

Discourse of Sadguru Sri Nannagaru 20th November 2011 at Muramalla

Muramalla village has a great history. In the entire country, Shiva Kalyanam (celestial marriage of lord Shiva) is performed every day in only two places. One is here at Muramalla and the other at Kasi (Varanasi). In Kasi, Lord Shiva is known as Vishwanath, and in Muramalla He is known as Veerabhadra.

Each year in the month of Karthik a one day trip is planned to this ancient village in Andhra Pradesh. But I would like to spend at least two days here.

The village has a great history. In ancient times, many sages lived here at Muramalla. The place was ideal for sages to meditate as it was a forest located on the banks of river Godavari. Actually, the place was known as Munimandalam (because of the presence of many sages). Later on, it came to be known as Muramalla.



If the marriage of a girl is getting delayed then the parents can come here and participate in the celestial wedding of Lord Shiva. The event takes about three hours. But ensure you make all the required bookings in advance.

Dispeller of darkness

Sadguru Sri Nannagaru - Walking, talking God in midst of us

Sivaaya namah om,
Shivaaya namah om,
om namah shivaaya
Sivaaya namah om,
shivaaya namah om,
om namah shivaaya

Shiva shankara,
shiva shankara,
om namah shivaaya

This is a Shiva Kshetram and there is a Vishnu Kshetram behind. Personally, I also have an attachment towards this village. When I was small I used to visit this place. My father had three uncles. Papayamma, my father's mother, used to visit my three uncles who stayed at Podur, Peddamalla and Muramalla. She breathed her last in this village. Then we children were not allowed to perform her last rites. So, Laxminarasaiah garu's father performed the last rites here near the river bed.

Today, the technology has advanced so much that one can reach the village in a few hours. In earlier days, it would take about 6 hours to reach Muramalla from Jinnur as we had to cross three rivers. Now, one can go to Kasi and come back on the same day by flight. Earlier, people were not sure if a person going to Kasi would come back safely, as there were chances of being mauled by a tiger in the forests en route.

Earlier many used to come to perform tapas here on the banks of river Godavari. It is easy to leave the body but it is difficult to get rid of the mind. The sages used to starve the mind and body. Here meditation means the process to reduce desires, hatred. Control of the mind is important than control of the body. You have to accept the fact that the body is destroyed once after death. But the elimination of the mind is difficult. People today must be wondering why the sages had to meditate so much. It is because they wanted to eliminate their sensory faculties. It is only after attaining a mindless state, where there is no trace of sensory faculties, that Mahaprabhu (Supreme Lord) will reveal Himself. The Supreme Lord is Ishwara. Ishwara does not mean Lord Shiva but also means Krishna and Rama. So, the sages used to meditate here.

Elimination of the mind or mindless state will lead to atma gyanam (realization of the soul).

Ramana Maharishi used to say "why should one read books...after reading a person realizes that there is nothing outside but everything is inside."

You read a lot of books on various topics, hoping to find something new. But ultimately you realize everything is well within you. Remember the truth is in you and not outside. You go on a pilgrimage and visit many places. Pilgrimages are good exercise for the legs.

Wherever you go the only ultimate truth you have to realize is that all is within you. The real god, who is inside you, is formless, action less and nameless. The real God is antharyami (Lord within the heart).

Ishwara is there in all the living beings. He is the wirepuller in all living beings. He makes the body undergo various trial and tribulations, which actually are a result of merits of the accumulated actions (prarabdham). The body may have to bear insults or praises, live in poverty etc. The life in the body is there until it undergoes all the merits of the accumulated actions that are in store. Once the body is done with prarabdham the life moves out.

Ishwara is the adhipathi (ruler) in all beings. The Upanishads contain various hymns and chanting of sages. It is Ishwara who has given them this knowledge. The sages could not contain it to just themselves, they wanted to share. So, they poured their experiences out that are chronicled in the Upanishads. Bhagawan Ramana Maharishi came to know about death. Again, it is Ishwara who gave him the knowledge of death. Ishwara took over his speech, and through him propounded good words.



These days rare are people interested in gaining spiritual knowledge. All the time is spent on acquiring worldly pleasures just for the stomach. The sages have propounded the adhyatma (full knowledge of the self) in these Upanishads. They have said people are not interested in spiritual matters. Prayo marga indriyam and sreyo marga are the two goals. One has to discriminate between the two and choose the right one. Working for worldly pleasures and goals is known as prayo marga indriyam (means constant desire to increase wealth). But sreyo marga is that which leads a person to a higher state and ultimately dips in unlimited happiness.

You worship Goddess Laxmi. She not only satisfies your material wants but also gives you spiritual knowledge. All your efforts fall under two categories: preyas and sreyas. Upanishads describe sreyas (good) and preyas (pleasant) are two different purposes that bind a person. Therefore, there is a need to differentiate between the two. The person who prefers preyas will not

progress towards life's ultimate goal but will be pleased enjoying worldly pleasures. Pleasures are always sense-bound.

But sreyas is that which leads a person to ultimate happiness, which is the goal of life. So, one should be able to differentiate between sreyas and preyas.

The person who has the grace of Ishwara can only understand the true self (adhyatma). Reading books and visiting holy places will not help a person realize the true self. Make all efforts to secure the grace of God/Ishwara. Perform actions, deeds and talk in a proper manner to please Him. Follow the scriptures, and perform all actions accordingly. If there is a rule in Bhagawad Gita that requires a particular work to be done in a method, just follow it. Most of you are not happy performing a few tasks. Remember here, the mind is not important. Just follow instructions and complete the task. He is a true devotee who performs all tasks without being bothered about the status of the mind.

All perform certain rituals and practice meditation to secure God's grace. These acts will benefit you only in this life. All the benefits from the rituals are just for the mind, and give you temporary happiness. Your love for money, recognition will never lead you to the path of the real happiness.

For God's grace, one has to perform all the work without any expectations. To master mathematics, one must be able to grasp the formulas and concepts well. Srinivasa Ramanujam was a great mathematician. You need to be a subject expert to become a master of it. To achieve something you must have a determination to pursue it. Then only you can master that art or subject. Similarly, perform all tasks with a dedication to receive the grace of God.

Many own houses here at Murumalla, Amalapuram and other places. But the real house of God is your heart. Our spiritual heart is His home. The temples out here are temporary abodes of God. God is formless and cannot be grasped with our senses. We have created images of Lord Vishnu and Shiva, so that our mind can mediate on the form of God we choose to pray to. To know our true selves we pray to such forms. Remember, there is nothing more great than spiritual science. All the other sciences are limited to finding out new things in this world. But it is spiritual science that will lead each one of you to ever lasting peace. It will take you away from the cycle of births and deaths, and thereby breaking all attachments with this world. It will dip you into an unlimited ocean of happiness.

It is only when the real supreme knowledge dawns on a person can that person speak about the immense bliss and peace. A real mahatma is the person where you will get peace in the little time you spend with him/her. A mahatma is the person who can propound a few words of the ultimate truth. In the presence of a mahatma, all your unhappiness will just flow out like water from a tap.

Saint Tyagaraja said a person will never get permanent happiness as long as there is no control over senses. To acquire all worldly pleasures, there is a requirement of money. Similarly, to acquire the ultimate truth, one must be dipped in real peace. The day this body takes life, on that day itself God decides its death. Jesus Christ said every living being in this world has a place to rest. But this son of God (Jesus) has no place to live. Jesus was emperor of peace. When Jesus was crucified, he never blamed anyone. He was filled with peace.

Mahatmas also have enemies and friends, which is because of the fruits of past actions. They bear insults in a normal way. They never react. That is what one has to learn. Bear insults in a normal way. Never react. Praise or an insult will never have any effect on the soul.

An important point to be noted is one need to have a control over food and speech. One tends to eat more, and visits a doctor with various ailments. Our health is in our hands. We do not require a doctor to cure most of our ailments. Have a restrain over food consumed.

Recently, a doctor told that about one fourth of his patients actually do not suffer from any disease or ailment. Their biggest ailment is their doubts in the mind. According to Bhagavad Gita, to get rid of fear, both desires and hatred have to be killed completely (100%). As long as these are present, you will not have happiness. Where there is love there is a desire. Wives like their husbands. So, they have a desire to make them happy. A wife cooks good food for her husband. And in the process over feeds her husband.

Again in this world you like money. Money will lead to desires. To satisfy all your desires, you run after money. Similarly, if you develop a love towards God then you would like to visit temples and repeat His names.

So, far we have discussed about worldly issues. If a person's desires are satisfied then there is a trace of arrogance in him. This is because of maya (illusion). If your desires are not satisfied then you get angry. Maya is not outside; it is in the form of thoughts.

From the mind desires arise, but not from the body. Both thoughts and illusions are in the mind. To attain a total mindless state, the sages have meditated at this place. Through meditation they have killed their thoughts and overcome illusion. In this world, the enemies outside are not dangerous. But the enemy within you in form of thoughts and desires is very dangerous because it will bind you to this world. It becomes difficult to remove the shackles of life and death.

Most of you will never compare yourself with Ramakrishna Paramahansa or Ramana Maharishi. But you are quick to compare with the wealthy people in the cities. What you think, study and idolize or admire is different. You read books on Ramakrishna Paramahansa and Ramana Bhagawan. But you will never make an attempt to follow those teachings. You will never aspire to become another Ramakrishna or Ramana Bhagawan. As you like money, you prefer to ape and become like the wealthy people.

This is not an election meeting where you are asked to believe the speaker's words. But I am asking each one of you to go home and analyse your mind. Think about whom you admire the most. You require no external judge for this. You are your own judge.

Samsaram (family) does not mean husband, children and house. Samsaram means birth and death. So, a person has to fall out of this. As long as you are ignorant, you will be in the well of samsaram.

Therefore, previous birth's good deeds and divine interference is required to guide you out from this

Aham (ego) means saithan in Christianity. The mind thinks that this body is mine, and has a sense of doership (kartutvam). The body always looks to cling to a form. Just before death also, it craves for a form (such as mother, son, and others). The body dies crying for the form it wishes to cling on to. But once the body dies, the chaitanyam (pure consciousness) inside you does not shed tears. Chaitanyam does not require any form or this world.

Ishwara is the administrator and we cannot do anything without His will. Some die in accidents, a few at home and others in hospitals. All the bodies die in different states. All this is Ishwara's wish. It is He who decides when a person and where a person should die.

God has said kama and krodha (desires and anger) result in unhappiness. Again, He has also said these come from the mind. So to tame them, speaking sweet words will not work. But constantly performing all tasks without expecting anything and abiding by God's will is required. Do not attach any sense of doership to a work. Practising to work in this way will lead you to peace.

Shastram (sacred scripture) never misleads you. This life is just like the railway tracks, which are parallel to each other. Following the teachings in sacred scriptures, never causing any harm to others, by not speaking ill about others, visiting a temple every week and possessing steadfastness of faith is required to reach the ultimate goal of life (unlimited happiness or pure consciousness). Just as one cannot stop a person who loves to read from studying, one needs to have the same intensity of love for God. It is not worldly-wise love, but love from the heart. Never go with a desire to a temple. But instead tell God to give you of what you deserve. He is the right judge.

This world is not real. World means unhappiness. The world is like a dog's tail that cannot be straightened even with the best technology. Similarly, all the technologies in this world cannot eliminate all the bends in this world. Mahatma Gandhi brought independence to the country. He became a mahatma because he worked selflessly for the country. You may perform seva

(service), but in the process you do not know if the other person has been benefitted or not. The result is not required. But the service itself will make you a better person.

Without steadfastness of faith or no goal or purity, one cannot know what real happiness is. So Love Him (God), more and more.

You know what is in your heart. We worship with hands and repeat his names with the mouth. But He is in our heart and is very intelligent and mighty. He knows what is in your mind.

Perform all tasks without any thoughts. If your mother-in-law is bad, God is there to take action. But do your duty towards her. Similarly, if she is good, God will see that too. You have entered that house because of your past actions. God sent you there accordingly. So, do your duty. Why should you be bothered whether she is bad or good? God is there to judge her.



The world is filled with the desire to earn more money. People are after money. They do not know this is an illusion and will just go away once the body dies. You should not misuse your power of authority. As we get our clothes stitched to our size, similarly we need to behave properly in the house also. Never imitate others. If you imitate that means you are not confident of yourself. You have no faith in yourselves. Think individually. Why are you depending on

others? You are forgetting your inner strength. Today, imitation has become the norm of the day. Remember and believe the real peace and unlimited happiness is inside you. The happiness that you see outside is not true. It stays with you for a short period. So, start working towards your goal.

Now, we will talk on Bhagawan Ramana's book for about an hour. Before we proceed further let us recite the lord's name.

Shiva Shankara, Shiva Shankara, Shiva Shankara

This means we chant Mother Parvathi's name along with Lord Shiva's name. Mother is prakruthi (nature) while Shiva is the creator (Purushudu). When we were young our mother raised us. Our mother taught us many things including how to brush teeth. Who is our mother, she is prakruthi. She is none other than Parvathi herself.

The mind, thoughts and body are a part of prakruthi. Even intellect is prakruthi. So, to reach Parameshwara, one must have a strong control over senses, thoughts and the power of discrimination. Therefore, we must have the blessings of Mother to reach Parameshwara (God). Mother has to teach us to find a way to reach God. Pray to her for her grace.

Lord Shiva is pleased when he is given a ceremonial bath with water (abhishekam) and decked with clothes. Lord Vishnu likes to be decorated very well (alankarana) with a crown. The Sun is pleased when you offer namaskaram (joining both hands and bending in reverence) every morning and evening. Kumaraswamy does not require a ceremonial bath, decoration or a namaskaram. He is pleased if we just pay a visit to him (He is known as darshana priyudu).

Some 20 years ago, people near my house used to ask me: Why do you think about Ramana always? You are not at peace and people who come to you are also not at peace. Again you refer him as gyana datha (person who bestows ultimate knowledge), but he is not to be seen anywhere. How will he be visible?

Dakshinamurthi was considered to be a very good guru. He is known as Adi guru (first among all gurus). He used to sit in a chin mudra position under a tree. The guru was young while his disciples were much older. Sanath Kumara (the great Brahma's manasa putra) and others who were much older to him were his disciples.

Dakshinamurthi never spoke a word to his disciples and neither did the disciples ask any questions. The silence of their teacher dispelled all their doubts. Without any external signs such as words and waving of hands, Dakshinamurthi helped his disciples realize the ultimate knowledge.

Today, the portrait Dakshinamurthi adorns almost all temples on the right side. In our body, the heart that pumps bloods is on the left while on the right half is god's seat.

Dakshina (right)+amurthi= Dakshinamurthi

Again, Ramana Maharishi is helping many realize the truth. It is tough to educate the uneducated. Both educated and uneducated have murkathvams (idiosyncrasies). Parents think that their child is studying very well and will take care of them in their old age. They sell their savings to educate their child. But when the child grows up he neglects his parents and is more concerned about his wife and family. He becomes more selfish. Then, it is usually the child who takes care of fields who will take of the parents.

Ramana Maharishi had no discrimination between actors, beautiful actress, poor and rich. He treated all of them equally. Why? This is because he was not conscious of his body or was not worldly minded.

Once Ganapathi Sastry asked Ramana Maharishi a doubt. He expressed his doubt in private. Why are you propounding the same words to both educated and uneducated? What sort of a guru are you? Your method of teaching is not right. Ramana Maharishi replied: Sastry garu you are older to me and have a good knowledge in Sanskrit. We are able to see you physically here because you have come here. If we lose you, then we will miss a very important person. In every aspect you are big. You think about the welfare of others before yourself. You are well read and have a good command over Sanskrit. But according to your question, should I tell the truth to the educated and lies to the uneducated? What is your intention? You are a great scholar and I stopped my education at the age of nine. I am not underestimating your age or your experience. What is this kind of a justice?

If that is the case, Ganapathi Sastry garu as you are elder to me I will tell all the gathered here that what I have spoken so far is not the truth. They will believe because they all very innocent.

Even my own people asked me at my house. What is the greatness of Ramana Maharishi? I told that great pundits help many reach and realize the supreme knowledge. But Ramana Maharishi gave supreme knowledge to people who are not educated also. He even liberated animals. But his physical appearance never gave any hint of his greatness. He never dressed himself. All that he had on his body was a piece of cloth around his waist (gochi) and a big stomach. He did not even wear a turban (talapaka).

The English proverb says: Water, water everywhere but not a drop of water to drink anywhere.

There is plenty of water in an ocean, but we can never drink salt water. When we go to the beach we take water from home, as you cannot drink the salty water. External appearances are deceptive. There are many people who are not ready to use their influence or their social relationships for the welfare of others. A person may look good from outside. The person may have bank lockers and lots of money. But the moment they open their mouth it stinks of haughtiness (dora vasana).

Outside the person may look very cheerful. But look into the person's heart. What kind of advice they are giving. Is the advice right or will harm others.

Always estimate a person by "What he is" but not by "What he has".

Ramana Maharishi may not look like Dakshinamurti or Sri Krishna. He looked like an ordinary man. He opened his eyes and gave self knowledge. Even if you have not recognized him, he was not affected. There was no loss or gain for him.

Many politicians keep telling that they are doing many good deeds, but their work is not recognized.

But a real guru never craves for recognition. He works from inside. He works in such a manner that even if you have no regard or love for him, he will turn your thoughts towards him. He will carve you out in such a way that you will begun to love him. A guru never uses any actions when he works. He is world-less, mindless and body-less. He is Godless also.

He does not require a samsaram. The guru laughs, eats with you, behaves as if he does not even know as much as you know and walks with you just like an ordinary person. All the while the guru is bringing about a great change within you. This is how a real guru brings about a change.

Anugraham (grace) may not be seen or heard by the ears. He does think that the outside world should know what he is doing, as he has no conscious of his body.

A guru need not be liberated from samsaram. When he is not conscious about his body, then where does the question of he being released from the bondage of family arise. A guru need not necessarily sit on a throne like Lord Rama.

Remember, you may be very intelligent. But however intelligent you are, you can never break away from the bondage of life using our intelligence.

Of late people in the house have stopped questioning me about such things. But I am waiting for them to ask me the question "what did He (Bhagawan Ramana) do? I have a ready answer: "What has He not done."



This walking and talking God is none other than Sadguru Nannagaru

But they are not questioning, and therefore I am also not telling them about Ramana. We have kind of reached a compromise.

Someone asked Bhagawan: Why is there a witch there between chaitanyam (pure consciousness) and the body.

It is coming from us, but we do not know from where it is coming. It is not coming from kailasam, or vaikuntam. Swargam (heaven), chandralokam (abode of the moon) or kailasam (abode of Lord Shiva) for Bhagawan Ramana was equivalent to a grass blade. The witch is coming from within us, but not from some place outside. The supreme truth will not come to us from Swargam (heaven), chandralokam (abode of the moon) or kailasam (abode of Lord Shiva).

Just like a drop of water before a mighty ocean, unlimited happiness is immense and immeasurable before the celestial Gods and their abodes.

When God asks what you want? Immediately, you ask for Vaikuntam (abode of Lord Vishnu). Vaikumtam is not there. For god there is vaikuntam but he does not require it.

Suppose you may ask me if I want to drink some water now. At this point I might refuse. This does not mean that I do not like water, but at that point I did not want to drink water.

What did you give Ramana Bhagwan, Ramakrishna Paramahansa? God gives us real knowledge. Can you buy swaroopa gyanam (knowledge of the self) with money or with your intelligence? Being worldly-wise does not remove the ignorance within you. Even if you meditate every day, this will ignorance will not vanish.

Therefore, the dispeller of darkness is the guru. He takes the form of a body and comes to help you change from within.

There is darkness all over. It is only when the sun rises and shines the darkness is removed. Similarly, Ishawara is the dispeller of darkness. God comes to you in the form of guru to remove the darkness within you. The sun removes the darkness outside. But to remove the darkness inside you is difficult. So, it is guru alone who can remove this inside darkness. He is a walking and talking god (nadustunna devmudu).

The guru through talk, deeds and actions brings about an internal change. He does this because of his grace on you. He has no marriage, sex, and senses. He is always in the state of deep sleep, i.e. where there is no conscious of the body. He goes about his work while remaining in this state.

Arrogance comes in you because of your studies and money. But while you are in deep sleep, there is no trace of this arrogance. In fact you have no conscious of your body too.

In America, people do not think that the money earned by them has to be enjoyed by the future generations. It is only in India that people (about 90 in 100 people) think that the future generations also have to enjoy what has been earned.

But Guru does not have any calculations or pens. What did you give him that he has to give you self knowledge?

All gynanis have a lot of power (shakthi). If I have gyanam (ultimate knowledge) only then can I distribute it. If I do have the knowledge of the supreme truth then what can I distribute. Similarly, I can spread happiness only if I have realized the real happiness. If I have no happiness then what will I give you?

When a person is in deep sleep, he is not aware of his body, riches or position in the society. Once he wakes up, he identifies himself with the body.

But a gynani is always in such a state (state of deep sleep). He is immersed in unlimited happiness, and is swimming in the ocean of joy.

How long can anyone lock and keep a person who is immersed in real joy. The happiness will no sooner or later spread out. Can anyone stop a person from looking at a lamp lit on a mountain? It is not possible to prevent people from looking at the light on a mountain. Its brightness will attract the attention of people. Similarly, no one can contain a gynani to just a room. A gynani's waves of happiness will spread and slowly immerse the world in it.

And for a person to understand that this body is not true can be achieved only through divine interference. Sages did not mediate to kill their bodies. But it was to gain a control over their senses. If a sun searches for darkness, he will not get it. But he always gets light. A gynani is always at immense peace. He has never witnessed unhappiness. He is at peace even when he talks, walks or goes from one place to another. Real happiness is like a shadow. And real peace (shanthi) is a shadow of supreme knowledge. A gynani loves everyone. He can never differentiate. This love is not cultivated over a period of time.

This subject is not from Upanishads or other books. But it has come out from the mouth of Ramana Bhagawan.

All gurus are dalaris (intermediaries). This means gurus are always trying to unite a person with God. **I am also a Dalari.**

If you are you (real you) then what is this world. You have to realize that the real you is inside you. The thought that this body is there itself is a witch or saithan. It is because of ignorance that you think there is a body. How can this thought be eliminated. It depends on your karma (work) and bhakthi (devotion). Your devotion must be like a penance. Bhakthi means intense love for god. It is because of your imagination (midhya) you are unable to realize the real you. It is due to imagination that a person thinks what really is the truth is not there but what is not real is there. A delusion.

The pure consciousness (chaitanyam) does not require beauty, money or position in the society. One can never get this happiness through rote learning 100 dictionaries or 1000 shastras. It is only achieved with the grace of god.

Therefore your devotion to god must be like a great penance. Doctors learn more about their profession from their senior doctors. So also lawyers learn from their seniors. But love towards a guru cannot be cultivated. Guru's grace is required to nurture love in you towards Him.

The mind cannot grasp Real Happiness. It is only when all the senses are done away with and the "I" eliminated that the supreme happiness reveals itself.

Again you must be entitled from inside to receive this supreme knowledge. If there is no maturity in your heart and it is full of bitterness and there is not sweetness, real happiness will never be revealed to you. God will not be known. We all have sour and bitter in us. But are we mature enough to have unlimited sweetness in us. You have to be ripened to receive the real happiness.



Bhagawan Ramana says a person can lie to others but cannot cheat God. Your intentions that are not visible will come into the brain as desires. It is only then you will realize that you have such desires. This is the act of God. He does this to remove your weakness just as a doctor tries to remove illness from within you. If the doctor does not understand the illness he cannot cure.

Some people think they are very intelligent. They do not know what is there within themselves. O lord forgive them. They do not know how they have been spoilt. "If you won't forgive them who will do that."

Lord Krishna in Mahabharata asks Dharmaraja (Yudhishtira) to utter a lie for the benefit of others. Dharmaraja refuses. Krishna asks him "do you know who I am?" Dharmaraja says "yes, you are Ishwara Himself." Very few people such as Bheeshma knew that Krishna

was God Himself. Krishna asks Dharmaraja as why he is hesitating to utter a lie when God Himself is asking. For this Dharmaraja replies "I am ready to tell a lie if you will bear the burden of the sin".

Vyasa (who authored Mahabharata) says " O Krishna you are ready to bear the burden of Dharmaraja's sin. Then please bear our sins also." Many commit sin knowingly and unknowingly. People commit sin due to desires. Desires arise in the mind. As the house on fire kills all the rats similarly when a mind is burnt then all desires becomes ashes, says Krishna.

You can gain victory over the world. But the real hero is the person who conquers the mind.

Chains decorate the neck and a book complements a hand. Ramakrishna Paramahansa used to notice that devotees had chains around their necks. He said all have chains around their necks, then what about my Sarada. Does this statement mean that he liked gold. It is a great sin for us to think so. He never had any attraction towards gold. Ramakrishna is above the world. Many devotees brought chains for Sarada Devi. But they were not accepted. This shows the amount of respect and love Sarada Devi got from devotees, and in a manner it was more than what Sri Ramakrishna received.

Sarada means Goddess of Knowledge. Rama means Lakshmi, Uma means Parvathi Devi.

In Madurai, lord Shiva is known as Sundareshwarudu. Lord Shiva did about 64 miracles here. Mother Parvati known as Meenakshi did not perform any miracle. Yet Mother is famous here in Madurai. Similarly, Sarada Devi was well known among here devotees. Well, one cannot say why this happened.

We are no one to criticize such incidents. After her marriage, young Sarada Devi was brought to Ramakrishna Paramahansa. He did not welcome his wife by offering her some water. He did not speak to his father-in-law. Ramakrishna just asked Sarada : "Will you pull me into the worldly life." Sarada answered that she did not come to pull him back but help Sri Ramakrishna achieve His goal. So, it is such small secrets that our minds cannot grasp have made Her more popular.

Even Swami Vivekananda did not enjoy this in spite of his rousing speeches made in Indian and abroad. Even Swami Vivekananda said a person will realize the real truth only in Samadhi state (loss of external consciousness).

In this state there will be no sensory faculties, unhappiness. Vivekananda said to reach the state of pure consciousness, mere listening to speeches is not enough. He says first eliminate yourself (mind). Did you show any compassion to people who are suffering? If no, then you cannot become a mahatma said Swami Vivekananda. But Bhagawan was not so harsh in his words. Vivekananda used such words of force to inspire us. Such people use rajo gunam to inspire us.....

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