

Some readers of my book at www.indianphilosophy.cc/ wish to read at one place to understand the ancient Indian concept of the science of an empowered mind that is unknown to the West. They like to know where Tulsidas is giving us special tips for learning this science.

Author.

The Science of Receiving An Empowered Mind

Caveat

What follows is on a premise. It is that the British system of education from 1835 till today destroyed from every educated Indian's mind an Indian discovery. It was to make practical use of spirituality and faith in the reality of God. This use made nature our ally and invoked God's grace. These made India a world leader in spirituality and material prosperity for millenniums till the British education.

The science is based on discoveries of Indian sages for humanity before any present day religion was born. As in an Inter faith conference or a session of the Parliament of Religions, the science is for understanding. After understanding the Indians' basis for the science, its daily disciplines are available in all religions. This is because all power flows from God through each religion understood in its spirituality. Spirituality is one in all religions as India persuaded followers of eight religions to understand and follow to become one as Indians.

2. A God centred religion is our concept about us, the Creation and the Creator and of their benign inter-relationship. With any of the three elements missing it is not a religion. It is a way of life as good as a religion for its follower. Spirituality is our relationship with God or nearness to Him that He alone knows and our effort for it. This relationship with God can be expressed only in our thought, word and deed in our family and in day to day dealings with those around us. Spirituality cannot be expressed through inert visible rituals and sacrosanct religious practices or regulations for society of any religion. Relationship with God is possible only through His religion that he teaches every one of us since our birth and so is available to all of us for relating to Him. God's religion is love. Spirituality can be expressed only when our thought, word and deed is based on love. Anything other than love is not spirituality in any religion. Love is one in all religions, so is its expression in our daily conduct or spirituality and so is God.

3. Indian sages found the science as a corollary of man's greatest ever discovery that these sages made aeons before any present day religion was born. It was the *Advaita* School of Vedanta. (See couplet 241 in Section III of this Selection or at www.indianphilosophy.cc/r241-259.html) *Advaita* is oneness of our reality with that of God and to attain it is the aim of Sanatana Dharma as also of all religions. This is because all religions call God as the destination of all human

beings. This oneness of our reality to be true is with God's substance, nature, capacity and power. Sages discovered the methodology for reaching this oneness in life. It was of use for human society in day to day life for its freedom from humanity's only problem of misery in its myriad forms and from fear.

4. An attempt is made here to sum up this ancient Indian science. For this, we must understand the Law of Karma under the supremacy of God without which no religion can stand for a moment. In addition, we have to understand the role of two entities within us. They are the mind and the *aatmaa*. One of the means for receiving power for the mind is by purifying the mind for making it fit to align it with the or become one with the *aatmaa*.

5. Law of karma is a part of the law of cause and effect of nature. Law of karma is also the universal but imperfect jurisprudence of human society that A and never B bears consequences of A's actions. A can escape and B can bear the consequences of A's actions in our imperfect human jurisprudence but in God's identical but perfect jurisprudence exceptions never happens. There are these differences between the human and divine jurisprudence. In human society, the act and the consequence both are known. Their timing, sequence and quantum are known. In the law of karma these are unknown to man. God is supreme over these elements in the law of karma.

6. There is another difference. In the law of karma the shape and form of the consequences of our acts are inexorable as the iron law of cause and effect of nature. No one can escape them. God has made this part of the law of karma supreme in the world as the law of cause and effect. But the impact on A of the shape and form of the consequence of A's act are subject to the supremacy of God. This illustration explains these two parts of the law that few know and so many have no faith in the law. So, these ignoramuses call Hinduism a pessimistic religion because of the immutable fatality in the law of karma. A fall from a height or from a fast moving vehicle is the shape and form of the consequence that we have to undergo. But God is supreme in dispensing its effect or impact on us. We can die, break many or a few bones or get up without a scratch. This impact is by the supremacy of God's grace. God's grace is known to make us go through the shape and form of consequence and its impact both either in a dream or in a lesser degree as in the spell of drowning before being saved.

7. God's grace is available for our use since our birth. We can earn it from our birth to ward off throughout life adverse impact of all consequences of our past acts that we have otherwise inexorably to go through under the law of karma. There is no certainty of a life free from even a patch of adversity because we never know the gravity of our heinous past lives to make us suffer some adversity in life. No more dynamic law can be imagined than the law of karma for crafting our own good fortune and making us the master of our fate. It is for this reason that God in His kindness has made this law as one of the ingredients of the one spirituality common in all religions for humanity. At any stage in our life, we can

avail of the law of karma to start crafting our good fortune and freedom from need, disease and fear.

8. After sincere repentance for our past that we do not know in its totality nor can we undo it, we entrust our good, bad or indifferent past to God. There is no one else to whom we can entrust our past. We then pray to God to give us the wisdom, the means and the strength to avoid error from now onwards to persist in an error free path under His guidance and grace. After this prayer as often as we can we persevere in this path. We should be ready to be tested for our sincerity to God. So we continuously pray to spare us testing and also give us the strength to bear His testing if unavoidable. This methodology ensures for us no adversity. It is a part of the science for receiving a mind empowered to its limitlessness.

9. India discovered that all religions have only one spirituality common in them as explained above. This simple and convincing realization and its practice in India united millions of followers of from two to eight religions as one people. It empowered their minds for creating and sustaining continually India's world leadership in material prosperity for millenniums till its interruption by the British. This oneness surfaced in a nation of 400 million to wrest independence from the British. Mahatma Gandhi invoked and led this unity and inward power but could not create it, nor did he ever claim to do so, in a few years after arrival from South Africa in 1916.

10. This spirituality has nothing to do with and therefore does not operate in the observance or otherwise of any visible sacrosanct religious practice or social law or custom of any religion. This is because non observance of any practice or social law howsoever sacrosanct cannot prevent our direct relationship with God of our choice, concept and form through our spirituality. This has been the reality ever since man first thought of God and before any religion came into being or can reach the last man on the earth. It is incorrect to hold that God is pleased only with what any authority says. We are a hypocrite to hold God as omnipotent and omniscient if He cannot respond to the pure love of a devotee in the form the devotee can think with his mind that God Himself gave him.

11. The human mind has four roles. First. It is *Mana* or the receiver of impulses and the creator of desires under the power of six passions. The six passions are *Kaama* (desire including lust), *Krodha* (anger), *Lobha* (greed), *Moha* (attachment to things and the feeling of mine), *Ahamkaara* (pride) and *Matsara* (envy or jealousy). Second. The human mind is *Chit-ta* or a storehouse of experiences or memories. Third. It is *bud-dhi* or the organ for discrimination between reality and unreality and the worthwhile and worthless. Fourth. It is the 'I' or *Ahamkaara* that decides to make a decision about the desire the mind creates. This fourfold mind is called *antahkarana* in Sanatana Dharma. This antahkarana acts, thinks, enjoys and suffers and dies and is reborn. This *antahkarana* is the soul in the Western and Semitic context. This soul needs, care and nourishment. It acts, suffers and enjoys the world, hell and heaven.

12. *Aatmaa* in Sanatana Dharma is the ever-unchanging reality or the Creator or God in miniature or an active reflection of God that underlies every entity in the creation. This miniature is always one with God to perform its role one with that of God from within each entity. It is God within us. Since it is never separate from God, there are not two Gods but only one. In the concept of *aatmaa* however, God appears to us as millions each encased in each entity. When encased *aatmaa* is called *jeevaatmaa*. The *aatmaa*, being a miniature of God is neither born, or dies, or acts or enjoys or suffers anything by being apparently encased in a human body. It needs no nourishment, care, relief or anything. It remains unaffected by man's thoughts, feelings, words and deeds in births and deaths of the body it underlies. It is the source of power, inspiration and grace of God in a human being. It is the all-pervading aspect of God as underlying the life principle in the human being. Only apparently the human being encases it.

13. The *jeevaatmaa*, when encased in a physical body and *aatmaa* otherwise is ever free. On the death of the physical body, it carries the causal body for a rebirth. Causal body (*kaarana shareera*) is the inert storehouse of our life's memories, unfulfilled desires, and attachment to specific results of our deeds and all that generate consequences for us to bear. *Jeevaatmaa* leaves the body of one who secured liberation from rebirth in life to regain its oneness with Brahman. There is no earth, heaven, hell for *jeevaatmaa*. They are for the 'I.'

14. In the Indian concept, man has three bodies in one. The physical body (sthoola sharer), the subtle body (*antahkarana* or *sookshma shareera*) and the causal body (*kaarana shareera*). The subtle body is nearest to the concept of the soul of some in the Semitic tradition. Subtle body is *antahkarana* as explained above. The role of the *jeevaatmaa* is to provide life to the body and power, inspiration and grace to our intellect when the intellect is aligned with it and is receptive to it. *Jeevaatmaa* being God's complete miniature, God Himself maintains the cycle of creation, sustenance, destruction and rebirth from within each entity.

15. On death, our physical and subtle bodies die. Their actions arising from attachment to worldly attractions in life accumulate memories and consequences. Without the active 'I,' this accumulation is inert. This inert dirt is called causal body. This causal body envelopes the *jeevaatmaa* and escapes with it from our dead body. The *jeevaatmaa* carries it and puts it for its birth in the human body that our last life earned for us. That is why the causal body becomes the cause for the rebirth of our 'I' with its desires and memories in its subconscious. In our rebirth, this subconscious forms our artificial nature superimposed over our innate pure divine nature. The artificial nature becomes observable in our new life.

16. Evolution not regression is the law of nature. So, we are born at the stage of our mental and spiritual development where we left the last life. Regressive exceptions arise from a heinous past. Our innate nature is in our reality that is divine and pervades our three bodies as our *jeevaatmaa*. The superimposed nature is created by our past baggage plus the role of six overwhelming passions

in the present life this superimposed nature is the link with our deeds and desires of our past life and is the basis of our evolution from where we left. This link explains prodigies and abnormalities. The *jeevaatmaa* does not take birth. It underlies the newborn body with its four functional mind, including 'I' consciousness, as explained above. It is this active 'I' or we who die and go through the cycle of rebirths and transmigrate. The *jeevaatmaa* is not born, nor does it die nor transmigrate. It continues to underlie changing bodies and is forever one with Brahman. If we can annihilate our active 'I' in life, we, as this 'I,' get free from the cycle of rebirth. If not, progress being the normal rule, we are born as a human being at our last mental and spiritual level, barring rare exceptions.

17. Incidentally, *maya* is a concept in Vedanta. It is God's power to create both reality and unreality. It operates in all of us through our mind. The play of the overwhelming power of one or more of our six passions is the role of *maya* for us. It makes us think that our reality is our body and brain with individuality. This thinking treats the unreal world as real for the satisfaction of our six passions. With the help of passions *maya* shows our body as a reality and so makes us ignorant that our reality is our *jeevaatmaa*. Even the insidious power of one uncontrolled passion in our mind makes us blind to many realities around us that others can see. When our mind is free from the play of any of the six passions in us, *maya* ceases to exist for us and our mind is pure. It sees all realities around us. It separates them from what appears as real to us otherwise under the influence of passions.

18. Here are examples of realities to which a mind under the influence of even one of the six passions is blind. Today hardly any educated Indian recognizes the reality that Hindus and Muslims in millions lived in amity for twelve centuries in close habitats in India. Only the rulers fought wars of aggrandizement and revenge. None sees the reality that this amity or oneness in masses in God caused and sustained our world leadership in prosperity. There is no other single continuing cause for this prosperity for millenniums than one common spirituality in all religions of their followers in India. The educated with exceptions are blind to the reality that our country is spiritual, respects all religions by the knowledge that one spirituality is in all and so the nation's problem is not religions. The problem that causes poverty is the ignorance of the practical value of that one common empowering spirituality in all religions. This poverty was forced on us by the British education. Education forced ignorance of our spirituality and its practical daily use that originally brought about our world leadership in prosperity and sustained it for twelve hundred years of Muslims amongst us till its interruption by the British.

19. This ignorance caused blindness to reality among British educated leaders who rejected Mahatma Gandhi, and nationalist Muslim leaders in the Congress party, Maulana Abul Kalam Azad, Khan Abdul Ghaffar Khan and the large majority of Nationalist Muslims in power in the Muslim majority provinces. Allah Bux was Chief Minister in Sindh. Dr. Khan Sahib was in NWFP. Sikandar Hayat Khan Tiwana with Sir Chhotu Ram was in the Punjab. They were all outside Muslim League and were nationalists. Suhrawardy alone in Bengal was in the Muslim

League. Almost half of Muslims in Bengal followed Abul Kalam Azad. That why he is revered in Bangladesh that raises academic memorials for him. This blindness to realities and not the otherwise noble leaders by their intention broke the country and thrust a godless Constitution on a most spiritual country in the world that gave birth to four religions. In addition, the reality is invisible that India put across the concept of one spirituality in all religions arising from God's religion love available with all for daily practice in their conduct. And, the following of this one spirituality made India one for millenniums.

20. This ignorance persists as the work of maya. Therefore no leader can be blamed for not being alert to maya. The British education for generations made leaders lose their ancient Indian knowledge of the role of maya in our mind. They forgot how to free the mind from maya to remain alert to realities. The same mayaic ignorant mind dearly sticks to the same godless educational system for half a century after our independence. This ignorance makes us hold on dearly to many obnoxious practices of British slavery. It also makes us the 83rd corrupt in 133 nations assessed for it in the world. Thanks are due to the brilliance of the British mind that created that educational system. Even long association of educated leaders with Mahatma Gandhi could not open the eyes of the British educated mind to his way of life. His way strictly practised *Advaitic* disciplines for control over six passions unknowingly to be free from maya's power of blinding his mind to realities. These disciplines achieved his unimaginable power. None of the 500 or so author's about Mahatma Gandhi searched for to find these disciplines as the secret of Mahatma Gandhi's empowered mind for creativity and innovation in his weird methods that showed results. This was in spite of Mahatma Gandhi baring his heart and presenting his inmost thoughts in answers to questions put to him in weekly and daily articles in magazines. Untrained in *Advaitic* discipline for self-control, the minds of these educated leaders and authors remained blind to realities that Mahatma Gandhi saw and so led to independence.

21, To resume, if deeds were selfless and desires were noble, for example, to serve God in person, our causal body would take birth in an astral body in heaven or in other planes of existence or worlds. If the desires were worldly, our causal body would get a physical body on the earth. Through detachment from worldly attractions, we accumulate no desires. Secondly, we sincerely repent our past and dedicate it to God so that we accumulate no consequences. Thereafter we resolve to eschew error and seek God's grace to give us the wisdom, strength and wherewithal to persevere in our resolution of error free conduct. This is possible if we resolve to hurt none and help all and motivate all our thoughts, words and conduct by love for all. This is possible if we have faith in the law of karma that no one can help or hurt us. What appears as hurt or help is God's will to give us our deserts and nothing more through men and situations as His instruments. So we are ignorant if we hate or attach ourselves to any person and treat him or a situation to cause us hurt. The method of repentance followed by error free conduct described here is true for all religions. It is the base of the science for receiving from God a mind empowered to its limitlessness in life for our freedom from need, disease and fear.

Since power flows from God the disciplines for this science are available in all religions. To develop conviction in the availability of this science in one's religion to avail of it today, to know the rationale of it through Indian rishis' approach does not take a man away from his religion or amounts to heresy or apostasy.

22. By this method, our past remains undone but its impact upon us is wiped out for us. We bear the remaining consequences and exhaust all consequences from our past and present lives in this life. By this course of doing our karma, the *jeevaatmaa* has no baggage of our desires, consequences and memories to carry it for our rebirth. Being free of the burden, *jeevaatmaa* escapes from our dead body and regains its freedom from encasement in a body and cease to appear as separated from *Paramaatmaa* or God. This freedom first from need, disease and fear in this life itself and from rebirth on the earth thereafter is salvation for us. There is no salvation for us if even a trace of grievance, pain and unfulfilled desire remains in our mind at death. This remnant causes our rebirth to get rid of it. If we did not secure and enjoy freedom in life, the *jeevaatmaa* escapes our dead body with the dirt accumulated by our 'I' for the rebirth of the 'I' in a body on the earth.

We should remember that the above path to salvation is not possible without our life based on love. Love is another name for the annihilation of everything selfish in us and pursuit of total selflessness. Salvation is not for one with the slightest trace of the "I" or the self. The "I" is only to make others happy. This is the tough character of this path.

23. From the distinction between the word soul and the word *jeevaatmaa* explained above, it follows that it is correct to pray to God to give peace to the soul of the departed. It is, however, incorrect to pray for peace to the *aatmaa* of the departed. We should pray for peace for the person, that is his 'I,' in whichever plane of existence he may be, and not for his *aatmaa*, that is God, Who is carrying the person or the 'I' for its rebirth.

24. The human mind as *antahkarana* has four roles as explained above. As a mind or *mana*, it receives impulses from the outside through the five senses that become a desire under the influence of one or more of the six passions. So, the *mana* ceases to have a role when the 'I' tells it not to respond to any impulse that becomes a desire. Or there is no mind when there is no desire. The 'I' can give this order only when it can resist the power of six passions that make every impulse into a desire. So, ultimately, the 'I' has to overwhelm the six passions. A minimum of these six passions is necessary for our very existence and that is why every living being is provided with them. Because of our observing, thinking and responding mind, passions overwhelm us insidiously. So our role is to understand the havoc the uncontrolled passions can cause and so either control them or live in selflessness and benevolence or love for all so that passions cannot affect us.

25. It is this role of overwhelming power of these six passions when uncontrolled that is the cause of all wrong thoughts, words, and deeds, all crimes without exception and of human misery in every form. This is because even a

fraction of the overwhelming power of even one passion in our mind makes us blind to see the reality around us that makes us take incorrect decision and action. For example, gold is a metal in reality. If greed is not affecting us, on finding a big slab of gold on the road, we leave it or hand it over to the police to trace its owner. Pride is the most insidious passion. By the excess of lust we deprave woman into a commodity for satisfaction of carnal desires. We can seldom know ourselves when passions overwhelm us unless we know or told to understand their power and role. Only after this we are constantly alert to their destructive power and constantly practice to control them or avoid their effect upon us. A sincere and percipient well-wisher can tell us when we are under the power of a passion. In our determination to advance we can always find such a well-wisher in our family or friends if we are humble to trust one.

26. This science of empowered mind arises from the oneness of our reality with that of God. Our reality is our *aatmaa*. The 'I' in us is the apparent reality that we are aware of as the doer in life. We know that the world is one but to each of us it appears as the overwhelming power of one or more of the six passions makes us see it. To a lustful man a woman is a commodity. To a spiritual man she appears as a child, sister or mother except his own spouse. So this world that appears to each of us is not the real world where a woman is woman unless the passion lust is subdued. Rishis advised us to subdue all senses and passions and then deal with the real world that will be the same for all when all are in control of all passions. Since this utopian situation never occurs the best we can and should do is to make our alertness to passions our nature unconcerned with others. This means no tit for tat and no effect on our mind of the others' treatment of us. This apparently impractical situation is in our control if we have faith in the law of karma that our control will bring our deserts and others' their deserts.

27. The law of karma enables us to do deeds without accumulating any results. By doing such deeds we get control over our senses and passions. As soon as any desire arises in us we should check if its fulfilment is necessary for the sustenance and protection of our body and of our dependants. We should reject all other desires. This simple test saves us from multifarious acts in pursuit of the pressure of passions that create all desires to enjoy the happiness from our body. The highest happiness from our body is animal sex that is not continual and needs effort for repetition and for a very short span of our life,

28. This understanding helps us in the control of six passions to keep our mind free from their pollution. Swami Ramakrishna calls such a passion free pure mind one with *aatmaa* or God. This oneness flows power in this purified mind to achieve the impossible that is noble for human benefit.

29. Such a passion free life is far from barren and stale. This is because God makes such an empowered mind His efficient instrument for human welfare activities. Selfless activities occur to such a mind in an endless stream because no mind and body can remain without activity for a moment. Almost all selfless social

workers belong to this class of people. Their superior happiness of the mind by continual success of their activity flowing to them unasked is repeated effortlessly.

30. A purified mind is one with our *aatmaa*. This oneness is called *Advaita* School of the Philosophy of Vedanta. With each effort towards purification by control of passions, power flows from God in us. Mahatma Gandhi was always trying to control his five senses and six passions and that is why he received his unimaginable power from God. He did not get it from special study, knowledge, association with holy people, events or circumstances or any other factors. This is because control of passions for receiving power is God's gift and is available to the most illiterate in the remotest tribal areas that can learn of its availability from even one knowledgeable person. This ancient Vedantic tradition is the soil of India.

31. The science of receiving a mind empowered to its limitlessness is gleaned from Tulsidas' Ramayan. But Mahatma Gandhi's experiments with truth or control of passions are an open book. So is his unimaginable power for miracles if independence of India through non-violence was not itself a miracle of magnificent proportions. Many people in all religions experience the repeated occurrence of congenial situations when they live in the principle of hurt none and help all and treat all with love as for oneself. Hurt none and help all is a motivation that circumvents passions to prevent their affecting us. This motivation makes passions powerless over us and so prevents the pollution of our mind. The experience of those following hurt none and help all or of a comparatively pure mind starts with congenial situations. Since people generally do not know the above role of the mind as Indian sages discovered, they treat all congenial situations as God's grace or luck. Such persons are generally righteous and of compassionate nature and all their thoughts and acts are motivated by thinking well of others. Their self seldom matters for them. So, even without ever thinking of God or even without believing in God, these helpful people receive God's grace to help them persevere in a virtuous path. This is because God loves all He created.

32. In his work Ramayan, Tulsidas tells us that to master passions is impossible and to control them is difficult. He suggests ways to circumvent them so as to be free from them and not let them enter our mind to pollute it. One way is to always think of others' good but selflessly and without expectation of any praise or recompense. In practice, we find that the intent behind every undertaking is desire for a specific result when we start it. After embarking on it we pray to God to help us complete it but give us that result that is in our best interest because He knows best. He gives us the best because He loves us. This prayer transfers the result to God for His decision. Our faith in God's love for our sincerity sustains our diligence in the pursuit of the originally intended fruit. We also know that God can change it. Our transfer of the fruit to God makes the undertaking or the act desireless for us or *Nishkaama* Karma in Sanatana Dharma. The God given result of this *Nishkaama* Karma can also be a loss or disaster. But our faith in God should not be shaken by it. He always makes it up and more in our lifetime. If not,

God would have disappeared from the earth long ago. Man is too selfish to respect God who does not care for man in the manner man can understand that care. This kind of selfless help or *nishkaama* karma is emphasized in all religions.

We must be clear in our minds that *nishkaama* karma does not mean that we embark on every undertaking without any desire for its fruit for our benefit. Far from embarking on such desireless undertakings we have no time even to think of such purposeless undertakings. We work diligently throughout for top position in the exam as the fruit of our desire to sustain our diligence but all along pray to God to give us what He thinks as best. This is *nishkaama* karma.

33. When we want to help someone, we have no desire to get something from him. We cannot be angry with him to detract from our help. We cannot be greedy for something from him when he is himself in need for help. We cannot be proud with him because he comes to us in the meekness of need. We cannot be envious of him because he has less than what we have. So selfless benevolence frees us from these six passions. This is Tulsidas' best method.

34. The other method Tulsidas teaches us to circumvent the six passions is to motivate all our thoughts by love for the other. Why should we love all including those who treat us their enemies? If they can be our enemies to hurt us, we do not need God, the Almighty, who cannot protect us from them. So, the reality is that our past karma gives its consequence in the form of their animosity. We do not need God who cannot give us relief from our past karma. True. The animosity is the minimum consequence that God gives us of our karma because we do not know how heinous or horrendous our past was. Our duty is to defend ourselves. In this defence too we surrender our past to God and resolve to eschew wrong actions from now onwards. God ensures that the enemy henceforth leaves us alone. We defend without malice. What we lose in the defence that is free from malice, we should have faith that God will make up for us.

35. Another way to purify our mind for receiving power that Tulsidas teaches us is this that also makes us the master of making our good fortune. We first entrust with repentance to God our good or bad past about which we can do nothing. Secondly, we pray to God to give us the wisdom to avoid error and to act correctly from now onwards. Thirdly, we pray to God to give us the strength and wherewithal to persist in this correct path. For this we ask him to remove all obstacles from our path, which we are not strong enough to overcome. Lastly, we pray to Him to motivate all our thoughts, words and deeds by love for all as one with us. Mahatma Gandhi consistently followed this path of love for all as one with himself. Every religion teaches us to love the other and avoid anger and hate.

36. The next method that Tulsidas teaches us is not to treat as necessary any rituals, religious practices, disciplines, guru sampradaayas (traditions), yogas, yajnas (sacrificial ceremonies) and places of pilgrimages or meditation. In short, Tulsidas treats all visible practices of our religion as irrelevant to the purification of

our mind. Being an advanced man of God, Tulsidas rests wholly on the spirituality of our religion that is one in all religions. He wants us to remember God somehow, in any manner of our choice and as often as we can. When we remember God, He knows why we remember Him even without our ability to define what we need and unconsciously. God responds to our intent. The more we remember Him sincerely, the lesser the chance of any of the six passions obstructing us or leading us to incorrect thought, word or deed. Tulsidas holds that it is God's job to see that we do not have to face the temptation of a sin if we remember Him. This is because it is our belief in all religions that if we take one step towards God, He takes ten towards us to facilitate our reaching Him. The importance of remembering God is uniformly emphasized in all religions.

37. The above describes what Indian rishis heard as revelations or what they themselves discovered as truth. Rishis tested every revelation lest it was the mental aberration or hallucination of the recipient of the revelation. They tested the veracity of every revelation by living in it. In this testing rishis discovered practical knowledge that they left for making use of revelations for the good of humanity. In the ancient Indian tradition we have to question and test personally every *avataara* or a guru so neither feels hurt by this testing if he is true. All knowledge is others' till we test it by our own experiments and experience. The concepts above are not for blind belief. Nor is it at all necessary to believe in them first and give up our own religion. We receive from God power when we try to test these concepts by experimenting with them because central to all these experiments is God. No Holy book stops us from understanding concepts first and then and experimenting with different innocuous concepts for relating to God beyond the book, if any. This is because God and His manifestations are limitless and incapable of being contained in any Holy Book. That may be one of the reasons for Mahatma Gandhi to call his autobiography 'My Experiments with Truth.'

38. We must accept that God does not withhold his munificence from anyone on grounds of beliefs or religion or atheism because as a mother or personification of love, He brings round all to reach Him in His own way but in their own time and manner. So, it is clear that the methods for purifying our mind to receive power from God that Tulsidas suggests are available in all religions. But our objective should always be God and never powers. This is because powers before purifying the mind of the power of passions become available to passions to destroy us. For getting control over passions we need faith in the reality of God by keeping Him as our objective. So it can be seen how the masses of both Hindus and Muslims in India could empower their minds by following these universal methods. Mahatma Gandhi, Maulana Abul Kalam Azad and Khan Abdul Ghaffar Khan along with a few voiceless others were very intensely and spiritually religious. They followed the above methods unknowingly and simultaneously to be in control of their selves. They received a great measure of God's grace to see realities around them. So, they received a great measure of empowerment.

40. Educated leaders who had no faith in the practical value of spirituality and

intimate relationship with God continued with uncontrolled and weak minds. The secularists among these leaders treated religions as an obstruction to progress. The minds of these leaders without knowledge of what spirituality comprised as outlined above were prone to be overwhelmed by passions. So without self control their minds were powerless. These weak minds were blind to realities by being always under the power of insidious passions unknowingly. So, the minds took disastrously incorrect decisions for the people to start a trend. Cruel rulers historically monopolized massacres, demolition of temples, burying the living in stone and mortar and cruelty. In fifty years incorrect decisions make many people violent to break a mosque and some to burn living human beings. The absence of training in the practical use of spirituality by teaching all religions to all since independence continues havoc by weak minds.

41. The researched lessons in couplets in Section III in the book at www.indianphilosophy.cc/ from Tulsidas' Ramayan bring out the science for receiving an empowered mind for people to revert to spirituality and humanness towards divinity. We need no research but understanding of the science. Its result in an empowered mind for all will secure first rarefied intellect for quick and correct decision and creativity and second rapid advancement in science, technology and a higher standard of thinking in India. This thinking will make today's ethics that is restricted to 'we' and 'they' to become universal as spirituality for all as one with us. And, that is the purpose of this book to begin with.

42. Tulsidas' special lessons in this science are in couplets In Section III of the book. The couplets are Nos. 17, 42, 101, 185, 240, 242, 259, 318, 444, 449, and 450. Many tips are scattered in almost all couplets in the Selection.