

***Topic:* What Is A Sanskar? How Do Sanskars Develop? How To Change Them?**

***Class Title:* Transforming Sanskars | संस्कार परिवर्तन**

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Before we begin, allow me to explain the meaning of two words which are frequently used throughout this talk.

The first word is *Sanskar*, which is a Sanskrit word and it generally refers to *our habitual behavioural patterns which are instinctive and usually driven by our sub-conscious mind*.

The second word is *Sankalp*, which refers to *a thought representing one's firm commitment or a resolve, and also called a 'Will'*.

Every brahmin soul, in their brahmin life, always strive to live with this purpose that:

“I transform my life in such a way that, by following the Father’s directions and footsteps, I can become like Him. I develop such divinity in my Sanskars that I am able to demonstrate all those qualities what Baap-Dada expects from me.”

But regardless how hard we try to transform ourselves, work on ourselves, there still appears to be something somewhere within us which tries to strongly hold us back. And that what pulls us back, is what we call, in other words, a ‘*Sanskar*’.



How does these *Sanskars* develop ?

How are *Sanskars* formed in our life ?

How are they shaped ?

Audience: “*By (our) actions (deeds)*”

Only by our actions do they get developed ?



If today someone has a *Sanskar of Hatred*. Even though he has never carried out, or performed, any action filled with hate. However, somewhere within him, in its subtle form, that particular *Sanskar* is present.



Then the question arises, how did that *Sanskar* got formed ?

Audience: “*From past life.*”

So how would it be formed in this present life ?

Audience: “*By demonstrating through our behaviour!*”

Anything else?

That’s through action as well...

One is that it is formed by action. Second is that it is further developed by demonstrating through behaviour!

Anything else...



Baba has frequently told us a point in *Sakaar Murlis* that:

“My child, if ever any storm arises in your thoughts (Sankalp), even then pay very close attention to this that your thoughts (Sankalp) in themselves do not create a sinful action. It is only when an action is practically performed (carried) which is motivated by a sinful thought, is when it actually becomes a ‘sinful action’. So as soon any such thought ever arises within you, just remove it immediately.”



But when does that particular thought, that particular *Sankalp*, actually become a *Sanskar*?

Whenever we try to contemplate and understand a particular thought, a particular *Sankalp*, within ourselves, through our intellect.

When we feel it. We visualise it. Using our imagination, we try to watch ourselves performing that action - motivated by a particular thought, a particular *Sankalp*. When we watch our own embodiment in our imagination, and we try to imagine having the experience of it.



It is only then that the thought, that *Sankalp*, is transformed into a *Sanskar*.

Meaning, demonstrating something through one's behaviour or by performing an action - these are the things related to the physical level.

But the thought, the Sankalp, which actually becomes a Sanskar, it happens only after our intellect begins to analyse and contemplate on a single thought, a Sankalp.



And alongside analysing it, the more our intellect visualises that particular thought, watches our own embodiment in our imagination that “*If I actually perform or carry out an action, motivated by that particular thought, this particular Sankalp, how would it take place and pan out.*”



We visualised this. We felt it, and experienced this all in our imagination.

All of this is our intellect's function - where we are connecting and linking a certain set of emotion(s) with a particular thought (*Sankalp*).

As those emotions got repeatedly triggered within us by that same thought, as our emotions became more and more connected and associated with that particular thought, that Sankalp, and as we continue to experience an association and connection between the thought and an emotion repeatedly, this then develops or forms a *Sanskar* within us.



This was in Baba's *Avyakt Murli*, I can't recall it's exact date but many years ago Baba has said in an *Avyakt Murli* that “*My Child, how are Sanskars formed?*”

So this is how the *Sanskars* are developed.

Now we have to transform these *Sanskars*. How would we do it?

So for that Baba has frequently told us a technique in various different ways.

The first method that Baba has told us about is that “*My Child, first emerge your Eternal Sanskars.*”

Because as it is commonly said that iron cuts iron. Similarly, only a *Sanskar* can eliminate another *Sanskar*.



So what kind of new *Sanskars* shall we emerge within us so that these present *Sanskars* can be removed?

So the *Eternal Sanskars* which we already have, the *Sanskars* of the seven innate qualities of the *Soul*, so emerge those seven qualities within you.

How would you emerge them?

In our memory, there exists a recording of all our *Soul's* original *Sanskars*. So by initiating a thought in your memory, try to feel each of them.



The more we visualise these *Sanskars* of our Soul's seven innate qualities, and as we feel each one of them in our imagination. As we connect our positive emotions with each of our original *Sanskars*, and try to imagine how would we look like as an emodiment of our original *Sanskars*, in our newer form. When we begin to see this clearly in our imagination, it is only then that we will be able to emerge the *Eternal Sanskaars*.



As these *Eternal Sanskars* emerges from within us, and we are able to put them into action, Karma, then all those *Sanskars of Maya*, the *Sanskars* which represent our weaknesses i.e. our *Weak Sanskars*, they do not get a chance or an opportunity to be executed, come into action or play. They do not get a chance or an opportunity to be transformed into practical action or Karma.



And by repeatedly initiating and putting these original *Sanskars* into action (Karma), by repeatedly initiating and triggering our original *Sanskars* that represent all seven innate qualities of our Soul, these *Sanskars* will become more and more stronger and firm within us. And these new *Sanskars* would eventually replace our old *Sanskars*.



For example, let's assume there is an empty vessel or a pot. Even though its empty, it is obvious that it has air inside it.

Now, we want to remove the air from inside that vessel or pot. What would we need to do ?

Simply fill it up with water.

In other words, when a new thing replaces the old, the old thing will leave.



Exactly in the same way, our old *Sanskars* which represents our weaknesses and our weaker self. In order for me to stop those weak *Sanskars* of mine to be come into effect or appear in my actions or my behaviour, for this if I begin to think and tell myself the following:

“This weakness of mine should not appear today, this should not be triggered, should not.. I make a promise to myself in the morning during Amrit Vela that today I am not going to be subjugated or be taken over by this weak Sanskar of mine.”



But what usually happens ?

Today morning, during Amrit Vela I made a firm commitment that “*Today I would not allow myself to be controlled (subjugated) by (my) ‘Sanskar of Anger’.*”



But we usually notice that on the very day, what actually happens ?

We get more angry than we normally do.

Why did this happened ?

Because we did not replace the weak *Sanskars* within us.

Because we did not replace the pre-existing weak *Sanskars*, they continue to remain at their place as before within us, and so it will continue to be triggered and come into action. So there is a need to replace these weak *Sanskars*.



This is why simply by making a commitment during Amrit Vela, it would not prove to be much effective or practical. For example:

“I would not get angry today.”

“Today I would not be controlled (or get influenced) by the Sanskar of Anger.”

“I won’t be...”

“(I) won’t be...”

“won’t be...”



See that...

How strongly I revised and repeated with firm commitment with determination, but still on that day, the *Sanskar of Anger* appeared again.

Because during that morning itself, the firm commitment which I had made in my mind which was: “*I will not get angry.*”



So what happened there ?

It is said that the human mind does not recognise the word '*No*'.



So what happened here ?

Our human mind is not able to understand or distinguish the word '*No*'.

So when we say that “*Today I will not let myself be controlled, or be influenced, by the Sanskaar of Anger.*”

Our mind cannot recognise the word '*No*'.

Psychology tells us that our mind doesn't understand the word '*No*'.

So how would our mind process that firm commitment, our *Sankalp*, then ?

It will process it as “*Today I will be controlled and get influenced by the Sanskar of Anger.*”

That is why we ended up feeling more angry than normal on that very day, because we took a Sankalp, we made that firm commitment in the morning but our mind didn't processed and recognised the word '*No*' in our statement.



While performing my *Yog* during Amrit Vela this morning I said “*Today I will not get angry. Oh Baba, give me so much power that anger doesn’t affect me today at all.*”



Now the power I received from Baba, where would it actually go?

It will be directed to that *Sanskar of Anger*, isn’t it?

Because the mind didn’t understood the word ‘No’, and therefore ignored it.

So today, when I say “*I will not be controlled and influenced by the Sanskar of Anger, so Baba please give me more power!*”



**What actually is my firm commitment, my *Sankalp* about ?
“Anger”**

So the power which came from Baba, where did that go ? Which commitment, which thought, which Sankalp, received that power ?

That *Sanskar of Anger* ended up using it! That is why on that very day we tend to feel more angry than usual.

This is a negative thought, a negative *Sankalp*. One should never think negative thoughts, negative Sankalp, during Amrit Vela.



So instead of that thought, what is another more positive thought we can think of than saying: “Do not get angry!”?

So what would be a more positive thought (*Sankalp*) ?

“I, the Soul, am an embodiment of peace. Today I need to become an embodiment of peace the entire day. I need to become a pillar of peace. Today, I will be the lighthouse and might-house of peace.”

Do not make the commitment about not getting angry today. But rather visualise this:

“Today I will perform every action with peace, and how would I be - as an embodiment of peace.”

Bring in that thought, that Sankalp, that you are an embodiment of peace, and connect the positive emotions of peace with that thought of being an embodiment of peace. Feel that peace. Experience that peace, and then make a firm commitment that: *“Baba, please give me power that I remain peaceful the entire day today.”*



Did you notice there was a slight error ?

This is why at times we are not able to differentiate between positive thoughts and negative thoughts.

We think we receive so much power from Baba during Amrit Vela, yet why doesn't this *Sanskar* of mine disappears ?

But the question remains - who is actually receiving that power ?



**The thought which is in the mind, it is receiving
Baba's power.**

**That's why that *Sanskar* is not going away or being
transformed.**

**This is why when we perform *Yog* during Amrit Vela,
we should make sure that we only emerge ourselves as
embodiments and forms based only on positive
thoughts.**



While emerging your own positive embodiment, your own positive form, in your imagination, stay in that form to ensure that particular form actually receives *Sakaash* from Baba.



The more our that embodiment receives the *Sakaash*, as a result that will become your default form. It will gradually become easier to remain, and be set, in that form for the entire day.

So that *Sanskar* of weakness, will stop coming into effect, in action.

So this is the first technique to transform your *Sanskar*.

So, only with a (new) Sanskar, (old) Sanskar can be transformed or removed. Only with iron, (other) iron can be cut.

This is the first technique.



So, by following this very method, the more we work on emerging the *Seven Qualities of the Soul* within us, the more we let those vibrations to flow within us, an aura, that atmosphere, that arc, will begin to form around us.



The more this arc around us begins to develop, that weak *Sanskar* will gradually begin to grow weaker over period of time.

Because our this new form, this new embodiment, is so powerful, our this walking-talking new embodiment inside that arc, the arc of our *Soul's* seven qualities formed around us, if it is powerful around us, then the weak *Sanskar* will grow so weak that it would not be able to come into action ever again.



Like when our body become weak, we struggle to gather strength to even raise our hand. We run out of strength and power.

So exactly in the same manner, make those weak *Sanskars* more weaker. And to make those *Sanskars* more weak, you need to emerge your *Eternal Sanskars*.

And if we are able to develop the aura which will be formed by our *Eternal Sanskars* during Amrit Vela itself, then our weak *Sanskars* would not be able to gather any power ever again nor would they ever be able to come into action or appear again, and they will dissolve over period of time.



So through this way, we will continue to merge those *Sanskars* for 5000 years, we will merge them.

So this is the second technique to transform *Sanskars*.



