

Payel Bhattacharjee (2026). *The Marginalized Communities of the Nineteenth Century and the Universal Motherhood of Sri Sri Sarada*. *International Journal of Multidisciplinary Research & Reviews* 5(3), 263-267.



**INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY RESEARCH & REVIEWS**

journal homepage: www.ijmrr.online/index.php/home

**THE MARGINALIZED COMMUNITIES OF THE NINETEENTH CENTURY
AND THE UNIVERSAL MOTHERHOOD OF SRI SRI SARADA DEVI**

Payel Bhattacharjee*

Invited Lecturer, Alipurduar Mahila Mahavidyalaya, India.

*Corresponding Author E-mail: payelbhattacharjee100@gmail.com

How to Cite the Article: Payel Bhattacharjee (2026). *The Marginalized Communities of the Nineteenth Century and the Universal Motherhood of Sri Sri Sarada*. *International Journal of Multidisciplinary Research & Reviews* 5(3), 263-267.



<https://doi.org/10.56815/ijmrr.v5i3.2026.263-267>

Keywords	Abstract
<p><i>Universal Motherhood, Compassion, Caste Equality, Humanity and Service, Ramakrishna Paramahansa, Jayrambati, Spiritual Motherhood.</i></p>	<p>In the 19th century, when caste distinctions of high and low, and concepts of purity and untouchability, reached their extremes, a few sages appeared, including Vivekananda and Ramakrishna, as well as Sri Sarada Devi. Being an almost uneducated woman from a rural village, her expression of motherhood towards the so-called lower castes is known as one of the rarest of rare instances. Whether they are Dalits, lower castes, slaves, or anyone else, everyone was identified as a child of the mother in her life. Even as an ordinary woman, her extraordinary attitude made people from all walks of life think deeply. From that era to today, and even into the future, this universal motherhood of Srima Sarada Devi shows a unique path to society. A person's true essence transcends caste, class, and religion on this path. This path invites everyone to embrace it, teaching the human heart to broaden and fill with service and compassion.</p>

1. Introduction



**[The work is licensed under a Creative Commons Attribution
Non Commercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)**

Payel Bhattacharjee (2026). *The Marginalized Communities of the Nineteenth Century and the Universal Motherhood of Sri Sri Sarada*. *International Journal of Multidisciplinary Research & Reviews* 5(3), 263-267.

Sri Sri Sarada Devi was born in the village of Jayrambati in the district of Bankura. She was born into a very poor Brahmin family. However, from her childhood she was the very embodiment of compassion. During the famine that struck Bengal between 1864 and 1865, there was a terrible cry for food throughout the land. Although Sarada Devi's father, Ramchandra Mukhopadhyay, was poor, he was extremely kind-hearted. The paddy he had stored for his own family, he used to open a charitable kitchen. Khichuri made of rice and lentils was cooked, and people from all communities and castes came in groups to eat there. When the khichuri was cooked for the common people, the little Sarada used both her hands to fan it so that it would cool quickly. It may rightly be said that her deep compassion for ordinary people began from this very time.

After her marriage to Ramakrishna Paramahansa, her maternal nature manifested in diverse ways. From many incidents we learn how the true spirit of motherhood can be expressed in a woman. Once, when Sarada Devi was travelling to Dakshineswar alone, she encountered a dacoit in the field of Teloveloo. She greeted him as her father. This was truly rare. Being the daughter of a Brahmin family and a married woman, to address a man of a lower caste as father was astonishing in those days. Moreover, accepting food and shelter in his hut was even more surprising. At a time when the Brahmin society was bound by strict notions of purity and untouchability, such an act by a young girl like her deeply moves the people of today as well.

It may almost be said that cleaning the leftovers of people irrespective of caste and religion was part of her daily activities. One day Nalini Didi saw Sri Ma cleaning the leftovers and said, "Mother, you are touching the leftovers of thirty-six castes?" Hearing this, Mother replied, "Everyone is mine—where are these thirty-six castes?" For one who sees everyone as her own child, how can worldly divisions have any place? In the flood of her affection, all distinctions of high and low disappear and become one.

One of her devotees belonged to the Yogi caste and therefore felt hesitant to come close to her. One day Sri Ma called him and said, "Why do you feel shy because you are a Yogi? What of that, my child? You are one of the children of the Master's household." She further explained that when she gave initiation she never asked about a person's caste. This shows that all were children of the same Mother. Even if there were social restrictions in villages, in Jayrambati no one would question such matters, nor was it necessary for anyone to declare their identity.

On one Mahashtami day, devotees were offering flowers at the feet of Sri Ma. A man was standing outside. Mother asked him about himself and learned that he was from Tajpur and belonged to the Bagdi caste. Yet, like all others, she asked him to come inside and offer flowers at her feet. The man worshipped her feet and left with a joyful face. Whenever a devotee came to her, Mother removed all hesitation and made him feel her own. Such was the extraordinary power of her motherhood.



Payel Bhattacharjee (2026). *The Marginalized Communities of the Nineteenth Century and the Universal Motherhood of Sri Sri Sarada*. *International Journal of Multidisciplinary Research & Reviews* 5(3), 263-267.

A lady devotee from a Vaidya family once wished to cook and feed Sri Ma. Mother allowed her to bring food. The next day when she arrived with the dishes, Mother said affectionately, “See how much trouble she has taken to bring all these.” Nalini Didi remarked, “Why do you ask them? That is why they bring these things.” Mother replied, “Why should I not ask them? She is my daughter.” That night Mother ate the food with great joy. Nalini Didi, who was very particular about purity, said, “I usually cannot eat food cooked by others, but I do not feel any hesitation eating what she has prepared.” Hearing this, Mother proudly said, “Why should you? She is my daughter!” Not only in great matters but even in such small everyday actions, devotees of lower castes experienced the incomparable motherhood of Sri Ma. She truly seemed like their own mother.

Nalini, the daughter of Prasanna Mama, was once serving food to a Muslim labourer by throwing the food from a distance in the courtyard. Seeing this, Sri Ma said, “What are you doing? Is this how one serves food?” She took the plate from Nalini and served the food herself. Later when she was cleaning the place with cow-dung water, Nalini said, “Aunt, you will lose your caste.” Mother replied, “Does one lose caste by cleaning the leftovers of one’s own child?”

One day at Udbodhan House, Sri Ma initiated a girl from East Bengal. After the initiation she made the girl sit beside her and fed her lunch. Afterwards Mother handed her a pot of water and said, “Wash your hands.” When she had done so, Mother gave her another pot and said, “Now wash your feet.” The girl, overwhelmed by such motherly affection, burst into tears. She could not bring herself to obey. Mother asked her, “Who are you to me?” She replied, “I am your daughter.” Mother then said, “Then do as I say—wash your feet.”

Once a Muslim man named Amzad brought some bananas and said, “Mother, I have brought these for the Master. Will you accept them?” Mother stretched out her hand and said, “Of course I will accept them. You have brought them for the Master.” Seeing this, a lady devotee remarked, “They are thieves. Why offer such things to the Master?” Mother remained silent and kept the bananas aside. She then asked someone to give the Muslim man some puffed rice and sweets. After he left, Mother said firmly to the devotee, “Who is good and who is bad—I know.” She always tried to uplift those who were considered sinful. She used to say, “Faults cling to human beings. But how to make them good—how many people know that?”

Swami Saradananda wrote that in Mother’s house porters, labourers, cart-drivers, palanquin bearers, hawkers, fishermen—whoever came—were all her sons and daughters. They all received the same affection as the devotees. It was not merely a matter of exchange of goods or money; it was a relationship of selfless love beyond worldly selfishness. Everyone knew that they were children of the Mother. Whoever came, on any occasion, would always receive kind words, affection, water, and something to eat—puffed rice with molasses or at least a little prasad.



Payel Bhattacharjee (2026). *The Marginalized Communities of the Nineteenth Century and the Universal Motherhood of Sri Sri Sarada*. *International Journal of Multidisciplinary Research & Reviews* 5(3), 263-267.

Once Akshay Kumar Sen, the author of Sri Ramakrishna Puthi, fell ill and sent some items to Mother through a poor labouring woman. Mother welcomed her affectionately, arranged for her rest, oil for bathing, and food, and asked her to return home after resting. The woman was old, weak, and suffering from malaria. She had walked a long distance carrying the load. At night she unknowingly soiled the bedding. Early in the morning Mother noticed it. She thought that if others saw it, the poor woman would be humiliated. So she quietly consoled her with sweet words, gave her some puffed rice and molasses, and advised her to leave early before the sun grew strong. After she left happily, Mother herself cleaned everything.

In another incident, a Muslim labourer named Amzad was fed by Nalini from a distance. Seeing this, Mother said, “Will anyone enjoy food served like that?” She served him herself. After he had eaten, Mother cleaned the place. When Nalini said, “Your caste will be lost,” Mother replied, “My Sarat (Swami Saradananda) is my son, and this Amzad is also my son.”

Such was Mother’s limitless love, which was never determined by caste, religion, virtue, or worldly status. Everyone was her child.

During the nineteenth century, when the divisions of caste and untouchability had reached an extreme stage, several great souls appeared in India. Along with Ramakrishna and Vivekananda, Sri Sarada Devi was among them. Though she was a nearly uneducated village woman, her motherly attitude toward those considered lower caste became a rare and extraordinary example. Whether they were Dalits, people of lower caste, servants, or anyone else, all were recognised as Mother’s children in the full course of her life. Though an ordinary woman outwardly, her extraordinary spirit continues to inspire people of every level of society.

From that time to the present—and even in the future—the universal motherhood of Sri Sarada Devi shows society a unique path: the path where the human being is the true reality, and caste, creed, and religion are merely external. This path calls upon everyone to accept others as their own and to widen the doors of the human heart with compassion and service.

2. AUTHOR(S) CONTRIBUTION

The writers affirm that they have no connections to, or engagement with, any group or body that provides financial or non-financial assistance for the topics or resources covered in this Manuscript.

3. CONFLICTS OF INTEREST

The authors declared no potential conflicts of interest with respect to the research, authorship, And/or publication of this article.

4. PLAGIARISM POLICY

All authors declare that any kind of violation of plagiarism, copyright and ethical matters will



Payel Bhattacharjee (2026). *The Marginalized Communities of the Nineteenth Century and the Universal Motherhood of Sri Sri Sarada*. *International Journal of Multidisciplinary Research & Reviews* 5(3), 263-267.

Take care by all authors. Journal and editors are not liable for aforesaid matters.

5. SOURCES OF FUNDING

The authors received no financial aid to support for the research.

REFERENCES

- [1] Lokeshwarananda, Swami (ed.), Shatarupe Sarada, Ramakrishna Mission Institute of Culture, Kolkata, 2021.
- [2] Ami Ma, Sokoler Ma (“I am the Mother of All”), Ramakrishna Mission Institute of Culture, Kolkata, 2023.
- [3] Tejasananda, Swami, Sri Sri Ma O Saptasadhika, Udbodhan Office, Kolkata, 2016.
- [4] Chattopadhyay, Sanjib, Shiber Shakti Jiber Janani, Udbodhan Office, Kolkata, 2010.
- [5] Sri Sri Mayer Katha (Complete Edition), Udbodhan Office, Kolkata, 2022.
- [6] Someshwarananda, Swami, Thakur–Ma–Swamiji on Social Media: Questions and Answers, Rudrani Trust, Kolkata, 2020.
- [7] Gambhirananda, Swami, Srima Sarada Devi, Udbodhan Office, Kolkata, 1366 (Bengali Era).

