

The very purpose of being blessed with the senses is defeated if they are not allowed to contact the objects. That they should be rendered defunct is not the teaching of the Lord. The deciding factor between good and evil is the attitude with which the senses are directed on the sense-objects. Perceiving them with covetousness is sin, while viewing them as objects of adoration is virtue. Gluttony and slavery to the tongue is sin; eating to keep the body fit for a noble purpose is virtue. Beholding the body of a person with a lustful eye is sin; viewing it as the temple of God is virtue. All the five senses can be sublimated and the sense-objects sanctified in such a way that the divinity alone is contacted in and through all of them. Sri Ramakrishna perfected his sense of sight so well that all womenfolk including the street-walker were to him veritable embodiments of the Divine Mother. Sublimation of the senses was at its zenith in him. Mastery over the senses in this manner makes one competent to gain intuitive knowledge of the Imperishable. This knowledge once obtained persists for ever.

Blinkers have to be used in order to break a horse to the rein. Otherwise it will not be tamed. Vulgar desires have to be done away with in order to obtain the Divine. Purity of mind, complete sense-control, desirelessness—these divine qualities make one competent to gain Godhood.

— Sri Ramakrishna

What is the transformation in the aspirant that the sublimation of the senses brings in its train? Here comes the answer :—