

Twitter Thread by Master Chief Spartan



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Aasthaam taavadiyam prasoothisamaye durvaarashoolavyathaa
Nairuchyam thanusoshanam malamayee sayya cha samvatsaree |
Ekasyaapi na garbha-bhaara-bharana-klesasya yasyaa: kshamo
Dhathum nishkruthimunnathopi thanaya: tasyai janyai nama: || ■■



To that mother, who, at the time of giving birth to me suffered unbearable pain, became weak due to distaste, who slept beside me on the bed made dirty by my urine and feces, and above all for bearing me in her womb for 9 months and the distress she suffered as a result, to that

mother my salutations to whom even the most exalted of children cannot compensate.

The above shloka is from Adi Shankaracharya's Maatru Panchakam. Shankara's mother, Aaryaamba, was distraught having to cope with the fact that her Son, after having born after practicing many

austerities and vrathas, opted to accept Sanyaasaashrama at a very young age. Nevertheless, she wished that He be at her side at the time of her death. Shankara keeps His promise knowing that mother is about to pass away.

Requesting pardon that he could not do the necessary services at this hour of grief, Shankara sings this set of 5 poignant yet endearing shlokas that glorify the mother.

If a Sanyasi who always reveled in Brahman could also feel the greatness of a mother, one should understand

why Vedas have unequivocally said Maatru devo bhava. Only after this comes Pitru devo bhava, Acharya devo bhava, and Atithi devo bhava. Mother and father are the first Gurus for the child. The fact that Sanatana Dharma principles are still largely prevalent in the society even

when people don't have any formal scriptural training is only because of the values inculcated in us in the form of stories during childhood by our parents and grandparents

Vedas and all Sastras have placed exemplary stress on the importance of serving one's parents,

especially the mother. The debt or runa of either the father or the mother cannot be fulfilled. In the Srimad Bhagavatam, Sri Krishna says to Devaki and Vasudeva,

Sarvaartha-sambhavo deho janita: poshito yata: ||
Na tayoryaati nirvesham pitrormartya: shataayushhaa ||

One can achieve all goals in life, but it is the parents who provide the body as a means of sustenance to do so. Thus, no person can repay his debt to his parents even if he serves them for a hundred years.

When someone like Sri Krishna Himself, who is Sat-Chit-Aananda,

the Primeval Purusha, One Who is all-pervasive, One Who Himself declared in the Gita that Pitaham asya jagato maata dhaata pitamaha: (I am the father, mother, support, and grandsire of all creation), One in Whom everything is made, sustained, and ultimately destroyed and

yet is above everything Himself says this, one can only imagine the sorry state of affairs when people abandon their parents in old age homes but queue up in Tirumala seeking benediction. Paramatma will not even look at such people no matter what recommendation one takes.

Just like how A, U, Ma combine to form the Pranava or Shabda Brahman, Mata, Pita, and Guru are akin to Aumkaara for all. Serving them is serving Paramatma directly.

Paramatma does Srusthi, Sthithi, and Laya. Laya does not actually mean destruction but means taking back in.

In the same way, a mother creates, nourishes, and takes the child to her bosom. That is why even the Veda bows down in reverence to a mother. Swasthi maata uta pitrena asthu. May my behavior towards my parents be always good, auspicious, and bring them delight.

In fact, our daily prayers should ensure that we ask not for material gains alone but to ensure that we do not become indebted to our parents. Vedam says Etat tadagre anruno bhavaamyahatau pitaro mayaa. May I be able to fulfill my debt to my parents.

Here, one gets a doubt as to when Krishna said no one can repay debt of one's parents why is Vedam asking to pray for such a benediction in the first place.

By study of Sastras and performing sadaachara, one is able to clear Rishi runa. By feeding other beings and taking care

of Prakruti, one is able to repay Bhuta runa. By helping fellow humans, one is able to repay Manushya runa. However, no one can actually repay Maatru and Pitru runas. It may be possible in the most severest of austerities to repay a father's debt, but it is absolutely impossible

to repay that of one's mother. That's why Vyasa writes in the Vaayu Purana,

Maasi maasi krutham kashtam vedanaa prasave thathaa |
Thasya nishkramanarthaya Mathru pindam dadaamyaham ||

Your pregnancy was painful month to month due to the troubles given by me in your womb. What can I do, O Mother, do get rid of that sin, except for offering this pinda to you for your safe passage.

Swalpa aaharasya karanee yaavath puthrascha balaka |

Thasya nishkramanarthaya Mathru pindam dadaamyaham ||

For the sake of feeding me and keeping me nourished, you malnourished yourself. What can I do, O Mother, do get rid of that sin, except for offering this pinda to you for your safe passage.

There are many who are not able to

offer even this pinda pradhaana due to various genuine reasons beyond their purview. This is the reason Vedam extolls all to pray for such a boon daily.

Such is the greatness of a mother. Words are not sufficient to describe this. Even while taking away one's biological mother,

ven while taking away one's biological mother, the Mother of the Universe ensures that at least 7 other mothers take her place.

Aatma maataa guro: patnee braahmanee raajapatnikaa |
Dhenur dhaatree tathaa pruthvee saptaitaa maatara: smritaa: ||

These include Guru patni, wife of a Brahmana, wife of the King, Gomata, the woman who nurses, and the Earth itself. Finally, She Herself becomes the Mother of all.

Unlike elsewhere, every day in a Bhaaratiya's life reveres for mother, father, and Guru. Celebrations for just a

day is a farcical practice. No matter how one's situated in life, as long as parents are properly cared for and accorded the respect they deserve, that family, that community, that nation, and consequently the world automatically becomes Swarga.

Maata Pita Guru Vandanam ■■