

That is only the beginning of the higher sort of spirituality. As a result of it, our senses become summarized to have their own share in the being. This is my experience.

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Namaste Dear Brothers and Sisters!

Here is my humble attempt at understanding of the statement of our Master, the topic of today's seminar.

There are two parts to this statement of Revered Master, namely "beginning of the higher sort of spirituality" and "senses become summarized to have their own share in the being." (SDG p29)

These two have cause and effect relationship between them. I would like to present my understanding of the same.

Master is indicating in the first statement that, there comes a stage in our spiritual progress when we undergo transition from a first/lower state of spirituality to a higher state.

This transition does not take place by just asking for it or wishing for it. We need to put in considerable effort for that to manifest. Master hints about this in His commentary on commandment nine, "*Similarly when a man approaches God after proper making of himself, He takes a different view of him.*" (BWS p153)

The proper making Master is referring to, is the transformation that we undergo as a result of practice of methods of Natural path system along with adherence to Sri Ramchandra's commandments in letter and spirit. The continuous support of Master through Pranahuti, His unalloyed love in action, helps us to start, sustain and be steadfast in our practice.

In order to achieve compliance to the commandments one has to make significant progress in the first five knots, expounded by our Master, Sri Ramchandrajii in his book Towards Infinity. These five knots, which are present in the Pind Pradesh (microcosm) have direct relationship with the five senses, Touch, Taste, Smell, Hearing and Vision.

As a result of the loosening of the knots, our senses start to get purified and get glimpses of their original nature. The external orientation of senses, which is the

main reason for non-regulation of mind gradually changes direction. Senses start to become internal oriented and begin to give correct inputs. This is when they become partners in our pursuit of the primary duty of human life, of realizing our true nature. This is the “beginning of the higher sort of spirituality”.

At this stage we reach fringes of stage Master refers to in his statement, *“This goes to explain that we should effect such a making of ourselves as may help us become cynosure of His eyes.”* (BWS p153-154)

Divine enters our being and starts to express through us, thus making the statement of Master, *“When we have played our part fully well, the Ultimate cannot fall short of playing His part.”* (SDG p29), come true.

With the infinite entering the finite, we start to appreciate our original nature and get attuned to it. The senses now find that, the happiness imperienced in the presence of the Divine is far superior to the transient pleasures experienced with fulfilment of desires in their earlier external orientation. Thus, their external orientation is reduced not by forceful means but by natural transformation. *“Senses begin to come under control, and you gain mastery over them.”* (BWS p42)

Thus, our senses develop taste for the divine and get established in internal orientation. In other words, senses start to understand their original nature of being dedicated for divine purpose. As we make progress in the path and stabilize in universal consciousness the senses become more and more purified.

The understanding of being an enjoyer undergoes complete transformation. We start to perceive the true meaning of Divine being the doer and enjoyer. The meaning of life becomes clear and all our limbs, senses and our entire being gets dedicated to Him and Him alone.

That is when the second part of the statement, “Senses become summarized to have their own share in the being”, becomes true. Then we can say confidently that “This is my experience”.

I conclude my paper with salutations at the holy feet of the Master!

Pranams.