

With the Divine Blessings of Brahmarshi Patriji...

What is intention?

Brahmarshi Tatavarthy Veera Raghavarao



What is Intention?



Written and Published by :
Brahmarshi Tatavarthy Veera Raghava Rao

Translated in English by :
K.BHUVANESHWARI

For Books Please Contact :
TATAVARTHY VEERA RAGHAVARAO
Tatavarivari Street, BHIMAVARAM-534201.
W.G.Dist., A.P. Ph: 94403 09812

Rs.50/-

CONTENTS

1. Power through Meditation	3
2. How does power increase through meditation?	7
3. Does the power (cosmic energy) acquired remain stable?	12
4. Desire - Intention (Sankalpa)	16
What is intention?	32
What is a Doubt (vikalpa)?	33
Conflicting intentions	33
Purity of intention	34
Willpower!	35

For Books Please Contact :
TATAVARTHY VEERA RAGHAVARAO
Tatavarivari Street, BHIMAVARAM-534201.
W.G.Dist., A.P. Ph: 94403 09812

Power through Meditation

"Why meditation?" is a question many people ask. However, through practice of meditation anyone can attain power. That means their inner power increases. As power increases, anyone can achieve anything.

This is why sages, saints, and even demons in ancient times practiced meditation. They acquired immense power and even supernatural abilities. They could achieve feats that were impossible for ordinary people.

The meditation we practice today was referred to as "Tapas" in ancient times. The reason is that they performed this meditation with an intense desire. That is why it is said that, "Tapas is meditation performed with an intense desire." In a way, Tapas means meditation. Essentially, the "Tapas" practiced by sages in ancient times and the "meditation" we practice today are one and the same!

Meditation means focusing. On whom? On the one they desire or admire. At present in meditation, on whom are we focusing our attention? On the 'soul.' 'Soul' means? It is none other than God-the Creator of this universe, the cause of creation, the one who runs this creation, and the foundation of this creation. Focusing on or directing attention towards such a divine being is nothing but the practice of 'observation of the breath' meditation .

The more one practices Tapas, that is, meditation, the closer they get to the soul, or God. As one gets nearer to God, their inner power strengthens. This 'power' is something that is invisible to the eye. It does not nourish the body. If it nourishes the body, it is called 'strength.' This is why goddesses, gods, sages, and yogis are referred to as 'powerful' but not 'strong.'

Personalities like Ramakrishna Paramahansa, Ramana Maharshi, Shirdi Baba, and Veerabrahmendra Swami were all powerful but not strong. They did not have muscular strength. Their power came only through the practice of meditation. The more one meditates, the more power they acquire.

A powerful person can achieve anything and do anything. A powerless person can do nothing, achieve nothing, is afraid of everything, and doubts everything. A powerful person is fearless and confident.

While a powerless person pleads, prays, begs for protection, and behaves helplessly and miserably. A powerful person doesn't ask for favors - they bless. They don't pray - they practice. They don't plead for protection - they protect all. They don't cry out in desperation (hopelessness) - they demonstrate dominance. They don't act like a coward - they act courageously. They don't behave miserably - they behave like heroes. All of this is possible because of power.

Those who meditate and increase power are capable of

achieving everything and behave in accordance with their power. With increasing power, even those who were unable to write- start writing, those who were unable to speak in public-begin to speak confidently, and impossible tasks are performed with ease. Along with increasing power one becomes expert in actions that are being performed and will also exhibit such expertise.

The powerless beings cannot bear sorrow, hardships, or challenges. The powerful beings remain unshaken regardless of the difficulties or sadness they face.

The powerless beings react to everything, while the powerful beings remain balanced in extreme temperatures (hot and cold), pleasure and pain, honor and dishonor, victory and defeat. They never exclaim "Oh no!" or "Oh dear!"

The powerless beings lack harmony in thought, speech, and deed, while the powerful beings possess harmony in thought, speech and deed.

The powerless beings consider that everything they have and everything that is happening to them as permanent, holding onto it with extreme attachment. But the powerful beings understand that nothing is permanent; they realize that everything changes and change is natural.

The powerless beings remain in ignorance. As the power increases they become knowledgeable. The powerful beings accept both honor and dishonor with grace. The powerless

beings are overjoyed by praise and feel low by insult.

The powerless beings feel sorrow when they lose something and rejoice when they gain something. However, the powerful beings live the same way regardless of gain or loss. The powerless beings live in sadness and restlessness, while the powerful beings live in happiness and peace.

The powerless beings lack wisdom, but the powerful beings possess wisdom. As the power increases, one attains higher realms (worlds).

All the deities we worship are embodiments of power. They all practiced meditation! Similarly, anyone who meditates becomes powerful over time and can rise to the level of great individuals like Vivekananda, Ramana Maharshi, Sathya Sai Baba, Buddha, and Jesus.

Therefore, increase your power and live joyfully. To know if you have power or if your power has increased, simply observe the way you live. Likewise, as you meditate, your power continues to increase. You will notice the changes within yourself. The more you practice meditation, the more powerful you become. More practice results in more power; less practice results in less power. That's why it is said, "Those who strive, receive the results of their effort."

In this way, the more you meditate, the more your power increases. Hence, meditate as much as possible!

How does power increase through meditation?

When we meditate, we first clasp the hands, cross the legs, and close the eyes. Naturally, thoughts arise in our minds, and the mind begins to wander (roam) across various thoughts. At that moment, we bring our mind back to the breath. After a while, the mind goes into thoughts again, and we once again redirect it on to the breath. By doing this repeatedly, the thoughts gradually reduce, and eventually stop altogether. The mind becomes empty and thoughtless. Mind becoming empty means the mind being in a thoughtless state.

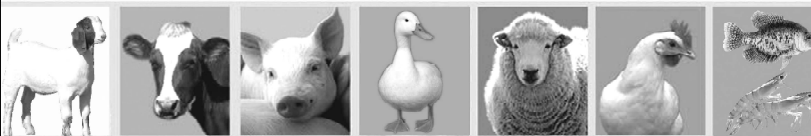
In this state, what is present is the infinite, powerful Soul. Those who remain in this state for how much time ever possible are said to be in the Soul state for that much time. They naturally gain a portion of the infinite inner power of the Soul, along with a portion of the cosmic energy of the universe. These energies make them powerful. The longer they remain in the meditative, thoughtless state, the more power they acquire, becoming increasingly powerful.

As their power increases, they gain many benefits in their lives. Some of which were mentioned earlier. This is why many yogis remain in this meditative state for hours, days, months, and even years, acquiring immense power, divine powers, and spiritual enlightenment. Many such indi-

viduals have existed in the past and continue to exist in the present. Some examples of such individuals are: Ramana Maharshi, Ramakrishna Paramahansa, Swami Vivekananda, Sri Veerabrahmendra Swami, Yogi Vemana, Raghavendra Swami, Sathya Sai Baba, Shirdi Sai Baba, Pakalapati Guruji, Mummadivaram Bala Yogi, and Subhash Patriji, among many. The individuals we know are few, while many others are unknown to us. All that they practiced was meditation only and all that they taught was meditation only.

We call them powerful, but not physically strong. Because they did not have physical strength - they had no muscles. The reason is: They did not give importance to food, avoided eating meat, eggs, fish, or poultry (hens/ chickens), goats, Pigs. They didn't build their body, Instead, they increased their inner power - became enlightened beings. They enhanced their intellect - became intellectual giants. They understood righteousness (dharma) - became embodiments of righteousness. They shared love - became icons of love. They nurtured kindness - became symbols of mercy. They enhanced compassion in them - became embodiments of compassion. They acquired divine powers - became divine beings - meaning, Gods. They not only loved human beings,

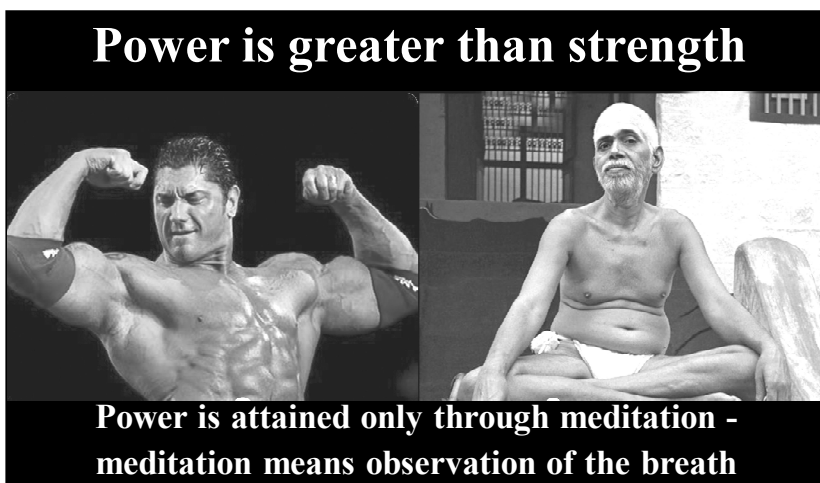
Don't eat us! Love us!!



All the beings are precious to God

but they also extended their compassion and kindness towards all living beings, including chickens, goats, and fish. They protected and cared for all creatures, treating them with love, friendship, and equality. They taught the world that "Everything is one, and all are equal." They realized and experienced the ultimate truth: "Everything is me, and I am everything."

Therefore, understand that power is greater than strength. Become powerful, not strong. The reason is that the strong beings cannot get rid of sorrow - the powerful beings can get rid of sorrow. The strong beings lack willpower and are driven by desires - the powerful beings possess immense willpower and have their desires under control. Moreover, if you observe, ordinary people do not bow down to the strong but to the powerful. Hence, becoming physically strong is not important; acquiring power and be-



coming truly powerful, like a yogi, is only important.

Not only that, Lord Krishna also stated long ago in the Bhagavad Gita that it is only through meditation, meaning, only by emptying the mind one can attain power, achieve self-realization, and become wise.

**Shlok|| dhumenavriyate vahnir yathadarsho malena cha
yatholbenavrito garbhas tatha tenedam avritam
(B.G 3-38)**

Meaning: Just as fire is covered by smoke, a mirror by dust, and a fetus by the womb, so too is knowledge covered by desire.

According to the above message, desire means longing or craving. It implies that the mind covers soul-knowledge, or the soul. The infinite power of the soul is hidden and covered by the impure mind, causing human beings to act powerless and ignorant.

In a way, just as the smoke covers fire, dirt covers a mirror, and the womb covers the fetus, the mind covers the soul.

Therefore, just like the fire shines when the smoke is removed, a mirror becomes clear when the dirt is cleaned, and a baby emerges when the womb is opened, similarly, when the mind ceases to exist-when it becomes empty or thoughtless-the soul's power emerges, becomes obvious, and soul-knowledge improves. This is what Lord Krishna con-

veys through the above verse.

Hence, it must be understood that those who meditate and make their mind empty will gradually increase their immense inner power. There is nothing on this earth that is not achievable for those who enhance their power. They achieve anything without difficulty.

Therefore, understand this: The powerful beings do not pray or plead anyone-not to God, nature, or the universe-to make their wishes come true. They do not set intentional desires or make appeals for their goals. Instead, they work towards achieving what they aim for. Thus, everyone must strive to enhance their inner power and become powerful. Do not behave as weak individuals, and avoid actions that reduce your power.

Does the power (cosmic energy) acquired remain stable?

Many people are practicing meditation today because they understand that it enhances their power. Some people are practicing more meditation. They are not just meditating when they have the opportunity, they are even creating opportunities to practice meditation. They are meditating even on full moon nights, new moon nights, undertaking 40-day challenges, and are participating in continuous meditation sessions.

Some practitioners feel that "They are accumulating immense energy through meditation". Others express, "We feel an enormous flow of energy entering us during meditation," while some say, "We are unable to handle this energy and cannot sit in meditation for longtime." They believe they have gained significant power through their meditation practice.

However, if we observe closely, many meditators, regardless of how long or how deeply they meditate or how much energy they accumulate, do not show any significant transformation. Their behavior remains unchanged, with only slight differences. Some people even criticize meditators, saying, "You have been meditating for so long. What change has it brought in you? Did you really transform?" They point

out that even some masters who have been meditating for a long time exhibit undesirable behaviors, which may make the observers wonder, "Why do they behave like this despite meditating for years?"

If we observe, many people do not experience the transformation that meditation is expected to bring. This is not because they fail to gain power through meditation—they indeed accumulate the power. However, due to certain mistakes and errors, they lose the power they have gained. Meditation undoubtedly enhances one's energy, due to a few mistakes they lose the energy, they not only lose the energy but also cause them to fall back to their previous state, leading to an ordinary behavior.

For example, we are filling a water tank with a motor. If there are unnoticed leaks at the bottom, what will happen? The water will leak out, right? No matter how much water is filled, the tank will never fill, right? All the effort put into filling will be wasted, right? The main reason for this is neglecting the leaks at the bottom. Now, observe how quickly the tank will fill once the leaks are sealed. This illustrates that "Filling the tank alone is not enough; ensuring there are no leaks is just as important as filling the tank." In other words, our focus should not only be on filling the tank but also on checking the leaks.

Similarly, many people put in great effort in their meditation practice and accumulate power, but due to certain flaws or mistakes, they completely lose the power they have gained.

Therefore, "Acquiring power is not important; preserving the power gained is important." It's not about "How much practice we have done? or how much power we have accumulated?," but rather about "whether we are able to retain the energy we have gained." This means, "practicing meditation is not important; avoiding mistakes is more important." One must practice meditation without any flaws or mistakes. The reason is: Even a small amount of sincere meditation can bring immense benefits and leads to significant transformation within. Hence, it is essential to ensure that there are no flaws in the meditation practice.

Look, if everything you earn is spent, what is the use of earning lakhs? In the end, it is as if you have nothing, right? But if you don't spend even the thousands you earned, at least those thousands remain. Slowly, those thousands will become lakhs. Meaning, here, "earning is not important; ensuring that not spending what is earned is important." In the same way, "Acquiring power through meditation is not important; ensuring that not spending acquired power is important." This means "Avoiding mistakes and practicing meditation without flaws is important."

Now let us understand the following: In what all matters are meditation practitioners losing? How are they losing the acquired power? Why are they failing to grow spiritually despite their efforts? Why are they staying stagnant? Why are they behaving in the same way? Why are they not be-

coming great individuals? Why is there no transformation? Where is the flaw?

One major reason for losing power attained through meditation is not following proper food regulations. Because of this, people are unable to retain or increase their power. Therefore, meditation practitioners must follow food regulations. They must consume (eat) only sattvic vegetarian food and avoid non-vegetarian food and eggs. Another reason for losing power is practicing meditation with intentions (sankalpas). Many people meditate with specific intentions, which also leads to a loss of power.

This happens because most people do not even understand what a sankalpa (intention) truly means. They do not know the difference between a sankalpa (intention) and a desire. They are unaware of what vikalpa (doubt) means. They do not understand what purification of intention (sankalpa-shuddhi) is or how to enhance their willpower (sankalpa-shakti). They don't know what needs to be done to strengthen their willpower. Without understanding or thinking deeply about these things, they simply follow what others say and ask them to do it without realising they are the ones at loss. Hence, let us first think and understand these aspects. Most importantly, let us first understand the meaning of desire and intention (sankalpa).

Desire - Intention (Sankalpa)

Think about this carefully. Whenever someone visits a temple or a prayer hall, they often express their desires to the deity in their mind. Meaning, they think about what they want or wish for in their heart. This is what we call a desire.

Similarly, nowadays, people are making intentions (sankalpas) in their minds as well-praying for their troubles to end, their illnesses to be cured, their problems to disappear, and for everything they wish to come true. If you observe closely, in both cases, they are thoughts arising in the mind. So, what is the difference between the two? This is something we must think and deeply know about. Let us explore and understand the difference between desire and intention (sankalpa).

Desires are thoughts that arise in the mind. Naturally, everyone has problems and struggles; no one is entirely free of them. Moreover, problems can be painful. Unable to bear the pain, people often seek relief, hoping to escape quickly and easily. Therefore, they pray to their beloved deity, asking, "Relieve me of my troubles," and "Fulfill my desires." They believe, with hope and expectation, that the deity will provide everything, resolve all issues, and make their wishes come true. If their wishes are fulfilled, they attribute it to 'divine grace.' If not, they blame it on their karma. If noticed, there is no effort involved in this process. Such effortless

wishing is what we call a desire.

Understand this: "Simply sitting and wishing for something to happen is called a 'desire,' but putting in significant effort to achieve is called an 'intention'(sankalpa)."

In other words, "one who desires will sit idle, while one who has a strong intention will perform action."

If observed, The key difference between the two is effort. Because, both arise in the mind, but a desire involves no effort, while an intention includes active effort. That's why a person with an intention puts in effort. In essence, "if there is no effort it is called desire; if there is effort it is called an intention."

In a way, both involve thinking, but "A person with a desire sits idle, while a person with an intention puts effort." For example, when someone visits a temple or a prayer hall, they wish for their desires to be fulfilled in their mind, waiting with hope for them to be fulfilled. But someone with an intention will begin to strive. They put in effort towards their intention. The type of intention determines the type of effort they put in.

For example, let's take Patriji. Around 20 to 30 years ago, he intended that, "The world should meditate by 2012." This was his intention (sankalpa). After making that intention, did he simply sit at home meditating? No, right? He worked tirelessly to achieve what he intended. Notice that he

didn't just work ordinarily. He worked tirelessly, day and night, putting in unmatched effort. He toured the world like a whirlwind (storm), doing what no one else could do. This is what we call an intention (sankalpa). His intention was extraordinary. He possessed immense willpower (sankalpa shakti), and that is why he was able to put in such effort and make the impossible possible.

Simply sitting and meditating without putting in effort does not become an intention (sankalpa); it remains a desire. In other words, everyone is not meditating with an intention (sankalpa); most of them are meditating with desires. Remember, "One who has an intention (sankalpa) does not sit idle; they take action. One who only desires does not act; he simply sits."

Furthermore, whatever one decides to do, one can take the necessary actions. Meaning, the effort aligns with an intention (sankalpa). For instance, if you intend to eat an idli and sambar, you soak the dal, remove the bran, grind it, mix the batter, and steam it in a cooker. Likewise, you prepare the sambar. Then you eat it. But if you just wish to eat idli and sambar and sit idle without taking action, it remains a desire and never becomes an intention. Also, if you intend to eat idli and sambar but sit meditating without putting any effort, can you eat it? Will you ever be able to eat? You will never be able to fulfill your intention.

Know this: In this creation, anyone can achieve any-

thing. Results come only through hard work. That's why it is said, "With effort, there is no scarcity." Not only that, it is also said that "Effort yields fruits (Kashte phali)". It means only those who work hard reap the rewards.

Therefore, if anyone meditates without putting in effort, it is not an intention (sankalpa)-it's a desire. They are referring to a desire as an intention (sankalpa). Once again, know this: "Those who have an intention take an action. They work towards their intentions, if they don't have any intention, they don't put any effort. "Moreover they will not have one intention and put effort into another intention."

For example, if someone intends to eat idli and sambar, they won't make puri and curry because they have intended to eat idli and sambar. Similarly, if someone intends to read a book, they won't watch TV; they will read the book. If they intend to read a specific book, they will read that book. If they intend to get new clothes stitched, they will get the clothes stitched. If they intend to get gold bangles made, they will get the gold bangles made. If they intend to get furniture made for the house, they will do so. If they don't make any intentions (sankalpas), they won't do anything.

In a way, you make intentions (sankalpas) for the things you are capable of doing. You don't make intentions for things you cannot do. If you make intentions for something impossible, it remains as an unfulfilled desire. Then, at times, you might talk to your dear ones and say, "I wish I had a car," "I

wish I could get a necklace made," "My wish to go to America still remained unfulfilled," you say, "There are many unfulfilled desires like these." But, you never say, "I made an intention (sankalpa), but it hasn't been fulfilled."

But nowadays, some people say, "Think about what you want, make an intention (sankalpa) in your mind, meditate, and your problems will be solved, your diseases will be cured, and whatever you desire will come true." Naturally, when they hear this, people feel hopeful. It sounds easy and appealing because they want to get rid of their problems. But here, it's crucial to think carefully. First, you must know, "What is a desire? What is an intention?"

The reason is that many people have unfulfilled desires. For example, some people might have the desire, "I want my son to become a collector." But he can't, as the age limit has passed. Can he become a collector? No, he can't. If you meditate while wishing for it, even though the age limit is over, will your son become a collector? No, he can't. No matter how many people gather and meditate with this intention, will he become a collector? No, right? The reason is that you are wishing for it, but it is not an intention (sankalpa). If, on the other hand, your son had made an intention (sankalpa) from a young age, "I want to become a collector," and worked hard for it, it might have happened or might not have happened -depending on his effort. But without even passing a degree, without making any effort, if he just meditates, how

will your son become a collector?

Similarly, many people, from a young age, choose the path they like and intend to achieve something and put in efforts towards it, ultimately achieving their goal. For instance, if someone intends to become a good dancer, they will practice dance from a young age and focus on it, eventually becoming a dancer. Similarly, if someone intends to become a singer, they will learn music, practice persistently, and become a good singer. If someone intends to become a cricketer, they will practice cricket from a young age and eventually become a champion.

Thus, someone who intends to become a cricket champion will not practice dance. Likewise, someone who practices dance will never become a cricket champion. Achieving what one has intended to do depends on their willpower. If their willpower is strong, their effort will be intense. Therefore, we can judge their willpower by looking at the effort they put in. If their effort is lacking, we can understand that their willpower is weak.

So, understand this: "With strong intention one does not put in dedicated efforts. One's efforts will be intense only when his willpower is strong ." "It can be understood that if his efforts are intense then it means that he has a strong willpower." It's not about simply being told to make a strong intention or thinking strongly. It has to naturally come from within. It is not something which comes when told. If their

willpower is strong, they will work hard and achieve without anyone telling them. Otherwise, no matter how much one tells to make a strong intention (sankalpa), and no matter how much ever they meditate, there will be no use.

Once again, know that "The one who makes intentions will put in effort. The one who desires will sit idle." Also, the intensity of the effort depends on the willpower. Let's also know that the type of intention determines the type of effort. Let us also clear a few doubts here.

Some might raise a doubt, "We made an intention (sankalpa) and meditated, and everything we wished for came true, some things happened-how did they happen?"

But if you observe, many people sit in meditation thinking of what they desire. Naturally, some things will happen for some people, but not for everyone. They don't get the desired results. What is the reason for this?

If one meditates with an intention then it should happen to everyone, right? Why didn't it happen? Why did it happen only for some? For those who got the results, the master would say, "See, I told you it would happen." For those who didn't get the results, the master would say, "Your intention is not strong enough, make a stronger intention." If anyone says, "We strongly intended, but it didn't happen," the master might say, "Your energy levels weren't high enough, that's why it didn't happen. So, meditate more, increase your energy, and then you will see results." But here,

we must think carefully. Sitting and meditating while wishing for something is not called an intention, it is called a desire. This means that they meditated while desiring something. If desired and mediated some people may see things happening, while others may not. We need to know the reason for this.

Understand that an intention (sankalpa) doesn't mean just thinking firmly; strong intention means having no doubt or alternatives. In other words, "an intention without doubt is a strong intention." To anyone, only such an intention becomes possible. Therefore, if any intention is to materialize, one must be free of doubts. This leads us to the question: What is a doubt? How can one have an intention free of doubt? Let us explore this further.

Now, why does meditation work for some people, helping them achieve what they desire, while it doesn't work for others? Moreover, why do those who succeed once fail to achieve the same outcome next time? What is the reason behind this? This is something we need to understand clearly.

Primarily, as every one continues meditation, their power continues to increase. The more intensely they meditate, the more power they get. When someone who has accumulated significant power through intense meditation desires something, their wish is fulfilled because they have the power required for that wish to manifest. On the other hand, if they lack the necessary power, their wish doesn't materialize.

Here only, we have to understand a point: Those with sufficient power can fulfill their desires. However, they lose all the power they have accumulated through meditation once their wish is fulfilled. They return to their normal state in meditation, losing their previously acquired power. Meaning, their desire will be fulfilled but they lose their power. If such individuals make another intention or desire, it doesn't materialize because they have lost their energy. This is why one intention may succeed while the other doesn't. Similarly, the reason for intentions or desires not manifesting despite meditating is only because the person doesn't have enough power.

In such situations, some may ask, "If we don't set intentions, how will our problems be resolved? How will our sorrows go away?" But understand this: Even without intentions or desires, if one meditates sincerely and accumulates enough power, their desires will naturally be fulfilled. The other benefit we have here is that their power won't reduce. On the other hand, if they meditate with desire, their power is utilised. This is why meditating without desires is the best approach for anyone. The problem gets resolved, and the energy remains intact. Therefore, "Do your duty and leave the results to nature." The reason is, "We have the right to perform actions, but we do not have the right to expect the results."

Therefore, understand this: In the divine creation of

God, those who meditate without desires gain in two ways, while those who meditate with desires lose in two ways. This is because not only do they lose their power, but even after resolving one problem, new problems arise. At that point, they are left helpless, without even having the power to handle the new challenges, because they have already lost their power. That is why the scriptures say, "Put your efforts," but they never say, "Make desire or wish for something."

The same thing is also clearly mentioned in the Bhagavad Gita. That's why the scriptures stated, "Those who strive, receive the results of their effort." But they don't say, "To those who wished, they get as much as they wished".

More importantly, Lord Krishna in the Bhagavad Gita clearly stated, "Perform selfless action"-meaning, "Whatever work you do, don't expect rewards from it," or simply, "Do not desire."

Krishna further stated, "**Karmanye vadhikaraste Ma Phaleshu Kadachana**"

This means, "You have the right to perform actions, but you have no right to the results." In essence, it means we have no authority to desire the results.

He also emphasizes "performing actions without any sense of doership (role of the doer/owner of the actions). In other words, one should act without thinking, "I am the doer." When there is no sense of "I," where is the question of desire?

Furthermore, Krishna also states, "Of all things, the renunciation of the fruits of action (leaving the results of the actions performed) is the highest." This means we should not desire the outcomes of our actions but let go of them completely. He declares this as the highest principle. In other words, even while meditating, one should not expect specific outcomes. But what are we doing? We are setting intentions and desires before we even start meditation practice. This means we are desiring, which means we are expecting, which goes against what Lord Krishna taught. If we act against his teachings aren't we the ones who suffer?

Thus, we must understand that while meditating, there is no need to set intentions or desires.

Look at the following verse of Bhagavad Gita:

**Shlok|| yasya sarve samarambhah kama-sankalpa-varjitah
jnanagni-dagdha-karmanam tam ahuh panditam budhah
(B.G. 4-19)**

Meaning: Whoever performs all their actions without desires or intentions, and whose actions are burnt to ashes by the fire of knowledge, such a person is called 'wise man' by the learned.

Through the above verse, Lord Krishna emphasized that even while performing actions, one should perform them without having desires or intentions, such a person is truly great. Hence, with this we can understand that even when

meditating, one should not have desires or intentions.

Because, in this creation, "If you do what needs to be done, you will definitely receive what you are meant to receive". Understand that "Even if a person does not desire, they will receive what is due to them if they perform actions. Also, one who desires without performing actions will not get anything." Thus, one should understand that those who meditate with desires or intentions suffer losses, but those who meditate without desires or intentions benefit in all ways.

Through the story of Brahmarshi Vishwamitra, let us understand how power is lost when one meditates with desires.

Vishwamitra performed tapas, meaning, meditated for 1,000 years intensely. He accumulated immense power, so much so that he had the power to create another universe. Seeing this, Indra, the king of the gods, became fearful. He wondered, "Will Vishwamitra use his immense power for the welfare of the world or for its destruction?" With this doubt, Indra decided to test Vishwamitra.

Indra sent Menaka to test him. Upon seeing Menaka's beauty, Vishwamitra was enchanted (mesmerised) and desired to marry her. Menaka agreed but put one condition: "The moment you deny my wishes, I will leave you." Vishwamitra accepted her condition. They got married and began living together. However, Menaka began expressing unusual desires. She would ask for jasmine flowers in sea-

sons when they were unavailable or mangoes during off-seasons. Unable to refuse her, Vishwamitra would use his accumulated power to create jasmine flowers and mangoes to fulfill her wishes. Sometimes, Menaka would say, "I wish to roam the sky with you." Vishwamitra would again spend his power fulfilling her desire. In this way, Menaka continued to make strange demands, and Vishwamitra, having promised to fulfill her wishes, kept spending his power to satisfy them.

While things were going on like this, Menaka once again said, "Let's go on another sky journey." Vishwamitra agreed, saying, "Alright!" and raised his hands to take off. However, this time, he couldn't lift himself into the air. No matter how hard he tried, he couldn't move upwards. At that moment, Vishwamitra realized that all the power he had gained through his intense tapas (meditation) had been completely utilised. He admitted to Menaka, "All the power I had was spent. I can no longer fly." Menaka then reminded him of the condition she had set earlier, left him, and returned to heaven. Vishwamitra was deeply upset, realizing that the immense power he had earned through a thousand years of rigorous meditation was now entirely spent. Thinking about how much power he had lost in fulfilling desires, he felt immense regret and decided to begin his tapas once again.

This time, Indra sent Rambha to test him. As soon as Vishwamitra saw Rambha, he was angry. "Indra thinks I am a fool! I'll teach him a lesson," he angrily cursed Rambha, saying, "Turn into stone!" However, in doing so, he again

lost all his power attained. Once more, he became an ordinary man. Shaken and helpless, Vishwamitra began meditating yet again with determination. This same thing repeated four times- he would gain immense energy through his meditation and lose it all. Finally, after gaining power for the last time, he overcame all tests and challenges and was eventually honored as a Brahmarshi, achieving great spiritual enlightenment.

If we observe Vishwamitra's life, we can see how he repeatedly gained power through tapas (meditation) and then spent it on desires, only to start all over again. This teaches us that anyone who uses the energy acquired through meditation for desires or intentions (sankalpas) will inevitably (unavoidably) lose it. Thus, those who meditate with desires or intentions (sankalpas) must realize that they are draining the power they have earned and returning to their starting point. No matter how many years they meditate or how intensely they practice, they will remain in their ordinary state, living like common people, behaving like powerless beings.

Therefore, it is important to understand that one should not lose the power attained. Moreover, as power increases, one must recognize the benefits it brings to life. The hard-earned power acquired through meditation and spiritual practice should not be wasted or lost on small desires. One must understand the value and greatness of meditative power and enhance it. Human beings' lives are filled with numerous

challenges. Even if one resolves a particular problem by spending power, another problem arises. There is no end to the challenges in a human being's life. Thus, problems must be resolved without draining power, which means practice meditation without desires or intentions. In doing so, problems are resolved naturally, and energy is not lost. Hence, meditate and leave the results to nature; everything will be beneficial.

Additionally, it is essential to understand why hardships arise. The reason for difficulties is the sinful actions we commit, such as harming living beings and unrighteous conduct. Therefore, avoid harming any living being, meaning avoid eating meat, and learn to live righteously. If you do so, there will be no problems in life, and you will be able to live joyfully. Practice intense meditation and attain the ultimate liberation, "Moksha."

Some people may ask, "What kind of intentions should I set?" For such individuals, masters often provide guidance, saying, "Set noble intentions. Meaning, which promotes the welfare of the world. Such intentions will be fulfilled," and some even claim, "Your power will increase." Let us know about this.

Remember, setting intentions for the welfare of the world, or noble intentions, does not guarantee their fulfillment, nor does it necessarily increase your energy. What actually happens is that individuals with good intentions en-

gage in actions for the welfare of others and perform virtuous deeds. Their efforts naturally benefit others. Such noble efforts attract nature's support, which collaborates unexpectedly and assists in achieving their goals effortlessly. Their will is fulfilled. This is perceived as the fulfillment of intention.

Therefore, remember once again: When one begins to put efforts towards the noble deeds with a positive intention, they can accomplish even the greatest tasks and make them happen.

Simply sitting and meditating with the thought, "I have set a noble intention," without putting in any effort will not lead to any achievement. Moreover, if there is a doubt (vikalpa) in your intention or if the intention is not pure, it will not be fulfilled.

Additionally, just setting a good intention does not make you powerful, nor does it increase your power. Only through meditation anyone can increase their power.

Therefore, it is essential to first understand What is intention (sankalpa)? What is a doubt (vikalpa)? What is purity of intention (sankalpa shuddhi)? What is willpower (sankalpa shakti)?, and how does the fulfillment of intention (sankalpa siddhi) occur? Brahmarshi Patriji explained all these aspects in detail in his book "Sankalpa Shakti." Study it thoroughly.

WHAT IS INTENTION?

Let us understand the intention (sankalpa) in more detail. Intention (sankalpa) means striving to achieve what is desired. In other words, it means making an effort. When someone has an intention (sankalpa), they put in the effort required to achieve or fulfill what they desire.

For example, Mangalampalli Balamuralikrishna decided at a young age that he intended to become a music maestro. He dedicated himself to extensive practice in music and eventually became a great maestro. He did not sit at home, stop practicing music, and simply meditate with the thought, "I want to become a music maestro." Similarly, Sachin Tendulkar decided that he intended to become a cricket champion. He practiced cricket from a young age, putting in tremendous effort, and became a champion. He did not stop practicing and sat at home meditating with the thought, "I want to be a cricket champion."

Therefore, setting an intention or desire and meditating will not automatically make it happen. Meditation increases your willpower (sankalpa shakti). Meaning, Meditation is essential to improve your willpower. Only those with strong willpower can put in extraordinary effort, and only those who put in extraordinary effort will achieve what they intended.

WHAT IS A DOUBT (VIKALPA)?

When you decide to do something, two thoughts immediately arise. "Oh! What can I do? Will it work out for me? Is it possible for me? Can I really do it? What if I can't?" Such thoughts are referred to as "vikalpa" (doubt).

The thoughts like "I can do it, I will do it" are referred to as "Sankalpa"(intention). On the other hand, thoughts such as "Can I really do it? Will others listen to me? Isn't everything dependent on fate? Human beings think one thing, but God decides another" are called "Vikalpas" (doubts).

In a way, "Sankalpa" means positive thoughts, such as "I will do it," "I can achieve it," "I am capable," "It will definitely happen," "I can go," "I can speak," or "I can climb."

Similarly, "Vikalpa" refers to negative thoughts like "I cannot do it" or "It is not possible for me."

CONFLICTING INTENTIONS

If we make mutually conflicting intentions, we cannot achieve anything. That is, our intentions will not be fulfilled. For example, "I want to become a cricket champion," and "I want to be a movie hero too." These two are mutually conflicting intentions. How can both be possible? If we want to become a cricket champion, we must forget about becoming a movie hero. If we want to be a movie hero, we must forget about becoming a cricket champion. These two goals are contradictory.

Therefore, we must choose one intention, focus only on it, and work towards achieving it. Simply sitting at home and meditating will not bring either result. Why? Because one who meditates deeply will eventually become a Buddha. But even that requires immense effort and dedication in meditation, just like Buddha!

Hence, there should not be any mutually conflicting intentions in life. If such conflicting intentions exist within our mind, we cannot accomplish anything; we cannot achieve anything. Life will remain stagnant, like a coiled rope lying in the same place. We must think, "This life of mine is solely for becoming a cricket champion," or "This life of mine is solely for becoming a movie hero," or "This life is for earning money," or "This life is for becoming an MLA," or "This life is for becoming a collector." Choose one goal and dedicate yourself to it. Then it will happen. But if you set two or three conflicting goals, everything will be wasted, and nothing will be achieved.

Therefore, it is essential to understand that there should be no mutually conflicting intentions.

PURITY OF INTENTION

For every person to achieve their goals, two things are essential: 1. Single Intention (Eka Sankalpa) 2. Purity of intention (Sankalpa Shuddhi).

Just as a rice crop without weeds produces a pure har-

vest, an intention without doubts is called a "pure intention" (Shuddha Sankalpa). If doubts or conflicting thoughts exist, the intention becomes impure (Ashuddha Sankalpa).

Such individuals will also fail to achieve what they intend. Therefore, only with a pure intention (free of doubts) one can achieve their goals in life. This is the message given by Seth.

Willpower!

Wherever an intention is accompanied by two or three conflicting intentions (vikalpas), that intention loses its power and becomes ineffective. Therefore, for an intention to be powerful, it must be pure (Sankalpa Shuddhi), meaning it should be free of doubts. The efforts must be aligned in one direction.

Thus, everyone must decide what they want to achieve in life. For example, Atal Bihari Vajpayee focused entirely on becoming the Prime Minister, S.P. Balasubrahmanyam concentrated on becoming a great singer, and Sachin Tendulkar dedicated himself to becoming a cricket champion. They showed interest and put all their concentration on just one thing. They set aside everything else and achieved their goals.

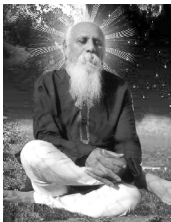
Because let us take a mango tree. A mango tree only produces mango flowers and bears mangoes; it does not produce a variety of flowers or fruits. Similarly, one seed grows

into one tree and follows a singular purpose. In the same way, our lives should also follow one direction. We must choose a path and dedicate our lives to it.

Whether playing the sitar, playing football, or teaching meditation, one must dedicate their entire life to that purpose.

Therefore, only when there is purity of intention (sankalpa shuddhi) one can develop willpower (sankalpa shakti). With willpower, one can achieve their intention (Sankalpa Siddhi), meaning they will accomplish what they intended.

However, to have purity of intention (sankalpa shuddhi) and to increase willpower (sankalpa shakti), one must purify and empty the mind. The only way to achieve this is through 'observation of the breath' meditation. Therefore, practice meditation intensely, enhance your willpower (sankalpa shakti), work tirelessly towards your goal, and achieve what you intend.



How to meditate? Observation of the breath.



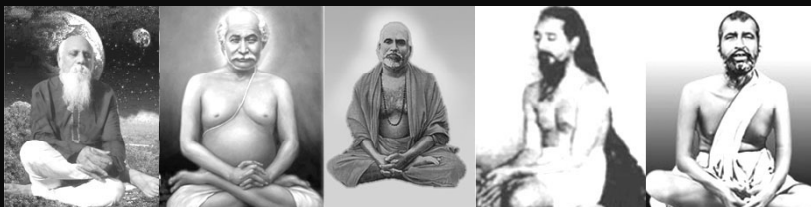
Sit in a comfortable position, with your hands clasped (locked) and legs crossed, and close your eyes. Simply focus on your natural breathing, noticing each inhale and exhale.

Even if numerous thoughts arise while focusing on your breath, let go of them and refocus on the breath. Gradually, you will reach a state of thoughtlessness, where the flow of thoughts ceases (stops), and the mind becomes empty and calm. This is the true state of meditation.

Once we reach a state of thoughtlessness, we must observe various experiences related to the body, nervous system, and soul. In this state, the universal life force flows abundantly into the body, cleansing the nervous system. This energy heals all ailments (illnesses), and as the nervous system is purified, our karmas will dissolve.

Everyone should meditate twice daily for at least the same number of minutes as their age.

**All that yogis have taught was meditation only -
All that they practiced was meditation only**



Meditation means observation of the breath

Programs by the Tatavarthy's that will be broadcasted on YouTube:

a) Channel name: **Tatavarthy Veera Raghava Rao**

This channel has 2,000+ videos featuring messages from Mr and Mrs Tatavarthy.

b) PMC has also launched a YouTube channel for Brahmarshi Tatavarthy Veera Raghava Rao.

Channel name: **Brahmarshi Tatavarthy Veera Raghava Rao.**

c) For messages from trainees who have trained under Mr. and Mrs. Tatavarthy, watch the Tatavarthy Spiritual Trainees YouTube channel.

d) You can also go directly to the YouTube app, type Tatavarthy Veera Raghava Rao in the search bar, and watch all the Mr. and Mrs. Tatavarthy videos.

To watch Tatavarthy's zoom sessions:

a) Silence meditation from **4 a.m. to 6.30 a.m.**, followed by messages related to soul-knowledge from **6.30am to 7.30am.**

Zoom ID: **2413823868** Password: **RAO**

b) The above-mentioned Zoom session will also be livestreamed on **YouTube** from **6.30am to 7.30am.**

c) Those who are in the TVR & TRL WhatsApp group will receive Zoom and YouTube links, along with details about the Tatavarthy's classes. They must save Sindhura's phone number: **8555995217**

d) Those who wish to join the Tatavarthy's WhatsApp group can contact Sindhura: 8555995217, Madhu: 7893917364 or visit www.tst.org.in and click on the "Join WhatsApp Group" link.

To subscribe to Tatavarthy's YouTube channel:

When you click the YouTube link sent in the WhatsApp group, it will open the Tatavarthy Veera Raghava Rao channel. Once open, you will see the "Subscribe" button-click on it to subscribe. By clicking the bell icon next to it, you can receive notifications of new videos everyday.

Otherwise, visit www.tst.org.in/videos/ Click on "Tatavarthy Veera Raghava Rao" in Section I, or on the names in sections II & III. This will open the respective channels. Once open, click the "Subscribe" button, and by pressing the bell icon next to it, you can get daily video updates.

Information available on Tatavarthy's website:

Website address: www.tst.org.in

a) Details of programs conducted under the guidance of Mr. and Mrs. Tatavarthy and Google Maps location are available.

b) All books by Mr. and Mrs. Tatavarthy are available in PDF format for free download in Telugu, Kannada, Hindi, and English languages.

c) All the messages of Mr. and Mrs. Tatavarthy are organized in concept-wise YouTube playlists.

d) Summaries of Mr. and Mrs. Tatavarthy's messages are provided in the form of quotations.

e) The gallery of Mr. and Mrs. Tatavarthy is also available.

For registration of a 3 day free meditation and soul-knowledge training classes held in Bhimavaram on the 1st, 2nd, and 3rd of every month, contact Sindhura, 8555995217.



with the blessings of Brahmarshi Patriji...

A SOUL KNOWLEDGE TRAINING CENTER

is organised by Mr. Tatavarthi Veera Raghava Rao and

Mrs. Rajya Lakshmi in Bhimavaram

which is a residential camp, conducted on

1st, 2nd and 3rd of every month.

Those who are troubled by thoughts, will be able to sit for 3 to 4 hours in a single sitting by participating in this camp.

Please register your names in advance.

Venue : **Sri Venkateswara Swamy Temple**, Narasimhapuram,
Undi Road, Bhimavaram, W.G.Dist., A.P.

Admission & Accommodation : **FREE**

For Details : **Mr. Tatavarthy Veera Raghava Rao**

Tatavarthi Vari Street, Bhimavaram-1.

Cell: 9440309812, 9490171853



**"This concept of 'willpower' is
a fundamental aspect of life.
A person shines as a 'creator'
through their 'willpower.'
Not just human beings,
but any living being exists as a
'doer' and a 'creator'
through their 'willpower.'"**

-Brahmarshi Patriji

Rs.50/-