

# *Salute to Motherhood*

*Homage to embodiment of sacrifice*



*'Brahmasri' Dr. Chaganti Koteshwara Rao*



*"Motherhood is near to divinity. It is the highest, holiest service to be assumed by mankind." — Howard W. Hunter*

*"My mother was the most beautiful woman I ever saw. All I am I owe to my mother. I attribute my success in life to the moral, intellectual and physical education I received from her." — George Washington*

*"Being a mother is an attitude, not a biological relation." — Robert A. Heinlein,*

*"I realized - when you look at your mother you are looking at the purest love you will ever know." — Mitch Albom*

*"I ask you, what good is a big picture window and the lavish appointments and a priceless decor in a home if there is no mother there?" — Spencer W. Kimball*

*"Compassion is like mother giving love to her children. Mother's ways are higher than others, even when everyone rejects, mother accepts with her arms open and wide." — Amit Ray*

*"In a child's eyes, a mother is a goddess. She can be glorious or terrible, benevolent or filled with wrath, but she commands love either way. I am convinced that this is the greatest power in the universe." — N.K. Jemisin*

*"A mother knows what her child's gone through, even if she didn't see it herself." — Pramoedya Ananta Toer*

*"If evolution really works, how come mothers only have two hands?" — Milton Berle*

*"Sometimes the strength of motherhood is greater than natural laws." — Barbara Kingsolver*

*"Without you there would be no me;  
I am everything reflected in your eyes.  
I am everything approved by your smile;  
I am everything born of your guidance. ;  
I am me only because of you." — Richelle E. Goodrich*

*"Thus far the mighty mystery of motherhood is this: How is it that doing it all feels like nothing is ever getting done." — Rebecca Woolf*

# **SALUTE TO MOTHERHOOD**

*Homage to embodiment of sacrifice*

*Illustrations :*

**Dr Bapu**

*Commentary by :*

**'Brahmasri' Dr Chaganti Koteswara Rao**

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For Bapu's illustrations from 'Amma Padam'

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## Publisher's Note

The book would not have taken shape, but for the efforts and contributions from many stalwarts.



Smt. Grandhi Sita Mahalakshmi,  
mother of  
Sri G. Mallikarjuna Rao

To begin with, Sri Grandhi Mallikarjuna Rao, founder of GMR group and Chairman of GMR-Varalakshmi Foundation, has published a book titled Amma padam, in 2011 with 156 poems extolling virtues of motherhood. As the first piece, the editors have chosen, "Matru Shodasi" a long poem of sixteen stanzas written by Sage Veda Vyasa in his "Vayu Purana". In the poem, a person recalls the pain he has given to his mother while staying in her womb and also as a toddler and offers a morsel of rice (pindam) in her honour, as part of death rite. Illustrator par excellence and film director, Sri Babu has brought out the essence of the poem through sixteen drawings and they are incorporated in this book.

Brahmasri Chaganti Koteswara Rao, who enlightens the society on religious, spiritual, family, moral and social values through his discourses, spoke highly of these slokas and complementary illustrations in one of the speeches he delivered at the residence of Sri Varaprasad Reddy, Founder-Chairman of Shantha Biotechnics Ltd. When listeners requested Sri Varaprasad for copies of that poem he has published, through his Shantha-Vasantha Trust, a book titled "Matruvandanam" with those sixteen poems and Babu's illustrations in a larger size and distributed them free of cost. While releasing the book in May 2014, Sri Chaganti explained the beauty of the poems and drawings. So the second edition of the book, released in

December 2014, carried Sri Chaganti's commentary in Telugu along with each stanza.

My nephew Mr. MBS Prasad brought this edition to my notice and when I showed keen interest to bring out another edition through our Jayanthi Charitable Foundation, he facilitated the same. Both the print version and web version on our website [www.jayanthifoundation.org](http://www.jayanthifoundation.org) are free of

cost. There was very good response for both and a demand for its English version followed almost immediately. I requested my other nephew Sri LV Rao to render the commentary into English and he spent countless number of hours in reviewing Sri. Babu art and listening to Sri Chaganti Pravachanas about the art and slokas. We thank Mr. MBS Prasad for reviewing this material and guiding



Smt. Sattiraju Suryakantham,  
mother of Sri Babu

us regarding the process to accomplish the task in a timely fashion. I am fortunate to have a galaxy of talented persons who contributed their time and expertise in reviewing and suggesting changes to make this book reach the best standard. My sincere thanks are due to Mr. Surubhotla Srinivas, Mrs. Garimella Nagaveni, Sri Madugula Indusekhara Sastri, Sri. Kandala Nageswara Rao and Mr. Naveen Todupunoori.

I will be failing in my duty if I do not acknowledge the courtesy of: Sri G. Mallikarjuna Rao of GMR-Varalakshmi Foundation, Family members of Late Sri Babu, Sri Varaprasad Reddy of Shantha-Vasanth Trust and above all, 'Brahmasri' Chaganti Koteswara Rao.

English version is being released in October 2015, six months after its Telugu counterpart. Sri Chaganti and Sri Varaprasad blessed this endeavour with their forewords. I hope that this English version will reach more and more readers and sensitize present society about its responsibility towards parents.

Yours truly,

**Jayanthi Subbarao**

President

Jayanthi Charitable Foundation

## MOTHER - A WORD THAT NEEDS NO INTRODUCTION



Mother – a word that needs no introduction. As a creator, maintainer and emancipator (because she puts one to sleep) she is the incarnation of the Goddess. The Holy Scriptures say that we may be able to repay the debt to our father for what he did but there is no way one can repay the debt to the mother for what all she did.

Mother is a mix of consolation, strength, love and blessings. The 16 slokas referred as “Sloka Shodasi” are a poetic form of expressing motherhood. The illustrations by Shri Babu fill our minds with compassion.

I compliment the efforts put in by GMR – Varalaxmi foundation, Shantha Vasantha Trust and Jayanthi charitable foundation for the efforts they have put in to bring out this volume.

I hope that reading this book would enhance our culture and make it easier to lead a more humane life.

May God bless these organizations to perform more good deeds.

Yours sincerely

*Ch. Venkatesh*

## Not just giving life but giving lifelong - is only a Mother



Hindu culture attaches great importance to the feminine form. We consider rivers, cows and land as being feminine in nature and refer to them as Nadi maatha, Go maatha and Bhu matha. We even call our country as Bhaarith maatha. As per Hindu Philosophy the entire universe is contained in the form of feminine form of mother.

“Mma” is the first word any child utters. These are honey-drops, nectar of life for the mother. The individual who struggles day and night for the family is literally a machine. It is only the mother who can touch the heart of such a person.

Mother’s love is unconditional. She does not expect a reward. At the fetal stage her breath and food provide sustenance. After birth she provides breastfeed. It is only a mother who is capable of such a sacrifice.

Mother is the one who provides the first feed to contain the hunger and also the one who teaches the first words. They are lullabies to her ear.

For patience she is comparable to mother earth, for affection she is like the sky, for quenching thirst she is like moon light. Mother is a wave, a

flowing river. She is ever fragrant and full of affection like a ripe crop. She is akin to a garden full of ripe sweet fruits.

Mother generates a feeling which many renowned poets have expressed in their exemplary style.

In reality none of that described above can be said to give a full meaning to the word mother. The only way we can repay our debt to the mother is by taking birth in next life as mother to the present mother.

Sincerely yours  
**Vara Prasad Reddy**

# PREFACE

The Hindu dharma or way of life is guided by the Vedas (Holy Scriptures). These are said to have been segregated by Sage Veda Vyasa into the four Vedas we know of today. He is also credited with having authored all the puranas as also the holy books Mahabharata and Bhagawata.

Vayu Purana, written by Sage Veda Vyasa, describes the importance of performing rituals at Gaya (in India) and mentions the various rituals to be performed and mantras chanted while performing the rites and annual ceremonies for the departed soul. The rites performed include offering three morsels of cooked rice; called pindams such rituals are believed to aid in salvation of not only one's parents but also the forefathers. The fundamental premise in Hinduism is of rebirth and the immortality of the soul. It is believed that death means departure of the soul from the body. Just as a human being sheds the soiled clothes to wear fresh ones, the soul also sheds one body when it is time and moves to another. Later takes another birth as another being to enjoy or suffer depending upon the past deeds.

Traditionally it is also believed that it is the duty of a son or any other male member in the family to cremate the body of the deceased and also perform certain rituals annually and on special occasions. Even though the hardships a woman goes through during pregnancy, delivery and raising children are highlighted in the slokas and portrayed in the artwork, these are more as a recollection of what a woman endures and an obeisance offered by the child towards its mother. Most women discard the suffering they endure for the pleasure of having a child. The bondage that develops between the mother and child is a result her carrying the embryo in her body till delivery and the care she provides thereafter. It is for the children to realize what a mother has done for them and provide the parents due care, love and affection.

Parents shower love and affection on children and treat them equally. However having a son is considered desirable by most parents for the continuation of the family lineage in the patriarchal society. Due to the current apparent distortions in the society for a desire to have a son, revealing the sex of the child before birth is prohibited in India.

In addition to taking care of our parents, recognizing the value of motherhood and providing support to the financially weak pregnant women and undernourished children is an important social responsibility. It is not mere social service; it contributes to the welfare of our future generations.

**Lanka Visweswara Rao.**





In the Hindu families bearing a child (especially a son for continuance of the family lineage), is considered as an essential requirement. The mother is not really concerned as to how the to-be born would shape up to be. Whether the child would be rich and famous or be notorious or be “differently abled”; it is all the same to her. Her love and affection does not wane.

The mother to-be of today was once darling and an adorable child to her parents enjoying their love and affection during childhood. Even after marriage, at the In-Laws, she might have been an endearing person. The triumph of woman is on her attaining motherhood.

Until a son is born, she remains dejected, that she could not contribute to the family lineage. The son seeks her pardon for the agony caused before being born. The poet refers to the death rites and the offering of the “Pindam (a morsel or fistful of cooked rice)” as a means of paying homage in her memory.

The artist has conveyed the anguish of the mother in his incredible style. The drooping and closed eye lids signify that the cause of her distress is internal. The locks of hair on the forehead and the dripping tears depict her pain.

The consolation by the child has also been illustrated very delicately. He holds her chin with one of his tiny hands and is wiping the tears off her cheeks with the other. The face of the child is not important it could be me, you or any one the expression of love and concern for the mother is all that matters.



Only Woman's body has the ability to transform to meet the requirements of a growing embryo and produce the chemicals, food and fluids required for the sustenance of the growth of the fetus. She gains all these from the food she eats. The embryo inside is unaware of the struggle the mother has to undergo during the process of its growth. It keeps drawing upon the resources available. If the mother becomes anemic it could be prove to be risky for the life of the mother and the child. Even after delivery, the mother's overwhelming concern is that the child should be well fed and nurtured. She can even go

to the extent of going hungry for feeding the child. Such is the love of a mother.

It rarely happens that even a grown up child notices whether there is anything left for the mother after he has eaten. The mother does not mind this rather she feels happy that her child's hunger has been satisfied. She eats only what is left out after all her children have eaten. There are numerous instances when a mother who was unable to feed the children ended her life as well as that of the children.

The artist has depicted the satisfaction of the mother with her partly closed eyes when the child is trying to feed her. How easily satisfied the mothers can be with a small word of acknowledgement or gesture from the children!

The poet says that the "Pindam" is being offered in repentance of not having taken care of the mother's needs when she was alive.



The 16 slokas quoted here are from Vayu Purana that describes the sacrifice a woman makes in the process of bringing a child into the world and raising them to be good citizens. These slokas bring out the basic nature of a woman which is centered on sacrifice. They are not meant to create a fear of pregnancy and child bearing in the minds of women. With the present level of Medical care child bearing is a comparatively safe process and essential for the sustenance of the world.

What a woman endures in the labor room is a mix of fear, tension and pain. The muscles contract and the pain passes from the waist to the stomach and down in a bid to expel the

child from the womb. She holds breath, stiffens the legs and struggles hold on to something for support with her hands. While she is in labor pains, she is concerned that any hemorrhage might injure the baby.

The distance of four inches that the child travels from the uterus to the outside world is the most crucial journey that a human being ever undertakes. It is the short and fast but most dangerous to the mother, child, or both. It is indeed ironic that the mother celebrates year after year the day when she was at death's door, as the child's birthday.

It is for us to remember what our mother has been through to bring us in to this world. The artist has shown the child offering his prayer in the form of incense to his mother whose face is depicted as worn out and lack luster with the pain she endured.



During the early stages of pregnancy, morning sickness develops and pregnant woman in some instances cannot tolerate even the smell of food. But she has to eat for the sake of the baby growing within her. She has to consume bitter medicines. Even if taking those medicines leads, to heartburn and other complications. She does all this for the sake of that baby whom she knows so little. The mother-child bondage sets in even at that early stage of pregnancy.

Even after delivery, diet restrictions continue. In view of the child's health, many items of

food are disallowed as long as the baby is on mother's feed. She is also required to eat foods to aid the body healing process. She has to control her appetite and eat only those items which are good for the child.

The artist Bapu has placed a ball of fire in the palms of the mother. He has equated the mother to Lord Shiva who swallowed the poison to protect the Universe. The Vibhuthi (sacred Ash) on the forehead, the crescent in the hair and the snake tied to the left arm gives her the form of Lord Shiva. Her eye lids and face express the pain. But, does the child notice this? He is rather pushing her palms, as though coaxing her to swallow the fire. It looks like a play for him. The mother does not mind it, as she is prepared to sacrifice everything for the sake of her darling child.

The poet says that begging the pardon of the mother for making her swallow bitter foods the "Pindam" is being offered in reverence.



As the months advance the signs of pregnancy become more discernible. The center of gravity shifts due to the protruding tummy which could cause severe back ache. To endure this pain, she places her palms on the waist and stretches the shoulders. She raises her face upwards as though praying to God to give her strength to withstand the pain. The artist has depicted these expressions in a very lucid manner in the sketch. The viewer's minds would be filled with compassion when they see the extent of the woman's pain.

It is well known that the embryo from the fifth month onwards can be influenced by the external environment to which the mother is subjected to. His character begins to be shaped even in those early months. The mother tries to inculcate the right values and ethics in the future child by attending religious and spiritual events in spite of her personal discomfort. As she further advances in her pregnancy, she becomes incapable of going outside but tries to focus her mind on affable matters.

The child seeks his mother's forgiveness for having made her endure so much suffering. She puts her life at risk for the sake of the unborn child of whom she knows so little.

The artist has depicted the child offering his obeisance by standing upside down with folded hands as though saying "How can I express my indebtedness to you?"



There is no person in the World that is more worthy of respect than the mother. But what does the child in the womb do? He keeps kicking! Should anyone else hit us, we feel insulted and carry that ill-feeling throughout our lives. But the mother tingles with ecstasy. She feels as if the child is honoring her. She never complains about the reward she is getting for offering her womb as refuge to a tiny living being. In fact, she proudly reports the event to her mother.

Such activity on the part of the child before birth can be pardoned as there is limited space for the child to move around. But even after birth while nursing the child keeps

kicking with his feet. He keeps pulling at the sacred necklace (Mangalasutra). If anyone else touched the sutra, she would fly into a fit of rage. But, it is not so with the child. She fondles his feet and palms, and kisses them affectionately.

The artist has portrayed the satisfaction of the mother in the slightly upturned face (not as much as when she is in pain), suppressed smile on the lips and half closed eyes looking at the child, as he is kicking away at her chin. She is shown holding him delicately in her partly open palm. The expression of the mother has been immaculately captured by the artist. We cannot but feel our eyes turning moist at the sight of the affection the mother is showing towards the child.

The poet says that, as a penance for the pain suffered by the mother due to the kicking while in womb as well as outside, the "Pindam" is being offered.



Bearing a child is a development involving nine months of gestation. As pregnancy advances, woman's very form undergoes transformation. Sage Veda Vyasa compares this labor with walking on uneven ground. Walking is one of the routine chores but walking on uneven surface is onerous and risky.

As the delivery due date approaches the abdominal bulge becomes more prominent and the gait changes. Routine activities like sitting, sleeping, dressing and eating become stressful.

She may even remain confined to the house for fear of unexpected labor pains developing while away from home.

A mother goes through the process of pregnancy totally unmindful of its consequences on her health and discomfort. The mother's sacrifice, to bring a new life on to this planet and to preserve the lineage of her family, is unparalleled. No words can express her contribution. All of us are indebted to our mothers for our existence and this debt can never be repaid. All that one can do is to remain grateful them. In accordance with the Hindu scriptures the poet is referring to offering of the "Pindam" to express indebtedness.

A mother is a living Goddess. The artist has depicted this by showing a temple in the background, a lady walking down the steps unmindful of the unevenness of the ground and the baby lying prostrate at her feet expressing his gratitude.



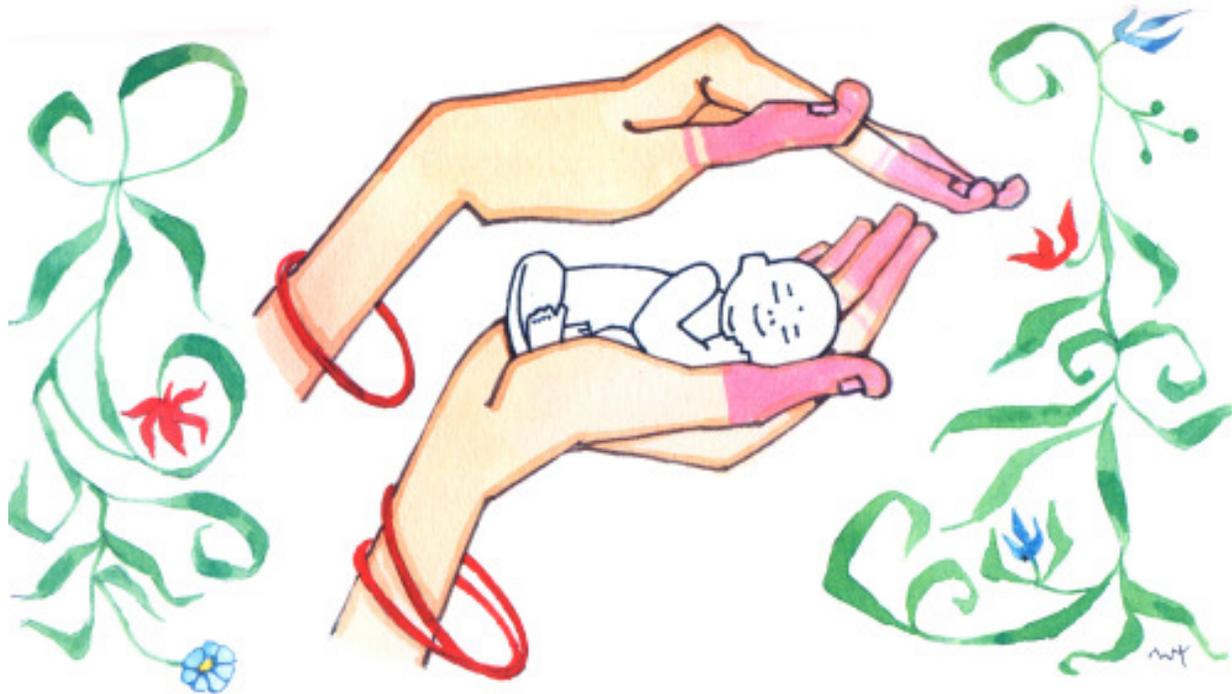
As the pregnancy advances into the third trimester, the physical suffering of the mother increases manifold. The body prepares for the delivery of the child and undergoes many changes. On the other hand she is also happy that the lineage of the family is going to continue. Her face reflects a mixture of happiness and pain. She squats leaning backwards with the stomach thrust forward as depicted by the artist. This posture is described as “Mother’s pride”.

She cannot bring both her feet together. Hence, she stretches one leg and folds the other

in an irregular posture to get some relief. The artist has caught this unique pose in this portrait. She leans on her right hand and is gently running her left hand on the stomach, while looking downwards with satisfaction. The child can be seen paying reverence to his mother by touching her feet.

The artist Bapu exhibited ingenuity here. The unborn child is shown sleeping on the feet of the mother and holding them with his tiny hands. Mother derives satisfaction when the child is around her and the child is also at peace while playing with some belonging of mother or physical contact with her. This should remind many of us of our childhood when we would have fallen asleep in the lap of our mother or holding her hand.

The unborn child is shown offering his reverence to the mother for causing her undue pain towards the final stages of pregnancy.



Delivering a child is like a rebirth to the mother. And that is not just the end of the agony for the mother. The demands of the new born child do not give her an opportunity for rest. She has to take care of the baby. The child does not sleep at night and keeps crying for no specific reason. It only wants the physical touch of the mother and would not stop wailing, even if others hold him. The mother has no choice but to check on the baby and attend to its needs.

The child throws all sorts of tantrums to take his feed. He needs lots of coaxing and

cajoling. The mother's sole ambition is to see that the child is fed properly. If the child has a mouthful, the mother is extremely satisfied and feels as if she had her fill. She is always concerned about the safety of the child whether asleep or awake. While sleeping she puts her arm around the child lest the child should roll off the bed.

The ever protecting mother has been portrayed by the artist in a befitting manner. She has made a shelter of her palms and holds the child delicately in one palm while placing the left palm as a shield over the child to protect him from any eventuality. The fragile health of the mother can be gauged by the way the two bangles slip backwards on her right hand while only one can be seen on the left hand. It must have slipped off as she has gone very thin. The picture would stir emotions, in any person, in recognition of the care they obtained from their mother.



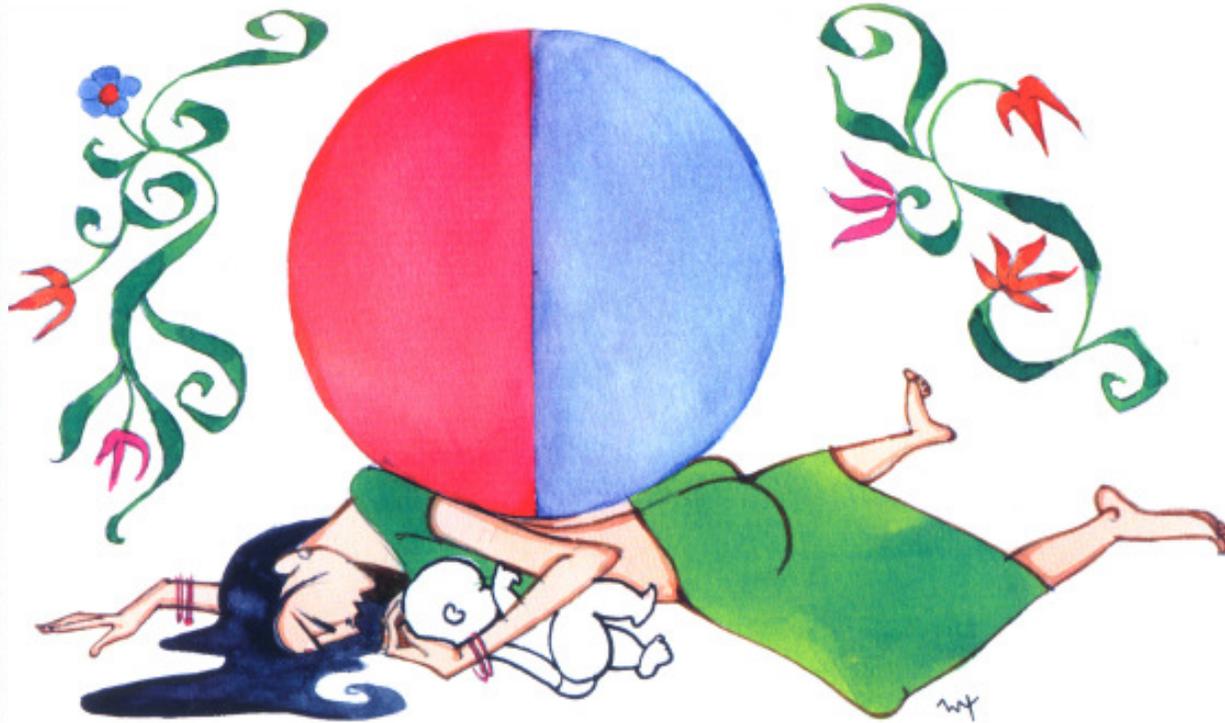
Mother is like a tree which sustains life by providing us oxygen, giving shelter and protection, providing food and medicines. Even dead trees and plants give us lumber and compost

A mother gives birth to a child, nourishes and takes care when the child is sick. She prays for quick recovery of the child, observes rituals and fasts and makes offerings to deities. A woman considers her husband and the child as her two eyes. She cannot stand to see either suffering. She spends her entire life serving them. Even after the child is grown up, the

mother derives satisfaction by feeding him with her hands and gets worried if he does not eat properly, for fear that he may be unwell.

A flower in full bloom emits fragrances which lie dormant in a bud. Similarly a woman after marriage and child birth develops the virtues of patience, sacrifice and commitment which are hallmarks of womanhood. The artist has shown the child with closed fists and tears flowing, which may be a sign of sickness. Look at the mother and the tears she is shedding in response, at the condition of the child.

Recognizing the value of motherhood and providing support to the financially weak pregnant women are an important social responsibility. It is not mere social service; it contributes to the welfare of our future generations. We should help undernourished children by providing them medicines and food as needed and discharge our debt to the society.



After coming out of the darkness of the womb into the brightness of the world, it is only mother's milk that makes the new born baby's organs active and functional. It is this milk that washes off all the impurities accumulated in the body. Hence it is like nectar. When a woman conceives, the necessary glands for lactation develop within the body and the skin thickens.

A lady is generally shy by nature. But when she attains motherhood, she abandons her shyness to feed the child and relieve him of his hunger. She does not hesitate to breastfeed him even in public. The child is not considerate to realize the circumstances in which she is - whether alone or in a group, whether it is day or night, whether she had her meal or not. He pesters for his feed as and when he feels hungry.

For having been so inconsiderate towards the mother, the child offers homage to the mother. To portray this, the artist has shown the lady feeding the child. She is lying in an awkward position with legs splayed, unkempt hair and a huge globe (combination of sun and moon) as a burden on her back. This depiction should be an eye opener to those who look at ladies with obscene thoughts. This shall enlighten them about the sacredness of womanhood.



Just as there is no specific time or place for a child for making a demand to be fed, no one ever knows when or where he urinates or defecates. The mother might have dressed up for going out on an errand with the child. But if the child wets the clothes, the mother is not offended. She cleans the child, changes the clothes and goes on with her business. She does not mind this inconvenience. This may be tolerable during the day but even at night when the mother is asleep, the child could spoil the bed. (Diapers were not in use at that time).

She has to clean the child, change the sheets and attempt to sleep again. This she does patiently and even gladly no matter how poor her own health is..

The artist has drawn just the face of the mother floating in a pool of child's excreta. She is holding her hands high with child in her palm to keep him away from the filth and stench. The child is totally unaware of the mess created. One can see droplets tickling through the fingers of the mother. She does not show any disgust. Look at the serene feeling on her face.

A child is an integral part of the mother even after she delivers. The mother's physical contact with the baby exudes love and affection. This has nothing to do with any nationality or religion. It is universal. The importance of the role played by the mother in the formative years of the child should be made known to all, so that women and motherhood receive the recognition and respect they deserve.



A young child does not know how to ask for what he wants. His only means of communication is through crying and wailing. It is the mother who understands his needs. Whatever be the baby's problem - hunger or thirst or pain or sleep - he only knows to cry.

The mother can decipher and satisfy his need. She always keeps in mind the feeding times and arranges her schedules accordingly. Should there be any delay in providing feed for whatever reason and should the child begin to cry, she gets upset and rushes to take care of the child, oblivious of her hunger or fatigue.

Mother is the personification of sacrifice and love. She pays total attention to the child and is prepared to sacrifice anything for his sake. She is very protective of the child, too. The artist depicts the mother creating a protective enclosure around the child with her palms. She is shedding tears for the child and the tears are shown as a decoration on the forehead of the child.

The child instinctively knows that he is secure and safe as long as he is under the shelter of the mother and is acknowledging the same through folded hands.



In a hot country like India the summer nights are hot and humid making it inconvenient to sleep comfortably. Relatively the winter months are more pleasant. Sage Vyasa describes that the the mother cannot afford a good sleep even in winter, as the baby keeps waking her up.

She has to stay awake to meet the demands of the child. But she does this without any complaint. The scriptures have provided means of offering homage to the father in recognition of his role in the upbringing of the child. But the mother's contribution is so large and crucial that whatever one does, one cannot repay one's debt to the mother for all she has done fro them.

The artist has depicted the mother as shivering due to cold. The child is shown offering a ball of fire to the mother as though asking her to obtain solace from the shivering cold through the heat offered.

A mother is one who constantly gives unmindful of her needs. Her love and affection for the child is so profound that she shows not even an iota of selfishness when it comes to giving. It is for the children to recognize whatall the mother has done for them and show her due reverence and respect.



Fire has great significance in Hindu religion. Fire is seen as a purifier and a conveyor of any offerings made to God. On death the body is consummated to the fire. The son lights fire to the funeral pyre (a pile of wood on which the deceased's body is placed). It takes about three days of exposure to fire for all the residual tissues in the body to get fully incinerated. Hence, the mortal remains in the form of ashes are collected on the third day and taken for immersion in holy waters (rivers).

Mother forgoes a great deal throughout her life for giving birth to the child and later for his wellbeing. She prays to God a myriad times takes and fulfils vows and observes many

days of fast for the sake of the child. Upon her death the mortal remains are sanctified by the fire which has been lit by her offspring.

The artist has depicted the fire engulfing from all sides as if to swallow it. The child can be seen shedding tears on seeing his beloved mother's body being reduced to ashes. It looks as though he is trying to put off the fire by his tears. This also brings us to the reality that no one is above the laws of nature.

Instead of showing the entire body the artist has shown only the face being consumed by the fire. The child is offering his apologies to the mother for having made her suffer in the fire for three days. Even though the body may not feel the heat as it has no life, it is difficult to pull oneself away from a loved one who was alive only a short while ago or refer to them as corpse or body.



This sloka is different from the preceding 15, insofar as the "Pindam" is now being offered to ensure the mother's safe passage to the other world and not as an atonement for the suffering that the child put her through. The artist has also shown the mother lying in the hands of the child where as in the earlier pictures the child was in mother's hands. The last picture is thus depicts a different scene. The mother is dead and the child is preparing to perform her last rites.

Hindu's believe that the disembodied soul in its journey to the heavens has to cross a symbolic but dreadful river named Vaitarani. This is believed that this can be done only if the

son performs the last rites..The artist has depicted the mother's corpse in this picture. Her face has lost its glow. The hands and feet of the corpse are bound in preparation for the cremation. The mother, who has strived throughout her life for the wellbeing of the child, is no more and has left the child to fend for himself.

In this short presentation, the poet and the artist have highlighted the role of the mother in a person's life. Their attempt is to awaken the understanding of the mother's contribution to our lives. It is earnestly hoped that these artistic sketches and slokas will stir emotions in the hearts of at least some children and move them into taking good care of their parents and allow them to live a life of dignity at home. All that the parents need is love and affection from their children. They may not demand it but they would cherish it.



(15.12.1934) - (31.08.2014)

*Bapu*

Illustrator

Cartoonist

Filmmaker

*..Par excellence*



*Late Jayanthi Lakshmi Nrusimha Sastry (1903-77)*

*Late Suryakantham (1909-80)*

She mothered seven children, daughter of a successful lawyer and wife of equally successful businessman. She is always remembered for her simplicity in life, love and willingness to help others. Something that has formed a lasting impression of her is the nursing care she provided to our younger brother, for more than a decade. She was the Florence Nightingale about whom we read in textbooks. Our father was a symbol of discipline and hard work. Together they were excellent parents, hosts and gave shelter to needy.

We are grateful that we had them as parents and to date we are proud to introduce ourselves as their children and feel indebted for the values they imparted in us. We are an extension of them and we hope that we subscribed, to the best of our ability, to their memorable love, willingness to support others to grow and accomplish things that will make our society a better place to live for all. We bow our heads and fold our arms in gratitude to our beloved illustrious departed parents. We believe everyone thinks of their parents the same way as we do.

The artistic depictions by Sri Bapu regarding “Motherhood” and all-round contribution as mother, could open a window in every one’s heart and hold mirror to reflect our personal feelings and experiences. Though this book’s title salutes motherhood, all of us truly believe that both parents are a single entity but play different roles in our lives. As well illustrated in this book, every mother goes thru the indescribable hardships from conception to child birth and after without expressing them.

We have personally experienced and felt the warmth, affection and unconditional love from our parents. Our mother’s name is Suryakantham and she was the beacon in our lives. Mother never looked for anything from us in return when she was around and we are certain that she is not the one to look for, from her resting place, anything other than our wellbeing.

*Jayanthi Surya Prakasam  
Jayanthi Subbarao*