything is empty for a poor man. Though he has the same unimpaired faculties, the same name, the same uninjured mind, the same voice, though he is the same man, yet when he loses the radiance of wealth he becomes a nonentity. When he gets
rich again, everything comes back to him. So money is the only kinsman in this world.

It abuses poverty and begging saying - a crooked tree that grows in salty earth, gnawed by worms, its bark stripped off by a forest fire has better existence than a beggar. Without wealth a man becomes diffident, afflicted with diffidence he loses his dignity, without dignity he is ill-used; from ill usage he comes to despair; despairing he becomes a prey to anguish, if his soul is in anguish his mind gives away, when his mind is gone he goes to ruin. Thus poverty is the source of all woes, it is the seat of disasters. It is nothing else than hell! 110

The Panca tantraka considers fate as important as capability and power, and admits that those who have both the favour of fate and manly endeavour his actions easily succeed. 111 In Book II Brightneck, the king pigeon says to Goldy, the House Friend - Whencesoever and by whatever means, and whenever and however and whatever and to whatever extent and wherewithal, a man does - be the deed good or evil; even thence, and by that means, and then and thus and that and to that extent and there it comes back to him by the power of fate. Not in the air, not in the depth of the sea, neither in the caves of a mountain nor any where in this world exists a place where karma does not follow the effects of works.
done in the previous birth (i.e. fate in the present birth). And Goldy replies, "This is true", and elaborates: From a distance of a hundred and ten leagues a bird sees the carrion - fish, that same bird when its time arrives, sees not the snare thong. When I see how the moon and the sun are subject to eclipse and how elephants and serpents too are taken captive, and how wise men are poverty stricken; verily, mighty is Fate - is my thought. Though they roam only in the air, birds come to grief, fish are caught by those who know how, even out of the deep water of the sea. Of what account are good deeds or bad conduct in this world, and what virtue is there in the attainment of good standing? For Fate stretches forth its arm in calamity and seized even from afar.

All the slokas and passages quoted in this chapter are carefully assorted for the purpose of analysing the values that the Pancatantra has set forward. Only those that repeat same thought and stresses on the same point have been omitted.

We know in Indian traditional thought the word dharma represents two different conceptions, one describes the nature of a thing as it is relevant to the idea of physical laws and the other prescribes the norms things are required to achieve, relevant to the idea of social, moral and political laws. So Dharma when functions as a natural, describes the way things
are and is quite different from Dharma when it functions as a moral and prescribes the way things ought to be. Thus quite early on in the history of Indian culture and concept of Dharma had multiple shades of meaning. The nature of things and the law of their being and relationships merged with the rules of conduct, social and moral righteousness, and religious duty. As the cosmic order permeating the universe so also human values and norms were explained by referring them back to this concept of Dharma. Thus all obligation was treated as part of Dharma, something which is always there, inherent in the very structure of the universe. The values which the society had developed were also accepted as expressions of Dharma.

Indian culture and its values should not be interpreted as religious alone with a certain self denying trend. Had it been so the Panchatantra could not have existed in Indian cultural tradition. When we turn our attention to non-religious literature of India, of which there is quite a good deal in the form of dharma, poetry, legends, animal fables etc. a different picture of this culture emerges - that of ordinary human beings interested in the day to day business of life, displaying ordinary human emotions and values.

Conclusion: The Panchatantra is a treatise on the wise conduct of life. It shows through its animal fables a particular kind of attitude to living which is entirely this-worldly and
devoted to finding the maximum joy in life as lived by men in the society of other men. The tales belong to the common intellectual repertoire of the ordinary man. The values which according to Panca-tantra, are essential for good living, are security, and freedom from anxiety and worry. Given these, the maximum enjoyment of life results from the use of one's own powers, both intellectual and practical, along with friendship with congenial minds. From the above discussion we perceive that a high value is placed on the power of intelligence and its active use in solving the problems of life. The stories preach that a ready wit, determination, shrewd and practical understanding of how to fit plans to situations and resolute action, can cope with apparently insuperable difficulties, and their message is the very opposite of despair and fatalism.

The view of life in these stories is shrewd but without any illusion sympathetic to joys and sorrows of life but without any sentimentality, and realistic without pretension to high moral perfection. The stories say that a man can get real satisfaction out of life, hazardous, though it may be, through an alert, discriminative and active use of his powers, and this combined with security, prosperity, learning and friendship with the like-minded and the worthy, constitute good living. This sober, unpretentious, realistic and active
view of life is the very opposite of the picture of Indian culture as contemplative, life denying apathetic and fatalistic.

Thus even if there was no individualistic philosophy of life which claimed that the development and happiness of the individual was the measure of all social values, there was indeed recognition of human beings as individuals and of their need for development and happiness. The idea of the four ends of life (dharma, artha, kāma and mokṣa) took care precisely of this development and happiness. The pursuit of four ends by men through four stages of life is indeed the pursuit of every kind of possibility that is open to man, righteousness (dharma), material well being (artha), pleasure (kāma), liberation or spiritual well being (mokṣa) and freedom (nirvāṇa). Achievement of all these by a man would mean that he would have realized in his life the totality and unity of existence. Thus an individual's need for total development and fulfilment was fully recognised in Indian intellectual tradition. An individual was allowed to go his own way without any regard for social obligations and conventions, all but only at the fourth stage of life (sannyāsa) after full respect has been paid to all obligations and conventions and when debts to society, to gods, forefathers, fellowmen, and animals have been paid. And this in short is the gist of ancient Indian intellectual values.