**Book-IV: Labdhapranāśa**

Fortunate is the man who owns nothing, because he has nothing to lose. It’s too painful to have something even for a brief moment and to lose on the next. Labdhapranāśa the book-IV of the Pañcatantra deals with this found-lost phenomenon.

Unlike the frame-story of book-II, where the crow approaches the mouse, here Karālamukha, the crocodile receives the proposal of friendship from his natural game Raktamukha, the monkey. Karālamukha accepts it cordially. As per Plutchik, acceptance is a primary emotion.¹

The crocodile-wife becomes envious of their close bonding. “Envy= sadness+ anger.”² She is sad because she feels herself deserted and becomes angry of her wretched condition caused by her husband’s uncaring, indifferent attitude. As a whole she concludes of the presence of the ‘other’ woman in his life. This assumption sparks off her outrage. Plutchik shows, “outrage= surprise + anger”.³ She demands the heart of that ‘she’-monkey from her husband. She even threatens committing suicide by taking up starvation until death. (Just like we protest by demonstrating hunger-strike nowadays.) Finally, the confused Karālamukha has to surrender himself under this emotional pressure and sets out for Raktamukha’s heart. This submission is a resultant of fear and acceptance.⁴

Then somehow he could convince Raktamukha to visit his house amidst the water. Karālamukha himself carries his friend on his back. The water splashes on him. It makes Raktamukha a bit uneasy and he suggests going slow. His vulnerability in an altogether different environment boosts the crocodile’s self-confidence.

Previously, he was guilt-conscious, now he experiences pride. Plutchik analyses this complex emotion in
the following formula: “guilt = joy + fear”\textsuperscript{5}; “pride = anger + joy”.\textsuperscript{6}

Driven by this complicated emotional state he confesses the truth to Raktamukha as he swims to his aquatic home.

At this moment, perhaps, Raktamukha becomes numb to any emotional experience. But soon, he gathers his calm and manages to get back to his tree-house with his presence of mind.

By this time, Karālamukha has come to know that his wife has passed away and some intruder has taken possession of his house. In short, he loses everything. Even then for the sake of their golden day’s memory, he seeks counsel from Raktamukha, whom he was about to kill. Now he submits to him. According to Plutchik—“submission = acceptance + fear”.\textsuperscript{7}

Here, Karālamukha has to accept the fact that he has lost everything he possessed one day. Again, he has to express his terrible state before the very monkey, whom he deceived just before a while.

Finally, Raktamukha inspires him to fight back and he sets out too, but that story is beyond the scope of the text.

But fighting back is not always a good strategy. For instance, it does not work out in favour of Gangadatta, the frog (IV.i). The story begins with the note of contempt demonstrated by Gangadatta to his relatives. He hates them like anything and determines to abolish them. Plutchik shows, this intense hate is a resultant of disgust and anger.\textsuperscript{8}

Then, he invites a snake to his well, on condition that he would devour every other frog save Gangadatta’s family. Being the natural frog-eater the snake becomes more than happy to accept his proposal. But at the same time it makes him curious too. This “curiosity = acceptance +
surprise”⁹. Considering his own old-age and scarcity of food, the snake follows the frog, although he pities this wretched creature who stabs his own men in the back.

Then one day Gangadatta realizes that he has invited his doom in form of the snake. But it was too late. Plutchik defines his emotional state in the following way--- “misery= sadness + disgust”⁹.¹⁰

At last Gangadatta could manage to deceive the snake and runs away. The starved snake waits for him in vain and ultimately accepts that Gangadatta would never return. No doubt he becomes cynical with the loss of his secured living. This “cynicism= disgust+anticipation”.¹¹

A typical expression of loyalty is expressed in the story of the lion Karālakeśara, Dhūsaraka, the fox and the donkey (IV.ii). Despite of a few days’ starvation Dhūsaraka masters the courage of standing beside the injured ailing Karālakeśara. As per Plutchik, this courage is he sum total of anticipation and joy¹². But, one day he has to come up and request for some food-stuff from his lion-king. By the lion’s order, he approaches the deprived donkey with a glorious picture of a never-never land.

Though the donkey was a bit suspicious about Dhūsaraka’s invitation but soon he becomes curious with the mentioning of other three single she-donkeys, in that strange place. Plutchik explains, “acceptance+ surprise= curiosity”.¹²

As the misled donkey reaches Karālakeśara, he gets a good slap from his massive claw and retreats. Obviously the incident makes him indignant to the fox. “Indignation= disgust + anger”.¹³

On the other hand Karālakeśara becomes cynic about his own competence with the bantering of Dhūsaraka. After Plutchik, “disgust+ anticipation = cynicism”.¹⁴
Fortunately Dhūsarakā once again could lure the donkey. In fact it is the great optimism for a better life with a good company of partners that attracts the ass to the lion’s den. “Optimism= anticipation+joy.”

At the end of the day, Dhūsarakā deceives Karālakesara by eating up the ass’s heart. He reasons that the ass has no heart at all unless he would not visit the lion twice. The angry Karālakesara has to accept this argument. Perhaps he does not want to differ with his food-provider. This acceptance is a primary emotion.

We get the expression of acceptance in its highest form when in the story (IV.iv), lioness the ailing mother of two new-born cubs, accepts the fox-baby as her “third child”. Notably, after a long hungry day this little creature was offered to her to break her fast.

He grows up along with other two without bothering about own identity. But, the blood always speaks for itself. One day he refuses to follow an elephant and makes the confused young lions retreat with him. No doubt this incident embarrasses the lion-boys. Plutchik says, “embarrassment= surprise+ sadness.”

Unknowingly they make a good laugh at their “elder brother”, the fox, before their parents. The audacity of the younger ones outrages the fox. “Outrage= surprise+anger”.

Now, the lioness discloses the truth to him confidentially. And for the sake of his life he accepts the fate and runs away to his community. Plutchik enumerates, “fatalism= anticipation + acceptance”.

Love is a very powerful positive emotion. But sometimes it creates crisis in someone’s life. And so happens in the life of Suddhapata’s ass (IV.v). In the dark of the night the washer man wraps his donkey in a lion-skin and sends him to the neighbourhood field. It becomes a regular practice.
All of a sudden one night he hears a bray from a she-donkey. Out of affection and friendliness he has to answer back and was caught red handed by the field-owner. The owner recognizes him and beats him to death. Plutchik defines this utter “friendliness= joy+ acceptance”. 20

The blaze of indignation can be as burning as the flame itself. In the story (IV.xii), the birds sincerely feel sorry for the rain-drenched, shivering monkey. But the she-bird cannot communicate herself properly. Hence, the refugee monkey takes her words as an expression of pride of having own roof in that wretched weather. The comments as well as the status-difference make the monkey indignant. Then he takes their nest into pieces. “Indignation= disgust+ anger”.21

From the strategic point of view, politeness can be very effective in polity. In the story (IV.xvi), Mahācaturaka, the fox employs this policy effectively. He wants to enjoy the flesh of the dead elephant. But, once and again he fails to pierce through the rough skin. Then, he approaches the lion with such awe, so that the lion becomes very impressed. Plutchik defines this awe as a combination of fear and surprise.22 Then, Mahācaturaka approaches and bids good-bye to the tiger, then the wolves one after another by the name of the lion and exploit their fear for him. Fear is one of the primary emotions. It is to be noted that he waits until the wolves tear open the elephant-skin for him. Thus he becomes successful.

Citrānga, the dog has to leave his place in search of food. (IV.xvii). But, his friends and neighbours cannot take up the risk of setting out. One day Citrānga returns. Naturally, the other dogs become curious to share his experience of the new land. “Curiosity= acceptance + surprise.”24 On the other hand Citrānga has not so fond memories with the dogs of the far-off land. Rather they drive him away. So, Citrānga ‘resigns’ as he narrates his travelogue. Plutchik shows, “resignation=acceptance + sadness”.25

And here ends the Book-IV.
References

3. Ibid
4. Ibid
5. Ibid
6. Ibid
7. Ibid
8. Ibid
10.Ibid
11.Ibid
12.Ibid
13.Ibid
15.Ibid
20.Ibid
22.Ibid
23.Ibid