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## Matripanchakam of Shankaracharya

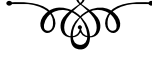
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### Document Information

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Text title : matrupanchakam 1

File name : mAtripanchakam.itx

Category : panchaka, shankarAchArya

Location : doc\_z\_misc\_shankara

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Latest update : October 30, 2009, September 5, 2011

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October 24, 2020

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INTRODUCTION:- The short poem consisting of five verses (hence called panchakam) is attributed to Shri Shankaracharya. The following abbreviations are used in the comments. 1) BG Bhagavat Gita. (2) BH-Shrimad Bhagavatam. (3) VR-Valmiki Ramayanam. (4) MB-Maha Bharata.

ON DEVOTION TO MOTHER

JOY AND SORROW:- We all desire happiness and only happiness and that too we want it to last all the time. But we find that such a state of unalloyed bliss eludes us. It is punctuated with periods of unhappiness. In fact, Krishna (in BG 8-15) calls life as దుఃఖాలయం అశాశ్వతమ్| the repository of sorrow and impermanent. Even the brief spells of joy we experience are followed by periods of sorrow or pain. It is, then, clear that what we term as happiness is not true happiness. Hunger and thirst stalk every one right from birth. Further as one advances in age, infirmity creeps in and so do many diseases and on the top of every thing looms the fear of impending death. Because of these reasons Krishna stresses the fact that life is the repository of sorrow and impermanent. We also find that some people appear to be blessed with greater quota of happiness than some others. Some are born in rich families and are surrounded with all the comforts of life while some are born in destitution. Such situations are intriguing. We would like to know the reasons behind these variations so that we can avoid those things that beget unhappiness and do whatever is needed to get happiness. It seems that we, with our limited intellect, are not able to unravel the mystery. If it were not so, we should have found the secret key to happiness and living on cloud nine. But unfortunately it is not so. We seem to be caught in a hopeless situation.

THE REMEDY:- But we need not despair. This is where our scriptures come to our aid. They give the formula for a happy life. They say that if one does the right deeds he gets merit or punya and if he does wrong deeds he gets sin or pApam. Punya yields happiness and pApam unhappiness. శుభకృచ్చుభమాప్నోతి పాపకృత్వాపమశ్నోతి

VR(VI-114.24.5) Our unhappiness is attributable only to our failure to do the right deeds and doing the wrong deeds.

విహితస్యాననుష్ఠానాత్ నిన్దితస్య చ నేవనాత్ ।  
అనిగ్రహఃప్రేన్ద్రియాణాం నరః పతనమృచ్ఛతి ॥

says Yagnavalkya Smriti. The deeds include actions done by the body, words and also thoughts.

కాయేన కురుతే పాపం మనసా సంప్రధార్య చ ।  
అన్యతం జిహ్వయా చాహ త్రివిధం కర్మ పాతకమ్ ॥ VR-II-109-21.

DHARMA:- The question, then is, how to know which deed is right and which is not right and who is to decide this? What appears to be the right deed for one may not be so for some one else. Also, in similar situations, but at different circumstances, one may have to act differently. So, there may not be one answer for this question. Such questions have been asked by people all the time and answered by our acharyas. Right conduct is called dharma. Leading a life in dharmic way, then, is the formula for happiness. Dharma has the ability to destroy pApam or sins. Mahanarayanopanishad (79-7) says this. ధర్మేణ పాపమపనుదతి । Once sins are removed, the way is cleared for happiness. Sage Vyasa bewails saying that I keep on saying this, but sadly no one listens to me.

ఊర్ధ్వబాహుర్విరౌమ్యేష న చ కశ్చిచ్ఛృణోతి మామ్ ।  
ధర్మాదర్థశ్చ కామశ్చ సః కిమర్థం న నేవ్యతే ॥

Manu -the author of Manusmriti - says that by doing deeds in the right way ( that is following the dharmic path ) one can get all he wants (happiness) here and in the life hereafter also.

తేషు సమ్యగ్వర్తమానః గచ్ఛత్యమరలోకతామ్ ।

యథా సంకల్పితాంశ్చేహ సర్వన్కామాన్సమక్షుతే ॥

SOURCES TO KNOW ABOUT DHARMA:-Manu clarifies his statement and says that all vedas are the basis to define dharma. What the vedas say is further elaborated by texts like smritis written by scholars well versed in the vedas, the conduct of the noble men or sadhus and finally what contributes to self-satisfaction.

వేదోఽఖిలో ధర్మమూలం స్మృతిశిలే చ తద్విదామ్ ।

ఆచారశ్చైవ సాధూనాం ఆత్మన్సస్థిరేవ చ ॥

Sage Vyasa said the same, but in different words in Mahabharata. (Anusasana Parva. 141-65)

వేదోక్తః పరమో ధర్మః స్మృతిశాస్త్రగతోఽపరః ।

శిష్టాచీర్ణోఽపరః ప్రోక్తస్తయో ధర్మః సనాతనాః ॥

Krishna told this to Arjuna in Bhagavd Gita. He said that scriptures are to be taken as the guide for deciding what is right and what is not right. If one chooses to ignore the scriptural injunctions and acts according to his sweet will he will be doing so at his own peril and will not find happiness.

యః శాస్త్రవిధి-ముత్సుజ్య వర్తతే కామకారతః ।

న స సిద్ధి-మాప్నోతి న సుఖం న పరాం గతిమ్ ॥

తస్మాచ్ఛాస్త్రం ప్రమాణం తే కార్య-కార్య-వ్యవస్థితౌ ।

జ్ఞాత్వా శాస్త్రవిధానోక్తం కర్మ కర్తు-మిహార్హసి ॥ BG(16-23 and 24).

The scriptures are taken to mean the vedas and the secondary texts like the Manu Smriti, the puranas like Shrimad Bhagavatam and (itihasas) works like the Ramayana and Mahabharata. The secondary texts are also accepted as authoritative because they faithfully reflect the ideas contained in the vedas. Thus the Mahabharata is considered as the fifth veda. Of Ramayana it is said that when the Supreme Being chose to be born as the son of Dasaratha, the vedas too took birth as Ramayana through the sage Valmiki.

వేదవేద్యే పరేపుంసి జాతే దశరథాత్మజే ।

వేదః ప్రాచేదసాదాసీత్ సాక్షద్రామాయణాత్మనా ॥

Similarly Shrimad Bhagavatam is said to be the quintessence of the vedas and the secondary texts. సర్వ వేదేతిహాసానాం సారం సారం సముద్భృతమ్ (1-3-42).

Because they all carry the essence of the vedas we can take them as a guide to our conduct without any reservation. By reading them or listening to their expositions by scholars we may learn the rules of conduct.

To sum up, there are four sources for knowing about dharma. Firstly, one can read about them from the vedas which are the primary source. We have to remember that the vedas which prescribe dharma are not of human origin. They were given out by the Lord Himself at the time of creation for the good of the people. Purusha Suktam says this as: ఋచః సమాని జజ్ఞరే । ఛన్దాని జజ్ఞరే తస్మాత్ । యజస్తస్మాదజాయత । The Lord withdraws everything (including the vedas) into Himself at the time of dissolution (pralaya) and releases them again at the time of creation.

అవ్యక్తాదవ్యక్తయః సర్వాః ప్రభవన్త్యహరాగమే ।

రాత్ర్యాగమే ప్రలీయన్తే తత్రైవావ్యక్త- సంజ్ఞకే ॥ BG(8-18).

Thus they are eternal. Since they were given out by Bhagavan they are known as Bhagavata dharma (భాగవత ధర్మాః).

If one is unable to access or read and understand the vedas, he can next go to the smritis and other secondary texts. If one is unable to do that also, he can observe the conduct of noble people or sadhus and follow in their footsteps. Since they are great devotees and enshrine the Lord in their hearts, one can be certain that they will not stray from the path of dharma.

One cannot call himself a devotee of the Lord if he does not, in the first place, obey His commands contained in the vedas faithfully. Shrimad Bhagavata says that, even under force of circumstances, such a devotee commits an act that appears to be improper or adharmic to the bystanders, the good Lord will condone it. (Book 11-5-42).

స్వపాదమూలం భజతః ప్రియస్య త్యక్తాన్యభావస్య హరిః పరేశః ।

వికర్మ యచ్ఛోత్పత్తితం కథశ్చైత్ ధునోతి సర్వం హృది సన్నివిష్టః ॥

This, then, is the third alternative. What happens if the sadhu himself gets a doubt about how he should act in a particular situation and he cannot find

the proper guidance in the scriptures? In such a tight situation he goes by the dictate of his conscience. Here again, we should remember that the devotee who has enshrined the Lord in his heart cannot take a step in the wrong direction. The poet Kalidasa says this in his work Abhijnana Sakuntalam: సతాం హి సన్దేహాపదేషు వస్తుషు ప్రమాణమంతఃకరణప్రవృత్తయః। Dharma is classified as సామాన్య ధర్మః or general dharma and విశేష ధర్మః or special dharma. The former includes those rules of conduct that apply to all, irrespective of caste, sex or any other division. They include rules such as one should not steal or covet another man's property, should not spit or urinate in the water etc. The latter apply to people of a particular class like a house holder or a sanyasi or on special occasions like birth, death, travel etc.

**GENERAL DHARMA:-**One of the basic rules of conduct (general dharma) belonging to the first category given in the Vedas is: మాతృ దేవో భవ! పితృ దేవో భవ! (Taittiriya Upanishad.I-9-2).

These ask us to venerate our mother and father like God. They are commandments. No conditions are attached to them. They are, thus, to be obeyed implicitly. Not obeying them amounts to dereliction of duties and results in sin or pApam which in turn causes sorrow or suffering.

Our puranas are secondary texts. They act like the magnifying glass. They elaborate the cryptic statements contained in the Vedas through the vehicle of stories and advices by wise people like the sages. Some references from puranas and other secondary texts are given in support of the above vedic dictum.

**DHARMA VYADHA:-** First is the popular story of Dharma Vyadha. This appears in the Mahabharata-Vana Parva. A brahmin by the name Kaushika decided to go to the forest and perform penance for his own development. But, in the process he left behind his aged parents to fend for themselves. This is a serious lapse of dharma. As he performed penance, he gained some supernatural powers. One day, as he

was sitting in meditation under a tree, he felt some bird droppings fall on his head. He was disturbed by this incident. He looked up in annoyance. The two cranes who were responsible for the misdemeanour were reduced to ashes by his gaze. The brahmin did not expect this to happen, but was pleased at the happening. He became puffed up by his achievements. One day he went to a nearby village to beg for alms. He was made to wait at a house. He became annoyed at this. Soon he heard a lady's voice from inside the house asking him to wait and not to take her to be the cranes. The brahmin was taken aback at the statement. How did the lady of the house know the incident that happened in the remote forest? The brahmin decided to wait and meet the lady of the house who could read his innermost thoughts. After some time the lady came out and offered him alms. She offered her apologies for making him wait, but said it was because she was serving her husband which was her primary duty. This strict adherence to dharma was the cause of her eminence. She advised the brahmin to go to a particular village and meet a butcher and learn more about dharma. Kaushika was amazed to hear that he -a brahmin- was asked to meet a butcher and learn about dharma. Anyway, he felt small by now, since his ego had been pricked by the lady. He went to the village mentioned by the lady and after some enquiry found the butcher who was attending to his customers. He stood at a distance. When he found some respite, the butcher, washed his hands and hurried to Kaushika. He apologised for making him wait and said he had a duty to perform. It may be inferior and unglamorous. But that is what he had inherited and carried on with devotion. He said he can talk to him in detail in his house. He took the brahmin to his house. But he said that he had to wait till he had ministered to his parents. The butcher came to Kaushika after attending to his parents. He said that he knew that Kaushika was sent by that particular woman to learn about dharma from him. He said that doing one's duty is the highest form of dharma and this included serving the parents with devotion. In the following verses he narrated how well he looked after his parents. He

added that this took precedence over other duties such as receiving guests. That is why he made Kausika wait till he finished serving his parents. He advised Kaushika to correct his mistake, go home and look after his parents. Kaushika was full of remorse. He hastened to his home and started serving his parents with devotion.

వ్యాధ ఉవాచ:-

పితా మాతా చ భగవన్నేతౌ మద్దైవతం పరమ్ ।

యద్ దైవతేభ్యః కర్తవ్యం తదేతాభ్యాం కరోమ్యహమ్ ॥

త్రయస్త్రింశద్ యథా దేవాః సర్వే శక్రపురోగమాః ।

సంపూజ్యాః సర్వలోకస్య తథా వృద్ధావిమౌ మమ ॥

ఉపహారానాహరంతో దేవతానాం యథా ద్విజాః ।

కుర్వన్తి తద్వదేతాభ్యాం కరోమ్యహమతన్ద్రితః ॥

ఏతౌ మే పరమం బ్రహ్మన్ పితా మాతా చ దైవతమ్ ।

ఏతౌ పుష్టైః ఫలైః రత్నైస్తోషయామి సదా ద్విజ ॥

ఏతావేవాగ్నయో మహ్యం యాన్ వదన్తి మనీషిణః ।

యజ్ఞా వేదాశ్చ చత్వారః సర్వమేతౌ మమ ద్విజ ॥

ఏతదర్థం మమ ప్రాణా భార్యా పుత్రః సుహృజ్జనః ।

సపుత్రదారః శుశ్రూషాం నిత్యమేవ కరోమ్యహమ్ ॥

స్వయం చ స్నాపయామ్యేతౌ తథా పాదౌ ప్రధావయే ।

ఆహారం చ ప్రయచ్ఛామి స్వయం చ ద్విజసత్తమ ॥

అనుకూలం తథా వచ్చి విప్రియం పరివర్జయే ।

అధర్మేణాపి సంయుక్తం ప్రియమాభ్యాం కరోమ్యహమ్ ॥

ధర్మమేవ గురుం జ్ఞాత్వ కరోమి ద్విజసత్తమ ।

అతన్ద్రితః సదా విప్ర శుశ్రూషాం వై కరోమ్యహమ్ ॥

పక్షౌచివ గురవో బ్రహ్మన్ పురుషస్య బుభూషతః ।

పితా మాతాగ్నిరాత్మా చ గురుశ్చ ద్విజసత్తమ ॥

ఏతేషు యస్తు వర్తేత సమ్యగేవ ద్విజోత్తమ ।

భవేయురగ్నయస్తస్య పరిచీర్ణాస్తు నిత్యశః ।



గార్హస్థ్యే వర్తమానస్య ఏష ధర్మః సనాతనః ॥

WHAT THE PURANAS SAY:- Kurma Purana says that one should look after his parents with total dedication.

యావత్ప్రతా చ మాతా చ ద్వావేతౌ నిర్వికారిణౌ ।

తావత్ సర్వం పరిత్యజ్య పుత్రః స్వాత్తత్పరాయణః ॥

Brahmanda Purana says that one gets the results of performing sacrifices.

austerities, offering gifts etc., by being devoted to the parents.

యజ్ఞాన్ వేదాంస్తథా కామాంస్తపాంసి వివిధాని చ ।

ప్రాప్నోత్యాయుః ప్రజాశ్చైవ పితృభక్త్యా న సంశయః ॥

But if one chooses to neglect them, then all the good deeds done by him will go waste says Mahabharata (Anushasana Parva).

యేన ప్రీణాతి పితరం తేన ప్రీతః ప్రజాపతిః ।

ప్రీణాతి మాతరం యేన పృథివీ తేన పూజితా ।

యేన ప్రీణాత్యుపాధ్యాయం తేన స్యాద్ బ్రహ్మ పూజితమ్ ।

సర్వే తస్యాదృతా ధర్మా యస్యైతే త్రయ ఆదృతాః ॥

అనాదృతాస్తు యస్యైతే సర్వాస్తస్యాఫలాః క్రియాః ॥

The Padma Purana says that blessed is the one who has

his parents with him and makes them happy by his services and good behaviour.

Because he need not go on a pilgrimage and take bath in Ganges to earn merit or punyam. He gets the same result daily in his house itself.

పితరో యస్య తృప్యంతి సేవయా చ గుణేన చ ।

తస్య భాగీరథీస్నానమహన్యహని వర్తతే ॥

It is said that one gets the result of going round the world six times,

going on pilgrimages to Kashi ten thousand times and taking bath in

Ramasetu hundreds of times by sincerely saluting one's mother.

భూప్రదక్షిణషట్కేన కాశీయాత్రాయుతేన చ ।

సేతుస్నానశతైర్మచ్చ తత్ఫలం మాతృవందనే ॥

Another purana goes one step further and says that the wretch who ignores his

parents living with him and goes visiting holy places seeking to harvest

merit or punyam will, instead, garner only pApam or sin at those places

and return home with a big load of sin. So, these injunctions are

meant to tell us that one can easily earn all the merit or punyam one looks for easily, staying right in his house, by serving his parents sincerely and with devotion. They also alert us of the consequences of not obeying them. To neglect the parents, particularly in their old age, when they become weak and dependant and to cause anguish is a heinous act for which there is no atonement available says Brahmanda Purana.

పాతకానాం కిలాన్యేషాం ప్రాయశ్చిత్తాని సన్త్యపి ।

మాతృద్రుహ్యమవేహి త్వం న కించిత్ కిల నిష్కృతిః ॥

Though the above verses talk of service to mother, we should take the word to imply parents.

**CONDUCT OF GREAT PEOPLE:-** The puranas and other scriptures contain many statements by great people who served their parents devotedly. Here we should remember Manu's words quoted earlier - that the conduct of noble people should be taken as the guideline and followed by us also.

Manu-the author of Manu Smriti - points out that people cannot requite in full for the suffering undergone by the parents in giving birth and bringing them up.

యం మాతాపితరౌ క్లేశం సహేతే సంభవే నృణామ్ ।

న తస్య నిష్కృతిః సక్యా కర్తుం వర్షశతైరపి ॥ (II-227).

**RAMA AND KRISHNA:-** It is said that Lord's human incarnations are intended to teach dharma to humans. They are not merely for the purpose of killing the demons. BH(5-19-5) మర్త్యావతారస్త్విహ మర్త్యశిక్షణం రక్షోవధాయైవ న కేవలం విభో । The Lord in His incarnations as Shri Krishna and Shri Rama and Shri Shankaracharya scrupulously followed the dharmic path and set examples to others. Sages considered Krishna to be the embodiment of dharma.

యే చ వేదవిదో విప్రాః యే చాధ్యాత్మవిదో జనాః ।

తే వదన్తి మహాత్మానం కృష్ణం ధర్మం సనాతనమ్ ॥ MB.Vanaparva.

Rama was also the personification of dharma - రామో విగ్రహవాన్ ధర్మః । said Maricha, an enemy of Rama. So, we may study their lives and follow their footsteps, as advised by Manu. We find that they exemplified the role of good sons by the love and respect they showed to their parents.

We know that Krishna fought with the evil Kamsa and killed him. Then

Krishna hastened to the prison where His parents were incarcerated. He released them and repeated what Manu said above. Even if one were to live for a hundred years, one cannot pay back his parents who gave birth and nourished his body in which he can realise all the four goals of life.

సర్వార్థ-సంభవో దేహో జనితః పోషితో యతః ।

న తయోర్యాతి నిర్వేశం పిత్రోర్మర్త్యః శతాయుషా ॥ Shrimad Bhagavatam (10-45-5).

The Ramayana has many instances where Rama talks about this subject. One example is wherein he talks to sage Vashishta - his guru. The sage, along with Bharatha, tries to persuade Rama to return to Ayodhya from the forest. He felt that Rama will obey his words as he happened to be Rama's guru. But Rama did not take the advice, and in the course of his reply, said what Manu had said and what He had said earlier as Krishna (viz.) that one cannot adequately repay his debt to his parents for all the love and attention they have showered on him when he was a child.

యన్మాతాశ్చపితరౌ వృత్తం తనయే కురుతః సదా ।

న సుప్రతికరం తత్తు మాత్రా పిత్రా చ యత్కృతమ్ ॥ VR(II-119.9).

HIGHER PLACE FOR MOTHER:- Though our scriptures advise us to treat the parents like God, they give a higher place to one's mother. Manu says that the mother is thousand times worthier than the father. సహస్రం తు పితృన్మాతా గౌరవేణాతిరిచ్యతే ।

The popular saying that there is no god equal to one's mother. న మాతృరైవతం పరమ్ । is probably based on this. We find that the puranas and other texts also echo this sentiment. Mahabharata (Shanti Parva) says that the father deserves more respect than tens of acharyas and the mother more than tens of father. She is weightier than the earth itself.

ఉపాధ్యాయాన్ పితా దశ । పితౄన్ దశ తు మాతైకా సర్వా వా పృథివీమపి ।  
గురుత్వేనాభిభవతి నాస్తి మాతృసమో గురుః ॥

In another place MB says that there is no shade (to offer solace)

like one's mother and no protection equal to her. She is known as dhatri because she carries the child within her, as janani because she gives birth to the child, as amba since she helps to develop its limbs, as virasu since she got a bold son and as shushru since she nurses him. In effect she is one's alter ego.

నాస్తి మాతృసమో ఛాయా నాస్తి మాతృ సమా గతిః ।  
నాస్తి మాతృసమం త్రాణం నాస్తి మాతృసమా ప్రియా ॥

కుక్షిసంధారణాత్ ధాత్రీ జననాజ్జననీ స్మృతా ।  
అజ్ఞానాం వర్ధనాదమ్బా వీరసూత్యేన వీరసూ ॥

శిశోః శుశ్రూషణాచ్ఛూర్మాతా దేహమనన్తరమ్ ॥ MB (Shanti Parva)

The YakSha Prasna episode appears in the Aranyaka Parva of the Mahabharata.

It is in the form of questions by an YakSha and answers by Yudhishtira, the son of Dharma. The answers illustrate various aspects of dharma. One of the questions posed by the YakSha is: Which is weightier than the earth itself? కింస్విద్-గురుతరం భూమేః?. The answer given by

Yudhishtira is : The mother is weightier than the earth. మాతా గురుతరా భూమేః! Rama also says to LakShmana that the mother and the motherland are more precious than the heavens. జననీ జన్మభూమిశ్చ స్వర్గాదపి గరీయసి।

The reason may be that right from the time of conception, the child becomes a part of the mother's body and grows drawing sustenance from her food. Even after birth, the child is taken care of by her and spends more time with her. She is the one who introduces others, including the father, to the child. She, in effect, becomes the first guru. Krishna said this to his friend Kuchela when they met in Dwaraka.

స వై సత్కర్మణాం సాక్షాద్ ద్విజాతే-రిహ సంభవః ।  
ఆద్యోంగ యత్రాశ్రమిణాం యథాహం జ్ఞానదో గురుః ॥ BH(10-80-32).

Thus the bondage with the mother is stronger than with others.

In view of this one finds that

at Gaya, where a Hindu is expected to offer oblations to his departed parents, the custom prescribes offering of one pindam or ball of rice

to the father but sixteen to the mother. During the ceremony one says verses that recall the hardship the mother had to endure when carrying him in her womb for ten long months and later on also for several years when he was a child unable to take care of himself. The content of the verses are moving in their appeal.

#### EXAMPLE OF SHRI SHANKARACHARYA:-

The Skanda Purana says that even an ascetic who is adored by all should worship his mother. సర్వ వన్ద్యేన యతినా ప్రసూర్వన్ద్యా ప్రయత్నతః। He may sever his attachment with everyone but not with his mother. The bondage continues. He has to attend to her during her final moments and perform the last rites. Shri Shankaracharya was a great ascetic. He was a realised person and so not bound by any rules and conventions. Still, he wanted to set an example to other people. So, he bore the scriptural injunctions in mind and was with his mother during her last moments. He performed the customary rites after her death. At that time his feelings got the better of him. He poured them out in five verses in which he describes the pain and sufferings his mother had undergone for his sake and the great love she had for him. The verses are given below with the meaning. The translation is not exact, but general enough to convey the contents.

॥ అథ శ్రీ మాతృపఞ్చకమ్ ॥

ముక్తామణి త్వం నయనం మమేతి  
రాజేతి జివేతి చిర సుత త్వమ్ ।

ఇత్యుక్తవత్సాస్తవ వాచి మాతః  
దదామ్యహం తణ్డలమేవ శుష్కమ్ ॥ ౧ ॥

Into your mouth, that said: You are the pearl of my eyes, my prince, may you live long, son!, O Mother! I now offer only dry grains of rice. (1)

అమ్మేతి తాతేతి శివేతి తస్మిన్  
ప్రసూతికాలే యదవోచ ఉచ్చైః ।  
కృష్ణేతి గోవింద హరే ముకుంద

ఇతి జనన్యై అహో రచితోఽయమజ్జాలిః || ౨ ||

At the time of child birth you cried out loudly -

" Mother!! Father!! Shiva!! Krishna! Govinda! Hare! Mukunda!.. To

that mother I now bow with folded hands. (2)

ఆస్తాం తావదియం ప్రసూతిసమయే దుర్వారశూలవ్యథా

నైరుచ్యం తనుశోషణం మలమయీ శయ్యా చ సాంవత్సరీ ।

ఏకస్యాపి న గర్భభారభరణక్లేశస్య యస్యాక్షమః

దాతుం నిష్క్రమితున్నతోఽపి తనయస్తస్యై జనన్యై నమః || ౩ ||

At the time of giving birth to me, O mother! you suffered from

unbearable pain. You did not speak about the suffering of your body nor

of the painful condition while lying in the bed for almost an year. For

even one of the sufferings that you underwent during pregnancy, O mother!,

a son is unable to offer atonement. To that mother I offer my salutations! (3)

గురుకులముపసృత్య స్వప్నకాలే తు దృష్ట్వా

యతిసముచితవేశం ప్రారుదో మాం త్వముచ్చైః ।

గురుకులమథ సర్వం ప్రారుదత్తే సమక్షం

సపది చరణయోస్తే మాతరస్తు ప్రణామః || ౪ ||

When in a dream, you saw me dressed like an ascetic. You cried aloud and came

running to the school (to see me). The whole school then immediately cried

before you. At your feet, O mother! I offer my salutation! (4)

న దత్తం మాతస్తే మరణసమయే తోయమపివా

స్వధా వా నో దత్తా మరణదివసే శ్రాద్ధవిధినా ।

న జప్త్వా మాతస్తే మరణసమయే తారకమను-

రకాలే సమృప్తే మయి కురు దయాం మాతురతులామ్ || ౫ ||

I did not offer you water at the time of your death, Oh mother! I

did not even offer the oblations as per funerary rites on the day of



your death. Nor did I repeat the mantra that delivers one across the

ocean of this world. Alas! I have come at an inappropriate time! O

mother! Bestow upon me your unequalled compassion. (5)

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*Matripanchakam of Shankaracharya*  
pdf was typeset on October 24, 2020  
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