

The Original

panchatantra

with Source Text & English Translation

Book -1

(MitraBheda : Breaking Up of Friendships)



Udaya Shreyas NJ



Jai Bhairavi Devi

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Sai Meghna Ram



अथ मङ्गलाचरणम्
atha mangalAcharaNam

Invoking Auspiciousness...

ब्रह्मा रुद्रः कुमारो हरिवरुणयमा वह्निरिन्द्रः कुबेरः
brahmA rudraH kumAro harivaruNayamA vahnirindraH kuberaH

चन्द्रादित्यौ सरस्वत्युदधियुगनगा वायुरुर्वीभुजङ्गाः ।
chandrAdityau sarasvatyudadhiyuganagA vAyururvlbhujangAH

सिद्धा नद्योश्विनौ श्रीर्दितिरदितिसुता मातरश्चण्डिकाद्या
siddhA nadyoshvinau shrlrditiraditisutA mAtarashchaMDikAdya

वेदास्तीर्थानि यक्षा गणवसुमुनयः पान्तु नित्यं ग्रहाश्च ॥
vedAstlrthAni yakShA gaNavasumunayaH pAntu nityaM grahAshcha

May the creator: Lord Brahma, the destroyer: Rudra,
His son: Kumara, the sustainer: Hari,
The lord of Waters: Varuna, lord of Death: Yama,
lord of fire: Vahni, the lord of devas: Indra,
the lord of wealth: Kubera

May the Moon: Chandra, the Sun: Aditya,
the Goddess of Knowledge: Saraswati,
The oceans: Udadhi, The Great Cycles of Time: Yugas,
the mountains: Nagas, the lord of wind: Vayu, the earth: Urvi,
the great serpents: Bhujangas

May the accomplished sages: Siddhas, the rivers: Nadis,
the lords of medicine: Ashwinis, the Goddess of Prosperity: Shri,
the mother of Daityas: Diti,
the Sons of Aditi, Mothers such as Chandika and others

May the Vedas, Tirthas, Yakshas, Ganas, Vasus, Munis and Grahas
Always Protect Us!



मनवे वाचस्पतये शुक्राय पराशराय ससुताय ।

manave vAchaspataye shukrAya parAsharAya sasutAya

चाणक्याय च विदुषे नमोऽस्तु नयशास्त्रकर्तृभ्यः ॥ १॥

chANakyAya cha viduShe namostu nayashAstrakartRbhyaH

To Manu, Vachaspati, Shukra, Parashara, his son Vyasa,
To the learned Chanakya; We bow down to these creators
of the works of Nyaya Shastra.



सकलार्थशास्त्रसारं जगति समालोक्य विष्णुशर्मदम् ।

sakalArthashAstrasAraM jagati samAlokya viShNusharmedam

तन्त्रैः पञ्चभिरैतच्चकार सुमनोहरं शास्त्रम् ॥ २॥

tantraiH panchabhiraitachchakAra sumanoharaM shAstram

Having observed the complete essence of the artha shastra,
Vishnusharma created this charming text with Five Techniques.

तद्यथाऽनुश्रूयते ।

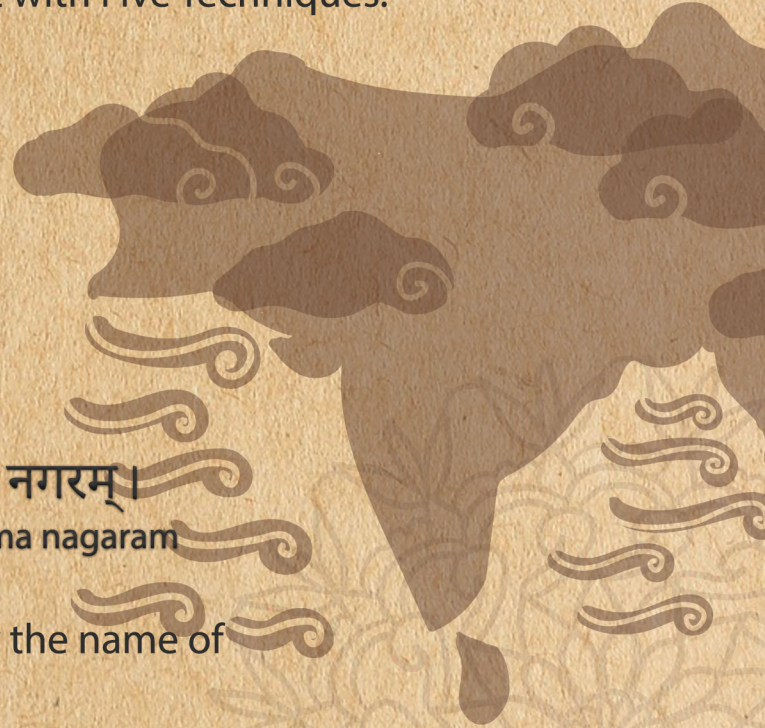
tadyathAnushrUyate

It is heard as thus...

अस्ति दाक्षिणात्ये जनपदे महिलारोप्यं नाम नगरम् ।

asti dAkShiNAtye janapade mahilAropyaM nAma nagaram

In the land to the south, there is a city by the name of
Mahilaropyam(Maiden's Delight)



तत्र सकलार्थिकल्पद्रुमः
tatra sakalArthikalpadrumaH

प्रवरमुकुटमणिमरीचिमञ्जरीचर्चितचरणयुगलः
pravaramukuTamaNimarIchimanjariIcharchitacharaNayugalaH

सकलकलापारङ्गतोऽमरशक्तिर्नाम राजा बभूव ।
sakalakaIapaArangatomarashaktirNama rAJa babhUva

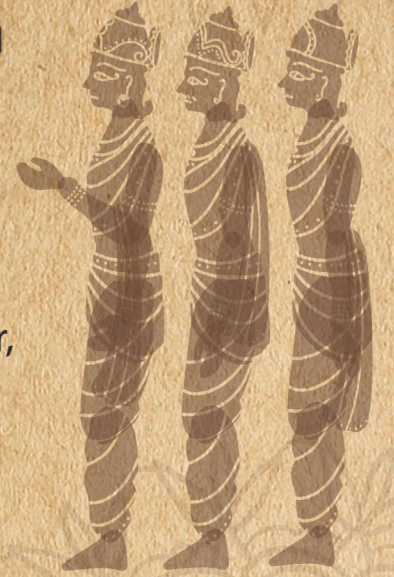
There lived a king named Amarashakti: which means Immortal-Power, who was like the celestial tree that grants all kinds of wishes, whose pair of feet shined with the radiance from the jewels on the crowns of those great ones who bowed down to him, and who was well-versed in all kinds of skills!



तस्य त्रयः पुत्राः परमदुर्मेधसो बहुशक्तिः उग्रशक्तिः
tasya trayaH putraH paramadurmedhaso bahushaktiH ugrashaktiH

अनन्तशक्तिः च इति नामानो बभूवुः ।
anantashaktiH cha iti nAmAno babhUvuH

He had three Sons, who were extremely dull-minded, by the names of Bahushakti: which means Immense-Power, Ugrashakti: which means Intense-Power, and Anantashakti: which means endless-Power.



अथ राजा तान् शास्त्रविमुखान् आलोक्य सचिवान् आहूय प्रोवाच ।
atha rAJa tAn shAstravimukhaN Alokya sachivaN AhUya provAcha

And then, the king looked at these three, who were averse to training, called his ministers and spoke to them...

भोः ज्ञातम् एतद् भवद्विर्यन्ममैते त्रयोऽपि पुत्राः

bhoH jnAtam etad bhavadbhiryannmamaite trayopi putrAH

शास्त्रविमुखा विवेकहीनाश्च । तदेतान् पश्यतो मे महदपि राज्यं

shAstravimukhA vivekahlnAshcha tadetAn pashyato me mahadapi rAjyaM

न सौख्यम् आवहति ।

na saukhyam Avahati

"All of you know, that these three sons of mine hate training, and lack knowledge! Looking at them, even my great kingdom is unable to give me happiness!"

अथवा साध्विदम् उच्यते -

athavA sAdhvidam uchyate -

अजातमृतमूर्खेभ्यो मृताजातौ सुतौ वरम् ।

ajAtamRtamUrkhebhyo mRtAjAtau sutau varam

यतस्तौ स्वल्पदुःखाय यावज्जीवं जडो दहेत् ॥ ३॥

yatastau svalpaduHkhAya yAvajjivaM jaDo dahet

It is true what is said, that:

'Among an Unborn Child, A Dead Child and A Stupid Child, the first two are preferable to the third!

Since the first two lead to a little misery,

but the third causes misery throughout one's life!



The Sanskrit
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वरं वन्ध्या भार्या वरमपि च गर्भेषु वसतिः

varaM vandhyA bhAryA varamapi cha garbheShu vasatiH

न चाविद्वान् रूपद्रविणगुणयुक्तोऽपि तनयः ॥ ४॥

na chAvidvAn rUpadraviNaguNayuktopi tanayaH

'It is better if one's wife is childless, or even if the child is never delivered, compared to a child born who acquired beauty, wealth, and virtues, but who is not knowledgeable!'

किं तया क्रियते धेन्वा या न सूते न दुग्धदा ।

kiM tayA kriyate dhenvA yA na sUte na dughdadA

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न भक्तिमान् ॥ ५॥

korthaH putreNa jAtena yo na vidvAnna bhaktimAn

'What can one do with a cow, which can neither provide calves, nor milk and what is the use of a Son who is neither knowledgeable, nor obedient!'

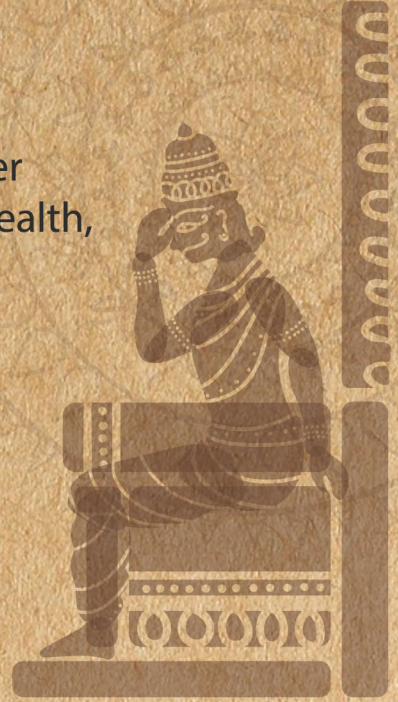
तदेतेषां यथा बुद्धिप्रबोधनं भवति

tadeteShAM yathA buddhiprabodhanaM bhavati

तथा कोऽप्युपायोऽनुष्ठीयताम् ।

tathA kopyupAyonuShThlyatAm

"Someone come up with an approach that will illuminate their minds!"



The Sanskrit
Channel

अत्र च मद्दत्तां वृत्तिं भुञ्जानानां पण्डितानां पञ्चशती तिष्ठति ।

atra cha maddattAM vRttiM bhunjAnAnAM paNDitAnAM panchashatI tiShThati

"Here in this court, there are five hundred scholars who are employed by me!"

ततो यथा मम मनोरथाः सिद्धिं यान्ति तथानुष्ठीयताम् इति ।

tato yathA mama manorathAH siddhiM yAnti tathAnuShThlyatAm iti

"Now come up with a plan that will fulfill the desires of my heart!"

तत्रैकः प्रोवाच -

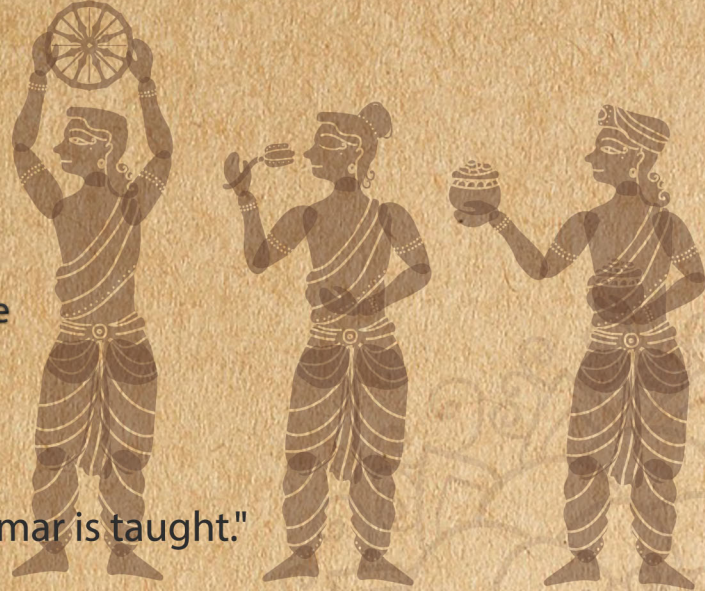
tatraikaH provAcha -

देव द्वादशभिर्वर्षैर्व्याकरणं श्रूयते ।

deva! dvAdashabhirvarShairvyAkaraNaM shrUyate

One of the scholars there spoke...

"O, Lord! For a period of Twelve-Years, Grammar is taught."



ततो धर्मशास्त्राणि मन्वादीनि अर्थशास्त्राणि चाणक्यादीनि

tato dharmashAstrANi manvAdIni arthashAstrANi chANakyAdIni

कामशास्त्राणि वात्स्यायनादीनि ।

kAmashAstrANi vAtsyAyanAdIni

"And then comes the study of Dharma Shastra compiled by Manu and others... the study of Artha Shastra compiled by Chanakya and others... and the study of Kama Shastra compiled by Vatsyayana and others!"



The Sanskrit
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एवञ्च ततो धर्मार्थकामशास्त्राणि ज्ञायन्ते । ततः प्रतिबोधनं भवति ।

evancha tato dharmArthakAmashAstrANi jnAyante tataH pratibodhanaM bhavati

"Thus one is educated in the fields of Dharma, Artha, and Kama.
It is then, that the mind illuminates!"

अथ तन्मध्यतः सुमतिर्नाम सचिवः प्राह ।

atha tanmadhyataH sumatirnAma sachivaH prAha

And from their midst, a minister by the name of Sumati: which
means a clever one, spoke...

अशाश्वतोयं जीवितव्यविषयः । प्रभूतकालज्ञेयानि शब्दशास्त्राणि ।

ashAshvatoyaM jlvitavyaviShayaH prabhUtakAlajneyAni shabdashAstrANi

"This life of ours is fleeting and impermanent!
The Shastras are those fields of study which take a long time to
master!"

तत् सङ्क्षेपमालं शास्त्रं किञ्चिदेतेषां प्रबोधनार्थं चिन्त्यतामिति ।

tat sankShepamAtraM shAstraM kinchideteShAM prabodhanArthaM chintyatAmiti

"Please think of an approach which is short for their study!"



The Sanskrit
Channel

उक्तं च यतः

uktam cha yataH

अनन्तपारं किल शब्दशास्त्रम् स्वल्पं तथायुर्बहवश्च विघ्नाः ।

anantaparaM kila shabdashastram svalpaM tathAyurbahavashcha vighnaAH

सारं ततो ग्राह्यमपास्य फल्गु हंसैर्यथा क्षीरमिवाम्बुमध्यात् ॥ ६॥

saraM tato grahyamapasya phalgu haMsairyatha kShIramivAmbumadhyAt

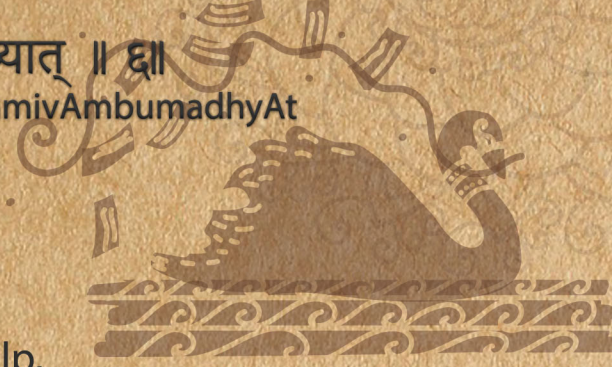
"It is rightly said in fact, that:

The study of shastras is endless to fathom!

The time is short, and obstacles many!

one should grasp the essence, and discard the pulp,

just as a Swan drinks up milk discarding the water in which it is mixed!"



तदत्रास्ति विष्णुशर्मा नाम ब्राह्मणः सकलशास्त्रपारङ्गमः

tadatraAsti viShNusharma nAma brAhmaNaH sakalashastrapArangamaH

छात्रसंसदि लब्धकीर्तिः ।

ChAtrasaMsadi labdhakIrtiH

"There is a Brahman by the name of Vishnusharma, who is adept at all the shastras, and who is well-reputed among the groups of students."

तस्मै समर्पयतु एतान् । स नूनं द्राक् प्रबुद्धान् करिष्यति इति ।

tasmai samarpayatu etAn sa nUnaM drAk prabuddhAn kariShyati iti

"Hand over these princes to him.

He shall definitely educate them in no time!"



स राजा तदाकर्ण्य विष्णुशर्माणमाहूय प्रोवाच ।
sa rAjA tadAkarNya viShNusharmANamAhUya provAcha

After hearing this, the King invited Vishnusharma and spoke to him...

भोः भगवन् मदनुग्रहार्थमेतान् अर्थशास्त्रं प्रति द्राक् यथा
bhoH bhagavan madanugrahArthametAn arthashAstraM prati drAk yathA

अनन्यसदृशान् विदधासि तथा कुरु ।
ananyasadRshAn vidadhAsi tathA kuru

"O worshipped one! As a favour for me, quickly make my sons unparalleled in the field of Artha-Shastra!"

तदाहं त्वां शासनशतेन योजयिष्यामि ।
tadAhaM tvAM shAsanashatena yojayiShyAmi

"Then, I shall give you rulership over a hundred dominions!"

अथ विष्णुशर्मा तं राजानमाह
atha viShNusharmA taM rAjAnamAha

देव श्रूयतां मे तथ्यवचनम् ।
deva shrUyatAM me tathyavachanam

And then Vishnusharma replied
"O, Lord! Hear these True words of mine!"



नाहं विद्याविक्रयं शासनशतेनापि करोमि ।
nAhaM vidyaAvikrayaM shAsanashatenApi karomi

"I shall never sell Knowledge! Not even for a Hundred dominions!"

पुनरेतान् तव पुत्रान् मासषट्केन यदि नीतिशास्त्रज्ञान् न करोमि
punaretAn tava putrAn mAsaShaTkena yadi nItishAstrajnan na karomi

ततः स्वनामत्यागं करोमि ।
tataH svanAmatyAgam karomi

"Also, If I do not make these Sons of yours knowledgeable in the ways of worldly conduct, I shall relinquish my own name!"

किं बहुना
kiM bahuna

श्रूयतां ममैष सिंहनादः
shrUyatAM mamaiSha siMhanAdaH

"And what more...
Hear this roar of mine!"

नाहमर्थलिप्सुर्ब्रवीमि । ममाशीतिवर्षस्य व्यावृत्तसर्वेन्द्रियार्थस्य
nAhamarthalipsurbravImi mamAshItivarShasya vyAvRttasarvendriyArthasya

न किञ्चिदर्थेन प्रयोजनम् ।
na kinchidarthena prayojanam

"I do not speak out of a desire for wealth!
For me who is over eighty years of age, and whose sense organs have been restrained, there is no longer any use for wealth!"



त्वत्प्रार्थनासिद्ध्यर्थं सरस्वतीविनोदं कारयिष्यामि ।
tvatprArthanAsiddhyarthaM sarasvatIvinodaM kArayiShyAmi

"In order to fulfill your request, I shall make them relish this knowledge!"

तल्लिख्यतामद्यतनो दिवसः
tallikhyatAmadyatano divasaH

यद्यहं षण्मासाभ्यन्तरे तव पुत्रान्नयशास्त्र-
yadyahaM ShaNmAsAbhyantare tava putrAnnayashAstra-

-प्रत्यनन्यसदृशान्न करिष्यामि ततो नाऽर्हति देवो देवमार्गं
-pratyanyasadrshanna kariShyAmi tato nArhati devo devamArgaM

सन्दर्शयितुम् ।
sandarshayitum

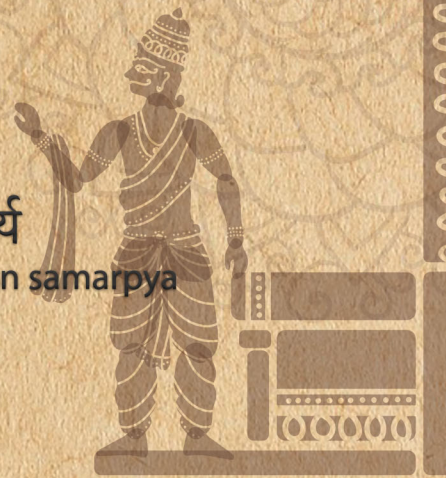
"Note down today's date!
If within the next six months I do not make your sons experts in
Nyaya Shastra, O Lord, you may show me to my heavenly abodes!"

अथासौ राजा तां ब्राह्मणस्यासम्भाव्यां प्रतिज्ञां श्रुत्वा
athAsau rAjA tAM brAhmaNasyAsambhavyAM pratijnAM shrutvA

ससचिवः प्रहृष्टो विस्मयान्वितस्तस्मै सादरं तान् कुमारान् समर्प्य
sasachivaH prahRShTo vismayAnvitastasmai sAdaraM tAn kumArAn samarpya

परां निर्वृतिम् आजगाम ।
parAM nirvRtim AjagAma

And then, that King, upon hearing that incredible pledge of that
Brahmana, being surprised and over-joyed along with his ministers,
submitted his children unto him, and experienced immense relief!



विष्णुशर्मणापि तान् आदाय तदर्थं
viShNusharmaNApi tAn AdAya tadarthaM

मित्रभेद-मित्रप्राप्ति-काकोलूकीय-लब्धप्रणाश-अपरीक्षितकारकाणि
mitrabhaeda-mitraprApti-kAkolUklya-labdhapraNAsha-aparIkShitakArakANI

चेति पञ्चतन्त्राणि रचयित्वा पाठिताः ते राजपुत्राः ।
cheti panchatantraNI rachayitvA pATHitAH te rAjaputraAH

Those Princes were then taken by Vishnusharma,
and were taught Five-Techniques by the names of
Mitra-Bheda, Mitra-Prapti, Kakolukiya, Labdha-Pranasha and
Aparikshita-Karaka.



तेऽपि तानधीत्य मासषट्केन यथोक्ताः संवृत्ताः ।
tEpi tAnadhitya mAsaShaTkena yathoktAH saMvRttAH

They too studied these Five-Techniques, and within Six-Months
transformed as promised!

ततः प्रभृत्येतत् पञ्चतन्त्रं नाम नीतिशास्त्रं बालबोधनार्थं
tataH prabhRtyetat panchatantraM nAma NitishAstraM bAlabodhanArthaM

भूतले प्रवृत्तम् ।
bhUtale pravRttam

And since then, this work of Niti-Shastra, called PanchaTantra, came
into existence in this world!

किं बहुना
kiM bahunA

अधीते य इदं नित्यं नीतिशास्त्रं श्रुणोति च ।
adhIte ya idaM nityaM nItishAstraM shruNoti cha

न पराभवमवाप्नोति शक्रादपि कदाचन ॥ ७॥
na parAbhavamavApnoti shakrAdapi kadAchana

And what more...

The one who hears and understands this Niti Shastra: The Study of Conduct, such a person shall never face defeat even at the hands of Indra himself!

इति कथामुखम् ।
iti kathAmukham

Thus, is the preface to this story.

