

**THOUGHT POWER  
BY  
SRI SWAMI  
SIVANANDA**

1996

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Thought Power By Sri Swami Sivananda.

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## CHAPTER EIGHT. THE PATTERNS OF THOUGHT-CULTURE

### **Discrimination and Inner Mental Culture**

Whenever desires crop in your mind, do not try to fulfil them. Reject them through discrimination, right enquiry and dispassion. You will get tranquillity of mind and mental strength by constant practice. The mind is thinned out. The mind is checked directly from wandering. Its outgoing tendencies are curbed.

If the desires are eradicated, the thoughts also will die by themselves. The mind is detached from the manifold sense-objects by continually observing their defects and is fixed on Brahman.

In the practice of Sama, the five Jnana-Indriyas or organs of knowledge, viz., ear, skin, eye, tongue and nose are also controlled. Sama is serenity of mind produced by the constant eradication of Vasanas or desires.

### **Unwholesome Thoughts and Self-watchfulness**

Fully realize for yourself the grave and ruinous consequences of evil thoughts. This will set you on your guard when the evil thoughts would come. The moment they come, exert yourself or divert the mind to some other object of divine thoughts, prayer or Japa. A real earnestness to drive away the evil thoughts will keep you on the alert so much so that even if they appear in dream you will at once wake up. Should the enemy appear when you are awake, it will not be very difficult for you to cope with him, if only you are sufficiently watchful.

You must be saved from the malformation and the miscarriage of your mind. Mind is like a playful child. The clement energies of the mind must be bent to become the passive channels for the transmission of truth. The mind must be filled with Sattva (purity). It should be trained to think of Truth or God, constantly.

If you want rapid progress in the spiritual path, watch every thought. A vacant mind is ever distressed. It is the devil's workshop. Be thoughtful. Keep guard over your mind. Watch every impulse and thought.

Spiritualize or sublimate your instincts. Evil thought is the most dangerous thief. Slay this thief with the sword of wisdom. Generate daily new divine vibrations or thought-waves in your mind. Make your thought pure, strong, sublime and definite. You will gain immense spiritual strength and peace.

Every thought must be constructive and noble. Thoughts are only refractions. Slay all thoughts. Go thou within to the Light of lights. If you wish to attain Self-realization, imagination and speculation must stop. Purify and control the emotions. Beneath your conscious life, there is a very wide region of subconscious life.

All habits originate from the subconscious plane. Subconscious life is more powerful than your ordinary life of objective consciousness. Through the practice of Yoga you can modify, control and influence the subconscious depths. Take one evil trait. Meditate on its opposite virtue every morning. Practice it during the day. The evil quality will vanish soon. Meditate on mercy in the morning and practice it during the day. You will soon develop mercy.

If evil thoughts enter your mind once in a month instead of thrice weekly (remember that evil thinking is the beginning of adultery), if you become angry once in a month instead of once weekly, that is a sign of progress, that is a sign of your increased will-power; that is a sign of growing spiritual strength. Be of good cheer. Keep a diary of spiritual progress.

### **Self-development by Yogic Thought-culture**

The supraphysical phenomena occurring in the practice of Yoga and the practitioner's experience on subtler planes are viewed with suspicion and regarded as mere oriental magic. Yoga is neither fanciful nor does it contain anything abnormal. It aims at the integral development of all faculties in man. It is the time-tested,

rational way to a fuller and more blessed life that will naturally be followed by one and all in the world of tomorrow.

All methods of Yoga have ethical training and moral perfection as their basis. The eradication of vices and the development of certain virtues form the first step in the ladder of Yoga.

The disciplining of your nature and the formation of a steady and pure character through a set of right habits and regular daily observances, is the next step. Upon this firm foundation of a well-established and virtuous moral character is built the further structure of Yoga.

### **Thought-culture by the Method of Substitution**

The substitution method is very easy and effective in the destruction of evil thoughts. Cultivate positive virtuous thoughts of mercy, love, purity, forgiveness, integrity, generosity and humility in the garden of your mind.

The negative vicious thoughts of hatred, lust, anger, greed, pride will die by themselves.

It is difficult to destroy the evil thoughts by attacking them directly. You will have to tax your will and waste your energy.

### **Spiritual Methods for Thought-culture**

If you think again and again of an impure thing it gains new strength. It gets the force of momentum. You must drive it immediately. If you find it difficult to do so, entertain counter-thoughts of God. Cultivate sublime and elevating thoughts. Evil thoughts will die by themselves. A noble thought is a potent antidote to counteract an evil-thought. This is easier than the former method. By repetition of God's Name, thousands of times daily, good thoughts gain new strength. By repeating '*Aham Brahma Asmi*' thousand times daily the idea that you are the spirit (Atman) becomes stronger. The idea that you are the body becomes weaker and weaker.

If evil thoughts enter your mind, don't use your will-force in driving them. You will lose your energy only. You will tax your will only. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter thoughts (Pratipaksha Bhavana method). Or think of the picture of God and the Mantra again and again forcibly. Or pray.

### **The Importance of Thought-culture**

Thought-culture is a vital subject. Very few people know this art or science. Even the so-called educated people are unaware of this fundamental education.

All are victims of random thinking. All sorts of loose thoughts of diverse kinds come and go in the mental factory. There is neither rhythm nor reasoning. There is neither concord nor discipline. All is in a state of utter chaos and confusion. There is no clarification of ideas.

You cannot think of one subject even for two minutes in an orderly and systematic manner. You have no understanding of the laws of thoughts and the laws of the mental plane.

There is a perfect menagerie inside. All sorts of sensual thoughts fight amongst themselves to enter the mind of a sensualist and gain the upper hand. The eye Indriya struggles to bring its own thoughts. It wants to have sight-seeing. The ear Indriya wants to bring only base thoughts, lustful thoughts, thoughts of hatred, jealousy and fear. Many cannot entertain a single, sublime, divine thought even for a second. Their minds are so framed that the mental energy runs in sensual grooves.

### **The Battle of Thoughts**

In the beginning of thought-culture, there is internal fight between pure and impure thoughts. The impure thought tries to enter the mental factory again and again. It asserts: "O little man, you gave me shelter in the beginning. You welcomed me before. You gave me a cordial reception. I have every right to remain in the lowlands of your mind in your instinctive passionate mind. Why are you cruel towards me? I only gave you a push or stimulus in taking you to restaurants and hotels, cinemas and theatres, ball-rooms and bars. You had a variety of enjoyments through me alone. Why are you ungrateful to me now? I will resist, persist and recur again and again. Do whatever you like. You are weak through old habits. You have no strength to resist." Eventually pure thoughts only will gain victory. Sattva is a greater power than Rajas and Tamas. Positive overcomes negative.

### **Good Thought—The First Perfection**

Thought is a good servant. It is an instrument. You will have to utilize it tactfully and properly. The prime requisite for happiness is control over the thoughts.

Your thought is imprinted over your face. Thought is a bridge that connects the human with the Divine. Your body, your business, your home—they are only ideas within your mind. Thought is a dynamic force. Good thought is the first perfection. Thought is real wealth.

### **Culture the Thoughts and Become a Buddha**

Drive away from your mind all unnecessary, useless and obnoxious thoughts. Useless thoughts impede your spiritual growth; obnoxious thoughts are stumbling blocks to spiritual advancement. You are away from God when you entertain useless thoughts. Substitute thoughts of God.

Entertain only thoughts that are helpful and useful. Useful thoughts are stepping-stones to spiritual growth and progress. Do not allow the mind to run into the old grooves and to have its own ways and habits. Be on the careful watch.

You must eradicate through introspection all sorts of mean thoughts, useless thoughts, unworthy thoughts, impure thoughts, all sexual thoughts, thoughts of jealousy, hatred and selfishness. You must annihilate all destructive thoughts of disharmony and discord. You must always develop pure, good, loving, sublime and divine thoughts. Every thought must be of a constructive nature. It must be strong, positive and definite.

The mental image must be of a clear-cut and well-defined thought; it must bring peace and solace to others. It should not bring even the least pain and unhappiness to anyone. Then you are a blessed soul on the earth. You are a mighty power on the earth. You can help many, heal thousands, spiritualize and elevate a large number of persons as did Jesus or Buddha.

Just as you grow jasmine, rose, lily, Honolulu flowers in a garden, so also you should cultivate the flowers of peaceful thoughts of love, mercy, kindness, purity in the vast garden of Antahkarana. Through introspection, you will have to water this garden of mind; with meditation and sublime thinking remove the weeds of vain, useless, discordant thoughts.

### **Avoid Thoughts of Another Man's Defects**

The nature of the mind is such that it becomes that which it intensely thinks of. Thus if you think of the vices and defects of another man, your mind will be charged with these vices and defects at least for the time being.

He who knows this psychological law will never indulge in censuring others or in finding fault in the conduct of others, will see only the good in others, and will always praise others. This practice enables one to grow in concentration, Yoga and spirituality.

### **Last Thought Determines Next Birth**

The last thought of a man governs his future destiny. The last thought of a man determines his future birth. Lord Krishna says in the Bhagavad-Gita, "Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, because of his constant thought of that being" (Chapter: VIII-6).

Ajamila lost his pious conduct, and led a detestable living. He fell into evil depth of sinful habits and resorted to theft and robbery. He became a slave of a public woman. He became the father of ten children, the last of whom was called Narayana.

When he was about to die, he was absorbed in the thoughts of his last son. Three fearful messengers of Death advanced towards Ajamila. Ajamila cried aloud in great distress the last son's name 'Narayana'.

On a mere mention of the name of 'Narayana' the attendants of Lord Hari came speedily along and obstructed the messengers of Death. They took him to Vaikuntha or the world of Vishnu.

The soul of Sisupala entered the supreme Lord with an effulgent spark of ineffable glory and magnificence. This vile Sisupala spent his lifetime in reviling Lord Krishna and then he entered the Lord.

The worm on the wall when stung by the wasp changes into the form of the latter. Similarly, the man who focuses his hate on Lord Krishna gets rid of his sins and reaches that Lord by regular devotion as the Gopis did by Kama (passion), Kamsa by fear, Sisupala by hatred and Narada by love.

Lord Krishna says in the Gita, "Whoever constantly thinks of Me intensely and with one-pointed mind, to such steadfast Yogin, I am easily attainable; and having thus reached Me and merged in Me, he is not born again in the fleeting world of woe and misery. O Arjuna! While all the worlds created by Brahma are limited by time and have their moment of dissolution on reaching Me, there is no rebirth, therefore at all times, meditate on Me, the supreme Vaasudeva and with mind and intellect fixed on Me. Doubtless, you will attain Me" (Chapter: VIII-14, 15, 16).

The constant practice of fixing the mind on the Lord, although a man is engaged in worldly pursuits, will enable him to intuitively and automatically think of the Lord, even at the time of his departure. The Lord says: "With the mind thus engaged in the Yoga of constant practice, not deflected by any other obstacles, one attains the supreme Purusha of resplendent glory."

The Lord further says, "At the time of death, he who thinks of My real Being as the supreme Lord Sri Krishna or Narayana, leaves the body and verily reaches My Being. Doubt this not! In whatever form a man thinks of Me at the time of death, that form he attains, that form again being the result of nourishing that thought in a particular groove and by constant meditation of the same."

The Lord further says: "He who further establishes his mind on Me, even at the time of forthgoing and who is in that Divine state of renouncing everything and of dwelling in Brahman or Brahmic state, is free from delusion" (B.G. II-72).

He who has a strong habit of using snuff in his life imitates the act of snuffing with his fingers when he is in an unconscious state just before his death. So strong is the habit of snuffing in this man.

The last thought of a licentious man will be the thought of his woman. The last thought of an inveterate drunkard will be that of his peg of liquor. The last thought of a greedy money-lender will be that of his money. The last thought of a fighting soldier will be that of shooting his enemy. The last thought of a mother who is intensely attached to her only son will be that of her son only.

Raja Bharata nursed a deer out of mercy and became attached to it. His last thought was the thought of that deer. Hence he had to take the birth of a deer, but he had memory of his last birth as he was an advanced soul.

The last thought of a person will be the thought of God only, if that person has disciplined his mind all throughout his life and has tried to fix it on the Lord through constant practice. It cannot come by a practice in a day or two, in a week or a month. It is a life-long endeavour and struggle.

The last thought determines the next birth. The last prominent thought of one's life occupies the mind at the time of death. The predominant idea at the time of death is what in normal life has occupied his attention most. The last thought determines the nature of character of the body to be attained next. As a man thinketh, so shall he become.

### **The Background of Sattvic Thought**

The vast majority of people will always want something concrete to hold on, something around which, as it were, to place their ideas, sometimes which will be the centre of all thought-forms in their minds. That is mind's very nature. A background of thought is needed for fixing the mind.

Have a Sattvic background of thought of mental image. The mind assumes the shape of any object it intensely thinks upon. If it thinks of an orange, it assumes the shape of an orange. If it thinks of Lord Krishna with flute in hand, it assumes the shape of Lord Krishna. You must train the mind properly and give it proper Sattvic food for assimilation.

You must have Sattvic background of thought to take you to the goal (salvation). If you are a devotee of Lord Krishna, have a background of thought of His picture and the repetition of His famous Mantra 'Om Namo Bhagavate Vaasudevaya' and His qualities (Form-formless-qualities). A Nirguna Upasaka (Vedanti) should have a background of thought of 'OM' and its meaning (Infinite Ocean of Light, Satchidananda, Vyapaka, Paripurna-Atman). Work in the world and, the moment the mind is free, begin to think of the background of thought—either Saguna or Nirguna background according to taste, temperament and capacity for Sadhana. By constant thinking, a habit in the mind will be formed and, without effort, the mind will run towards the background of thought.

It is a pity that the vast majority of persons have no ideal, no programme of life at all and no Sattvic background of thought. They are doomed to failure. The background of thought of a young married lady is usually lustful. The background of thought of an old mother is the affection towards her sons and grandsons. The background of thought of the vast majority of persons is hatred and jealousy. Even the so-called educated persons with many university qualifications and academic knowledge which is only husk when compared with spiritual knowledge, have no ideal, no programme of life and no background of thought. A deputy collector, after getting pension, marries a third wife and goes on as a Dewan of a State.

A worldly minded person is a prey to sexual thoughts and thoughts of hatred, anger and revenge. These two types of thoughts actually take possession of his mind. He is a slave to these two sets of thoughts. He does not know how to divert his mind and fix it on some other good, noble thought. He does not know the laws of thought. He is quite unaware of the nature and suitable workings of the mind. His position is extremely deplorable despite his earthly possessions and bookish knowledge obtained in universities. Viveka has not awakened in him. He has no Sraddha in saints, Sastras and God. He is unable to resist an evil desire, craving or

temptation on account of his weak will. The only potent remedy to remove his world-intoxication, world-charm, world-delusion is constant Satsanga or association with Sadhus, Sannyasins and Mahatmas.

After retirement, everybody should have a background of thought and should spend his time in philosophical studies and divine contemplation. Old habits of loose thinking must be replaced by cultivating fresh habits of good thoughts. At first, a tendency to think of good thoughts will be formed. By continued practice, a positive, definite habit of thinking of virtuous, helping thoughts will be developed. You will have to struggle very hard.

The old habits will try to recur again and again. Till you are firmly established in the habit of thinking of good thoughts only, you will have to fill the mind again and again with Sattvic thoughts, divine thoughts, thoughts of the Gita, Lord Krishna, Lord Rama, Upanishads, etc. New grooves and avenues will be formed now. Just as a gramophone-needle cuts a small groove in the plate, Sattvic thinking will cut new healthy grooves in the mind and brain. New Samskaras will be formed.

You will have concentration without much effort. He who has subdued his mind beholds in his own Self by the help of his own pure intellect the Immortal, Eternal Brahman which is subtler than the subtlest, which is an embodiment of bliss, peace and wisdom. It is the contact of the sense with the sense-object that gives rise to a mental perception. But if the senses are withdrawn and the mind is stilled there comes a stage where there is no touch with any sense-object.

It is the state of bliss and pure consciousness or Nirvikalpa Samadhi which burns all Samskaras that give rise to birth and death. Attachment is death. You are attached to body, action, wife, children, property, house, place and articles that give you pleasure. Wherever there is attachment there are anger, fear and Vasanas. Attachment leads to bondage. If you want to attain God-realization you must get rid of all sorts of attachment.

The first step in detachment is to be detached from the body with which you feel so much identified. The Sanskrit word for the Self is Atman. Atman is derived from the root 'At' which means to go always. Atman thus means that which evolves itself always into names and forms of the universe in order to realize His real, essential nature which is Existence-Consciousness-Bliss Absolute.

### **The Pure Consciousness and Freedom of Thoughts**

Through constant and intense practice of Yoga and Jnana Sadhana, you can become waveless, thought-free. The waveless Yogi helps the world more than the man on the platform. Ordinary people can hardly grasp this point. When you are waveless you actually permeate and pervade every atom of the universe, purify and elevate the whole world.

The names of waveless Jnanis such as Jada Bharata and Vamadeva are even now remembered. They never published books. They never made disciples. Yet, what a tremendous influence these waveless Jnanis had produced on the minds of the people!

You can attain Jnana only if you are free from sensuous desires and immoral mental states. Aloofness of body from sensuous objects and aloofness of mind from immoral states of mind are needed for the attainment of Jnana. Then only will Divine Light descend. Just as a bungalow is cleaned of cobwebs and the garden, of all its weeds for the reception of the viceroy, the mental palace should be cleansed of all vices, desires and immoral states for the reception of the Holy Brahman, the Viceroy of viceroys.

When a desire arises in the mind, a worldling welcomes it and tries to fulfil it; but an aspirant renounces it immediately through Viveka. Wise people consider even spark of desire as a very great evil. Therefore they will not entertain any kind of desire. They will be ever delightful in Atman only.

Thinking starts the process of creation. Thinking means externalization or objectification. Thinking means differentiation, quality and multiplicity. Thinking is Samsara. Thinking causes identification with the body. Thinking causes 'I-ness' and 'mine-ness'.

Thinking causes time, space, etc. Stop this thinking through Vairagya and Abhyasa, and merge yourself in the Pure Consciousness. Where there is no thinking or Sankalpa, there is Absolution or Jivanmukti.

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## CHAPTER NINE. FROM THOUGHTS TO THOUGHT-TRANSCENDENCE

### Thoughts and Life

Man thinks of sensual objects and gets attached to them. He thinks that fruits are very good for the body. He exerts to possess them. Then he actually possesses and enjoys them. He now clings to the fruits. He develops a habit of taking fruits now and when he fails to obtain them any day, he gets pain.

From thinking comes attachment; from attachment desire is born; from desire proceeds anger, anger arises when desire is frustrated by some cause or the other; from anger arises delusion; from delusion, failure of memory; from failure of memory, loss of intellect; from loss of intellect man is totally ruined. If you want to attain everlasting peace, do not think of objects, but think always of the immortal blissful Atman alone.

Desires by themselves are harmless. They are galvanized by the power of thought. Then only they do much havoc. Man muses or thinks on the objects of the senses. He imagines that he will get a great deal of pleasure from them. This imagination excites the desires. This power of imagination co-operates with the desires. Then the desires are invigorated or vitalized. They attack the deluded Jiva vehemently.

### Thoughts and Character

Man is not a creature of circumstances. His thoughts are the architects of his circumstances. A man of character builds a life out of circumstances. He steadily perseveres and plods. He does not look back. He marches forward bravely.

He is not afraid of obstacles. He never frets and fumes. He never gets discouraged and disappointed. He is full of vigour, energy, vim and vitality. He is ever zealous and enthusiastic.

Thoughts are the bricks with which character is built. Character is not born. It is formed. Determination to build definite character in life is needed. This must be followed up with persistent striving.

Build your character; you can shape your life. Character is power; it is influence; it makes friends. It draws patronage and support. It creates friends and funds. It opens a sure and easy way to wealth, honour, success and happiness.

Character is the determining factor in victory and defeat, success and failure, and in all the issues of life. A man of good character enjoys life herein and hereafter.

Small kind acts, small courtesies, small consideration, small benevolence, habitually practiced in your social intercourse give a great charm to your character than great platform lectures, discourses, oration, exhibition of talents, etc.

Strong character is formed by strong and noble thinking. A good character is the fruition of personal exertion. It is the result of one's own endeavours.

It is not wealth or power nor is it mere intellect that governs the world. It is moral character associated with moral excellence that really rules the entire universe.

Nothing in this world—wealth, name, fame, victory—is worth a fig or a straw, without character. Character must stand behind and back up everything. And, character is built by your thoughts.

### Thoughts and Words

There is power in every word that is spoken. There are two kinds of Vrittis or thoughts, viz., Sakti Vritti and Lakshana Vritti in words.

In the Upanishads, the Lakshana Vritti is taken. 'Vedasvarupoham' does not mean 'Embodiment of Vedas.' The Lakshana Vritti does denote 'Brahman' who can be reached by the study of the Upanishads alone: by the Sabda-Pramana alone.

Mark here the power in the words. If anyone calls another 'Sala' or 'Badmash' or 'fool', he is thrown into a state of fury immediately. Fight ensues. If you address anyone as 'Bhagavan' or 'Prabhu' or 'Maharaj', he is immensely pleased.

### **Thoughts and Actions**

Thoughts are dormant seeds of action. The mind's acts, and not the bodily acts, are alone true acts. It is the actions of the mind that are truly termed Karmas.

Thought and act are interdependent. There is no such thing as mind apart from thought. Thoughts constitute the mind.

Words are nothing but the outward expressions of thoughts which are imperceptible. Actions are caused by feelings of desire and aversion (likes and dislikes). These feelings are caused by the fact that you attribute a pleasurable or painful nature to objects. Thought is finite. It is inadequate to express even temporal processes, not to speak of the absolute which is inexpressible. The body with its organs is no other than the mind.

### **Thoughts, Peace and Strength**

Fewer the desires, lesser the thoughts. Become absolutely desireless. The wheel of mind will stop entirely. If you reduce your wants, if you do not try to fulfil your desires, if you try to eradicate your desires one by one, your thoughts will diminish in frequency and length. The number of thoughts also per minute will diminish.

Fewer the thoughts, greater the peace. Remember this always. A wealthy man who is engaged in speculation in a big city and who has a large number of thoughts has a restless mind in spite of his comforts, whereas a Sadhu who lives in the cave of the Himalayas and who is practicing thought-control is very happy in spite of his poverty.

Fewer the thoughts, greater the mental strength and concentration. Suppose that the average number of thoughts that pass through your brain within one hour is one hundred. If you succeed in reducing it, by constant practice of concentration and meditation, to ninety, you have gained ten per cent of the power of concentration of mind.

Every thought that is reduced adds strength and peace to the mind. Reduction of even one thought will give mental strength and peace of mind. You may not be able to feel this in the beginning as you do not possess a subtle intellect, but there is a spiritual thermometer inside to register the reduction of even a single thought. If you reduce one thought, the mental strength that you have gained by this reduction will help you to reduce the second thought easily.

### **Thought, Energy and Sacred Thoughts**

Thought is a finer manifestation of being than ether or energy. You think, because you share the universal thought.

Thought is both force and motion. Thought is dynamic. Thought moves. Thought decides the future. As you think, so you become. Thought makes a saint or a sinner. Thought can shape a man. Think that you are Brahman and Brahman you become.

Sacred thoughts generate and sustain divine thoughts. Thoughts of hatred interfere with the inner harmony of the heart. Every useless thought is wastage of energy. Useless thoughts are obstacles to spiritual growth. Every thought must have a definite purpose.

Negative evil thoughts cannot overcome fear. Patience overcomes anger and irritability. Love overcomes hatred. Purity overcomes lust. Mind is not daily made; in every minute it changes its colour and shape.

### **Thoughts That Bind**

Through its power of differentiation, mind generates this universe. The expansion of the mind's thoughts towards sensual objects is bondage.

The abandoning of the thoughts constitutes liberation. The mind creates, at the outset, an attachment for the body and sense-objects and binds the man through this attachment. The attachment is due to the force of Rajas.

Sattva brings non-attachment and infuses in the mind discrimination and renunciation.

It is the Rajasic mind that causes the ideas 'I' and 'mine' and the difference of body, caste, creed, colour, order of life, etc.

The poisonous tree of the Mayaic illusion grows more and more out of the seed of the mind's modification or expanded thoughts in the soil of the multifarious enjoyments of the world.

### **From Pure Thoughts to Transcendental Experience**

Thoughts are of two kinds: pure thoughts and impure thoughts. Desire to do virtuous actions, Japa, meditation, study of religious books, etc., is pure thought. A desire to go to cinema, to hurt others and to seek sex-relations, is impure thought.

Impure thoughts should be destroyed by the increase of pure thoughts, and pure thoughts also should be given up in the end.

Thoughts gain strength by repetition of sensual enjoyments. Sensual enjoyments leave on the mind, subtle impressions.

The real Svarupa of mind is Sattva only. Rajas and Tamas join Sattva accidentally in the middle. They can be removed by Sadhana or purificatory practices such as Tapas, selfless service, Dama, Sama, Japa, worship, etc. If you develop the Daivi Sampat or divine qualities, Rajas and Tamas will perish. Then the mind will be pure, subtle, steady and one-pointed. Then it will melt in the subtle invisible homogeneous Brahman (Akhandaikarasa Brahman). It will mix with Brahman now, just as milk mixed with milk, water with water, oil with oil. Nirvikalpa Samadhi will result.

### **Raja Yogic Method for Thought-transcendence**

Substitute pure thoughts for impure thoughts. This method of substitution will destroy all evil thoughts. This is very easy. This is the method of Raja Yoga.

The method of driving the thoughts at once by will-force or by using the formula "get out, O evil thoughts" is very taxing. It is not suitable for ordinary people. It demands tremendous will-power and spiritual strength.

You must rise above pure thoughts and attain the supreme state of thoughtlessness. Only then can you rest in your own Svarupa. Only then will Brahman be revealed like Amalaka fruit in the palm of your hand.

### **Vedantic Technique for Thought-transcendence**

When all kinds of useless thoughts and emotions trouble you much, be indifferent (Udasina). Say to yourself: "Who am I?" Feel: "I am not the mind. I am the Atman, the all-pervading Spirit, Suddha Satchidananda. How can emotions affect me? I am Nirlipta, unattached; I am Sakshi, witness of these emotions. Nothing can disturb me." When you repeat these suggestions of Vichara or Vedantic reflection, the thoughts and emotions will die by themselves.

This is the Jnana-method of driving out thoughts and emotions and the struggling with the mind.

When any thought arises in the mind, enquire: Why has this Vritti (modification) arisen? Whom it concerns? Who am I? All the thoughts will die eventually. All mental activities will cease. The mind will turn inward. It will rest in Atman. This is Vedantic Sadhana. You will have to persist constantly in the Sadhana.

Whatever stray thoughts arise, the one thought 'Who am I' will destroy all other thoughts of worldly nature. That thought will die by itself. Ego will vanish. Balance left is Kevala Asti; Chinmatra; Kevala Suddha Chaitanya; Chidakasamatra which is Nama-rupa-rahita (free from all names and forms), Vyavahara-rahita, Malavāsana-rahita, Nishkriya, Niravayava, which is Santa-Siva-Advaita of the Mandukya Upanishad. That is Atman. That is to be known.

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## CHAPTER TEN. THE METAPHYSICS OF THOUGHT POWER

### Thought Power and Practical Idealism—I

Man goes from bad to worse in the scale of life. He does not put his total strength in fit action; so he does not have the richest return of wisdom. Man is tormented by imperfections. Grudges are foaming in his mind because his life is not flowing with right energy. The love of 'me' is ever ready to accuse the other party. Objects of the objective world are delicious torments for him. Still the man wants to stand on the firm basis of personal feelings. Torn by his personal passions, he is unable to establish proper and harmonious relations with others. He is always seeking his private felicity in every circumstance.

Altar of truth demands the oblations of mental rigidity, harshness, self-assertion, eccentricity and egoism. Train yourself for that truth which knows no partiality, no sex, no wandering gleam, O man. There is stain of error in daily experiences of man. That is why his life is defaced and disfigured. Men have become vinegar for each other's eyes by their wrong thoughts.

The ice of ill-will is chilling their heart. Men are bound to each other by every sort of tie, by blood, by pride, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance, but not by spiritual love. This is all due to wrong thoughts.

The wise man makes an island which no flood can overwhelm. The scent of flowers does not travel against the wind, but the odour of a wise man travels against the wind; he pervades every place by his thoughts. He is like a snowy mountain which can be seen from afar.

O man! If you fill your lamp with water you will not be able to dispel the darkness. Feed your lamp with the oil of right thoughts. Let the right views become the torch to light your way. Do not seek to gratify your vanity and self-seeking pride.

On the brink of truth man is miserably dying. All evil thoughts are embodied in bad physiognomies. But there is nothing to despair, because there is never darkness without light. There is always a sublime answer to every human need. All things are possible to those who believe in the possibility.

O man! Raise your sight to right direction and use right laws. Set in motion positive thoughts.

Remember your objective. It is easy to be diverted into an excursion into side-tracks.

A holy thought is a voice. It speaks when the tongue is silent. It struggles and comes out of all obstructions serenely and no power on the earth can suppress it for a long period. O man! Do not trade in unrealities.

Do not try to embrace happiness in a thousand ways. The faster you will follow it the swifter it will fly from you. Do not become a thorn for yourself as well as for others.

Change the direction of your thoughts. Scrutinize your thoughts. Where necessity ends, curiosity begins. No sooner you are supplied with everything, than you sit down and entertain the thoughts of artificial appetites. That is why you have crossed the boundary of law.

By your own thoughts you make or mar your world. Inevitable law of reaction is such, O man! that whatever you will harbour in the inmost chamber of your heart, will shape itself in your outward life. Chance seems to form the surface of reality, but deep down, thought-forces are at work. Nothing in this universe and in daily behaviour is merely accidental. So improve your thoughts.

Real action is in silent moments. Purified thought revives the entire manner of life; it tells the man quietly "you have done thus but it were better done some other way."

The thoughts you entertain during the time of reflection, let them not become inaudible when you are engrossed in daily duties. Arm yourself with the sublime thoughts.

By no other way does one come directly to the knowledge of truth, than through one's own thinking and experience. Divine thought reduces centuries and makes itself present through all ages. Entertain divine thoughts.

### **Thought Power and Practical Idealism—II**

Wash off the baser thoughts with the help of higher thoughts and when the washing is effected, cling to neither of them. The present state of your experience is due to the thinking, feeling and acting of incalculable past lives. It cannot be easily got rid of without prolonged process of thinking of and practice.

Thought is ancestor of action. If you want to improve your actions purify your thoughts.

Become a staunch believer in self-reliance and self-effort. You can determine your fate by force of thoughts. As clouds are the main source of rain, so the control of one's own thoughts is the source of durable prosperity. You are yourself your own friend or enemy. If you will not save yourself by cherishing good thoughts, there is no other remedy.

Mind is the only creator. Everything is created through the mind. It is absolutely free in creating a world for itself. Whenever the mind is referred to as the creator of external objects, it must be considered as the cosmic mind and a part of Isvara Srishti.

Whenever the mind is referred to in relation to psychological functions such as love and hatred, etc., it must be considered as the individual mind and as a part of Jiva Srishti. O man! The real God lives in your heart and the only way to worship the real God residing within the temple of your body is by your own sublime thoughts. Stop the psychological functions of your mind and see value only in sublime thoughts.

The nature of things around you is as you think it to be. Your life is what you make it by your thoughts. Thoughts are the bricks by which you have built the building of your personality. Thought determines destiny. The world around you is the reflex of your thoughts.

You experience as you think. Your own imagination plays havoc with you. You have made yourself timid by entertaining the thoughts of fear. Do not become liberal in imagination.

You are affected by things only in accordance with your idea about them. The mind sees value only in that in which it has intense faith. Though all of you see the same object, everyone of you attach to it different values. According to your mental propensities you think.

Thought is a creative instrument, and man becomes what he thinks upon. Character is thought-formed. You are born with what you have thought upon, and your present character is an index of your previous thoughts. You create your future by your thoughts now; if you think nobly, you will be noble in conduct. If you think basely no environment will make you different. Thus, thoughts and actions are interdependent. Be vigilant and allow only good thoughts in your mental field.

Every one of you have a different conception of duty, value, enjoyment and liberation in accordance with your different convictions. You strive after your own ideal.

You work in accordance with your long-standing and intensified thought and belief. You accomplish and achieve the object of your own desire. Do not let your mind become denser and denser by allowing it to be engrossed in gross forms. Follow the abstractive process by cherishing the thoughts of virtue.

Your present life has three aspects, physical, mental and spiritual. You are tenaciously attached to the physical aspect. Be above physical sensations and other appetites by cherishing the thoughts that you are not body alone, that you are residing in the temple of a body for a short period only. Be above mental titillations. Subjective action functions in the world of thought.

Send out a steady stream of thought and good-will to all creation. The energising motive behind every thought should be service and friendliness.

You are sensible of knack, skill and tricks, but there is an overpowering law which confutes your tricky thoughts and talents. So do not try to become partial half-light. This law constrains everyone to pass for what he is. His thoughts speak from his character and not from his tongue. Do not try to put on an artificial personality. Be genuine and clean in your thoughts.

The stream of thought flows in both directions. When it is flowing towards good, it makes for freedom and knowledge. When it is flowing towards the whirlpool of existence, downward towards non-discrimination, it is then flowing towards evil. The thinking faculty, reaches its summit in light, when it acts according to ethical rules.

You are the centre of individual willing, individual thinking, and individual feeling. The enchantment of time and place presents before you heavenly scenes which vanish like optical illusions. You have repeatedly allowed yourself to be mocked by them; that is why your chest is sawed by the friction of sighs, your discriminative power is dried up by the fire of knowledge. The spiritual goal is held before you. How quickly or how slowly you move towards it, will depend on your thoughts.

Stand united with your higher thoughts. You will achieve that goal which is bought by many failures. Become a non-seeker of personal ends and glory. Death will not easily come near you, if you will not wear on your bosom the necklace of vicious thoughts.

The bliss that accrues from the culture of mind surpasses even the prosperity of the three worlds, or possession of all kinds of jewels, or acquisition of high office.

Your mind is omnipotent. It is capable of accomplishing everything. As you imagine within your mind, so things happen forthwith. Whatever is intensely thought by your mind, that comes to be materialized and effected.

Your thought is endowed with creative power. It can evolve objects from within itself. It is the only creator. Nothing ever will be created or recreated except through mind. Thought is the material out of which things are made. All matter is but materialization of consciousness.

No other being is responsible for what you acquire, as everything is the consequence of your thought. The cause of whatever comes to you in life, is within you. No other agency can bestow favours on you, unless you deserve them. Whatever you get through others, is the outcome of your own thoughts and efforts. There is nothing in the world which you cannot achieve, when your thoughts are flowing in the right direction. You should neither become a pessimist nor a misanthrope.

Creative power is the privilege of every mind. Your own efforts guided by your aspiration are the warp and woof of your destiny. Do not possess a dissipated mind by cherishing weak thoughts. Superficial mind cannot acquire depth of insight.

Control the roving mind by entertaining one flow of thought. All that is intensely thought by you, will come to you early or late, in accordance with the effort you have put in to acquire it.

The extent of space as well as the duration of time are relative to your thoughts and emotions. You experience as you think. If a moment is imagined to be a long period, it is experienced as such and vice versa. The same period of time is experienced as a long age when you are in trouble, and as a moment when you are happy.

Such is the power of thought that sweet is experienced as bitter and vice versa by intense thought. You can turn poison into nectar. Think of Mira. She turned poison into nectar by her intensified thoughts.

You are surrounded by the forces of antagonism. But if there are no thoughts of antagonism in you, you can easily return a blessing for a curse. Thus you can control all the forces of antagonism. Struggle hard and check the unwanted mental rush.

The world around you is only what you believe it to be. Your perceptions are coloured by your thoughts. Your mind perceives and continues to perceive the things in that very form in which it imagines it to be with full faith. Pierce through the steel-armour of biased thoughts, and try to see the divinity in every object.

It is by thought alone that you get into delusion, undergo the experience of birth and death, are bound in the world and become released from it.

All your states of happiness or misery in heaven or hell, are effects of your own thoughts. Early or late, in this life or lives to come, all your passing thoughts will be realized. So, discriminate nicely.

Your present state has been willed by your thoughts. You can change the present state into another by your own thoughts. If you believe that you are separate from the Absolute, you are so. If you think yourself to be Brahman you are so. You limit yourself by your thoughts.

With each divine thought, the mind rends the thin rinds of the visible and finite and comes out into eternity, but you are so negligent about your mental factory.

### **Thought Power and Practical Idealism—III**

Your destiny is mapped out by your thoughts. You have only that much power as you imagine you have. The world around you is as you have willed it to be.

You are living in an infinite ocean of power and cheerfulness, but you appropriate only so much from it as you think, believe and imagine. Due to certain propensities you cherish certain thoughts, and you allow your mind to foment. But by discrimination, you can easily give up the phantasy of mind.

The limit of your thought is the limit of your possibilities. Your circumstances and environments are the materialization of your thoughts. The world experience rises or falls in accordance with your thoughts. Whatever thought is cherished by you in the world will be ultimately realized.

Whatever a pure mind strongly believes something to be, that it soon becomes. Your thoughts are powerful in proportion to your intensity, depth, and warmth. They become so when they are being constantly cherished over and over again. Constant thinking, desiring or imagining of the same idea contributes much to the materialization of that idea.

Develop a pure mind and whatever objects and worlds you wish to get, you will gain those objects and worlds.

It is true that every thought you think has its corresponding effect on the whole or some part of human anatomy. The physical body is realized to be subtle by means of constant meditation on its being so. The mental or subtle body becomes physical when it is repeatedly imagined. The secret of success is constant and repeated effort.

















What an ideal society it will be, where people share with others all that they possess, and will serve everybody! Where will be the need for taxes and duties in such a society in which everyone will voluntarily work for all? Where is the need for police and the army when people are devoted to virtue?

This then is the ideal. Towards this end, let everyone strive to generate a Thought-force.

May God bless you all!

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