

हरिः ॐ श्री गुरुभ्यो नमः हरिः ॐ

मातृपञ्चकम्

mātrpañcakam

आस्तां तावदियं प्रसूतिसमये दुर्वारशूलव्यथा
नैरुच्यं तनुशोषणं मलमयी शय्या च सांवत्सरी ।
एकस्यापि न गर्भभारभरणक्लेशस्य यस्याः क्षमो
दातुं निष्कृतिमुन्नतोऽपि तनयः तस्यै जनन्यै नमः ॥

*āstām tāvadiyam prasūtisamaye durvāraśūlavayathā
nairucyam tanuśoṣaṇam malamayī śayyā ca sāvatsarī ।
ekasyāpi na garbhābhārabharaṇakleśasya yasyāḥ kṣamo
dātum niṣkṛtimunnato'pi tanayaḥ tasyai jananyai namaḥ ॥*

At the time of delivery (giving birth to me), who suffered an unbearable acute pain, who became weak due to distaste (caused by me while she was carrying me), and after my birth, for one year, or used to sleep on the bed made dirty by my feces and urine, let alone all these things, (no one can do anything in return), just one thing, that my mother bore my weight in her womb (for nine months), at that time the distress that she suffered, even the most exalted of offspring is not able to compensate, my salutations to that mother.

मातः सोऽहमुपस्थितोऽस्मि पुरतः पूर्वप्रतिज्ञां स्मरन्
प्रत्यश्रावि पुराहि तेऽन्त्यसमये प्राप्तुं समीपं तव ।
ग्राहग्रासमिषाद्यया ह्यनुमतस्तुर्याश्रमं प्राप्तवान् ।
यत्प्रीत्यै च समागतोऽहमधुना तस्यै जनन्यै नमः ॥१॥

*mātaḥ so'hamupasthito'smi purataḥ pūrvapratijñāṁ smaran
pratyaśrāvi purāhi te'ntyasamaye prāptum samīpaṁ tava ।
grāhagrāsamiṣādyayā hyanumatasturyāśramaṁ prāptavān ।
yatprītyai ca samāgato'hamadhunā tasyai jananyai namaḥ ॥1॥*

O mother, remembering my promise given to you that I will come to you at the time of your death, I have come to you. Under the pretext that "the crocodile is about to swallow me," I, with your consent, adopted the fourth *āśrama* (*sannyāsa*). And now, to please whom I have come here, to that mother, my salutations. ||1||

ब्रूते मातृसमा श्रुतिर्भगवती यद्बार्हदारण्यकी

तत्त्वं वेत्स्यति मातृमांश्च पितृमानाचार्यवानित्यसौ ।

तत्रादौ किल मातृशिक्षणविधिं सर्वोत्तमं शासती

पूज्यात्पूज्यतरां समर्थयति यां तस्यै जनन्यै नमः ॥२॥

*brūte mātṛsamā śrutirbhagavatī yadbārhadāraṇyakī
tattoam vetsyati mātṛmāṁśca pitṛmānācāryavānityasau ।
tatrādau kila mātṛśikṣaṇavidhiṁ sarvottamaṁ śāsati
pūjyātpūjyatarāṁ samarthayati yāṁ tasyai jananyai namaḥ ॥2॥*

"One who is instructed by the mother, the father, and the teacher knows the truth," says *Bṛhadāraṇyaka śruti*, who is a well-wisher like a mother. There also, the *śruti* declares that the instruction given by the mother is the best, because the mother is more worshipful than even the worshipful ones. To that mother, my salutations. ॥2॥

अंबा तात इति स्वशिक्षणवशादुच्चारणप्रक्रियां

या सूते प्रथमं क्व शक्तिरिह नो मातुस्तु शिक्षां विना ।

व्युत्पत्तिं क्रमशश्च सार्वजनिकीं तत्तत्पदार्थेषु या

ह्याधत्ते व्यवहारमप्यविकलं तस्यै जनन्यै नमः ॥३॥

*ambā tāta iti svaśikṣaṇavaśāduccāraṇaparakriyāṁ
yā sūte prathamam kva śaktiriha no mātustu śikṣāṁ vinā ।
vyutpattiṁ kramaśāśca sārvaajanikīṁ tattatpadārtheṣu yā
hyādhatte vyavahāramapyavikalaṁ tasyai jananyai namaḥ ॥3॥*

Without the instruction of the mother, from where do we have the capacity to (utter words)? So, the one who for the first time initiates (in us) the process of uttering the words "mother," "father," etc., the one who introduces us to all the objects of the world in the way they are familiar to people in the world, and also the one who teaches us right conduct, to that mother, my salutations. ॥3॥

इष्टानिष्टहिताहितादिधिषणाहीना वयं शौशवे
कीटान् शष्कुलिवत् करेण दधतो भक्ष्याशया बालिशाः ।
मात्रा वारितसाहसाः खलु ततो भक्ष्याण्यभक्ष्याणि वा
व्यज्ञासिष्म हिताहिते च सुतरां तस्यै जनन्यै नमः ॥४॥

*iṣṭāniṣṭahitāhitādidiṣṇāhīnā vayaṁ śauśave
kīṭān śaṣkulivat kareṇa dadhato bhakṣyāśayā bālīśāḥ ।
mātrā vāritasāhasāḥ khalu tato bhakṣyāṅyabhakṣyāṇi vā
vyajñāsīṣma hitāhite ca sutarāṁ tasyai jananyai namaḥ ॥4॥*

In childhood we are ignorant of what is helpful and what is hurtful, which actions are good and which are bad, so (at that time) childish as we were, we used to catch hold of worms with our hands, taking them to be edible sweets. Mother used to prevent us from that cruelty. Thereafter, we knew very well what is edible and what is not, what is good and what is not. To that mother, my salutations. ॥4॥

आत्मज्ञानसमार्जनोपकरणं यद्देहयन्त्रं विदुः
तद्रोगादिभयान्मृगोरगरिपुत्रातादवन्ती स्वयम् ।
पुष्णन्ती शिशुमादराद् गुरुकुलं प्रापय्य कालक्रमात्
या सर्वज्ञशिखामणिं वितनुते तस्यै जनन्यै नमः ॥५॥

*ātmajñānasamārjanopakaraṇaṁ yaddehayantraṁ viduḥ
tadrogādibhayānmṛgoragariputrātādavantī svayam ।
puṣṇantī śiśumādarād gurukulam prāpayya kālakramāt
yā sarvajñāsikhāmaṇiṁ vitanute tasyai jananyai namaḥ ॥5॥*

The machine, i.e. the human body, is a means for very well attaining self-knowledge. Mother herself protects this body against diseases, etc. and also from animals, reptiles, and enemies. She feeds the child well and, sending him to the teacher's home at the proper time, she makes the child the best among the all-knowing people. To that mother, my salutations. ॥5॥

भाष्यस्वामीति विख्यातसच्चिदानन्दसंयमी ।

मातृपञ्चकमाचार्यप्रेरणातो व्यरीरचत् ॥

bhāṣyasvāmīti vikhyātasaccidānandasāmyamī |
mātrpañcakamācāryapreraṇāto vyarīracat ||

Swāmi Saccidānanda, known as Bhāṣya Swāmi , composed this *mātrpañcakam* by the sacred command of his preceptor. ||6||

इति श्रीमच्छृङ्गगिरि-जगद्गुरु-चरणसरोरुहसेवासमासादितसारस्वतविभवलेशस्य

श्री शिवानन्दतीर्थस्वामिपूज्यपादशिष्यस्य श्री सच्चिदानन्दतीर्थस्य भाष्यस्वामिनः कृतौ

iti śrīmacchr̥ṅgagiri-jagadguru-caraṇasaroruhasevāsamāsāditasārasvata vibhavaleśasya
śrī śivānandatīrthasvāmīpūjyapādaśiṣyasya śrī saccidānandatīrthasya (bhāṣyasvāmīnaḥ) kṛtau

मातृपञ्चकम् ।

mātrpañcakam |

Thus ends the *mātrpañcakam* composed by Swāmi Saccidānanda (Bhāṣya Swāmi)