

The Gospel of Sri Ramakrishna

(Abridged Edition)

1. Master and Disciple

- When, hearing the name of Hari or Rama once, you shed tears and your hair stands on end, then you may know for certain that you do not have to perform such devotions as the sandhya any more. Only then will you have the right to renounce rituals; or rather, rituals will drop away of themselves. Then it will be enough if you repeat only the name of Rama or Hari, or even simply Om.
- To know God is knowledge, and not to know Him, ignorance.
- God with form is just as true as God without form. But hold fast to your own conviction.
- Who are you to teach others? He who is the Lord of the Universe will teach everyone. If they need teaching, then He will be the Teacher. He is our inner Guide.
- Repeat God's name and sing His glories, and now and then visit God's devotees and holy men.
- To fix the mind on God is very difficult, in the beginning, unless one practices meditation in solitude.
- There are three ways of meditating: think of God while doing your duties, or meditate on Him in a secluded corner of your house, or contemplate Him in a wood.
- Do all your duties, but keep your mind on God.
- By meditating on God in solitude, the mind acquires knowledge, dispassion, and devotion.

- God dwells in all beings. But you may be quite intimate only with good people; you must keep away from the evil-minded.
- God undoubtedly dwells in the hearts of all - holy and unholy, righteous and unrighteous; but a man should not have dealings with the unholy, the wicked, the impure.
- A man living in a society should make a show of anger to protect himself from evil-minded people. But he should not harm anybody in anticipation of harm likely to be done to him.
- From time to time, a worldly person should live in the company of holy men, and also go into solitude to meditate on God. Furthermore, he should practise discrimination and pray to God for faith and devotion.

2. Visit to Vidyasagar

- Though work for the good of others belongs to rajas, yet this rajas has sattva for its basis and is not harmful.
- Compassion, love of God, and renunciation are the glories of true knowledge.
- Everyone should try to do good to the world.
- In samadhi, one attains the Knowledge of Brahman - one realizes Brahman. In that state, reasoning stops altogether and man becomes mute.
- Those who cannot give up attachment to worldly things and who find no means to shake off the feeling of 'I', should rather cherish the idea, 'I am God's servant; I am His devotee'. One can also realize God by following the path of devotion.
- Reality, which is nirguna without attributes, is also saguna with attributes.

- The way of love is as good as the way of knowledge. All paths ultimately lead to the same Truth. But as long as God keeps the feeling of ego in us, it is easier to follow the path of love.
- As the All-pervading Spirit, God exists in all beings, even in an ant. But the manifestations of His power are different in different beings.
- Renounce everything and seek God alone. Whether a man is a monk or a householder, he has to shake off all attachment from his mind.
- Even after the attainment of knowledge, this 'I-consciousness' comes up, nobody knows from where. All our suffering is due to this 'I'.
- But when, O Rama, I have the knowledge of Truth, then I realize that Thou art I, and I am Thou.
- 'I' and 'mine' - these constitute ignorance.
- The attitude born of knowledge is: 'O God, Thou art the Master, and all these things belong to Thee. House, family, children, attendants, friends, are Thine'.
- One should constantly remember death. Nothing will survive death. We are born into this world to perform certain duties.
- One must have faith and love. If a man has faith in God, then he need not be afraid though he may have committed sin - nay, the vilest sin.
- Faith and devotion. One realizes God easily through devotion. He is grasped through ecstasy of love.
- The man who works for others, without any selfish motive, really does good to himself.

3. Advice to Householders

- Unless the mind becomes steady there cannot be yoga. It is the wind of worldliness that always disturbs the mind.
- Perform your duties in an unselfish spirit. Always try to perform your duties without desiring any result.
- You may try to increase your income, but in an honest way. The goal of life is not the earning of money, but the service of God. Money is not harmful if it is devoted to the service of God.
- One doesn't have to do one's duties after attaining God, nor does one feel like doing them then.
- God cannot be seen with these physical eyes. In the course of spiritual discipline one gets a 'love body', endowed with 'love eyes', 'love ears', and so on. One sees God with those 'love eyes'. One hears the voice of God with those 'love ears'.
- One sees God alone everywhere when one loves Him with great intensity.
- The doubts of the mind will not disappear without His grace. Doubts do not disappear without Self-realization.
- Bhakti, love of God, is the essence of all spiritual discipline. Through love one acquires renunciation and discrimination naturally.
- There are no doubt six alligators (passions) - lust, anger, avarice, delusion, pride and envy within you, in the 'soul's fathomless depths'. But protect yourself with the turmeric of discrimination and renunciation, and they won't touch you.
- It is difficult to teach others. Only if a man gets a command from God, after realizing Him, is he entitled to teach.
- God cannot be realized without discrimination and renunciation.

- The wife that hampers her husband's spiritual life is an ungodly wife.
- If a man has sincere love for God, then all come under his control - the king, wicked persons, and his wife.
- There is no hope of salvation for the worldly-minded. But he has nothing to fear if he remains in the world after realizing God.
- It is wise to think of God with form at the beginning.
- One undoubtedly finds inspiration in a holy place.

4. The Master and Keshab

- He is Brahman to the followers of the path of knowledge, Paramatman to the yogis, and Bhagavan to the lovers of God.
- When we think of It as inactive, that is to say, not engaged in the acts of creation, preservation, and destruction, then we call It Brahman. But when It engages in these activities, then we call It Kali or Sakti.
- Do your duty with one hand and with the other hold to God. After the duty is over, you will hold to God with both hands.
- Bondage and liberation are of the mind alone.
- If you are in bad company, then you will talk and think like your companions. On the other hand, when you are in the company of devotees, you will think and talk only of God.
- Bondage is of the mind, and freedom is also of the mind.
- If a man repeats God's name, his body, mind, and everything become pure.

- Say but once, 'O Lord, I have undoubtedly done wicked things, but I won't repeat them'. And have faith in His name.
- If one lives in the world, one must go into solitude now and then.
- It is extremely difficult to teach others. A man can teach only if God reveals Himself to him and gives the command.
- But mere lectures? People will listen to them for a few days and then forget them. They will never act upon mere words.
- To teach others, one must have a badge of authority; otherwise teaching becomes a mockery.
- After realizing God, one obtains an inner vision. Only then can one diagnose a person's spiritual malady and give instruction.
- A man verily becomes liberated in life if he feels: 'God is the Doer. He alone is doing everything. I am doing nothing'. Man's sufferings and worries spring only from his persistent thought that he is the doer.
- It is not good to become involved in many activities. That makes one forget God. Work is only a means to the realization of God.
- Karma yoga is very hard indeed. In the Kaliyuga, it is extremely difficult to perform the rites enjoined in the scriptures. In the Kaliyuga, the best way is bhaktiyoga, the path of devotion - singing the praises of the Lord, and prayer.
- Worldly people will never listen to you if you ask them to renounce everything and devote themselves wholeheartedly to God.
- Do you know what a worldly person endowed with sattva is like? The man himself is very gentle, quiet, kind, and humble; he doesn't injure anyone. Similarly, bhakti, devotion, may be sattvic.

- The traits of a worldly man endowed with tamas are sleep, lust, anger, egotism, and the like.
- For the bhakta, He assumes forms. But He is formless for the jnani.
- The ego and the universe are both illusory, like a dream.
- If one analyses oneself, one doesn't find any such thing as 'I'.
- As long as his self-analysis is not complete, a man argues with much ado. But he becomes silent when he completes it.
- All trouble and botheration come to an end when the 'I' dies.
- It is enough to feel that God is a Person who listens to our prayers, who creates, preserves, and destroys the universe, and who is endowed with infinite power.
- It is easier to attain God by following the path of devotion.
- God reveals Himself in the form which His devotees loves most.
- Who can fully know the infinite God? And what need is there of knowing the Infinite?
- The path of knowledge is extremely difficult. One cannot obtain jnana if one has the least trace of worldliness and the slightest attachment to 'woman' (lust) and 'gold' (greed). This is not the path for the Kaliyuga.
- As a man makes progress toward God, the outer display of his work diminishes, so much so that he cannot even sing God's name and glories.
- What riches can you give to God to magnify His glory?

- A man becomes liberated even in this life when he knows that God is the Doer of all things.
- Attachment means the feeling of 'my-ness' toward one's relatives. It is the love one feels for one's parents, one's brother, one's sister, one's wife and children. Compassion is the love one feels for all beings of the world.
- Through compassion, one serves all beings. Through maya, God makes one serve one's relatives.
- Maya keeps us in ignorance and entangles us in the world, whereas daya makes our hearts pure and gradually unties our bonds.
- God cannot be realized without purity of heart. One receives God's grace by subduing the passions - lust, anger and greed.
- There are certain characteristics of God-vision. One sees light, feels joy, and experiences the upsurge of a great current in one's chest, like the bursting of a rocket.

5. The Master and Vijay Goswami

- After attaining Knowledge, some people give up their bodies.
- Bound creatures, entangled in worldliness, will not come to their senses at all. They suffer so much misery and agony, they face so many dangers, and yet they will not wake up.
- Without intense yearning, a man cannot realize God.
- He, who has realized God, does not look upon a woman with the eyes of lust; so he is not afraid of her. He perceives clearly that women are but so many aspects of the Divine Mother. He worships them all as the Mother Herself.
- If a disciple falls into the clutches of an incompetent teacher, he doesn't attain liberation.

- Maya is nothing but the egotism of the embodied soul. This egotism has covered everything like a veil. 'All troubles come to an end when the ego dies.'
- If by God's grace, a man but once realizes that he is not the doer, then he at once becomes a jivanmukta: though living in the body, he is liberated. He has nothing else to fear.
- If by the guru's grace, one's ego vanishes, then one sees God.
- A man can get rid of the ego after the attainment of Knowledge.
- He, who has attained God, keeps only an appearance of ego; there remains in him only a semblance of anger and lust.
- One may reach God by following the path of discrimination too: that is called jnana yoga. But it is an extremely difficult path.
- One cannot realize God without prema-bhakti. Another name for prema-bhakti is raga-bhakti (supreme love, which makes one attached only to God). God cannot be realized without love and longing. Unless one has learnt to love God, one cannot realize Him.
- Similarly, one practises japa, austerity, and fasting, in order to acquire love of God. Such actions as japa and austerity drop away when one spontaneously feels love of God.
- One cannot assimilate spiritual instruction unless one has already developed love of God.
- One cannot see God without purity of heart.
- One must altogether renounce egotism; one cannot see God as long as one feels, 'I am the doer'.
- The impurity of the mind is destroyed through the performance of duty.

- One should not reason too much. Too much reasoning throws the mind into confusion.
- One cannot be spiritual as long as one feels shame, hatred, or fear.
- Ordinary people do not recognize the advent of an Incarnation of God. He comes in secret.
- Chant God's name, and with it pray to Him that you may have love for Him. Pray to God that your attachment to such transitory things as wealth, name, and creature comforts may become less and less every day.
- The constant company of holy men is necessary. They introduce one to God.

6. In the Company of Devotees

- There are certain signs of God-realization. A man who longs for God is not far from attaining Him. What are the outer indications of such longing? They are discrimination, dispassion, compassion for living beings, serving holy men, loving their company, chanting God's name and glories, telling the truth, and the like.
- How can one develop love for God? Repeat His name, and sins will disappear.
- As is a man's feeling, so is his gain.
- The Lord looks into a man's heart and does not judge him by what he does or where he lives.
- The way is - attachment to God, or, in other words, love for Him; and secondly, prayer.

- One must always chant God's name and glories and pray to Him.
- One must practise discrimination and renunciation; one must be conscious of the unreality of the world.
- Those who have not yet come to the end of their enjoyments should not renounce the world.
- Dispassion is not possible unless there is satiety through enjoyment.
- After having the vision of God, man is empowered with bliss.
- Under the spell of God's maya, man forgets his true nature. This divine maya is made up of three gunas. And all three are robbers; for they rob man of all his treasures and make him forget his true nature. The three gunas are sattva, rajas, and tamas. Of these, sattva alone points the way to God. But even sattva cannot take a man to God.
- One cannot attain the Knowledge of Brahman unless one transcends the three gunas.
- I found maidens to be the embodiments of the Divine Mother Herself.
- If the devotee practises spiritual discipline a little, the guru explains everything to him. Then the disciple understands for himself what is real and what is unreal.
- Even after attaining Knowledge through the guru's grace, one can very well live in the world as a jivanmukta.
- One is aware of pleasure and pain, birth and death, disease and grief, as long as one is identified with the body. All these belong to the body alone, and not to the Soul.
- Attaining Self-Knowledge, one looks on pleasure and pain, birth and death, as a dream.

- It is good to meditate in the small hours of the morning and at dawn. One should also meditate daily after dusk.
- A guileless man easily realizes God. There are two paths: the path of righteousness and the path of wickedness. One should follow the path of righteousness.
- It is enough to believe that all is possible in God's creation. Never allow the thought to cross your mind that your ideas are the only true ones and that those of others are false. Then God will explain everything.
- God has covered all with His maya. He doesn't let us know anything. Maya is 'woman' (lust) and 'gold' (greed). He who puts maya aside to see God, can see Him.
- Every man believes he is wise. In reality, all are ignorant.
- Dwell in the truth and you will certainly realize God.
- Some persons must perform selfless work a long time before they can practise dispassion and direct their minds to the spiritual ideal. In the end, they too are absorbed in God.
- There is a great deal of difference between daya-compassion and maya-attachment. Daya is good, but maya is not. Maya is love for one's relatives, one's wife, children, brother, sister, nephew, father, and mother. But daya is the same love for all created beings without any distinction.
- Sattva preserves, rajas creates, and tamas destroys.
- "I" and "mine" indicate ignorance. Without ignorance, one cannot have such a feeling as "I am the doer".
- The "unripe I" makes one feel: "I am the doer. These are my wife and children. I am a teacher." Renounce this "unripe I" and keep the "ripe I", which will make you feel that you are God's

servant, His devotee, and that God is the Doer and you are His instrument.

- The ego that feels, 'I am the servant of God and lover of God' does not injure one.
- It is extremely difficult to go beyond the three gunas. One cannot reach that state without having realized God.
- Man dwells in the realm of maya. Maya does not permit him to see God. It has made him a victim of ignorance.
- Brahman alone is real and the world is illusory. Nothing exists, in reality, except Brahman. But there is an appearance of the manifold because of maya, egotism.
- After realizing God, one does not identify oneself any more with the body. Then one knows that body and soul are two different things.
- When you see a man doing great works, you may know that God's special power is manifested through him.
- After realizing God, one sees Him in all beings.
- Many spiritual emotions have passed through your body; therefore it has fallen ill. At the time, an emotion is aroused, one understands very little about it. The blow that it delivers to the body is felt only after a long while.
- The elephant of divine emotion enters the hut of this body and shatters it to pieces.
- The fire of Knowledge at first destroys such enemies of spiritual life as passion, anger, and so forth. Then comes the turn of ego. And lastly, a violent commotion is seen in the physical frame.
- A house without light becomes stricken with poverty.

7. Pundit Shashadhar

- One must be restless for God. God will certainly listen to your prayers if you feel restless for Him.
- It will be very good if you can practise unselfish love for God.
- According to Vedanta, one has to know the real nature of one's own Self. But such knowledge is impossible without the renunciation of ego.
- When the ego disappears in samadhi, one realizes Brahman as one's own inner consciousness.
- The company of a young woman evokes lust even in a lustless man.
- Whatever is in the microcosm is also in the macrocosm.
- When one grows old, one should retire and devote oneself to the thought of God.
- The one thing needful is to know how to cross the river of the world. God alone is real and all else is illusory.
- I worship virgins because I see in them the Divine Mother.
- The highest devotee says: 'God alone has become everything. All things that we perceive are so many forms of God.'
- All doubts disappear when one sees God. Formal worship drops away after the vision of God.
- Everything is Pure Spirit. Men, animals, and other living beings - all Pure Spirit.
- This Virat, this Universe, itself is Siva.
- Each plant is a bouquet adorning the Universal Form of God.

- When I see a man, I see that it is God Himself who walks on earth.
- The body has, indeed, only a momentary existence. God alone is real.
- The joys and sorrows of the body are inevitable. God places one sometimes in happiness and sometimes in misery.
- As long as a man remains ignorant, that is to say, as long as he has not realized God, so long will he be born. But after attaining Knowledge, he will not have to come back to this earth or go to any other plane of existence.
- Brahman alone is real and all else is maya, dreamlike and unsubstantial.
- A jnani cannot injure any body. He becomes like a child. The anger and egotism of a jnani are mere appearances; they are not real.
- God no doubt dwells in all, but He manifests more through man than through other beings. In the Incarnation, there is a greater manifestation of God than in other men.
- It is God who manifests Himself, in one aspect, as the scriptures; therefore one should worship the sacred books, such as the Vedas, the Puranas, and the Tantras.
- By worshipping His devotee, one worships God Himself.
- Pilgrimage becomes futile if it does not enable you to attain love of God.
- Better than reading is hearing, and better than hearing is seeing. One understands the scriptures better by hearing them from the lips of the guru or of a holy man.

- Many things are recorded in the scriptures; but all these are useless without the direct realization of God, without devotion to His Lotus Feet, without purity of heart.
- What is samadhi? It is the complete merging of the mind in God-Consciousness.
- God is the Kalpataru, the Wish-fulfilling Tree. You will certainly get whatever you ask of Him. But you must pray standing near the Kalpataru. Only then will your prayer be fulfilled.
- God knows our inner feeling. A man gets the fulfillment of the desire he cherishes while practising sadhana. As one thinks, so one receives.
- God is the Kalpataru. One should pray standing near it. Then one will get whatever one desires.
- The way to realize God is through discrimination, renunciation, and yearning for Him.
- The paramahansa is like a five-year-old child. He sees everything filled with Consciousness.
- The paramahansa is like a child. He cannot distinguish between a stranger and a relative. He isn't particular about worldly relationships.
- The paramahansa is like a child. He doesn't keep any track of his whereabouts. He sees everything as Brahman. He is indifferent to his own movements.
- Sometimes, the paramahansa behaves like a madman.
- One should remember and think of God constantly.
- The first sign of knowledge is a peaceful nature, and the second is absence of egotism.

- There are other indications of a jnani. He shows intense dispassion in the presence of a sadhu, is a lion when at work, for instance, when he lectures, and is full of wit before his wife.

8. God-Intoxicated State

- To love God, one must be born with good tendencies.
- No salvation is possible for a man as long as he has desire, as long as he hankers for worldly things.
- When God incarnates Himself on earth, He attracts people through the help of Yogamaya, His Divine Power. People become spellbound.
- Bondage is of the mind, and freedom also is of the mind.
- One must inherit good tendencies to realize God.
- Don't find fault with anyone, not even with an insect. As you pray to God for devotion, so also pray that you may not find fault with anyone.
- Satisfy God and everyone will be satisfied. If He is pleased, the world is pleased.
- One should learn the essence of the scriptures from the teacher or from a sadhu.
- One should learn the essence of the scriptures from the guru and then practise sadhana.
- The essence of the Vedanta is that Brahman alone is real and the world illusory.
- The essence of the Gita is renunciation.
- God has made different religions to suit different aspirants, times, and countries.

- One can reach God if one follows any of the paths with whole-hearted devotion.
- God has been described in the Vedas as both with attributes and without.
- Bad people may abuse you very much and speak ill of you; but you must bear with them all if you sincerely seek God.
- Wicked men have the nature of tigers and bears. They will pursue you to do you an injury.
- One must be careful about these few things. First, an influential man who has much money and many men under his control. He can injure you if he wants; you must be careful while talking to him; perhaps you may have to approve what he says. Second, a dog. When it chases you or barks at you, you must stand still, talk to it gently, and pacify it. Third, a bull. If it runs after you with lowered horns, you must calm it with a gentle voice. Fourth, a drunkard. If you arouse his anger, he will abuse you, naming fourteen generations of your family. You should say to him: 'Hello uncle! How are you?' Then he will be mightily pleased and sit by you and smoke.
- The companionship of a holy man is greatly needed now and then. It enables one to discriminate between the Real and the unreal.
- I ask people to renounce mentally. I do not ask them to give up the world. If one lives in the world unattached and seeks God with sincerity, then one is able to attain Him.
- A man should practise spiritual discipline and pray to God with a longing heart for love at His Lotus Feet. He should direct his mind to God alone, withdrawing it from the various objects of the world.
- 'I' and 'mine' - that is ignorance. True knowledge makes one feel: 'O God, You alone do everything'.

- God alone, and no one else, is your own.
- Knowledge of God - there are two indications of such knowledge. First, longing, that is to say, love for God. Second, the awakening of the Kundalini.
- When the Kundalini is awakened, one develops feeling, devotion, and love for God. This is the path of devotion.
- The path of karma (religious rites and rituals) is very difficult. Through it, one obtains occult powers.
- How long must a man continue formal worship? As long as he has not developed love for God's Lotus Feet, as long as he does not shed tears and his hair does not stand on end when he repeats God's name.
- You practise japa and austerities, no doubt, but they all leak out through the holes of your desires. If there are no desires, the mind naturally looks up toward God.
- Yoga is not possible if there is the slightest obstacle.
- You must surrender the fruit of your action to God. You must not seek any result for yourself.
- The desire for bhakti cannot be called a desire. You may desire bhakti and pray for it. Practise the tamas of bhakti and force your demand upon the Divine Mother.
- It is the will of the Great Enchantress (Divine Mother) that many should remain entangled in the world.
- Only one or two in a hundred thousand get liberation. The rest are entangled through the will of the Divine Mother.
- Don't forget yourself because of what you hear from your flatterers. Flatterers gather around a worldly man.

- Worldly men are slaves of three things: they are slaves of their wives, slaves of their money, slaves of their masters.
- If you realize God, you will get everything else. First God, then charity, doing good to others, doing good to the world, and redeeming people.
- One cannot develop love of God or obtain the vision of Him without work. Work means meditation, worship and the like. The chanting of God's name and glories is work too. You may also include charity, sacrifice, and so on.
- One cannot get true feeling about God from the study of books.
- To attain God, a man must have certain favourable conditions: the company of holy men, discrimination, and the blessings of a real teacher.
- Whether a man should be a householder or a monk depends on the will of Rama. Surrender everything to God and do your duties in the world.
- There exists an Ocean of Consciousness without limit. From It come all things of the relative plane, and in It they merge again.
- Everything is God's lila, His sportive pleasure.
- You cannot preach unless God reveals Himself to you and gives you the command to preach.
- After the birth of one or two children, husband and wife should live as brother and sister and talk only of God. Then the minds of both will be drawn to God, and the wife will be a help to the husband on the path of spirituality. None can taste divine bliss without giving up his animal feeling.
- If a householder is a genuine devotee, he performs his duties without attachment; he surrenders the fruit of his work to God - his gain or loss, his pleasure or pain.

- If a householder gives in charity in a spirit of detachment, he is really doing good to himself and not to others. It is God alone that he serves - God, who dwells in all beings; and when he serves God, he is really doing good to himself and not to others.
- Through selfless work without attachment, he does good to himself. This is called karma yoga. This too is a way to realize God. But it is very difficult, and not suited to the Kaliyuga.
- The love that you see in parents is God's love: He has given it to them to preserve His creation. The compassion that you see in the kindhearted is God's compassion: He has given it to them to protect the helpless.
- First realize God, then think of the creation and other things. If you know one you know all.
- God cannot be realized by a mind that is hypocritical, calculating, or argumentative. One must have faith and sincerity. To the sincere, God is very near; but He is far, far away from the hypocrite.
- All sins vanish if one only remembers God.

9. Some Intimate Disciples

- God incarnates Himself as man from time to time in order to teach people devotion and divine love.
- If you see a man endowed with ecstatic love, overflowing with prema, mad after God, intoxicated with His love, then know for certain that God has incarnated Himself through that man.
- The mind and intellect become pure the moment they are free from attachment to 'woman' (lust) and 'gold' (greed).
- God is known by the pure mind.

- Since a newspaper contains worldly matters - gossip and scandal - he (Sri Ramakrishna) regarded it as unholy.
- Without awakening one's own inner consciousness, one cannot realize the All-pervading Consciousness. The inner consciousness must be awakened through God's grace.
- Kali is none other than Brahman. That which is called Brahman is really Kali. She is the Primal Energy. When that Energy remains inactive, I call It Brahman, and when it creates, preserves, or destroys, I call It Sakti or Kali. What you call Brahman I call Kali.
- As long as a man argues about God, he has not realized Him. The nearer you approach God, the less you reason and argue.
- One cannot realize God without renunciation.
- The Gita is the essence of the scriptures.
- He who from the depth of his soul seeks to know God will certainly realize Him. He must. He alone who is restless for God and seeks nothing but Him will certainly realize Him.
- Why God incarnates Himself as a man? It is because through a human body, one can hear His words.
- An incarnation of God is for the sake of the bhaktas and not of the jnanis.
- There are five kinds of samadhi. In these samadhis, one feels the movement of the spiritual current to be like that of an ant, a fish, a monkey, a bird, or a serpent.
- Sometimes, the spiritual current rises through the spine, crawling like an ant.
- A man's spiritual consciousness is not awakened unless his Kundalini is aroused.

- One's spiritual consciousness is not awakened by the mere reading of books. One should also pray to God. The Kundalini is aroused if the aspirant feels restless for God.
- It is said in the Gita that a man is reborn with those tendencies which are in his mind at the time of his death.
- Try to cultivate love of God. You are born as a human being only to attain divine love.
- Man should possess dignity and alertness. Only he whose spiritual consciousness is awakened possesses this dignity and alertness and can be called a man. Futile is human birth without the awakening of spiritual consciousness.

10. Sri Ramakrishna at Syampukur

- Do you know what one feels in meditation? The mind becomes like a continuous flow of oil - it thinks of one object only, and that is God. It is not aware of anything else.
- That man is a true man whose mind dwells in God. He alone is a man whose spiritual consciousness has been awakened and who is firmly convinced that God alone is real and all else is illusory.
- If you see anywhere a special manifestation of God's Power, you may know that God has incarnated Himself there.
- God has become all that you see.
- So long as 'I-consciousness' exists, a man cannot go beyond the Relative.
- There are signs of Perfect Knowledge. One is that reasoning comes to an end.
- It is God who dwells within as the Pure Mind and Pure Intelligence.

- It is God who has kept this 'ego' in us. All this is His play, His lila.
- If you realize Atman, you will see the truth of all I have said. All doubts disappear after the vision of God.
- Brahman alone is real and the world unreal. Nothing whatsoever remains if you analyse.
- It is not easy to get rid of illusion. It lingers even after the attainment of Knowledge.
- 'It is nothing, it is nothing'. This is the process of 'Neti, Neti'.
- The jnanis say that an aspirant must, first of all, purify his heart. First he needs spiritual exercises; then he will attain Knowledge.
- God can also be realized through the path of devotion. For such a devotee, the sense-organs come under control of themselves.
- One realizes God by following the path of discrimination and knowledge. But this is an extremely difficult path.
- One should trust in the words of holy men and great souls, those who have realized God.
- Unless a man is guileless, he cannot easily have a faith in God. God is far, far away from the mind steeped in worldliness.
- For seekers of God, the constant company of holy men is necessary.
- Two things are necessary for the realization of God: faith and self surrender.
- Whatever path you may follow, you must pray to God with a restless heart.

- Whatever may be a householder's profession, it is necessary for him to live in the company of holy men now and then. If a man loves God, he will himself seek the company of holy men.
- Go beyond knowledge and ignorance; only then can you realize God. To know many things is ignorance. Pride of scholarship is also ignorance.
- The unwavering conviction that God alone dwells in all beings is jnana, knowledge. To know Him intimately is vijnana, a richer knowledge.
- God is beyond both knowledge and ignorance.
- One cannot attain Knowledge unless one is free from egotism.
- You have been born in this world as a human being to worship God; therefore try to acquire love for His Lotus Feet.
- Blessed is the man who retains his love for the Lotus Feet of God even though he eats pork.
- It is good to look on God as the Master and oneself as His servant. As long as a man feels the body to be real, as long as he is conscious of 'I' and 'you', it is good to keep the relationship of master and servant.
- There is an ocean of difference between absent-mindedness due to the contemplation of God and absent-mindedness due to preoccupation with worldly thoughts.
- People have different tastes. Besides, all have not the same fitness for spiritual life.
- Samadhi is the result of the union of the mind with God.

11. The Master at Cossipore

- After coming down from samadhi, one sees that it is God Himself who has become the universe, the living beings, and all that exists.
- Only through great tapasya and good fortune does one acquire these three things: a human birth, the desire for liberation, and refuge with a great soul (Sankaracharya).
- One must pant and pine for God; only then may one have the vision of Him.
- It seems to me that men and other living beings are made of leather and that it is God Himself who, dwelling inside these leather cases, moves the hands, the feet, the heads.
- Suffering is inevitable when one assumes a human body.
- 'Woman' (lust) and 'gold' (greed) are the 'maya of ignorance'. Knowledge, renunciation, devotion, and other spiritual qualities are the splendours of the 'maya of knowledge'.
- When one realizes Svarupa, the true nature of one's Self, one attains a state that is something between asti - 'is', and nasti - 'is not'.
- The experience of a Buddha is beyond both 'existence' and 'non-existence'.
- One truly realizes God if one performs one's worldly duties in a detached spirit, if one lives in the world after realizing that everything is illusory.
- Those who regretfully renounce the world belong to an inferior class.
- A man of true renunciation never speaks about anything but God.
- A man needs God's grace to fix his whole mind on Him.

- When one develops love of God, one needs nothing else.
- They alone make good use of their money who spend it for the worship of God or in the service of holy men and devotees. Their money bears fruit.
- It is very necessary for women to be modest.
- As long as 'I-consciousness' exists, one should assume the servant-and-master relationship with God.

12. The Master's Love for His Devotees

- Scepticism is a stage in the path of God-realization. One must pass through stages like this and go much farther; only thus can one realize God.
- When your mind attains the state in which one sees God, you will know God to be real.
- God cannot be known by reasoning. By faith alone does one attain everything - knowledge and super-knowledge. By faith alone can one see God and become intimate with Him.
- One cannot enjoy the Bliss of Brahman unless one completely rids oneself of attachment to worldly things.
- A man forgets God if he is entangled in the world of maya through a woman. It is the Mother of the Universe who has assumed the form of maya, the form of woman. One who knows this rightly, does not feel like leading the life of maya in the world. But he who truly realizes that all women are manifestations of the Divine Mother, may lead a spiritual life in the world. Without realizing God, one cannot truly know what a woman is.
- Keep your mind firm on God. He who is a hero lives with a woman but does not indulge in physical pleasures.

- "Contemplating always the Absolute Brahman" - that is the characteristic of a yogi.
- God dwells in everybody's heart. He is the Inner Guide.

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