

## Mission of Scientific Spirituality

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Key terms: Scientific Spirituality, *Upasana*, *Dhyana-Upasana*, Aniruddha Blunder, Mind, *Buddhi*, *Chitta*, Non-Matter, Patanjala *Upasana*, Consciousness

**Mission Objective:** To ensure that the current **Age of Science** is fully absorbed by the humankind that a framework of **Scientific Spirituality** guides prevailing "religious spirituality" towards "scientific spirituality". [सायंटिस्टों द्वारा प्रवर्तित धर्म के आधार पर आस्था-आधारित मजहबों का **Scientific Spirituality/धर्म** की ओर उन्मुख होना।]

**Background:** *Ishvara* (ईश्वर), by virtue of His own *Dharma* (inherent characteristics), determines the *Dharma* of everything brought to existence. Every human being, particularly scientists, ought to learn and understand the *Dharma* of everything (Theory of Everything, including all natural laws governing them) to derive benefit therefrom for the well-being of humanity. In so doing, every human being must follow their own *Dharma* (righteousness) – the Human *Dharma* (मानवधर्म *Manava-Dharma*), that is *A-Himsa* (अहिंसा – harmlessness) to the maximum possible extent towards every creature and all things around them. As such, *Dharma* undergoes no variation with time; it is eternal (सनातन *Sanatana*).

Things, perceptible to sensory organs in the world, bear a 3-in-1 existence. A gross object (स्थूल पदार्थ *Sthula Padartha*), say, a chair, exists supported by a 'subtle chair' made of subtle/subatomic particles (सूक्ष्म पदार्थ *Suksma Padartha*) within, which, in turn, is supported by a 'causal chair' made of primordial matter (मूल प्रकृति *Mula Prakrti*), a continuum (प्रकृति का विभुत्व *Prakrti ka Vibhutva*). Likewise, subtle things, say, subatomic particles in the space between the earth and the sun, have a 2-in-1 existence; they have primordial matter within them. And, the primordial matter is a continuum without any supporting domain of matter.

The evidence of the above 3-in-1 existence is our three states. While awake, we may function through the gross body (स्थूल शरीर *Sthula Sarira*), made of gross matter. In the dream state, we function in the Mind/subtle body of subatomic particles (सूक्ष्म शरीर *Suksma Sarira*). While in dreamless profound sleep (सुषुप्ति *Sushupti*), we are in the Causal Body (कारण शरीर *Karana Sarira*), submerged in primordial unmanifest matter.

The classic Samkhya treatise deals with all three domains of the world: gross, subtle, and causal. It covers the subtle domain along two avenues: the subtle domain of the Mind (in Chapter 2 and elsewhere) and the Subtle world outside of us, both composed of matter in the form of subatomic particles. The former is a subset of the latter. The latter one is discussed in Samkhya in the context of: *Sthirata* (स्थिरता – Stationariness, that a gross object appears recognizable as a definite object for its finite lifetime) and *Tattvantara* (तत्त्वान्तर – the minute difference between two near-identical gross objects). Recent commentary on Samkhya (in Hindi) by the present author allows us to decode its fundamental principles. The pathway to exploring the Subtle world emerges from a proper understanding of the Mind.

We are a composite of Body, Mind, and Self. The Mind, composed of subtle subatomic particles, is understood by exerting influence on the Self-Mind interface, bringing it to absolute stillness, as in profound sleep; the exploration of the Self-Mind interface is the discipline of *Upasana* (उपासना).

Diagram 1 shows the Samkhya schematic of the Mind, comprising its three components: *Buddhi*, *Ahamkara*, and *Manas* (बुद्धि अहंकार मनस). *Buddhi* (Intellect) is autonomous in exercising discrimination to conclude incoming knowledge (ज्ञान *Jnana*) signals from the sensory organs (बुद्धीन्द्रिय *Buddhindriya*), and its response in terms of outgoing action (कर्म *Karma*), if any: table vs. desk, chair vs. stool, pen vs. pencil, this vs. that, good vs. bad, right vs. wrong, etc. The *Chitta* (चित्त, Retriever), the *Buddhi's* substratum, retrieves the relevant data from the *Ahamkara* (Repository) to enable the *Buddhi* complete the process of discrimination – Swami Dayananda, Chapter 9, Light of Truth (चित्त स्मरण कराता है). The knowledge so gained may become the Self's Experience (भोग *Bhoga*) if it arose out of attachment (राग *Raga*). The *Buddhi's* decision to execute a particular Action (*Karma*) is carried out by the *Ahamkara*, which activates the *Manas* (Facilitator) and the motor organs (कर्मन्द्रिय *Karmendriya*).

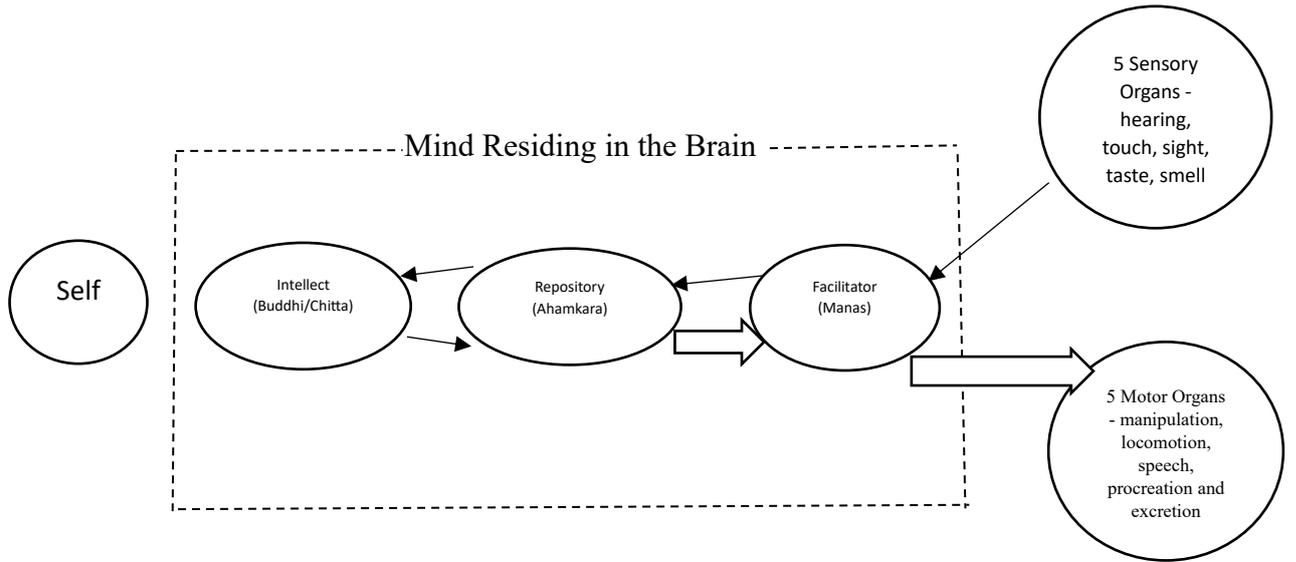


Diagram 1: Samkhya Diagram of Human Mind with Intellect, Repository, Facilitator, 5+5 Sensory/Motor Organs, Total 13 Instruments for Self

Samkhya and Yoga, authored by Kapila and Patanjali, respectively, deal primarily with *Upasana*. Samkhya considers all aspects of the Self and Mind, as well as their interface, including methods to bring the Mind to stillness. Yoga elaborates on the methods of bringing the Mind to stillness. Samkhya precedes Yoga.

Samkhya-Karika by Ishvara-Krishna is a commentary on the original Samkhya by Kapila; the latter comprises six chapters. The Samkhya-Karika is silent on *Upasana*, particularly on the method for bringing the Mind to stillness, the central focus of Samkhya, and hence is not helpful to the present discussion.

Samkhya and Yoga consider the Self to be inherent consciousness, a non-matter entity. Modern science treats consciousness and 'mind functions including emotions' as the outcome of the brain's neural functions, a part of the Body. However, as noted above, Samkhya and Yoga consider the Self and Mind distinct from the brain/Body, though residing within it, probably in the prefrontal cortex.

Yoga presents a method of Eight-Limb (अष्टाङ्ग *Ashtanga*) Yoga to achieve stillness of the Mind, thereby realizing the true nature of the Self. Its two divisions are:

- Outer Yoga: *Yama, Niyama, Asana, Pranayama, Pratyahara*
- Inner Yoga: *Dharana, Dhyana, Samadhi*

The above two divisions reflect the functioning of the *Buddhi* at two different levels:

- *Buddhi*: 'Thinking Mind' exercising discrimination (अध्यवसायरत, विचार-चिन्तन सहित)

- *Chitta*: 'Non-Thinking Mind' not exercising discrimination (अध्यवसायरहित, विचार-चिन्तन रहित)

In other words, realizing the Self requires the Thinking Mind (*Buddhi*) to transcend to become Non-Thinking Mind (*Chitta*) before *Chitta* can be brought to stillness. This prerequisite was sadly lost due to the Aniruddha Blunder, which might have existed even before him, that is, for at least one thousand years.

Richard Garbe's English translation of Aniruddha's commentary on Samkhya 3.33 निरोधश्छर्दिविधारणाभ्याम् (nirōdhaschardividhāraṇābhyām) reads: "The suppression is [promoted] by expulsion and retention. Expulsion is emitting the breath; retention is stopping it. These two are mentioned elliptically; for filling the lungs with breath is to be understood besides." Clearly, Aniruddha treated it as instruction on *Pranayama* (a limb of Outer Yoga), whereas Samkhya 3.32 states in unequivocal terms that 3.33 pertains to *Dharana* (the first limb of Inner Yoga), enabling one enter Inner Yoga – the Aniruddha Blunder. Whereas, the present author translates Samkhya 3.33 as: By restraining the automatic function of breathing (*nirōdhaḥ*), and through expelling the air in the abdomen as if vomiting (*chardī*), one particularly (*vi*) holds onto the attained empty mental state: this is *dhāraṇā*.

The Aniruddha Blunder infiltrated Yoga, leading to misinterpretation of Yoga 1.34, which conveyed the meaning of Samkhya 3.33, reinforcing a practitioner's inability to enter Inner Yoga, probably the greatest tragedy in modern Indian history (or, human history). For example, Swami Vivekananda translated Yoga 1.34 (प्रच्छर्दनविधारणाभ्यां वा प्राणस्य *Pracchardanavidhāraṇābhyām vā prāṇasya*) as: "By throwing out and restraining the Breath", as *Pranayama* and NOT as *Dharana*, as was meant by Patanjali.

The perpetual existence of the Aniruddha Blunder in texts on Samkhya as well as Yoga until the present times owes its birth to the absence of understanding the subtle difference between *Buddhi* and *Chitta*, the Thinking and Non-Thinking Mind. Indeed, Swami Vivekananda writes his incorrect idea of *Chitta* as: "It is the mind-stuff, ..." in his commentary on Yoga 1.2. That is, according to him, *Chitta* is the aggregate Mind. Swami Vijnanashram also incorrectly treated *Chitta* as the aggregate Mind (चित्त ... में बुद्धि मन अहंकार सब सम्मिलित हैं). The idea that the *Chitta* represents the aggregate

Mind is incorrect in light of YajurVeda 34.5 "... यस्मिंश्चित्तं ... तन्मेमनःशिवसङ्कल्पमस्तु", meaning that the *Chitta* lies within that Mind/*Manah* – the term यस्मिन् (*Yasmin*) is in locative case (सप्तमी, "जिस मन में चित्त ..."). The context is that one obtains intuitive ideas depicted on the *Chitta*, and not on the *Buddhi*, that too in the former's stillness.

Many people get confused between the *Chitta* and *Chit*, the latter being consciousness, an attribute, and not an instrument that *Chitta* is – noun vs. adjective



(संज्ञा/विशेष्य और विशेषण). There are many more incorrect versions of *Chitta* in circulation. One such is illustrated in the adjoining diagram, extracted from a video published via YouTube. The speaker wrongly asserts that the *Chitta* is a sub-component of *Manas*. Moreover, the utterly

gross error in this diagram is that the Self is shown in direct contact with *Buddhi*, *Ahamkara*, and *Manas* simultaneously, whereas Vyasa states that the Self is *Buddhi-PratiSamvedi* (बुद्धिप्रतिसम्वेदी) – Yoga 1.7, meaning the Self is in direct contact with *Buddhi* alone, as was shown in Diagram 1.

For the reasons mentioned above, particularly the lack of understanding about the subtle difference between the *Buddhi* and *Chitta*, there appear to be no instructions from meditation/mindfulness gurus/instructors enabling a practitioner enter Inner Yoga of *Dharana*, *Dhyana*, and *Samadhi*, nor from any translations of Samkhya or Yoga.

To make matters worse, some scholars of Samkhya and Yoga became victims of another inaccuracy that is consequent to the inaccuracy related to *Buddhi* vs. *Chitta*, although independent of it. They lost the true meaning of the term *Dhyana* because the term refers to "pay attention," in the typical usage of Indian languages, such as in *Krpaya Dhyana Dijiye* (कृपया ध्यान दीजिये - May I have your attention, please), inviting *Buddhi's* focused attention (बुद्धि की एकाग्र अवस्था). However, in the context of Inner Yoga, the term *Dhyana* relates to the focused state of the *Chitta* (चित्त की एकाग्र अवस्था).

To illustrate the effect of the two-fold inaccuracies: the *Buddhi* vs. *Chitta* difference, and the term *Dhyana* for *Buddhi's* focused state vs. *Chitta's* focused state, Swami Satyapati, for example, incorrectly stated that *Dhyana* is not achieved if one

does not focus his attention on an idea/thought (कुछ भी न विचारने का नाम ध्यान नहीं है). He insists that a practitioner must **pay attention** to achieve **Dhyana!** Following his suggestion, the *Buddhi* will never transcend to become *Chitta*, and consequently, no practitioner will ever enter Inner Yoga of *Dharana*, *Dhyana*, and *Samadhi*.

The correct meaning of *Chitta* can be easily understood from Yoga 1.2-3: योगश्चित्तवृत्तिनिरोधः (*Yogaśchittavṛttinirodhah*) and तदा द्रष्टुः स्वरूपेऽवस्थानम् (*Tadā draṣṭuh svarūpe'vasthānam*), meaning that the Self is absorbed within itself when the *Chitta* is brought to stillness. Having said that the *Buddhi* is closest to the Self (Vyasa on Yoga 1.7), it clarifies that the *Chitta* (being closest to the Self) is the latent state of the *Buddhi*, when the latter does not exercise discrimination – बुद्धि में चित्त का अन्तर्भाव है; बुद्धि की अन्तिम परत चित्त है.

Concerning the most basic inaccuracy (*Buddhi* vs. *Chitta*), a pleasant surprise is found that the layperson becomes aware of the distinction between the *Buddhi* and *Chitta* when he lies sleeplessly in bed trying to catch sleep; his *Buddhi* is unable to transcend to become *Chitta*, something Nature/*Ishvara* takes care of in normal circumstances. In other words, everybody (EXCEPT the great modern scholars of Samkhya and Yoga!) KNOWS the difference between *Buddhi* and *Chitta*, and the fact that the *Buddhi* MUST transcend to become *Chitta* to enter sleep (and obviously, also Inner Yoga of *Dharana*, *Dhyana*, and *Samadhi*).

The absence of instructions to enter Inner Yoga of *Dharana*, *Dhyana*, and *Samadhi* is confirmed by ChatGPT, which can be believed to thoroughly access the internet. It brings the following response to the simple query, "What is meditation?": "Meditation is a mental practice that involves focusing your Mind, eliminating distractions, and achieving a state of relaxation, awareness, or inner peace. It is often used for stress reduction, emotional balance, and self-awareness.

There are many types of meditation, including:

- Mindfulness meditation – Observing thoughts and sensations without judgment.
- Concentration meditation – Focusing on a single point, such as breath or a mantra.
- Loving-kindness meditation – Cultivating compassion and positive emotions.
- Transcendental meditation – Repeating a specific mantra for deep relaxation.

Meditation has been practiced for thousands of years in various spiritual and secular traditions. Regular practice can improve mental clarity, reduce stress, and promote overall well-being." As can be easily seen from ChatGPT's above response, there is no indication of *Buddhi* transcending to *Chitta*, and hence, a practitioner does not know how to enter Inner Yoga, following the present practices of meditation/mindfulness.

Henceforth, the present document will use the term "*Dhyana-Upasana*" to denote "*Dhyana*" related to Inner Yoga to distinguish it from the latter's general usage as "pay attention" in several Indian languages.

Swami Dayananda (1825-1883) was the first to develop a method to enter Inner Yoga, which was impossible due to the Aniruddha Blunder, prevailing for at least one thousand years, by suggesting "mental recitation of the sound *Pranava (Om)*" to realize *Dharana* (RigVedadiBhashyaBhumika, chapter on *Upasana*), based on Yoga 1.27-28.

The method of Pātañjala *Upāsana* (PU), derived as a result of the recent Samkhya commentary by the present author, appearing in the Appendix, includes TWO Blanking Techniques to enter Inner Yoga. Besides the above technique of Yoga 1.27-28 revived by Swami Dayananda, the correct interpretation of Samkhya 3.33/Yoga 1.34 by the present author enables one enter Inner Yoga, achieving the later limbs of *Dharana*, *Dhyana-Upasana*, and *Samadhi* in a simple and efficient manner. PU can even lead one to the ultimate human objective of being *Jivan-Mukta* (Liberated-yet-Living).

As if the confusions discussed and clarified above were not enough: Evidence-based Science/*Dharma* vs. Faith-based Religion, *Upasana* vs. Worship, Consciousness vs. Brain, Mind vs. Brain, *Buddhi* vs. *Chitta*, *Dhyana* vs. *Dhyana-Upasana*, etc., we live in a world where the term Yoga, to a large fraction of the population, is a set of body postures, probably for physical health. Thus, another great item adds to the list of confusing terms: Yoga vs. *Hatha-Yoga*. On June 21 every year, called the International Day of **Yoga**, a large population assembles together to perform **Hatha-Yoga**, which has absolutely no relationship with Yoga!

The importance of the present Mission cannot be overemphasized in the midst of a plethora of bulky books on Yoga, defined by Patanjali as योगश्चित्तवृत्तिनिरोधः (*YogasChittaVrttiNirodhah* – Yoga 1.2), translated by modern authors in various

languages without having a correct understanding of the key term, **Chitta**. No wonder the world is in turmoil with tremendous pain, misery, and suffering.

The present Mission attempts to bring true spirituality to focus via a correct, verifiable understanding of the Self, an individual's consciousness. A rational and logical approach is the scientific approach that can be validated by many people independently. At the outset, it should be clarified that Samkhya and Yoga consider *Ishvara* as the supreme consciousness presiding over the matter. This may not go well with many intelligent, rationally-thinking people, calling themselves atheists (नास्तिक *Nastika*). Ironically, they will be the catalyst for the dawn of the Scientific Spirituality.

There are two major aspects associated with *Ishvara*: His existence and managing the universe via natural laws. Even if one does not believe in His existence, one cannot be called a *Nastika* if one has the conviction that the world follows certain natural laws, a set of ground rules. For example, if one believes in tomorrow's sunrise, then one cannot be truly a *Nastika*. One may refer to the supreme consciousness as Nature or whatever, but nobody can live in the world without aligning themselves with certain basic ground rules. Thus, nobody is *Nastika* in the world!

This does not, however, imply that everybody is a theist (आस्तिक *Astika*); very few may be *Astika* who have succeeded in PU to the degree of *Ishvara*-Realization. Offhand, there may not even be 80 people out of about 8 billion of the current population who may be regarded as truly *Astikas*. The followers of one religion or another generally subscribe to one or more defective ideas, rendering themselves far from being a true *Astika*.

There is a belief among some scholars that the English term "Science" originates from the Sanskrit term "Samkhya", having undergone modifications during oral transmission from east to west. Whatever its origin, **Scientific Spirituality** can definitely guide humanity towards a better future based on the principles of **Samkhya**.

**Trajectories of Learning:** Decoding of Samkhya simultaneously presents Tracks A and B, in Diagram 2, to study two subtle systems, one within the microcosm (पिण्ड *Pinḍa*) and the other in the infinite Cosmos (ब्रह्माण्ड *Brahmāṇḍa*). Although Tracks B and B1 are

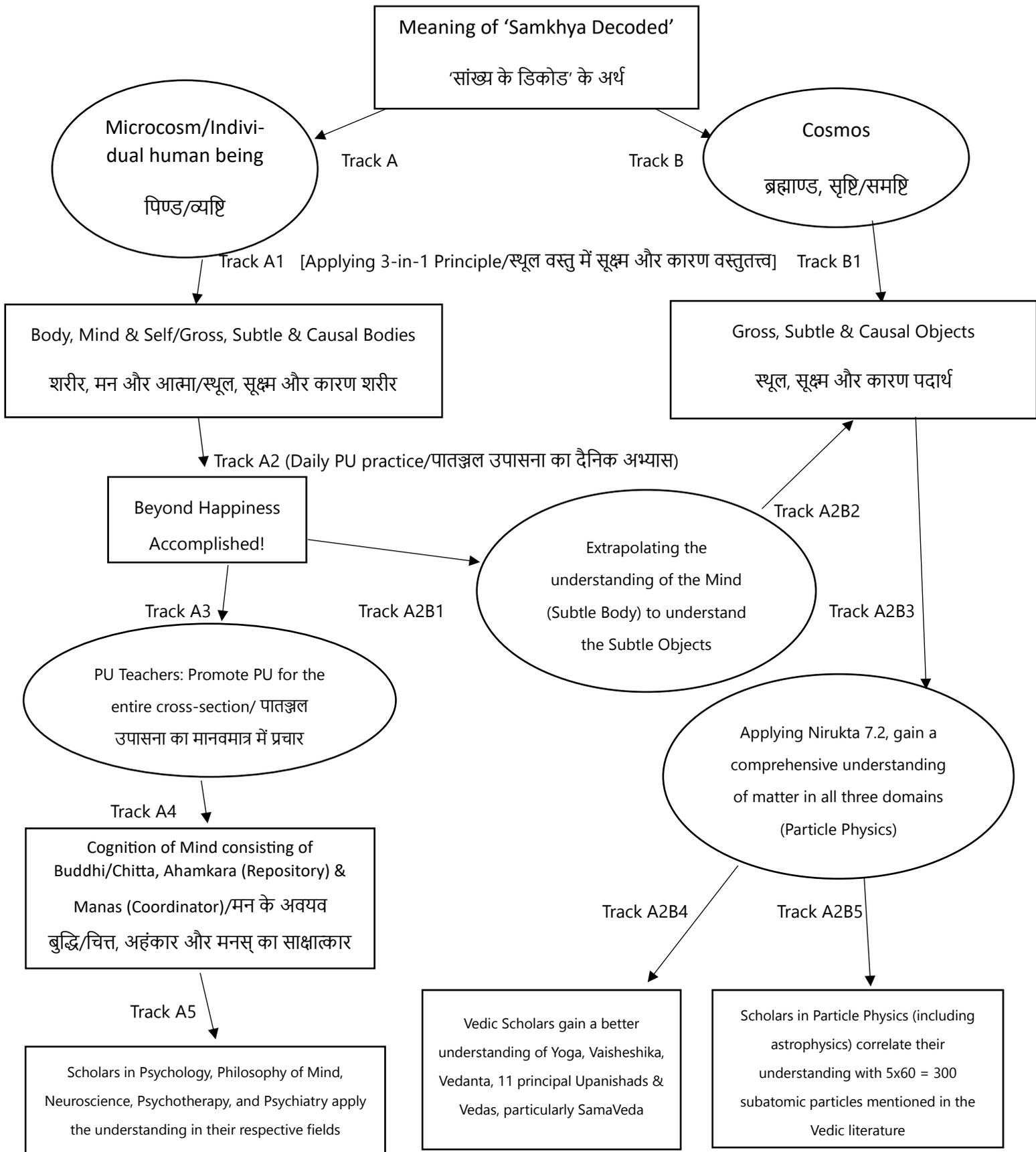


Diagram 2: Schematic Diagram of Learning Paths from Samkhya

available, they should be avoided until Track A has been well investigated, at least up to Track A2.

A basic theoretical understanding of the Mind is desirable along Track A1, as covered in Diagram 1. Subsequent daily practice of PU along Track A2 enables one to reach the benchmark required to participate in the present Mission. It transforms one's personality so that the child-like, natural smile has been reclaimed; the "Beyond Happiness" goal has been accomplished.

PU should be available to everyone, including elementary school children. The Mission will require thousands of PU teachers who have completed Track A3.

Track A4 requires further practice of PU to consolidate the framework of the Mind and its components seen in Diagram 1. Direct cognition of the Mind, distinctly different from the brain yet residing therein, will provide a new perspective for the scholars engaged in the studies related to the Mind, such as psychologists, psychotherapists, neuroscientists, psychiatrists, etc. They will apply them in their respective fields, along Track A5.

Scholars in other branches may cross over to Track B, having achieved the benchmark of Beyond Happiness, via Track A2B1. Their understanding of the Mind (the subtle domain within) will enable them to extrapolate their findings to the subtle world without. Track A2B2 helps them explore the 3-in-1 perspective.

Nirukta 7.2 beautifully clusters the two subtle domains (the Mind within and the subtle world without, particularly in the space – *Antariksa*); the former is a subset of the latter - वायुर्वेन्द्रो वान्तरिक्षस्थानः (*Ishvara* functions in the subtle world as *Vayu* or *Indra*). The correct understanding decoded from Samkhya helps us avoid the confusion that struck Uttara Nerurkar in treating *Vayu* in Nirukta 7.2 as a gross element ("अन्तरिक्षलोक ... जो कि कुछ अंश में वायु से आच्छादित है, इसीलिए 'वायु' इसका पर्याय भी होता है" - *Dayananda Sandesh*, April 2024). Its correct interpretation is that *Ishvara*, known as *Vayu*, makes the subtle world function (Swami Dayananda, expressing it as *Sutratma Vayu* in translating YajurVeda 31.15), as well as the Mind (Samkhya 2.31 - पञ्च वायवः five subtle airs); or, as *Indra*, He transforms the Mind, such as during the PU practice (for example, SamaVeda 1.163, etc.). In simple terms, *Vayu* ensures the general functioning of the Mind (besides the subtle world outside) for everyone, whereas *Indra* modifies the

Mind's content towards its betterment for the select few practicing PU. This depth of understanding via Track A2B3 prepares two sets of scholars.

Track A2B4 prepares the Vedic scholars better understand Yoga, Vaisheshika, Vedanta, the eleven principal Upanishads, and the Vedas, particularly SamaVeda, which is said to be primarily devoted to *Upasana*. Track A2B5 prepares particle physicists and astrophysicists to correlate their emerging knowledge of subatomic particles with the 300 subatomic particles mentioned by Swami Dayananda (Chapter 8, Light of Truth).

Scientists will gain personal benefits in life, having reached the benchmark of Beyond Happiness. They will understand the functioning of the Mind first hand. Furthermore, they will be in a better position to understand the origin of the ever elusive consciousness, which they owe it to humanity as their paramount duty to explore, now made possible via PU. Once confident that it is the inherent attribute of the Self, an entity void of matter, without ever being in a flux of manifestations, their understanding will bring a paradigm shift in the present scientific framework that is based on the 'matter alone' perspective. Once the non-material entity Self is ascertained as the base stratum of consciousness by scientists, the followers of religions will find the opportunity to become more aligned with the scientific framework, thereby graduating from "religious spirituality" to **Scientific Spirituality**.

### **Tentative Plan of Action:**

January 2025 – **Samkhya Hindi** commentary published; **Samkhya Decoded**

February 2026 – The method of **Pātañjala Upāsana** (PU) as the pathway to realize non-material Self with inherent consciousness, the research paper presented by Anil Arya, International Conference on Consciousness at Auro University, Surat (Gujarat, India)

February 2026 – **Sandhyo-Pasana**, integrating the modules of *Sandhya* and PU, presented by Rounak Maheshwari at the International Conference on Consciousness at Auro University, Surat (Gujarat, India)

April-June 2026 – First Weekend Retreat on "**Beyond Happiness**" in New York (TBC)  
[to be followed by many events under the "**Beyond Happiness**" program]

2026 – Publication of the book on "**Beyond Happiness**", in Hindi and English

2027 – **Samkhya commentary, English** version; also commentary on **Yoga**

2028 – Publication of the book on “**Vedic Cognitive Science**”

Summer 2029 – First **International Conference on Consciousness, *Upasana* & Particle Physics in Samkhya & Yoga**, New York, USA (TBC)

Autumn 2030 – Second **International Conference on Consciousness, *Upasana* & Particle Physics in Samkhya & Yoga**, Ajmer, India (TBC)

**Be Involved:** Everybody is invited to help the Mission. There will be two kinds of volunteers: Mission-Embedded and Mission-Fringe. The former must complete Track A2 up to the benchmark of “Beyond Happiness”. The latter ones may also assist in promoting the Mission via various means to different sections of the population.

Mukesh Kaanad’s critique on the present author’s Samkhya commentary is in a YouTube video at (हमारे सांख्यभाष्य पर मुकेश काणद द्वारा की गयी समीक्षा यूट्यूब पर):

**<https://youtu.be/ioHr2aPPFhc>**

It is in Hindi, but subtitles in various languages may be seen by following these steps:

- When you watch the video on YouTube, click on the **Settings** and turn subtitles/captions On for **Hindi (auto-generated)**, showing subtitles in Hindi
- For other language auto-translation, you need to click on the **Settings** again
- Click on the right side of “Hindi (auto-generated)”, where you see the sign “>”
- Click on **auto-translate**, one line below “Hindi (auto-generated)”, and
- Then **choose the language** of your interest

Subtitles in other languages may not appear on a mobile phone, even as you follow the above steps. In that case, try on a laptop/PC.

**Summary & Closure:** Samkhya has been decoded, opening up investigations in the subtle domains of the world: within the Mind, and the world of Particle Physics without.

The objective of Samkhya is to present practical methods to bring the Mind to absolute stillness (the state referred to as *Samadhi*), a replica of profound sleep (*Sushupti*), and thus, being untouched by any pain, misery, and suffering (दुःख *Duhkha*).

The key step in the method (Samkhya 3.33) led one to enter Inner Yoga, comprising *Dharana*, *Dhyana-Upasana*, and *Samadhi*. It has been misinterpreted as regulated breathing (*Pranayama*) for at least one thousand years. This

misinterpretation (called the Aniruddha Blunder) infiltrated the same context provided by Yoga 1.34. The result is that no instruction exists in the present world that instructs a practitioner to enter Inner Yoga of *Dharana*, *Dhyana-Upasana*, and *Samadhi*.

Recent commentary by the present author on Samkhya 3.33/Yoga 1.34 correctly interprets it. It helps develop the protocol of Pātañjala Upāsana (PU), making it possible for the layperson to benefit from Inner Yoga. In simple terms, it is the ONLY daily practice of washing the Mind, greatly improving the quality of life and leading the world towards lasting peace.

Scientists, so benefited, may explore further the subtle domain of the world, called Particle Physics, including ascertaining the non-matter nature of the Self, inherent consciousness.

Humankind may then march together from 'religious spirituality' towards **Scientific Spirituality**.

## **Appendix: Pātañjala Upāsana (PU)**

[प्रस्तुत आलेख द्विभाषीय है - अंग्रेजी और हिन्दी में। ]

[This document is bilingual, in English and Hindi.]

Pātañjala Upāsana - II

(With Two Blanking Techniques)

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The practical steps of Pātañjala Upāsana operationalize the wisdom of Samkhya 3.33/Yoga 1.34 and Yoga 1.27-28. The method is simple, accessible, and profound:

1. Sit comfortably

Take any posture such as Siddhāsana, Sukhāsana, Padmāsana, or Vajrāsana. Otherwise, sit on an armless chair. Keep your back and neck straight yet relaxed.

## 2. Set a Timer

A beginner may begin with 5-10 minutes to create a contained, steady practice.

## 3. Blanking the Mind

### 3.1 Blanking Technique One (based on Samkhya 3.33/Yoga 1.34)

- \* With a gentle force, exhale through your nose, letting your belly pull inward. Allow the air to leave fully.
- \* Then, direct your awareness gently to the center of your forehead, releasing attention from the breath. Let the body breathe on its own.

### 3.2 Blanking Technique Two (based on Yoga 1.27-28)

Mentally recite the sound Om without any lip movement, maintaining your awareness at the center of your forehead. Continue to let the body breathe on its own.

The resulting mental stillness that arises is the essence of either of the two Blanking Techniques.

## 4. When Stillness Fades

- \* Repeat either of the two Blanking Techniques.
- \* Within a few iterations, you will discover your natural “comfort level”—the degree of stillness your mind can sustain with ease.

## 5. Build a Daily Practice

Practicing daily gradually deepens the stillness, and your “comfort level” will dive deeper into stillness. Over weeks, you may extend the practice duration as your comfort level expands.

## 6. The Long-Term Goal

With persistence, you will access a calm, steady state akin to profound sleep—while remaining fully awake. This is the true promise of Pātañjala Upāsanā.

The method of Pātañjala Upāsana allows you to enter Inner Yoga (comprising the latter three limbs of Eight-Limb/Ashtānga Yoga, namely Dhāraṇā, Dhyāna, and Samādhi) by transcending the Intellect/Buddhi to become the Retriever/Chitta and making it absolutely still and blank. Thus, Samkhya 3.33/Yoga 1.34 and Yoga 1.27-28 can be said to equip us with the two Blanking Techniques.

[Notes: 1) The Sanskrit term Upāsana refers to the discipline of the Self-Mind interface, particularly to explore the nature of the Self by transcending the Mind. It requires silencing the Mind to the extent of stillness obtained in profound sleep.

2) The first five limbs of the Eight-Limb/Ashtanga Yoga are grouped as "Outer Yoga", whereas the latter three limbs form "Inner Yoga". Outer Yoga functions with the Thinking-Mind (called Intellect/Buddhi), and to enter Inner Yoga, the Mind must transcend to become Non-Thinking Mind (called Retriever/Chitta). Alternatively, the Retriever/Chitta may be considered as the last layer of the Intellect/Buddhi. The above Blanking Technique achieves two steps in one go: (a) transcending the Intellect/Buddhi to become the Retriever/Chitta, and (b) making the Retriever/Chitta blank.

3) To the best of my knowledge, there exists no scheme that instructs a practitioner to enter Inner Yoga. This is the significance of the present scheme of Pātañjala Upāsana.]

पातञ्जल उपासना - द्वितीय

(धारणा-ध्यान में प्रवेश के दो आर्ष उपायों सहित)

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पातञ्जल उपासना की प्रस्तुत विधि ऋषियों द्वारा प्रतिपादित सांख्य ३.३३/योग १.३४ और योग १.२७-२८ पर आधारित है। यह विधि मनुष्य जीवन के समग्र उद्देश्यों को आसानी से प्राप्त कराने में सक्षम है :-

१. सुखपूर्वक बैठिये

सिद्धासन, सुखासन, पद्मासन अथवा वज्रासन में बैठिये। अन्यथा, एक सामान्य हथारहित कुर्सी पर बैठिये। पीठ और गर्दन सीधे रहें, और शिथिल भी - अकड़े न हों।

## २. टाइमर सेट करें

अभ्यास के प्रारम्भिक दिनों में ५-१० मिनट की अवधि का चयन करें।

## ३. चित्त को शान्त करें

३.१ चित्त को शान्त करने का प्रथम उपाय (सांख्य ३.३३/योग १.३४ पर आधारित)

\* पेड़ को अन्दर खींचते हुए नासिका के रास्ते वायु को पूरी तरह से बाहर निकालें।

\* श्वास क्रिया से ध्यान हटाते हुए, अपना ध्यान ललाट के केन्द्र में स्थापित करें। श्वासक्रिया शरीर द्वारा स्वचालित ढंग से चलने दें कि आपका इससे कोई सरोकार नहीं है।

३.२ चित्त को शान्त करने का द्वितीय उपाय (योग १.२७-२८ पर आधारित)

\* मन ही मन में ओंकार ध्वनि (ओम्) का उच्चारण करें कि कोई ध्वनि मुख से बाहर न निकल सके और होंठ भी न हिलें। अपना ध्यान ललाट के केन्द्र में स्थापित रखते हुए, श्वासक्रिया शरीर द्वारा स्वचालित ढंग से चलने दें कि आपका इससे कोई सरोकार नहीं है।

इस प्रकार चित्त की जो शान्त अवस्था प्राप्त होती है, उसे ही योग अर्थात् चित्तवृत्तिनिरोध कहते हैं।

## ४. जब चित्त अशान्त होने लगे

\* ऊपर क्रमांक ३ में लिखे दो उपायों में से किसी एक को अपनाते हुए चित्त को पुनः शान्त करें।

\* कुछेक प्रयोगों के बाद आपको अपने निजी "चित्त के आसान स्तर" का ज्ञान हो जायेगा।

## ५. दैनिक अभ्यास निरन्तर करें

प्रतिदिन किया गया अभ्यास आपके "चित्त के आसान स्तर" को और अधिक शान्त बनायेगा। सम्भवतः आपको अभ्यास की अवधि १५-२० मिनट या अधिक करनी पड़े।

## ६. अन्तिम लक्ष्य

निरन्तर किया गया दैनिक अभ्यास आपको एक दिन ऐसी चित्त की अवस्था प्राप्त करायेगा जैसे कि आप सुषुप्ति में हैं किन्तु आपको पूरी सुध-बुध है। यह पातञ्जल उपासना की अनुपम सामर्थ्य है।

पातञ्जल उपासना की प्रस्तुत विधि आपको अन्तरंग योग में प्रवेश कराती है जिसके अन्तर्गत अष्टांग योग के अन्तिम तीन अंग - धारणा, ध्यान और समाधि गिने जाते हैं। ऐसा इसलिए होता है क्योंकि बुद्धि विचारशून्य बन कर चित्त हो जाती है और चित्त को शान्त भी कर देती है। पातञ्जल उपासना की प्रस्तुत विधि मानवमात्र का कल्याण कर सकती है जो ऋषियों द्वारा प्रतिपादित सांख्य ३.३३/योग १.३४ और योग १.२७-२८ पर आधारित है।

[नोट :- (१) उपासना का व्यापक क्षेत्र है जैसे कर्म और ज्ञान का है। कर्म और ज्ञान का संबन्ध क्रमशः शरीर और मन से है; उपासना का संबन्ध मन से परे चेतना की खोज से है। इसके लिए मन को शान्त करने की आवश्यकता है जैसी सुषुप्ति में होती है।

२) अष्टाङ्ग योग के अन्तर्गत धारणा, ध्यान और समाधि अन्तरङ्ग योग में गिने जाते हैं जबकि उसके पूर्व के ५ अंग (यम, नियम, आसान, प्राणायाम और प्रत्याहार) बहिरंग योग कहलाते हैं। बहिरंग योग में बुद्धि विचारपूर्वक कार्य करती है जबकि अन्तरंग योग में प्रवेश के लिए उसे विचारशून्य हो कर चित्त बनना आवश्यक है; बुद्धि की अन्तिम परत को चित्त कहते हैं।

३) बोलचाल में प्रयुक्त "ध्यान" शब्द बुद्धिपूर्वक/विचारपूर्वक चिन्तन करने के अर्थ में होता है जैसे, ध्यान से पुस्तक पढ़ो जिसे अंग्रेजी में attention कहते हैं। अष्टाङ्ग/अन्तरङ्ग योग के ध्यान में प्रवेश के लिए बुद्धि को चित्त बनाना आवश्यक है जिसके लिए "ध्यान-उपासना" कहना अधिक उचित रहेगा जो बोलचाल में प्रयुक्त "ध्यान" शब्द से अलग है।

४) मेरी जानकारी में अन्तरङ्ग योग में प्रवेश कराने में सक्षम कोई विधि संसार में प्रचलित नहीं है। प्रस्तुत "पातञ्जल उपासना" विधि की श्रेष्ठता का यह सूचक है। ]