

REPORT ON THE EFFICACY OF THE TEN  
COMMANDMENTS OF SYSTEM OF SRI  
RAMCHANDRA'S RAJA YOGA

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**IMPERIENCE**  
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## INTRODUCTION

The purpose of any spiritual path / yoga is to grow and transform our consciousness 1) from regulating the Impulsive tendencies for satisfaction of drives, hatred, envy, jealousy, possessiveness, greed etc (LOWER Consciousness) to naturally adhere to the principles of Truth speaking, Non violence, non stealing, non covetousness and to be in tune with divine(HUMAN consciousness). 2) And from this consciousness to grow and transform into DIVINE consciousness which is Pure where we adhere to the permanent values / Principles of Service, Sacrifice, cooperation etc., and live in a Happy, Just and Balanced way.

The consciousness is described to be made of Manas (mind), Chit (deeper conscience), Buddhi (cognition) and Ahankara (ego). When all these four get purified, our tendencies get moderated, our senses come under control and in the process we tend to grow and transform from Lower levels of consciousness to Human and then to Divine consciousness. When all these four are perfectly purified we become perfect expressions of the

Divine and will live in Simplicity, Just and Balance during our day to day activities in a natural way.

Yoga is a way of living and not just knowing. Our spiritual advancement / growth or transformation can be known by evaluating by the extent to which we are able to express the Divinity and live according to the Principles / Permanent values.

Pujya Sri Ramchandraji Maharaj of Shahjahanpur, U.P India, who advocated the Natural Path, has given the “Principles of Spiritual Living” which are also called “Sri Ramchandra’s Commandments” in his book “Commentary on the Ten Commandments”. These Principles descended to Pujya. Sri Ramchandraji Maharaj in his superfine state of super consciousness and are not merely orders arbitrarily given, but clearly explained in order to show their rationality in respect of the Goal (Real Man), that is to be reached. The extent of adherence to these principles clearly indicates the extent to which we express the Divinity.

Institute of Sri Ramchandra Consciousness (ISRC) propagates the system of Natural path advocated by Pujya Sri Ramchandraji Maharaj of

Shahjahanpur, U.P India in its purity of content and practice. ISRC assists the practicants, of the Natural Path, to develop peace and harmony in life.

Imperience is an Institution of Research and Training in the Natural Path. As a part of its scholastic research, Imperience developed self evaluation tools on the spiritual advancement of the practicants and they are:

- Basic evaluation on Principles of Spiritual Living
- Advanced evaluation on Principles of Spiritual Living
- Evaluation as per the progress in Pind Desh
- Evaluation of "How you play your life"

#### About Natural Path:

The system of spiritual practice under the Natural Path uniquely runs in conjunction with normal life with due regard to worldly duties and responsibilities.

Natural Path consists of an aspirant's role and Master's continuous support through Pranahuti. This continuous support through Pranahuti is unique to

this system. Pranahuti is an act of internal divine will on the part of a person, to improve the spiritual condition of another. This helps the Abhyasi to in regulating the mind, which otherwise is very difficult to regulate without the help of Pranahuti.

Pranahuti was offered, so far in history, only once in a life time that too to a very few people. But now in this system Pranahuti is provided as a constant assistance at every of the below mentioned steps on the Natural Path for a person to live at a Human level and progress to the Divine level of consciousness:

- Introductory Sittings: The aspirant is given Pranahuti right from the first day; the aspirant is made Pure to the extent wherein the connection of the aspirant with the Divinity is re-established.
- One to One Individual sittings: On a regular basis (mostly weekly) the pranahuti is offered to the individuals
- Satsangs (company of the Divine)
- Birthday Celebrations of the Masters

Such an invaluable and continuous assistance is not found elsewhere in any system. Spirituality is, now, no longer a question of the luxury of a few individuals here and there becoming liberated.

Aspirant's role in the Natural Path consists of following the meditational practices prescribed. All these are natural methods and lead the practicant to move naturally towards Purity. These methods are:

- Meditation on Point 'B': By meditating on this point:
  - The intensity of desires considerably lessens
  - Urges are controlled and brought to a level of balancedness
- Meditation on Divine Light: When we meditate, the Central Power we have i.e. thought in its pure form remains in force. The meditation is done on the Pure and Subtlest which is to be attained. Heart is used as the center for meditation, so that the effect of this Purity is percolated through out our system. In this system the first thing the practicant begin

to gain from the very first day is the melting away of the solidity due to one's own thoughts and actions and the aspirant begins to feel lighter and lighter due to the loss of weight of his own thoughts.

- Purification: To become Natural we have to become Pure by getting rid of impressions that are caused by our intention. Purification is undertaken by the individual effort, by following one of the cleaning methods suggested, and by the support of Pranahuti. With the help of these purifications, one will go on reducing the impressions caused by one's own intention and thus shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire.
- Universal Prayer: This is the practice where all the Practicants of this system participate in the Divine endeavor. Cumulative effort affects the spiritual environment as well as the individual sadhaka and helps in development of Universal Fraternity.



- Meditation on Point 'A': This meditation is highly effective for checking the indulgences of the mind and the improprieties of conduct. Develops Fraternity and moderation
- Bed Time Prayer: Practice of this helps the aspirant to understand his humble status before the Divine.

### About the Report:

All the practicants of the Natural Path perform a monthly self evaluation on the principles of spiritual living to identify their current condition and their shortcomings and work towards their spiritual advancement. The evaluation is done on a scale of 1-5 (5-Best, 4- Very Good, 3- Good, 2- Fair, 1- Honest Attempts).

As the extent of adherence to the Principles of spiritual Living clearly indicate the extent to which they are Just and Balanced i.e. the extent to which they express the Divinity, an analysis has been conducted by the Institute on the spiritual advancement of the group, practicing the Natural Path, based on their self evaluation reports of adherence to these Principles.

The sample considered for the analysis is:

- ..random, in the sense, there is no criteria applied to filter the sample to study
- ..selected in the sense, data collected from, only and all those who have regular contact with ISRC

This analysis is **subjective** as it is based on the self evaluations by the Abhyasis themselves.

Population ~ 3200

Sample size: 176.

The analysis was done with 95% confidence intervals using a bootstrap estimate for the variance and a normal approximation through central limit theorem. **As statistical error decreases when the number of measurements increases, the sample size here is taken as big as 176.**

**95% confidence interval means that if we repeat the technique we used to obtain the interval (interval: lower and upper bounds mentioned in the data-tables below) 100 times then 95 of those 100 intervals we obtained contain the accurate values.**

Further for testing the hypothesis that the proportion of people with at least good as their rating is greater than the proportion of the rest as the alternative and the null as the complement of the above hypothesis we used the uniformly most powerful test for a binomial population.

{Please refer to Annexure for more info on confidence intervals.}

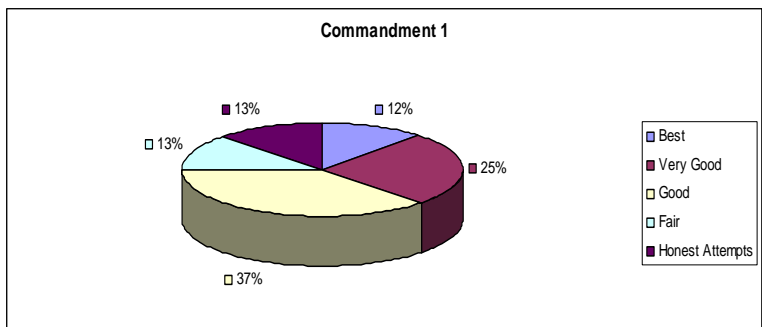
Imperience thanks and acknowledges with gratitude the contribution rendered by Brother Ravi Prasad Chalamchayla in the preparation of this report. Imperience would also like to thank Brother Sivaditya, an associate of the Indian Institute of Statistics for rendering assistance regarding statistical tools and in the finalisation of this report.

**IMPERIENCE**

First principle:

*Rise before dawn. Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to.*

The following chart shows the adherence details of the group w.r.t Principle 1.



Practice of the above principle requires the aspirant to understand the temporal nature of existence and the need to detach oneself from sloth and indolence. Analysis of data on this Principle shows the extent to which the group is stabilized in Viveka and Vairagya.

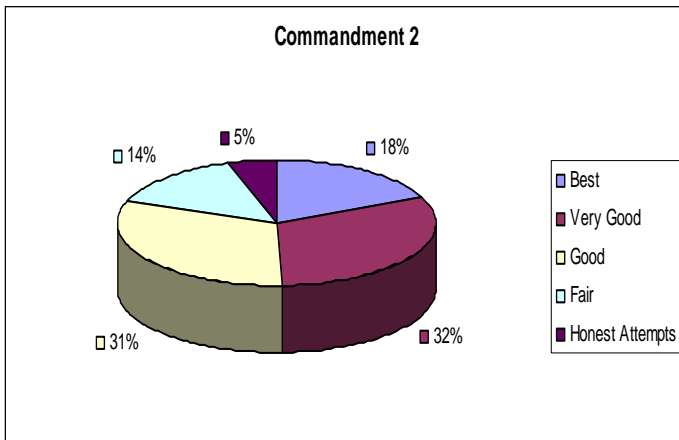
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment1	Count
Best	21
Very Good	45
Good	66
Fair	22
Honest Attempts	22
Total	176
Weighted Average	3.119318182
For 95% confidence interval	
Lower Bound	Upper Bound
3.106651	3.131985

## Second Principle:

*Begin your puja with a prayer for spiritual elevation  
with a heart full of love and devotion*

The following chart shows the adherence details of the group w.r.t Principle 2.



Practice of the above principle requires the aspirant to understand that he cannot be confined to the animal level of existence and has to transcend it. It also demands clarity about need for Love and devotion to the Spirit behind all existence.

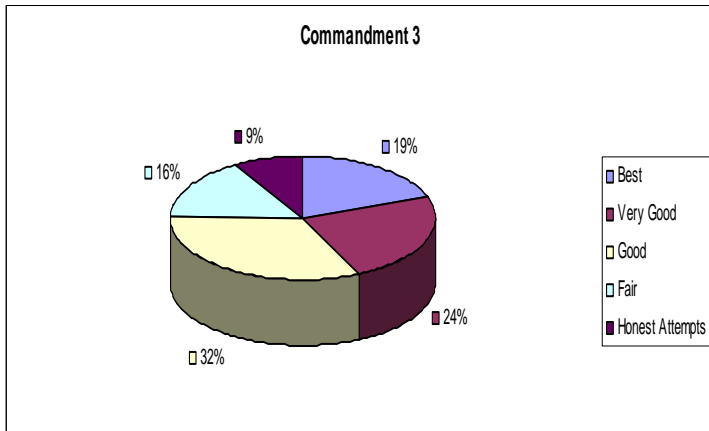
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment2	Count
Best	32
Very Good	55
Good	55
Fair	25
Honest Attempts	9
<b>Total</b>	<b>176</b>
<b>Weighted Average</b>	<b>3.431818182</b>
For 95% confidence interval	
<b>Lower Bound</b>	<b>Upper Bound</b>
<b>3.414522</b>	<b>3.449115</b>

### Third Principle:

*Fix up your goal which should be complete oneness with God. Rest not till the ideal is achieved.*

The following chart shows the adherence details of the group w.r.t Principle 3.



Adherence to this principle shows the extent to which the group has confidence in the self, the method and the Master based on the transformation they have seen so far (Influx of Pranahuti propels one not to take rest till the experience matures into a state of being with the Divine).



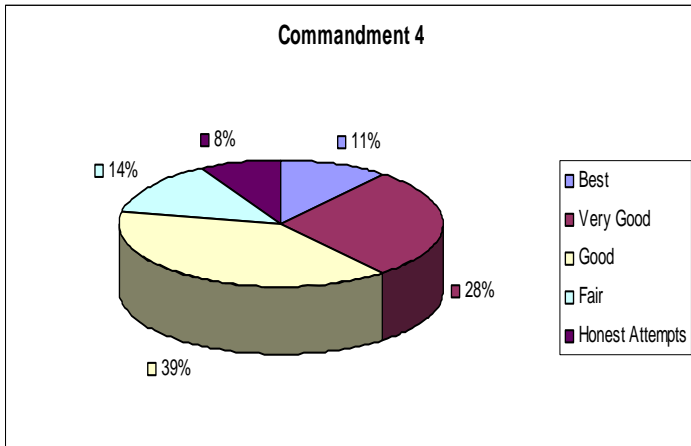
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment3	Count
Best	34
Very Good	42
Good	57
Fair	28
Honest Attempts	15
<b>Total</b>	<b>176</b>
<b>Weighted Average</b>	<b>3.295454545</b>
<b>For 95% confidence interval</b>	
<b>Lower Bound</b>	<b>Upper Bound</b>
<b>3.282827</b>	<b>3.308082</b>

## Fourth principle

### *Be plain and simple to be identical with Nature*

The following chart shows the adherence details of the group w.r.t Principle 4.



Practice of this principle requires the aspirant to know the nature of life that it is simple and one need not struggle always with it. The oneness with all forms of existence can be had only when one knows his integral and inseparable oneness with it. Values of Nature of sincerity and service can be expressed once we attain our original state of purity.

This condition of purity and identity with Nature can only be achieved by reducing activities and shaking off all superfluities in our being

- Getting attached to one of his fellow beings who has shattered his own individual network, with faith and devotion curbs the downward tendencies due to his influence

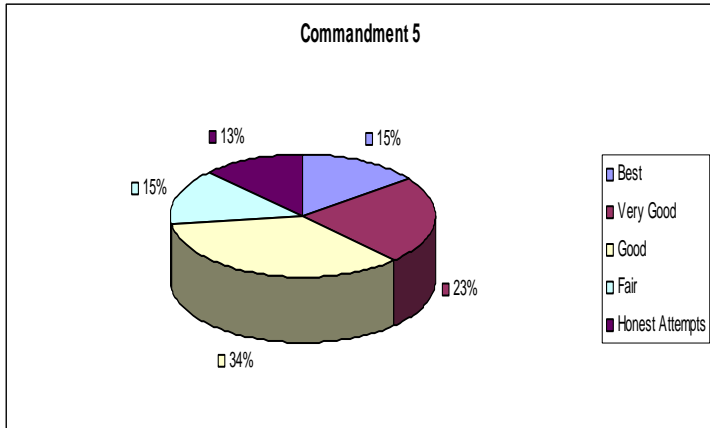
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment4	Count
Best	19
Very Good	50
Good	68
Fair	25
Honest Attempts	14
<b>Total</b>	<b>176</b>
<b>Weighted Average</b>	<b>3.19886364</b>
For 95% confidence interval	
<b>Lower Bound</b>	<b>Upper Bound</b>
<b>3.188198</b>	<b>3.209529</b>

## Fifth principle

*Be truthful. Take miseries as Divine Blessings for your own good and be thankful*

The following chart shows the adherence details of the group w.r.t Principle 5.



Practice of this principle requires the aspirant to know his true Nature. This nature of total dependency on God for existence makes one accept miseries as Divine blessings. Truthfulness to others is possible when the oneness of all is affirmed and the bond of mutual trust in the Unity that exists is created.

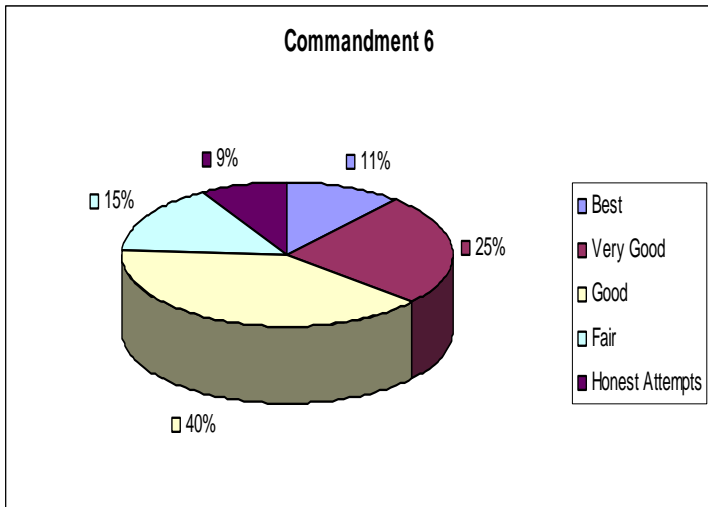
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment5	Count
Best	26
Very Good	41
Good	61
Fair	26
Honest Attempts	22
Total	176
Weighted Average	3.130681818
For 95% confidence interval	
Lower Bound	Upper Bound
3.11486	3.146504

## Sixth principle

*Know all people as thy brethren and treat them as such*

The following chart shows the adherence details of the group w.r.t Principle 6.



Practice of this principle requires the aspirant to know the nature of the self clearly as inter dependent with other forms of existence apart from Divinity itself. **Helps to build a world of Peace.**

The following is the distribution of data, for this principle, for the sample under consideration:

Commandment6	Count
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Best	20
Very Good	44
Good	70
Fair	27
Honest Attempts	15

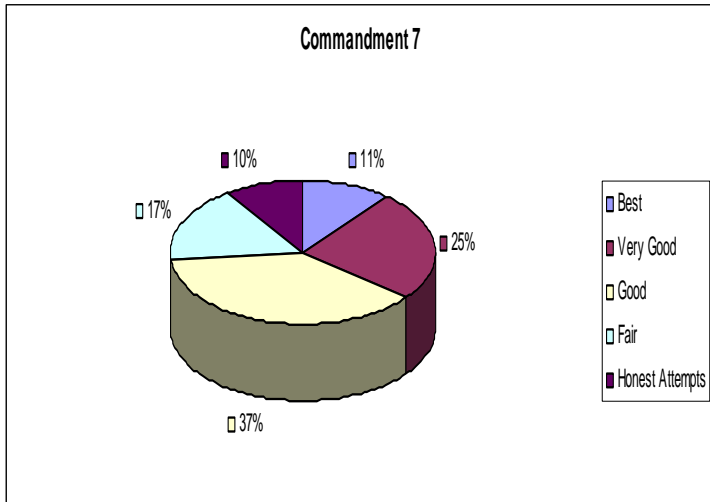
Total	176
Weighted Average	3.153409091
For 95% confidence interval	
Lower Bound	Upper Bound
3.145643	3.161175

## Seventh principle

*Be not revengeful for the wrongs done by others.*

*Take them with gratitude as heavenly gifts.*

The following chart shows the adherence details of the group w.r.t Principle 7.



Practice of this principle requires the aspirant to know that he is totally dependent on God and mainly his devotee consciousness. **Prepares one to effectively perform his worldly duties and roles firmly and courageously.**

The following is the distribution of data, for this principle, for the sample under consideration:

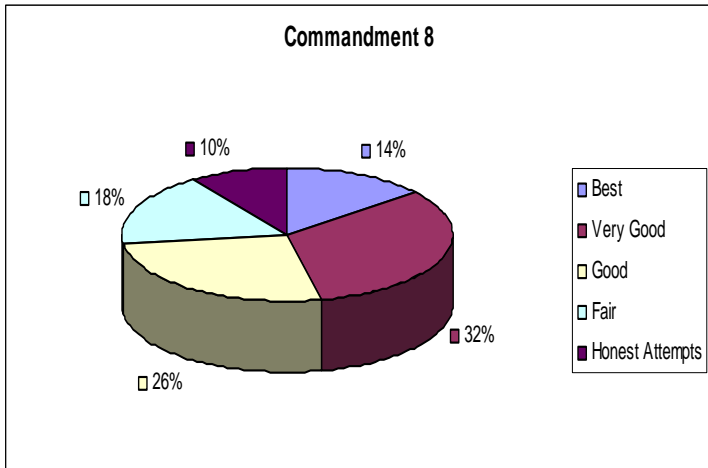


Commandment7	Count
Best	19
Very Good	44
Good	66
Fair	30
Honest Attempts	17
Total	176
Weighted Average	3.102272727
For 95% confidence interval	
Lower Bound	Upper Bound
3.090155	3.114391

## Eighth principle

*Be happy to eat in constant Divine thought whatever you get, with due regard to honest and pious earnings.*

The following chart shows the adherence details of the group w.r.t Principle 8.



Practice of this principle requires the aspirant to realize that there is nothing existent without the Divine and therefore one has to maintain the purity of existence. Purity demands honesty and piety. A happy disposition is a state which may aptly be taken as that next to the Divine.

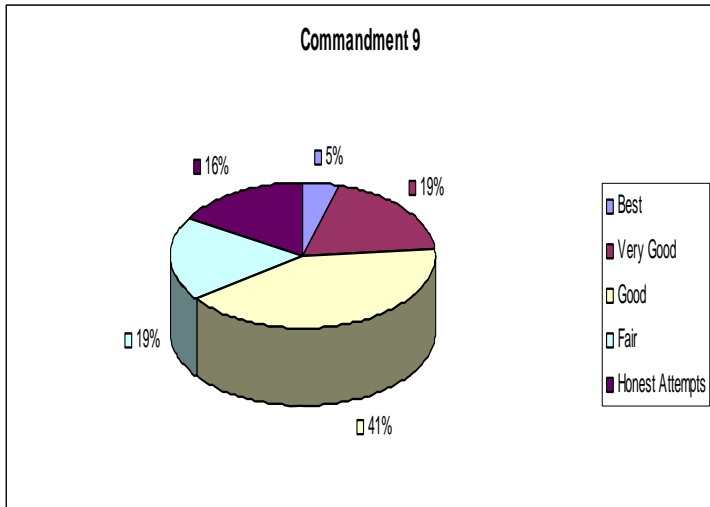
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment8	Count
Best	25
Very Good	57
Good	46
Fair	31
Honest Attempts	17
Total	176
Weighted Average	3.238636364
For 95% confidence interval	
Lower Bound	Upper Bound
3.230591	3.246682

## Ninth principle

*Mould your living so as to rouse a feeling of love and piety in others*

The following chart shows the adherence details of the group w.r.t Principle 9.



This principle is the sum total of all the earlier states of consciousness and essentially relates to Just and Balanced Existence. This is possible when we become Divine in expression(Real Man). Moulding our speech, moderation, balanced existence, piety, devotion being our approaches, love being our expression, it should be possible for us to make others think in terms of Divinity.

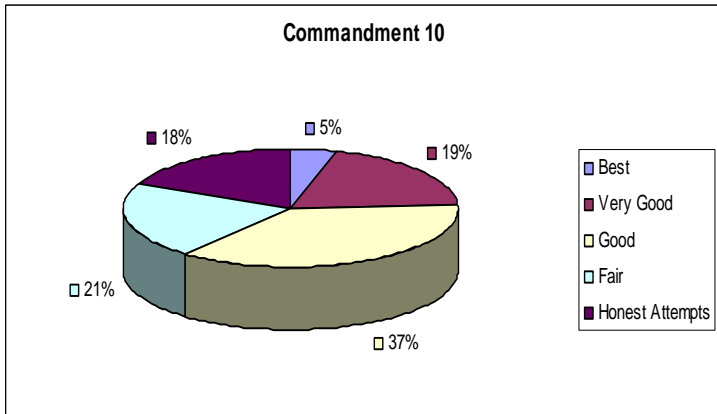
The following is the distribution of data, for this principle, for the sample under consideration:

Commandment9	Count
Best	8
Very Good	33
Good	73
Fair	33
Honest Attempts	29
Total	176
Weighted Average	2.76136364
For 95% confidence interval	
Lower Bound	Upper Bound
2.747187	2.77554

## Tenth principle

*At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow the repetition of the same.*

The following chart shows the adherence details of the group w.r.t Principle 10.



Practice of this principle requires the aspirant has to know his humble status before the Divine. This develops when he becomes conscious of his limitations. This relates to the knot 5 ( Balanced Existence) where the nature of Reality in its gross form is had.

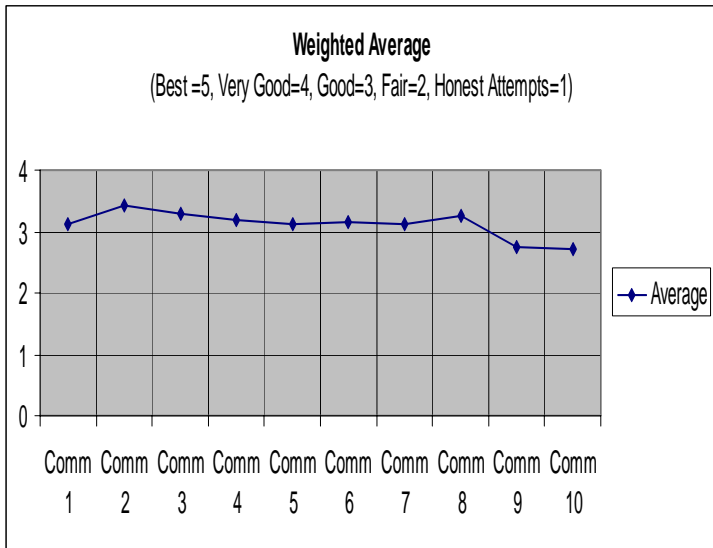
Human perfection lies in realizing the Master as Master in true sense, and oneself as His slave devoted entirely to His service.

The following is the distribution of data, for this principle, for the sample under consideration:

Commandment10	Count
Best	8
Very Good	34
Good	65
Fair	37
Honest Attempts	32
<b>Total</b>	<b>176</b>
<b>Weighted Average</b>	<b>2.710227273</b>
For 95% confidence interval	
<b>Lower Bound</b>	<b>Upper Bound</b>
2.700853	2.719602

Overall Quality of the group:

Weighted Average of spiritual progress of the group with reference to each commandment is given below. The weighted average is calculated as  $(5 \cdot \text{Best} + 4 \cdot \text{VeryGood} + 3 \cdot \text{Good} + 2 \cdot \text{Fair} + 1 \cdot \text{HonestAttempts}) / (\text{Best} + \text{VeryGood} + \text{Good} + \text{Fair} + \text{HonestAttempts})$



The following is the distribution of data, for the above graph:

Commandment	Weighted Average/ Estimated Value	P-Value
Commandment 1	3.119318182	3.36E-12
Commandment 2	3.431818182	0
Commandment 3	3.295454545	5.03E-13
Commandment 4	3.198863636	1.93E-14
Commandment 5	3.130681818	5.39E-10
Commandment 6	3.153409091	7.73E-13
Commandment 7	3.102272727	1.95E-10
Commandment 8	3.238636364	3.67E-10
Commandment 9	2.761363636	4.50E-05
Commandment 10	2.710227273	1.00E-03



Lower P-value means more accurate results. It is interesting to note that the P-values here are all very near to zero, which basically means that if we take any other set of sample as big as the current sample, in the population, their values will almost be the same.

{Please refer to Annexure for more info on P-Values.}

From the above chart, the following points can be noted:

1. Highest rated Principle is the second Principle which shows the entire group is serious to transcend to Higher level of consciousness and has Love and devotion to the Spirit behind all existence.
2. The Third principle is the second highest in adherence. Which clearly shows the extent of confidence the group has on the Method and the Master to achieve the above Point (1). Imperience of the Influx of Pranahuti propels one not to take rest till the experience matures into a state of being with the Divine.

3. The third highest adherence is for the Principle 8 which shows the entire group lives in a state of happiness. A happy disposition is a state which may aptly be taken as that next to the Divine
4. The fourth highest adherence is for the Principle 4, which shows the amount of simplicity that the group is living in. Please note that Simplicity is the very essence of Nature/God.
5. The principles 5, 6 and 7 all are adhered at a level between 3 and 4. The natural adherence of the above Principles makes one live in these principles better.
6. The Principle 9 adherence is 2.77. This principle can be fully adhered to only by the people who are very much advanced and are stabilized in the condition of Just and Balanced and are very good expressions of the Divine. It is interesting to note that though the Sample for analysis has not been filtered in terms of the number of years of sadhana, they have put in, this number being above 2, and near 3 shows the quality

of the group in terms of the extent of perfection in expressing the Divine.

7. Principle 10 is the least adhered to for the reason that all the practicans of the system are house holders and are currently working in their own fields. As the current day work for most of the profession demands lot of time and late working hours, lot of the practicans expressed their inability to adhere to this principle as they get tired after coming back from work and are going to sleep due to the fixed hours they have set for their sleep.

## ***Conclusion***

It is promising to note that the practicans of this system are able to live expressing Higher values of life and steadily progressing on the path. In times where values are questioned it is highly encouraging to learn that it is possible to live expressing higher values and principles as is evidenced by this set of people. Seekers, who aspire to live a meaningful and divine life will surely get encouraged to have company with such people.

## ***Annexure***

### Confidence interval:

When we observe random numbers we are interested in studying the mechanism by which they are generated. By the mechanism we mean a rule that gives us the probabilities for the different possible events. Sometimes this mechanism can be identified by a finitely many parameters. For instance say we are observing the number of heads that turn up by tossing a coin ten times. Then the parameter that identifies the mechanism is the probability of obtaining a head if the coin is tossed once. Because if we knew this probability we can easily compute the probability of obtaining, say, 5 heads in 10 tosses. Or for that matter any number of heads or the probability that the number of heads we obtain is divisible by 3 and so on and so forth.

In real life when we observe random numbers we have no idea of the underlying mechanism just like when we toss a coin we know the probability of obtaining a head before hand. In such cases we try to estimate the parameter identifying the mechanism

after we observe the random numbers generated by that mechanism. Now when we talk about estimating the parameter of interest there are broadly speaking two ways of doing it. The first way is to give a point estimate. For instance say we observed 5 heads in 10 tosses it is reasonable to think that the probability of observing a head might be 0.5 as the coin appears to be fair and unbiased towards heads or tails and hence we observe an equal number of heads and tails in 10 tosses.

So in point estimation we try to give the parameter one reasonable value. The second way is to give an interval estimate. In this way of estimating the parameter we give an interval which we believe contains the parameter of interest. For instance we might say that an estimate for the probability of obtaining a head lies between 0.3 and 0.6, so our interval estimate is  $(0.3, 0.6)$

Now we use a technique to obtain this interval each time we make observations of the random variables. Now when we talk

about a 95% confidence interval roughly what we mean is that if we repeat the technique we used to obtain the interval 100 times then 95 of those 100 intervals we obtained contain the true parameter.

### P-Value:

In many cases we are faced with a decision making problem in which we are presented with two possible hypotheses regarding the mechanism generating our random numbers. The problem is to choose one of the two hypotheses. This problem is called the Hypothesis testing problem. What we need in such a situation is a decision making rule which observes the random numbers and gives us a decision by choosing one of the two hypotheses. There are two issues we should keep in mind when we look for such a rule.

The first thing is that our rule should have a high probability of choosing the alternative when the alternative hypothesis is true and a very low probability of choosing the alternative when the null hypothesis is true. The first probability is called the power of our decision rule and the second quantity is

an error we have to minimize. In practice one chooses a rule with the maximum power amongst all rules with the above error less than a pre assigned number (called alpha), let us call such a rule as MP rule at that alpha. Now as the alpha is decreased the rule gets more and more stringent. When we make our observations i.e. observe our random numbers we calculate the largest such alpha for which the MP rule at that alpha assigns the alternative hypothesis to our observations. This alpha is called the **p-value**. Since as we decrease the error we mentioned above the test gets more stringent in accepting the alternative, the smaller the p-value when we accept the alternative the stronger we are in rejecting the null hypothesis. **Hence a small p-value indicates that our position in accepting the alternative is better.**