

## MĀTR-PAÑCAKAM

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(1)

आस्तां तावदियं प्रसूतिसमये दुर्वारशूलव्यथा

नैरुच्यं तनुशोषणं मलमयी शय्या च सांवत्सरी ।

एकस्यापि न गर्भभारभरणक्लेशस्य यस्य क्षमः

दातुं निष्कृतिमुन्नतोऽपि तनयः तस्यै जनन्यै नमः ॥

*āstām tāvadiyaṃ prasūtisamaye durvāraśūlavyathā  
nairucyaṃ tanuśoṣaṇaṃ malamayī śayyā ca sārīvatasarī  
ekasyāpi na garbhābhārabharaṇakleśasya yasya kṣamaḥ  
dātum niṣkṛtimunnato'pi tanayaḥ tasyai jananyai namaḥ*

Let this salutation be to that mother. The pain endured by her at the time of delivery, the emaciation of the body during pregnancy, the year-long sharing of the bed made dirty by the child, none of these miserable experiences borne by the mother during pregnancy can be adequately compensated even by a great son.

(2)

गुरुकुलमुपसृत्य स्वप्नकाले तु दृष्ट्वा  
यति-समुचित-वेषं प्रारूदो मां त्वमुच्चैः ।  
गुरुकुलमथ सर्वं प्रारूदत्ते समक्षं  
सपदि चरणयोस्ते मातरस्तु प्रणामः ॥

*gurukulamupasṛtya svapṛakāle tu dṛṣṭvā  
yati-samucita-veṣam-prārūdo mām tvam-uccaiḥ  
gurukulamatha sarvam-prārūdatte samakṣam  
sapadi caranayoste mātaraṣṭu praṇāmaḥ*

Salutations to the feet of the mother. Once she had seen me in her dreams as clad in the dress of an ascetic. She came to the gurukula and wept aloud. The entire gurukula also wept with her.

Once Āryāmbā, the mother of Śaṅkara Bhagavatpāda had seen in her dreams her son in the robes of an ascetic. She immediately ran to the institution where Śaṅkara was studying, embraced him and wept aloud. Knowing from her the reasons for her grief, others also wept with her. Bhagavatpāda pays obeisance to the feet of that mother.

(3)

न दत्तं मातस्ते मरणसमये तोयमपि वा  
स्वधा वा नो देया मरणदिवसे श्राद्धविधिना ।  
न जप्तो मातस्ते मरणसमये तारकमनुः  
अकाले संप्राप्ते मयि कुरु दयां मातरतुलाम् ॥

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*na dattaṁ mātaste maraṇasamaye toyamapi vā  
svadhā vā no deyā maraṇadivase śrāddhavidhinā  
na japto mātaste maraṇasamaye tārakamanuḥ  
akāle samprāpte mayi kuru dayāṁ mātāratulām*

O! Mother! be compassionate to me who has come late. O! Mother! I have not offered water to you at the time of your death. I cannot offer you food on the anniversary of your death by performing śrāddha. O! Mother! I have not uttered the redeeming mantra at the time of your death.

Śaṅkara Bhagavatpāda has promised his mother to come and perform her obsequial rites wherever he may be at the time of her death. As he has become an ascetic he is not eligible to perform the annual rites.

(4)

मुक्तामणिस्त्वं नयनं ममेति  
राजेति जीवेति चिरं सुत त्वम् ।  
इत्युक्तवत्यास्तव वाचि मातः  
ददाम्यहं तण्डुलमेष शुष्कम् ॥

*muktāmaṇistvaṁ nayanam mameti  
rājeti jīveti ciraṁ suta tvam  
ityuktavatyāstava vāci mātāḥ  
dadāmyahaṁ taṇḍulameṣa śuṣkam*

You are my jewel! You are my eyes! You are my dear person! O! Son! you live long! — You have said these words! O! Mother! I am putting these dry grains (into your) mouth.

To one who has spoken the fondling words, Śaṅkara laments that he is putting dry grains in the mouth. Before the cremation of the dead body, dry grains will be put into the mouth of the dead person.

(5)

अम्बेति तातेति शिवेति तस्मिन्  
 प्रसूतिकाले यदवोच उच्चैः ।  
 कृष्णेति गोविन्द हरे मुकुन्दे-  
 त्यहो जनन्यै रचितोऽयमञ्जलिः ॥

*ambeti tāteti śiveti tasmin*  
*prasūtikāle yadavoca uccaiḥ*  
*kṛṣṇeti govinda hare mukunde-*  
*tyaho jananyai racito'yamañjaliḥ*

This obeisance is offered to the mother who at the time of the labour pains cried aloud : O! Mother, O! Father, Lord Śiva, Lord Kṛṣṇa, Govinda, Hari and Mukunda.