

From Sanskar Change to Sansar (World) Change

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Abstract

The major manifestation of human consciousness is the Sanskar which can be compared to a receptacle containing habits, tendencies, personality traits, memories, values, beliefs, talents and instincts. Mind and intellect are the two other important faculties of the soul which are based on the Sanskar. It gives the soul its specific configuration depending on which the soul reacts or re-creates. It is the archive of all previously recorded experiences of the past life or of the past births. In Indian philosophy, Sanskar has been given much importance as being the driving force for continuation of human lives. Karma philosophy and karmic accounts are intimately associated with Sanskar which has been narrated by different schools in Hinduism. Sanskar is not only related to the past of the same life, it is also connected to the past births also. Sanskar is not so important in case of semitic religions who have no faith on past life and the birth-death cycle. Conscious memory always remains with us and functions all the time when we are active during the day or some duration at night, but when we go to sleep, the thing changes. In sleeping mode, conscious memory does not work, then the sub-conscious memory occupies the place of conscious memory and hence we dream having both fearful and pleasant experiences, sometimes with sleep-talking or sleep-walking, both in non-REM sleep state. Sanskar creation is a continuous process being involved with the life activities in every moment of time throughout life. After death, the soul carries only the Sanskars which go to the next birth. In our society, we witness many direct examples of shifting the Sanskars from one birth to the immediate next proving the fact of re-incarnation along with carrying forward the past life qualities either as a singer, as an instrument player, as a teaching expert or as a well-versed in scriptures, since childhood. Few qualitative souls are passing their high-standard proclivities to the next birth, but the majority souls are devoid of enriched impressions. Therefore, the question comes for the maximum souls with ordinary sanskars that whether those Sanskars may be changed or not? The answer is always yes and this is the most enthusiastic point in life and at the same time the highest inspiration also. If we desire, we can change our Sanskar at any point of our life and transform ourselves from negative to positive personality. Whenever, we start giving attention in our daily activities, the new energy will start flowing changing the past sanskars one after one. Different types of awareness and memories have been described in this paper along with the scientific means of

Sanskar change so that every person of the society may get the benefit and to start leading a soothing life removing all the burdens so far stored forcibly or unknowingly.

1. Introduction

The term '*Sanskar*' has been originated from a Sanskrit word '*Samaskara*' which discloses the meaning of mental impressions, recollections, or psychological imprints that give color to one's thoughts and actions, and also form the basis for the development of [karma](#) theory (Whicher, 1999). According to various schools of Indian philosophy, every action, intent or preparation by an individual leaves a *Samskara* in the deeper structure of the person's mind. These impressions then wait for voluntary fruition in that individual's future in the form of hidden expectations or subconscious sense of self-worth. These *Samaskaras* manifest as tendencies, karmic impulses, subliminal impressions, habitual potencies or innate dispositions (Fowler, 2002). The *Samaskara* theory finds out the hidden causes and explains how and why human beings remember things and the reason behind the effect of memories having on people's sufferings or happiness. The concept of *Samaskara* is also described as *Vasana*, particularly in the Vaisheshika school of Hinduism. *Vasana* also means desire or inclination of anything remaining unconsciously in the mind. *Sanskara* is a significant concept and important subject of study for practical life according to the schools of Hindu philosophy as well as Buddhism and Jainism (Phillips, 2014). The schools of Indian philosophy differ with regard to the specific mechanisms about how the *samaskara* operates at the subconscious level. Vedic traditions consider *samsakara* as relational properties that rest inside the self of every person. In Yoga, Vedanta and Nyaya schools of Hinduism, *samaskara* constitutes an effective and motivational field contributing the value structure within the individuals. They subconsciously or consciously endorse the basic inner drives that propel a human being towards future thoughts actions, or judgments. According to L. Das (2005), the *Samaskara* rites of passage is a subset of actions in a human being's life and going through the rites within Hinduist tradition, it affects the individual internally as well as externally along with social perception.

2. Knowledge about *Samskara* in different school of thoughts

A. In Hinduism

Though different Hindu schools differ in detailing of the *sanskars*, but all of them admit that the *sanskaras* are formed in each and every individual by a number of ways which includes perception, cognition, willful action and also the intention before and during the action (Philips, 2009). Training and study in such schools are the form of exposition, introspective realization and in many cases, practice to incorporate the good imprint into one's nature, where the practice strengthens the disposition and the disposition reinforces the practice in circular feedback (Philips, 2014). Scottish philosopher David Hume's theory of impressions says that everything in the mind is a perception. There are direct, immediate and most forceful data of experience which includes sensations and internal reflections i.e., emotions, passions and desires. This theory divides all human mental contents or perceptions into vivid, direct sensory experiences and their weaker portions into faded mental copies. Different scholars state that David Hume's 'Impression theory' is similar to the '*Samaskara* theory' of Hinduism (Carlisle, 2005). The Hindu schools rely on *Samskara* as one of the pillars for their epistemology along with the background causes how and why man knows anything, remembers anything or expects anything and feels good or bad, fulfillment or frustration, freedom or bondage. In Hindu philosophy, *Samaskars* are the dispositions that develop and accumulate deep inside a person's memory giving perception,

inference, & practice and at the same time, interaction with others' thoughts, intents, and willful actions. These are manifested in habits, behavior, tendencies and psychological predispositions. Actions, studies, diligence, efficiencies and inner silence trigger *Samaskaras* in the psyche of an individual, and those in turn influence how the individual acts, perceives self and the manner in which the individual responds to future karmic situations.

B. In Samkhya Yoga

In Samkhya and other Indian Yoga Schools, *Samskaras* are the residues that affect an individual's behavior and attributes (Philips, 2009). These impressions constitute part of the mechanistic foundation behind the explanation of the ancient Indian scholars on how the Karma theory works. *Samskaras* are explained as dispositions or behavioral traits either as default from birth or being the behavioral traits, perfected over time through Yoga by means of conscious shaping of inner self, desire, sense of moral responsibility and practice. All actions and intents lead to impressions and memories whether they are active or hidden, conscious or unconscious. A person cannot remember his past karma, yet the impressions shape his character, habits, circumstances and the essence of that person because of the impressions left through karma. These tendencies, subtle traces and innate characteristics as stated by the Yoga school are continue to affect the present actions, assumptions, attitudes (*bhava*) and mind (*buddhi*), moral response and interactions of an individual with everyone, everything and self (Larson, 2011). Ancient scholar Patanjali states that personality is the sum total of all the thoughts, impressions and subtle traces. Individuals tend to do what they did in the past. Human forms habits and often returns to those habits, and behavior tend to repeat because of these *samskaras*.

C. In Vedanta

In Vedanta, *Samskaras* are viewed as traces or temperament that evolves through the refinement of an individual expressing personality and are the form of 'being preparedness' in this psychology (Philips, 2009). All physical, verbal and mental activity creates *Samskara* inside a person. These *Samskaras* together manifest as inner personality and external circumstances depending on which the individuals respond thereof and bear fruits. In the state where an individual realizes the self, then the causes of the impression i.e., ignorance disappears. The individual reaches inner resolution and complete acceptance of the self becomes helpful to attain the consequent blissful state of existence becoming free from the negative *samskaras*.

D. In Nyaya and Vaisesika

In Nyaya school of Hinduism, thought or *bhavana* is synonymous with *Samaskara*, a property that manifests as impressions on the soul (Shukla, 2000). It is a key concept in Nyaya philosophy and it applies the idea to both the living and the non-living world. The concept of *Samskara* is intimately associated with Nyaya's search and reason-driven explanation of causes behind what happens for world. As per Nyayayikas, all voluntary actions have a cause and these are guided by the *Samskara*. For example, a newborn baby voluntarily and instinctively tries to reach the mother's breast (Philips, 2009). Nyaya text explains this action that there must have a cause though the newborn has neither been provided that knowledge nor has the value of the mother's milk been explained by another, nor has the newborn formed any *Samaskara* in this new life. The newborn has the knowledge from some traces or unknown memories within 'from a prior experience' (Derret, 1977) as asserted by the scholars of Nyaya and Vaisesika. In this school, the existence of *Samskara* cannot be directly perceived, only inferred. Though all the *samaskars* are not psychological, some are simply manifested as memories or beliefs shaped from a prior experience.

3. How are the *Sanskars* created?

We know that the soul has three main faculties i.e., mind, intellect & *sanskar* through which the soul functions within the body costumes either as male or female birth after birth. In every birth, the situation becomes different in different costumes, different families and different places. Each and every person is different in manner, behavior and attitude from the other unknowingly. For clarification about the same, we have to understand one's mood or state of mind (Sthiti) that depends upon what thought his consciousness (Smriti) is occupied with. The sequence of different aspects of mind and serial movement of different mental states from Smriti to Kriti leads to the conclusion that for transformation of action or behavior, the consciousness or smriti has to be changed. In order to change the outlook (Dristi) and to change the state of mind (Sthiti), the consciousness is to be changed enriching the self with spiritual powers, hidden inside or from the source of the Supreme Power House.

Inter connection between the six aspects of mind

1. Smriti (Consciousness)
2. Sthiti (State of Mind)
3. Vritti (Attitude/Mode of Mind)
4. Dristi (Vision)
5. Kriti (Action)
6. Sanskar (Impression)

The state or mode of mind depends on what type of consciousness it has. It may be said that consciousness the pillar of thoughts from which all other internal mechanisms grow in series within fraction of seconds and finally the *sanskar* takes a particular shape that may change if the thought pattern changes. When the state of mind is blissful; the vision, impressions and actions are to be righteous. The most important things within the human mental plane are the thought pattern and the belief system. When these two things change, the *sanskar* must change and then only human families or Sansars may be renovated making the basis of world change. Hence it is called that from self change to world change. Now the time has come to transform this hell world into a heavenly world, but people do not know how it is possible because they never heard so. No one of this world does have any concept of heaven or any memory of heaven within the *sanskar*. Therefore, heaven is now just a story written as per the thought or imagination of the people and no one can even imagine its true existence. If someone is described about the authenticity of the deities living in the deity world, he will believe easily, rather he will make irony and may even pass bad comments. The main reason behind this is not having any impression or trace of such a pure and peaceful society in his *sanskar* that can peep through the mind's window or through the gateway of intellect.

Sanskar is the main thing and almost everything in a person's life because whatever he thinks or does that comes out from his conscious or subconscious level. But when there remains no such storage, how will it come? If those levels remain filled with negativity and waste, then only the bad thoughts will come and the conscience will arise accordingly. Further activities will continue in a chain starting from thoughts to creating that bad *sanskar* again or more derogatory. Personality develops from the cumulative stock of *sanskar* through repeated addition and alteration and finally the destination of person is settled with which the person lives in this life or go to the next life through birth-death cycle.

The path of destiny Creation is shown below-----

Thoughts----Feelings-----Emotions-----Attitude-----Action-----Habit-----Sanskar-----

Personality-----Destiny

4. May the *sanskars* be changed?

We spend life birth after birth and play our own roles according to our *sanskars*, good or bad, and we also try to make our habits good since childhood through parental care, school education, family culture and the overall humane environment of the surroundings. Up to the age of 6, the smaller children remain very innocent without having any knowledge of the outside world, they only know their parents and school Miss. What they tell, they believe as it is without any prejudice and argument because they are so loyal that they cannot think whether any other thing may happen. What mother or Miss will tell them, that is like Vedas to them. When they grow more towards the steps of older children, they gradually came to know different things and some other sides of any matter. Since then, they start arguing which generally continue throughout life. But necessary steps and appropriate measures are also there to rectify any bad habit or to eradicate the negativity from the mental passage, and thus Sanskar change is very much possible in a life. We all are passing through our respective life journey and during that time, there is sufficient opportunity to renovate our own *sanskars*. Thus, we all are hopeful that *Sanskar* change is very much possible and that is in this life too and even within the rest few years too.

There is an intimate relationship between the consciousness and Sanskar and hence the matter of consciousness is to be somewhat discussed. Consciousness refers to the awareness of an individual with his unique thoughts, memories, feelings, and sensation. Matter is nothing but a tangible perception of the mind being colored with consciousness which is altogether a different kind of existence, where laws of chemistry and physics do not apply. Human consciousness is not originated from human brain, but it is the basic vibration frequency of a very subtle space which interacts with the brain through quantum gravity. Consciousness and thoughts do not occupy any space and hence are not destroyed by time. The more we think of a concept the more it gets set. Thoughts, ideas, concepts and experiences are the manifestations of a metaphysical form of energy. Consciousness acts upon its inherent quality and manifests in various forms such as belief, imagination, understanding, learning, intention, emotion and judgement. *Sanskars* from its subconscious and supraconscious mind are continuously influencing the thoughts, decisions and emotions. *Sanskar* is the store house or repertory of thoughts, beliefs, ideas, emotions and memory which are actually the stock of different types of energies both positive and negative. The state of super consciousness gives a person high ideals, noble goals and positive ideas. Positive actions are the actions done in a state of being soul consciousness which always bring benefit to others. Consciousness is one of the essential attributes of the soul, it may be manifested or may remain dormant. In this sense, life and consciousness though closely related in the physical system, have two different meaning otherwise (Rudra *et al*, 2026²).

The conscious mind dies when the physical body dies. Only the subconscious and supra-conscious mind survives after death. The universe is a fluctuating ocean of consciousness with all the time occurring simultaneously and we are intimately connected in it. The state of consciousness is the product of interaction between mind, intellect and *sanskar*. Science can go a long way behind consciousness, but a moment will come when the true universal consciousness could mould the science changing the scientific minds in a new direction. Before birth and after death, soul does not have any body, only *sankars* i.e., the total record of events so far stored experiencing different lives, remain in it. During the

period Satya and *Tretayuga*, all the deities, may be the king-queen, prince-princess, *sahukar* or ordinary *praja*, remain in soul-conscious state, but they become body conscious since *Dwaparyuga*. The body-conscious stage persists till the end for a period of 2500 years within which a total of 63 births complete including the *Kaliyuga* consisting 42 births. But the good news for the humanity is that, at the end of each *Kalpa*, all the souls again get the opportunity to be soul conscious balancing their karmic accounts. After that, the souls may go back to the soul-abode or Paramdham which is their actual home and wherefrom they descend on earth to play their respective roles at different times throughout the *Kalpa*.

5. Transformation of *Sanskars* from negative to positive

Once the mind cleaning process starts through the burning of the negative *Sanskars*, the soul begets its original pure state. This is the soul-conscious or bodiless state instead of the soul remaining within a body and this state is the most elevated. Minimum requirement of food, drink, rest or sleep for the body machine is very much essential for normal physical activities, but anything extra or any abnormality in it will be treated as body consciousness. *Sanskar* has the complete data of the soul's roles in the entire cycle of the eternal world drama (EWD) and this is the basis of our individual uniqueness. Through the practice of soul consciousness, we may dig out the original *sanskars* of the soul from the bottom of the stockpile in the receptacle of the *Sanskar*. Conscious mind is capable of using only 5% of the total psychic energy, while 95% is remaining within the subconscious and unconscious (supraconscious) having huge potentials. *Sanskar* change is very much possible and we all know that story of transformation of *Dasyu* Ratnakar to the Sage Valmiki from the epic Ramayana. If it was possible from Ratnakar, then why should it not be possible for all of us? The most necessitate things for this are to change the thought pattern and the belief system.

It has already been discussed while going through the six mental states coming in series from Smriti to *Sanskar* and again back to Smriti which is processed continuously within the periphery of mind and intellect simultaneously. When someone does anything wrong which is not permitted in the society or not applicable as per the law, it is supposed that the person either not aware about the social restrictions or of the rule of the land. It may also happen that the person does the unlawful activities instead of knowing the rules and regulations, but the things happen, may be due to some constraints or in emergencies, knowing the social or legal punishment, but without knowing the future metaphysical punishment. Therefore, when this awareness prevails inside the conscious mind that unsocial or illegal work is not to be done in any situation whatever may be the life constraint. The example of *Dasyu* Ratnakar is a very good instance and an awakening message to the people that, if any wrong thing is done either for the self or for others, the ultimate loser is the self. Different such examples are available in different corners the society where the people say that they are doing the things, may be wrong in the eyes of law, not for them, but for the good of others or for the next generation. Sometimes, people argue after deliberate wrong doings in the form of statutory evasion, domestic violence due to vicious nature or social damage through extremist nature against the country. All the negative activities, big or small, may be changed through regular practice towards positivity knowing the root behind each and every wrong thought or improper attitude that forces to cause the wrong things. Hence it is said that when the thought pattern is changed, the other things will be changed accordingly one after one. The changed thought pattern in turn will change the belief system so far dominant in the life style. Once we could know the process of how inner transformation is possible, we can make it possible in our own lives and this is the only way to change the self and the society.

Consciousness is the real power that is present within every human being, it may be present as individual consciousness or in the world as the consciousness towards the world. Thus, consciousness may be personal, social or universal. It works in separate forms or stages or situations. In our lives, we combine some of our daily actions with consciousness. We often see that activeness moves from the subdued attitude, thoughts and feelings of the sub-conscious level to the higher levels. Thoughts manifest through the quantum field which has no mass. At micro level, it influences the related nuclei of the hypothalamus which trigger the pituitary and set up neuro-electrical impulses at various organs and tissues. The state of supra consciousness gives the person high ideals, noble goals and positive ideas. Positive and elevated actions are those performed in the state of being soul conscious which always bring benefit to others. The state of consciousness may be termed as the product of the three faculties of the soul working together in a precise and integrated manner. The universe is a manifestation of the conscious energy field and it is different in different states of consciousness. Even knowledge, vision and perception may be different in different states of consciousness (Rudra, Swapan et al, 2026²). The dynamics of conscious thoughts occur on such a minute scale and involving such an infinitesimal exchange of energy that the actual phenomenon of consciousness could only be explained through quantum mechanics as proposed by the Nobel Laureate physicist Neils Bohr. Max Plank also mentions in 1931 that consciousness cannot be explained in terms of matter and its laws. Smriti (consciousness) and Sanskar are intimately associated with one another and the changing pattern is vice versa i.e., from Smriti to Sanskar and from Sanskar to Smriti. In between the two, other states of mind i.e., Vritti (thoughts), Dristi (outlook) and Kriti (action) are most important. If the thoughts are changed towards positivity whatever may be the stock in earlier memory or the state of mind, the outlook or vision will be changed resulting good action. When the thoughts are going to be changed accordingly in practical life, the consequent outlook and action crating good habits and positive *Sanskars*. So, there is always a chance to make myself better from yesterday and in this rectification process automatically the belief system will be going to change making any man or woman completely new from their previous identity.

6. Different types of memories and different awareness levels

Smriti or memory is an essential pre-requisite of all learning. If a man cannot retain the facts, feelings and experiences in memory, he cannot learn and move forward. Moreover, memory is an important faculty of the mind which gives to it continuity and unity of personality. If mind has no memory, it would behave as a different person every moment being cut off even from his immediate past. We all know from our experience and observation that mind continuously behaves as a unified person who is aware about his past and has hopes and expectations for the future. Mind always remains busy to learn and to retain the same in memory and thus it has a continuity and unity of the self. Mind is metaphysical entity being non-different from the brain and apart from the body (BK Jagdish Chander, 1983). Neurobiologists and psychologists generally classify Memory into two broad heads-----

A. Short-term Memory----The memory which lasts for a few seconds or few minutes is called the short-term memory, may be any telephone number, any picture, any face or any scenery. Neurobiologists say that this kind of memory is affected by the neural events where the neuronal activity continues as a circuit. Memory is brain-based and there can be no denial of the fact that neuronal activity takes place during the process of learning or memory storage, but it is the mind on which the retention of memory depends. Brain cell or neurons are just the tools which the mind employs. The Mind is self-conscious as it feels through subtle manner and using the brain at the same time.

B. Long-term Memory----The memory that endures for a long time is called the long-term memory. There are many theories regarding this type of memory, the main of which is the ‘Synaptic theory’, a widely accepted theory. There is another theory of long-term memory which says that memories are encoded in specific macromolecules, particularly in RNA in the brain cells (Hyden, 1967), but this theory has failed for various reasons (Eccles, 1970). Another theory namely ‘Chemical theory’ says that learned bits of information can be transferred from animal to animal injecting certain chemicals which are related to transmitting substances. According to many brain scientists, the long-term memories are somehow encoded in the neuronal or synaptic connectivities of the brain (Lashley, 1950). There is remarkable evidence that hippocampus participates in the consolidation of the memory through operation of electrical circuits from the prefrontal lobe to the hippocampus and back to the neo-cortex. It is to be noted that the hippocampus is not the seat of the memory-traces, but it is merely instrumental in laying down the ‘memory-trace’. Patients whose hippocampi were bilaterally removed, suffered from tragic loss of memories without having any impairment in their intellect or in personality despite the acute failure of memory (Milner, 1972). Wilder Penfield’s experiment also provides information about the location of the ‘memory bank’ (Penfield and Perot, 1963). This ground breaking research states that how electrical stimulation on the surface of brains (largely in temporal lobes of right hemisphere) in conscious patients of epilepsy could vividly reactivate past visual and auditory memories.

The memory may also be divided into conscious, sub-conscious and unconscious memories which represent different levels of awareness and accessibility of human mind. These different levels of consciousness function from dawn to midnight in every work, may be at home or outside, giving practical result, good or bad, in every moment. The different types of memories are discussed below----

A. Conscious Memory----Where the information is actively available or can be retrieved right now. These are for the current focus, active thinking, decision making and direct communication. Conscious mind is capable of utilizing very little portion of the mental capacity.



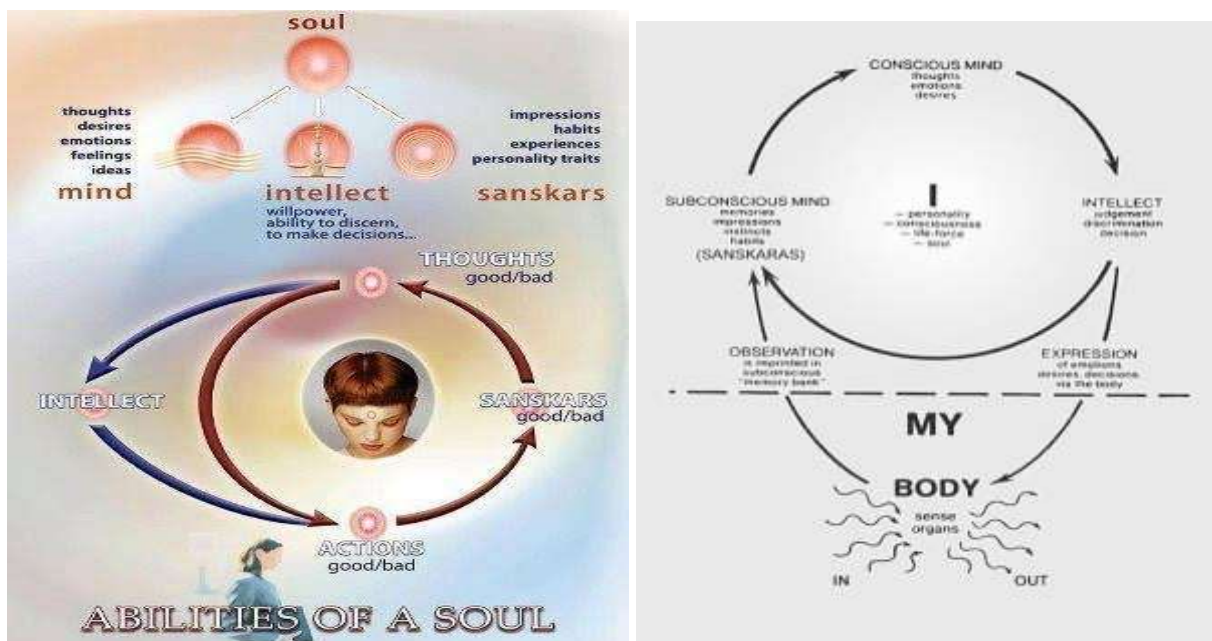
B. Sub-conscious Memory----These are the information remaining just below the surface of awareness which can be brought to the conscious mind easily. It acts as a mental work desk for recent memories,

habits and learned skills that guide daily life without constant focus. There have been innumerable small and big events in the past which have exerted their influence on our personality moulding our character which we do not often recognize consciously. Our present attitudes, beliefs, fears, prejudices and all that gives us a pattern of subconscious or unconscious behavior, have been formed of these. Even our obsessions, temperament or life-style are also because of these. Some of these memories may be retrieved under special circumstances or with the help of hypnotism or drugs. Comparing it to a glacier having 95% of its mass below the ocean, the subconscious and unconscious memories form a major part of one's personality and a forceful factor that influence its behavior.

C. Unconscious Memory----A deep storehouse of past experiences, primal instincts, and hidden information completely outside the conscious reach. It operates automatically to shape deep-seated beliefs, emotional responses and behavior. For example, an unexplained fear from dogs or to swim in a pond or a river may be noticed in some cases perhaps due to a forgotten childhood incident or from any such pathetic happenings in past life which may be revealed from past-life regression.

7. How will the change of consciousness or memory be started?

Sanskar transformation is, in effect, a change of consciousness. When we remain in soul-conscious state as on the Golden or Silver Age of Golden Bharat, our *sanskars* also remain positive, full of divine virtues and powers; but when we become body conscious during the Copper Age and Iron Age, our *sanskars* also start becoming negative, full of major five vices (lust, anger, greed, attachment & ego) along with hoax, jealousy, hatred, fear and laziness. These vices always remain behind all the evils i.e., corruption, adulteration, hoarding, extortion, robbery, terrorism, rape, murder etc. The state of consciousness may be termed as the product of the three faculties of the soul—mind, intellect and Sanskar, working together in a precise and integrated manner. The same is illustrated in the following diagram-----



First a thought arises in the mind from *Sanskar* which is then processed in the intellect and gives decision whether to carry the thought into action or not. Where the decision is to act, the experience of the action is recorded in the soul as *Sanskar*. In this way, the old negative *sanskars* may be modified into

positive ones only through right actions. The latent positive *sanskars* can be brought to the surface of the mind only through the intervention of the intellect. Consciousness is like a springboard for thoughts, decisions and actions. The soul reacts to external circumstances according to what it feels at that particular moment. For example, a surgeon is able to perform surgery when he has the awareness of being a surgeon and that awareness gives the soul (of the doctor) access to all information and experience related to being a surgeon. This self-identity affects the way through which the consciousness works. Broadly speaking the consciousness can either be related to the soul or the body. When someone is soul-conscious, he has inner strength and then his inner talents and tendencies are reflected in the form of virtues, but when the same person is body conscious due to weaker soul quality, the tendencies will emerge as vices. When I am body conscious, I see others with the same consciousness and then I cannot see the individuals as they really are. Whereas in soul-conscious state, I could see everyone in their real image with original soul qualities instead of having some apparent negativities. This awareness changes the patterns of the thought-decision-action chain from negative to positive.

When I am soul-conscious, I become aware that I am a soul playing my role through this body costume being the point source of spiritual energy and I will leave this body when my particular role ends. Other people are also souls and they are also playing their own roles through their bodies either as male or female. Drama-destined roles are very important and specific for all the souls being within the eyebrows of each and every person. There is always past, present and future in every day, every month or year. Every morning is new and fresh for us, but due to the rotation of earth upon its own axis, the morning moves to noon, then to afternoon, evening and finally the night. So, each day starts through morning and ends at night and in this way, time flows from future to past through the present. The infinite time-clock has automatically been set crossing the year after year, thus the four Yugas one after one each consisting 1250 years and repeating 5000-year-old Kalpa Chakra (Arora *et al*, 2026) one after one. The peculiarity in this predestined eternal world drama is that past is to be called as drama standing at any time, location or place and hence present will always be in hand before going to the past. Therefore, present is designated as the time of opportunity or as a gift when we can do the desired things for a better future because we have no control of past in our hand and we do not know the future. Thus, the time-wheel always moves from future to the past through the dynamic present and if this potential present is properly utilized, the future will be more potent and the recently passed past will come being better future for us. In this context, this is to be said that if we start our Sanskar change today, tomorrow we will get a better future and, in this way, the recent past will come in future in an innovated way.

8. Some emergent tips for immediate *Sanskar* change

As we know that the Golden Age is imminent and we all honestly desire to enter into that deity land. There is no more time in hand, we have to rectify ourselves by extracting the vicious thorns, removing the negativities, pulling out the hidden thorns, if any. Such remedies are to be taken into account for self, for family, for the society, for the other people and the humane environment of the world. The state of the self and the state of the environment are intimately interconnected through the mind, body, relationship and society. A healthy state of each one of these factors will make the world a better place to live in. The seed of both the problems and the solution is the state of the self and for this reason, it is said that ‘to change the self is to change the world’. The chain of awareness-thought-decision-action-result cyclically repeats based on the law of cause and effect. This is well known that body consciousness creates a negative chain and the soul-consciousness creates a positive chain.

The state of consciousness affects the mental state, attitude, vision and desires which in turn affect the action. When I desire for the qualitative thought, the intellect selects those seeds (thoughts) that will bear the desired fruit. Positive and negative experiences recorded as *sanskars* often battle with each other for space on the mind's screen. My original state is the highest state of my consciousness and to get back to that highest state again I use the tools of my mind, thoughts and emotions. I perceive the height of my goal through the intellect and to move towards the goal using the know-how in *sanskars*, the tools of mind i.e., thoughts and emotions and by using the will-power of the intellect keeping the doubts at bay. Will power be the ability to put into practice the ideals I know to be for my well-being and to resist harmful activities. In a weak or captured soul, intellect plays no role in determining which thoughts arise in the mind, they come as if driven by the Sanskar. It will be useful to have a fresh look into the original soul qualities i.e., power, purity, joy, peace, love, truth & bliss to change the state of consciousness.

Few ordinary things are to be taken into account to change our negative, unhappy and peaceless *sanskars*-----

1. To make our turbulent mind into non-turbulent through practice of silence, less talking and avoiding any conflict
2. To be easy and simple in behavior and attitude in each and every event of life, whatever may be the situation
3. Never and not to rationalize the irrationals
4. Not to be judgmental and argumentative
5. Not to burn the inside mind with anger, jealousy, hatred and deception
6. And at last, but not the least, that is to take guard against the 7 Cs-----
 - Criticism
 - Comment
 - Complaint
 - Correction
 - Comparison
 - Competition
 - Carelessness

Now the time has come when Sanskar change is must for the purpose of the forthcoming 'New Society' which may also be designated as the 'Deity Society' about which no one has any clear conception. Considering the deficiency or inability within the human mind and intellect, God has descended on earth in 1936 within Dada Lekhraj (later became known as Prajapita Brahma) of Sindh Hyderabad and started to let the people know about the revolutionary knowledge to shift from the extreme *Kaliyuga* of the present Kalpa to the coming *Satyuga* of the new Kalpa in this auspicious Confluence within a period of approximately 100 years. Form this Godly knowledge through Brahma Kumaris Organization, we could know about the seven wonders i.e., soul, Supreme Soul, Time-cycle, three Worlds, Eternal World Drama, Confluence Age and Rajyoga Meditation. All the Brahma Kumars and Kumaris throughout the world in almost 150 countries have been acquainted in this innovative knowledge and they are continuously cling to this Godly service to rejuvenate the people as per the Godly Directions which are available in ever day Murli from every BK Centre all over the globe. Sanskar change is only possible in such a powerful time when God Shiva is directly accompanying us from the front. Time is a major factor because we always live in and move forward with time. If we fail to utilize time, it will go and we will miss the opportunity (Rudra *et al*, 2026¹), which will never be returned. So, we have to keep in our mind

that 'now or never' and accordingly we have to fulfil ourselves from within for a better me and a better world.

9. Conclusion

Human life is a gift as the soul drives the body and control is organs. The human remains attached with the being, hence called the human being and this being is the self which is the identity of a man or woman. The metaphysical soul comprises three faculties--mind, intellect & Sanskar through which all the energy exchanges happen in the form of messages from soul to the brain and vice-versa. Each soul comes in life whenever it enters into the foetus implanted within the mother after parturition what we call birth, the actual life starts as an infant or a baby. After that childhood comes and on completion of the same at age 12, teen starts, then youth, adult, elderly and finally ends at old age. This is the life journey after taking the costume, male or female, and then going through the different phases of life, the soul changes its old costume and again enters into a new one. The entire drama on the world stage is continuing through the birth-death cycle of the humans and also of the other animals being accompanied with the nature and environment. At the end of one complete Cycle of 5000 years, there comes a time when the old hell world destroys by means of atomic explosion, natural calamities, civil war etc., along with the creation of a new world, called heaven. The same thing happens after every 5000 years, but now one knows the fact except *Trikaldarshi* God Who is now teaching each and every point about the true history and geography of the world to the Godly students (Rudra *et al*, 2026³). BKs of both India and abroad know details about the dissolution and re-creation of this world. Other people do not know because they have never heard about the details of the Kalpa Cycle where there is maximum 84 births, not 84 lakhs. It has become possible to the BKs only due to regular studies in this Godly University, also known as Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya (PPBKIVV).

When the qualitative souls first time descended on the divine world, there was full of peace and happiness all around the deity society with full purity due to having cent percent positive *sanskars* which persisted throughout the Golden Age and after that in Silver Age, there was slight loss of purity level for slight negativity in the imprint. But from Copper Age, positive *sanskars* start becoming more and more negative degrading the purity level and as a result, the deities are turned into ordinary human beings. We have already crossed a 2500 year-long way from Copper Age to the extreme end of the present Iron Age each one having the same soul along with the introduction of the new souls in different period of time coming from the soul world. So, the live drama is always moving and moving from one year to another, from one Age to the other and one Cycle to the other without any pause. We, the souls, are always to play our own roles birth after birth changing costumes without any break. We take rest in sleep at night and refresh us the next day living. In the same way, we take rest from a life through death and arise again on mother's lap in some other family somewhere. We know or we do not know, we have to play our roles incessantly without any prejudice or bondage. Good and bad things remain within our *sanskars* and many time, we suffer due to the preponderance of negativity over the positivity. Therefore, we have to pay attention to our waste & negative imprints and to make our life better in every step, in every moment of time.

Every person has the immense opportunity in life, the main thing is to awaken the same because most of the time or throughout the life, it remains in sleeping mode what we could not charge. But once, the inner potentialities are recognized, life will take a U-turn immediately and then the life will be full blown through proper manifestation what we have heard from our saints and great personalities like

Swami Vivekananda who used to tell ‘Arise, awake and stop not till the goal is reached’. Our lime-lighters or pioneers are always there behind us and right now, another golden opportunity comes into our life which is the teaching direct from the Supreme Soul who has descended on earth for transforming this Iron Age again into Golden Bharat. To enter into the Golden Land, we have to again emerge the original soul qualities those have been merged deep into our unconscious layer. To get back to the divine culture of the deity dynasty, once prevailed on the same earth, is only possible through Rajyoga Meditation in God Guidance. The world change or sansar change is only possible through the change of *Sanskar* and in this powerful *Sangamyuga*, in between *Kaliyuga* and *Satyuga*, we all have become engaged in it investing our valuable time and best efforts.

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