

WOMEN AS A MOTHER, (GODDESS), SYMBOL OF PURITY

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Abstract: Mother is she, who always shows, kindness and happiness over her offspring. She is known to be mother. She is having divine qualities in her. She sacrifices all her energies for the wellbeing of children. Hence she is known to be divine. In Vedic literature mother is equated to Lord. Mother is more than God. Mother has given body and other things. There is no difference between mother and Lord. Mother can bless the children for their wealth and prosperity. In Yajurveda Mother is to be builder of children. The divine mother activity is highly proved. Greatness of this nature, saints and sages have worshipped the divine mother for their elevation, and for the welfare of this society. That is why Taittiriyaopanishad says MatruDevoBhava, PitruDevoBhavaAcaryaDevoBhava. Means mother is like a God. So everyone should pray mother as God.

Introduction: “MānyathePūjyatheYāSāMāthā”.

Means this, she who is worshipped is known to be ‘Mātā’ (Mother). “Mang Mane calti”. “Man PujayamTrichNalopaha” It is derived from the above root.

The worship of God as Mother has a significant impact on Hinduism. The position of women in the Hindu religion is dignified because each woman is considered as manifestation of the Divine mother. “Hindus view man and woman as the two wings of the same bird”. Thus, a man is considered incomplete without a woman, since, “It is not possible for a bird to fly on only one wing”. Through the worship of God in the form of Mother, Hinduism offers an unique reverence to womanhood.

In Hinduism, Divine Mother is the first manifestation of Divine Energy. Thus with the name of Divine mother comes the idea of energy. Omnipotence, Omnipresence, love, intelligence and wisdom. Just as a child believes its mother to be all powerful, and capable of doing anything for the child, a devotee believes the Divine Mother to be all merciful, all powerful and eternally guiding and protecting him with her invisible arms.

The worship of God in the form of Mother. This is an unique feature of Hinduism. Through the ages, the doctrine of the motherhood of god has established a firm root in Hinduism. Today Hindus worship the Divine mother in many popular forms such as Durga, Kali, Laxmi, sarswati, Ambica and Uma ... etc.

When a devotee worships God as Divine Mother, he or she appeals to her tenderness and unconditional love. Such love unites the devotee with God, like a child with its mother. Just as a child feels safe and secure in the lap of its mother, a devotee feels safe and secure in the presence of the divine mother. Paramahansa, Sri Ramakrishna, one of the greatest Indian sages of modern times, worshipped the divine mother Kali during his entire life. He established a personal relationship with her and was always conscious of her presence by his side.

To a Hindu, the motherly aspect of God in nature is full of beauty, gentleness, and tenderness. When we look upon all the glorious and beautiful things, ill

nature and experience a feeling of tenderness within us, we feel the motherly instinct of God. The worship of God in the form of Mother is an unique contribution of the Hindu child.

Mother is the most important aspect of woman’s life. The aim of the Hindu marriage is to help the full growth by all means and development of the society by the women. She holds the name “Gruhini” and afterwards, she becomes mother. The motherhood is the blessing specially offered by the God to women.

Mother is she, who always shows, kindness and happiness over her offspring. She is known to be mother. He is having divine qualities in her. She sacrifices all her energies for the wellbeing of children. Hence she is known to be divine. In Vedic literature mother is equated to Lord.

Mother is more than God. Mother has given the body and other things. O Lord you have given me the all wealth etc. there is no difference between Mother and Lord. It is the mother that can bless the children for their wealth and prosperity. In Yajurveda mother is to be a builder of children. She engages herself in keeping the house in decent way. Always mother is considered to be more than the teacher. Similarly, she surpasses under teacher while initiation knowledge.

**AdyayānDasācāryahaĀcāryānāmSatamPitā:
SahastramtuPitrūnMātāGauravenaTirichyate.**

☺☺

Which means that mother is thousand times greater than father. Sumitra explains the greatness of Sita and others Laxmana to follow Sri Ramachandra and consider Sita more than your Mother. The forest be Ayodhya always be good to other. Such was the treatment and knowledge of Mother. With that knowledge and the samskaras given by mother, make the person to be happy in their society.

In Vedic India, women occupied a very important position, in fact a superior position to men and equated to Goddess. It is the culture in India that men speak while women are only the real power. (Sakti) means power and strength. All the male power comes from the women (Divine mother). Mother and motherhood are even superior to heaven.

The epic Mahabharata says “while a father is superior to ten Brahmin priests well versed in the Vedas, a mother is superior to ten such fathers, or the entire world. According to Manu

The wives of others are to be treated as a mother and other’s money should be treated as clay. Who treats always like this, he is only the real scholar(Panditāh) ①

**MātruvatParadāreshuparadravyeshuLostavat:
ĀtmavatSarvabhuteshuyahaPasyatiSaPanditaha.**

③①

**MātāYasyaGruheNāstiBāryāCatprijavādīnī
AranyamTenaGantavyamYathāranamTathāGru
ham.** ④①

Thus the position of mother is a symbol of highest virtue and place of worship. This is even observed by all Indians.

The Mahabharata explains woman as a mother. The Anusasanaparva says that the mother excels in her greatness ten fathers of even the whole earth; there is no guru like the mother. Sivaji has taken oath; there is no Dharma with the inspiration of his mother. So mother is taken as the form of Dharma. Similarly, Valmiki Ramayana presents that Rama left for forest to protect Dharma with the word of Kaikeyi.

**RājapatnīGurohPatnīBrātrapatnīTathaivaCa,
PatnīmātāSvamātāCaPanchaitaMātarahSmrutāh.**

⑤①

The wife of the king, the wife of the teacher, the wife of the elder brother, the mother of the wife (the mother-in-law) and one’s own mother, these five are said to be mothers.

Santiparva contains a very high respect of the mother. The great pandava heroes pay the highest honour to their mother kunti. Arjuna has given a great respect to Urvasi as a mother in Vanaparva.

**GachaMūrdnāPrasannosmi
PadauteVaravarnini
Tvam Hi Me**

MātruvatpūjyāRakshohamPutravatvayā. ⑥①

The Adiparva says that one may avert the consequences of all curses but a mother’s curse can never be averted. Manu says, by giving birth to an offspring; the mother assured continuity of the family line and brought spiritual relief to the ancestors, the son could never abandon his mother, even if she was boycotted socially and religiously he has to respect his mother than father.

**“GurūnāmChaivaSarveshāmMātāParamKoGuruh
u”.** ⑦①

It is significant to note that only the Indian culture(Hindu) worship God in the form of Divine Mother. In Indian culture the deities for knowledge, learning and material wealth are female and not male. It can be noted here that since “God thought of creating woman as in divine incarnation”. “Hence mother is the total form of Goddesses for all the

people. God is known as mother. Hence God is ever existent in the form of Mother. Non can contradiction the Mother.

Mother is the first ‘Guru of the entire Universe. Without women (mother) concept cannot exist. She is known for sacrifice charity, self prestige, dedication etc. Hence this gift of being a mother is given to the women. She is respected and occupies the prominent position in the family ‘GruhinīGruhamuchyate’she is the resourceful person of happiness.

The Smriti says about women in very respectfully. The society is based on the women welfare. So mother creates the entire world. That is why she is called as

“StriyahDevahStriyahPrānah”. (woman are Devas, woman are life itself). Always one should address the woman ‘Guru’ as ‘Bhavati’ if they are young they must addressed as

‘Bhagini’ similarly-‘MātāYasasvini’

They are young ‘Ayushmati’ from these slokas it is addressed. The woman is addressed with high respect. One should feel that woman is of the form of Goddess either she may be elder or young such a respect is evident from the Manu Smriti.

Thus everyone should respect the women basing on the status i.e. according to age etc. Nowhere in Manu Smriti. The woman is looked down, in every aspect. Women (Mother), (Sister) etc. is honoured with respective relationship. She is a part of upholding the dharma. She is not at all depicted as goods of enjoyment, sensual pleasures. Manu, or Yajnavalkya, or Gautama, or Parasara have represented woman as the first person of embodiment of the dharma i.e. duty. It may be extended that, why is woman given that such proper high place, it is quite problem that woman is the real representation of the charity and sacrifice. Above all pious nature of character, her intellectual ability and affectionate is very high. The poet Kalidasa has taken and worshiped woman in the kavyas as the true protector of sanatana Indian culture.

The MahenjoDaro discoveries have made it pretty clear that the origin of belief in the Mother Goddess (Sakti) can be traced to the pre-Vedic period. The Mother goddess, mainly because of the difficulties of deciphering the Indus script and partly because of the absence of any written document prior to the Rig-Veda, which is undoubtedly dominated by male deities. Kalidasa in his RaghuvamsaKavya has narrated. The word and sense as the Indivisible form of Artha-Nariswara, both the female and male are seen.

**VāgardhāvivaSampruktāu
VāgardhaPratipattaye
JagatahaPitarauVandePārvatīparameswarau.** ⑧

8①

Thus Kalidasa as even utmost respect to both the mother and father Shakti being the origin. The invariable concomitance of sense and word is established in this. In *Abhijnanasakuntala* he has given a great respect and the position of woman is very high.

In Hinduism, all power, shakti, is female. So, the female represents the totality of the power, and the male is imaged as the agent of the female. Also in Vedic, the sun is Man and the moon is Woman; he is born of power, dies into power and is born of power again every month. Shiva; this great power, is one moon god. Parvati; his consort, is the sun power. And although the worship in the masculine-oriented action systems in India is directly to Shiva.

There are several forms of Shaktis: Mahakali, Mahalakshmi, Mahasaraswati, Saraswati or Sarada, Parvati, Jagadambika, Minakshi, Katyayani and Tripura Sundari. All the forms are feminine. They are the forms of different energies – The three gunas are responsible for the evolution of these forms. Satva is to

protect and preserve intelligence. Rajas is to preserve a dominion status, and tamas is to destroy evil forces. In one word our mother is represented by these all. Mother inspires and encourages the sattvic knowledge (Jnanasakti), While she creates PrabhuSakti or UtsahaSakti and with the tamas she dispels the bad intention. Hence the mother is treated on par with the Goddesses of all forms. Hence the human mother is considered to be the full form to be the full of the above energies.

The Divine mother activity is highly proved. Greatness of this nature saints and sages have worshipped the divine mother for their elevation, and for the welfare of this society. Like Ramakrishna Paramahansa, Adisankaracarya, Ramana Maharshi has demonstrated to world Lalana and Poshana of the two high-lighted of the Mother. It is embolizes effect and nourish. Which are the embodiments of the Mother. So no universe is possible without mother.

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