

2.0 LITERARY RESEARCH

2.1 BACKGROUND AND SCOPE OF योगवाशिष्ठ (YOGAVĀŚIṢṬHA) ON PSYCHOLOGICAL WELLBEING (PWB):

Yogavāśiṣṭha is a treatise for rumination and deep introspection. This scripture is the teaching to the *Rāma* and helped HIM to become *Maryādā Puruṣottam Rāma*. He practiced the teaching of this text in his school of life in a practical way. This knowledge of absolute is meant for few only; it is neither for those who are still in the fully drowned in this material world nor for those who are advance *sādhaka*. College students can learn in his schooling life about progressing of total psychological wellbeing step by step. One has to study carefully every *śloka* and ponder over it to get its deeper meaning and put the ideas into practice. According to this scripture, *dev* and *asur* are inside forces with positivity and negativity as ego. These forces are described in the story of *Prahlāda* and *Sukra*. *Yogavāśiṣṭha* brings out the most subtle points, not for theorizing but for practice. Each college students have the positive and negative forces and if one recognizes the negative forces then he starts to get rid of. Reduction of negative forces means increase of positive forces. This is the method students can increase and strengthen their psychological wellbeing. According to this, *Yoga* thins the mind to function the mind without the interference of thought so that one's true nature can be seen. *Prabhu Śrī Rāma* developed the power to observe with detachment and he became the peace, the light and joy of this world that shines from the SELF. Prince *Rāma* was suffering with melancholy and indifference to worldly affairs. *Guru Vāśiṣṭha* recognized that this problem was not normal in nature. *Brahmṛṣi Vāśiṣṭha* identified that it is not because of death of near and dear and for a short period. If this problem is diffused, then *Rāma* will attain the pure path of spirituality and he will start living with sense of duty towards the day to day life.

Spiritual psychological wellbeing is convergence of multiple states of *jnana* and *ājnana*. Rise of wisdom is true psychological wellbeing. Wisdom involves the four aspects: quieting the mind, a method of self-enquiry, self-satisfaction and association of enlightened people and these are the surest means to attain the true psychological wellbeing. If one quality is developed, then others also follow in tune with earlier. The real wisdom is not attained rather emerges from within. These great qualities help for mastery over mind and further the attaining the true psychological wellbeing. Perfect psychological being is nothing but calming down the mind. Calming down mind is achieved by state of equanimity and it is developed by skillful action. It comprises the tricks that act on the mind and emotions. Skillful action also includes the work and activity in the life. The state of equanimity is the true psychological wellbeing in which one will experience peace, bliss and the truth. It inculcates the habits of inner silence and outer performance.

2.2 VIEW OF VEDIC SOURCES AND CLASSICALYOGIC

TEXTS ABOUT DISTURBANCE IN PSYCHOLOGICAL WELLBEING

This scripture clearly tells about the path to be avoided for psychological wellbeing and ascending paths to be nurtured leading one to the attainment of true psychological being from the shackles of life. These paths are clearly a marker to show where college students stand in his path of psychological wellbeing.

द्वित्वैकत्वद्दृशौ चित्तं तदेव अज्ञानमुच्यते ।
एतयोर्यो लयो दृष्टयोस्तज्ज्ञानं सा परा गतिः ॥

dvitvaikatvadṛśau cittam tadeva ajñānamucyate

etayoory layo dṛṣṭayostajñānam sā parā gatiḥ

(TALKS ON YV-6-9-418)

Students especially during college tenure faces two problems that is speed of the mind and intense focusing while as per this treatise speed of the mind and the intense focusing is the cause of disturbance for psychological wellbeing. When these are put an end, true self occurs, and steady state of the mind can be attained. Focusing on the agency gives the short-lived happiness (temporary psychological wellbeing) while focusing to the content (the mental state during the happy experience) gives the long-lasting happiness.

We often go by definitions and get caught in the definitions, but our scriptures tell to follow the scriptures only as marker. For example, there is no sanctity that *mahattatva* and *avyakṛta* are the only necessary steps between *buddhi* and *svarūpa*. It is only a matter of convenience. One is carrying *samskāra* from so many births and each one must lead own way to get psychological wellbeing. We must see how they are helpful for a *sādhaka*. Importance is to be given in *sādhanā* moving from coarser to finer and then still finer. Attention should always be as to how to reach softer states. Moving from regions of severity to softer and softer states should be the common theme for all *sādhaka*. One can work out this principle with any path of your choice. For example, God you worship may not exist at all. If he exists, he may not give you or grant you any favors. Despite this, *bhakti bhāva* works since one surrender one's planning and *pauruṣa*. All *pauruṣa* stops once individual say that He will take care of everyone. Then *nirmalatā*, serenity sets in the *citta*, mind. So *nirmalatā* is the target and the end point also. So, *bhakti* is a wonderful tool. For a student pursuing a PhD degree such dedication is necessary. But for a *sādhaka* it is a very easy method. So, all the paths take oneself to the goal and give you the same result.

I have to narrow my vision to enable me to cognize a thing observed. This is called focusing. Real sense of focusing is narrowing down of one's wider version. *Brahma* does not have this quality. One should note the difference between the process of individualization/localization

whether it is on the object or me. If the object is nothing and mere focusing then, I can call it “SELF”. If the object is a book or flower, then it is only an object. That is all. But the process is common. I can narrow into a flower or narrow into nothingness. If one can catch this point, then watching automatically gets dropped. But it is to be noted that, if one tries to watch *svarupa*, then *svarupa* is gone, since you have come to watching phase which is *ahantva-vedanā*. This is the last subtlety in the *sādhanā*. Mind has this *doṣa* with a tendency to know and hence indulges in watching. When watching stops it is *svarupa*. An excellent sloka of *Kenopaniṣad* brings in clarity.

यन्मनसा न मनुते एनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

yanmanasā na manute enāhurmano matam

tadeva brahma tvam viddhi nedam yadidamupāsate

(*Kenopaniṣad-1-6*)

What cannot be conceived or cognized by the mind is *svarupa*. What is it? Whatever you are before you start functioning or conceiving. It is the power by which mind functions. That is *Brahma*. *Brahma* cannot be worshipped or meditated by mind. *Viśālatā* or expansiveness got lost when the mind starts seeing. All the activities of sense organs are doing in a specialized respective way. Non doing is therefore *Brahma*.

All *indriya vyāpāra*, activities are just mattering of focusing. Bulk of inner forces can be in the diffused way or resting when one is focusing. Then it does not become a burden. Catch this non focusing aspect and hold on to it. That is, one’s *mūla lakṣaṇa* of the seer. *Rāga* and *dveṣa*, attraction and repulsion do not bind him. If the *mūla* or origin is handled, the others are automatically handled. When an upsurge of energy, that is released, hits the knot of *ājñā*

cakra it gets deflected. It moves to different *indriyas* and gives rise to any number of problems including ill health. When expansion takes place at that *cakra* any amount of upsurge in energy gets distributed into infinity. For such a person, how can there be *rāga* and *dveṣa*. In fact, the forces of *tamas* and *rajas* get melted and dissolved in *satva*. Tackling of focusing amounts is like directly cutting the root and, hence conquering the life. In one section of *vedānta* it is said that if I see an object it amounts to creation. But the object is already there and hence how that is created? In a more subtle way, I can say that the moment I see the object I become that. That is, I vibrate in resonance. But the object is already there. Focusing mechanism or localizing mechanism is involved in creation. In *mukti* or liberation de-localization or diffusing mechanism is involved. The state between two objects of grasping in the mind is recognized or verily called *svarupasthiti*. It is the state of *cintanarāhitya*, absence of thoughts or *a-saṅkalpa sthiti*, absence of desires. You have invited one picture. Then you are inviting another picture. Between the two what was the mind? After the elimination of one picture and before the arrival of the next picture what were you? That is *svarupa* or SELF. Between one thought and another thought there is a silent gap. You do the inquiry there. That gap is **SVARUPA**.

The transition point or *kumbhak* after inhalation and before exhalation or *kumbhak* after exhalation and before inhalation is SVARUPA.

In language of time it is difficult to catch because thoughts are coming very fast to fill the gap. When slowness sets in, one can be in the gap which is *ākāśatva*, *amanaskatā*, *saṅkalparāhitya*, *svarupa* or *Brahma*. If the crystallizing step of thought is discouraged or undone, then you are reaching *Brahma*. Then it is the pre state of mind. It is *ānanda*. There is no picking of details. *Gauṛapāda* famous statement can be remembered:

निवृत्तस्य अप्रवृत्तस्य निश्चला हि तदा स्थितिः ।

विषयः स हि बुद्धानां तत्साम्यमजमद्वयं ॥

niṣṭasya apravṛtasya niścalā hi tadā sthitiḥ

viśayaḥ sa hi buddhānāṃ tatsāmyamaJamadvayaṃ

(Ma Upa., Gau.Ka.4-80)

Citta will be without any movement between two thoughts. What is so big about it? That is the transacting region of all *yogīs* and *jñānīs*. All *jñānīs* hover around that place and remain in the oneness. This is a *mahāvākya* for *sādhanā*. One has to constantly look out for the gap between two thoughts. Every *sadhaka*'s goal should be that.

Every *indriya vyāpāra* or activities of sense organs are possible if the inside goes to that attention mood. The eyes start attending; the ears start listening, etc. This mood is a pre-requisite for us to grasp these thoughts. All those details are got only when oneself pay one pointed attention to that particular property. On the same lines one should proceed to know *Brahma* also. But it is a big NO, as it is one's *Param Mūla Svarupa*. Hence this method of knowing is futile. *Brahma* is the cause for all activities including attention mood or minding process. It is quite natural that we go for searching that *svarupa*. This is the biggest knot we must open in the case of *svarupa* that is not possible. But we get a doubt. When we think of *Brahma* as a primordial *svarupa* or state, then this method cannot be applied because your minding happens due to that *svarupa* only. We always defined *Brahma* as *kāraṇasthāna*, the causal state. One can argue as to why *Brahma* cannot be known through minding. In that case minding becomes *paramasthāna*. If we posit that minding itself is the *paramasthāna*, there should not be any other state prior to that and we should be minding all the time without a break. But *Sāstra* says that it is not correct since one is not in the minding state always.

There are many times when one stops minding and capturing details. **One must do examination to see if the non-seeing or non-listening state is present or not. The example is *nidrā*, sleep.** Here, there is no seer, no attendee and no seeing. If we did not have the proof of *nidrā*, it would have been impossible to posit *mūlastithi* by logic. Otherwise one would have thrown away the *Sāstra*. The entire essence is here. *Brahma* cannot be got by search done through the mind - *yanmanasā na manute*.

One cannot be minding always. One's own experience shows that minding is tiring state whereas, a no mind state is a peaceful state, *ānandasthāna viśrāntisthāna, madhurasthāna*. Why do we come back to minding again when we are in that peaceful state? The best answer is that we take more time for the pressure to build up in the state of *viśtāratā* or expansive state to come to that state. For a *jñānī* who is always in the peaceful state the tool is let go or *udāsīna-bhāva* and non-attachment to mundane things, but still participating in all the activities.

One can do minding in the soft way. Once one develops *udāsīna-bhāva*, the barrier can be broken. So, a trick like *japa* for a short period to cut down the forces that might have developed is needed to get the required stretch. If one wants to be in peaceful state without expenditure of energy, it is through *naidhānya*. Any route which cuts down speed and helps one to go towards śānti is fine. We can conclude that minding state is *dualikha-sthāna* whereas the ultimate state is a comforting state. Here, we can once again recollect the *śloka* of *Kenopaniṣad*, *yanmanasā na manute*.....You come to the minding state the moment you fall from *Brahma*. The very first fall from *Brahma* is the minding phase. If you bring *naidhānya* in *karma* you do, by adopting neutral activities like sweeping the floor, dusting the room, soft activities like *japa*, repetition of *mantra* which does not excite the mind, then it is possible to retain that *viśtāratā*.

Science postulates that there is nothing in the universe which is in no motion state. Everything vibrates. But *spandan* of the mind is not visible. Similarly, there is a movement in the world in the form of *Prāṇa* which is not visible to the naked eye whereas, in *svarupa* there are no vibrations. A *sādhaka* must note and recognize this point. Our *sādhanā* should be to defocus and merge in the expanse. One should not have the confusion about use of defined words of *Samskr̥ta* to understand in subtle way. For example, *prajñāa*, *prāṇa*, *ākāś* are all synonymous.

यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः ।

yo vai prāṇaḥ sā prajñā yā vā prajñā sa prāṇaḥ

(*Kauśītakī Brahma*)

The *Ūpaniṣad* is asking us to understand that, wherever the word *prajñāa* is used, infer it as *prāṇa*. Similarly, wherever the word *prāṇa* is used, take it as *prajñāa*. These are softer and softer states. *Prāṇaspandan* is there in minimal levels in *ākāś*. It is the least activity state. Thus, it is still *kārya brahma*. A very soft *spandan* of *prāṇa* is called as *ākāś*. One should always keep in mind that we must go from gross to subtle. A *sādhaka* must keep this in mind. Even when you are in *karma*, keep up the expansion and slowness in that state. The whole purpose is to reduce the *spandan* that gives rise to speed and focusing. This means that *manas* are going towards *satva*. One should reduce the level of turbulence of *prāṇa*. It means the extra pressures like the hurry and impatience which are the acts of *prāṇa* to be kept away to make *prāṇa* subtle.

Instead of dismissing abruptly the focusing, one should focus slowly. Everything that is arising in the *citta*, if done in a toned-down way by reducing the hurry element to conquer it,

you are in real *sādhana*. It is not going from thought to no-thought state. This, we are doing in sleep already. A quick shifting does not eliminate or soften the forces. Why should you feel helpless when you sit in non-doing way? Tell yourself that you should be able to tone it down slowly or absorb it. Then the growth takes place. Focusing is the burden state that one should smash as it is not the road to *ānanda*. But unfortunately, the world glorifies focusing which is ridiculed by *śāstra*. What a tragedy? What a folly?

Being established in SELF or *SVARUPA* is *mukti*. The sprouting of “I” ness is a slip from the *svarupa*. The dividing of knower and the knowing that happens is “I” resulting in creation of this *jagat*. The center which sees is *aham* and the object that is seen is *idam*. This division is *bhramiśa*. If one is set in the undivided pre-state, causal state or unmodified state it is *mukti*. When, seeing does not take place that is *svarupa*. Be casual inside or soft inside. A *sādhaka* must practice this day and night.

2.3 METHODS (TRICKS FOR SĀDHAKA)

This treatise now takes up the discussion for advance *sādhaka*. How they can adopt in the process of *sādhana* is the subject matter of discussion. One should try serious experiments inside. These are known as *saptbhūmikā*:

1) *Śubhecchā*

The first stage is *śubhecchā*, an auspicious desire or wish. Even to get the first *bhūmikā* man should be lucky. Nobody is interested now days in the *vedānta* classes in this world. This is the turning point. A shift of interest towards the search for peace is a very important step. It does not come to millions of people. When one considers that life is stale and uncomfortable, and he wants to go in search of that state which liberates him from the anxiety is the first step.

किं मूढैव तिष्ठामि प्रेक्षे अहं शास्त्र सज्जनैः ।
वैराग्यपूरमिच्छेति शुभेच्छा इति उच्चयते बुधैः ॥

kiṁ mūḍhaiva tiṣṭhāmi prekṣe ahaṁ śāstra sajjanaiḥ
vairāgyapūramiccheti śubhecchā iti uccayate budhaiḥ

(YV. 3-9-116)

This is backed by an indifference to *bhoga*. When *vairāgya* sets in, the charm for flattery and recognition are lost. Repetitive and familiarity becomes a burden. In our lives also we have seen that, if one builds a most modern house with all facilities, it becomes stale in seven days. This is very common with all the mundane achievements. This is the property of *bhoga*. What is the solution?

Psychiatry only suggests sedation when *vairāgya* sets in and there is no answer to such problem in the regions of science. But a top psychiatrist is what a *vedāntin* is. Advanced chapters in psychiatry are what spiritual texts are. After recognizing the melancholy of *Rāma* and accepting his arguments the very first question that *Brahmṛṣi Vaśiṣṭha* puts to *Rāma* is – While appreciating your point that all life becomes stale, why should it make you sad and depressed as if everything is on your shoulders? Why should that make you depressed? One can be joyful even in monotony. –*Rāma* realizes this point which was very subtle.

2) *Vicāraṇā*

It is not enough if you just have *śubhecchā*. The search must be in a specialized style as indicated in the *adhyātma paramparā*. Do *ātma parīkṣā* (investigation of the SELF). This type of enquiry leads one to an expanded state. One's mind becomes so pure that it cannot collect into a thought, unless there is a minimum potency fed to the mind. It cannot even begin to think. Therefore, going to *śāstra* is very important in the method of *vicāraṇā*. One should go

to a teacher who is a *brahmaniṣṭha* and *śrotriya*. *Vicāraṇā* is a key point for continuing *sādhanā*. *Sāstra* gives a spectrum for *sādhanā*. We must judge ourselves where we fit into that and then follow that line of thought. Everyone is getting into the current of acquiring more and more comforts. For *vicāraṇā*, *vairāgya* is necessary. Otherwise you cannot do leisurely analysis. Interest for bhoga will pull you into the rat race. This interest for mundane thing is weakening, not that he cuts his duty. In fact, no *sādhaka* should cut his duty. Duty should never be compromised, just because you are spiritually oriented. You cannot make concessions. That is not permitted in *vedānta paramparā*. *Vedānta sādhanā* cannot be an excuse for following one's duty. Even *Yājñvalka* had to ask both his wives their permission before he took up *sanyāsa*. He had to explain to his second wife *Maitreyī* who was very keen on learning the truth about the "Self". He gives the essence of *brahmavidyā*, how by constant practice only one could reach the ultimate.

3) *Tanumānasā*

In the third stage softening of mind takes place and gets into soft state. At this stage itself 50% of *dualkha* would have gone and equal amount of *sukha* would have come. The mind of a person who is in this stage is a governed or half controlled mind. *Bhoga* is not totally dropped. But it is, *tanumānasā*— mind has become thinner, softer, and gentler. The intensity of the unruly forces in the mind has visibly slow down. *Tanu* means reduced speed of the mind or the oscillation of the mind or thinning out of the mind by a deep practice. The opposite of *vṛhata* is *tanu*.

4) *Satvapatti*

Essence of the truth is recognized in this stage. Mind gets expanded. In fact, the *vedāntic* position is that *vicāra* or logic defeats the forces more powerfully than the discipline and all that. An absurd idea is simply dropped because one is convinced about its absurdity.

5) *Asamsakti*

No mind state is enjoyed in this level of Sadhana. Thought is softened in this stage and attachment disappears.

The different stages or degrees of development are being described in these *bhūmikās*. One is much more relaxed. Life is bearable and complaining has come down.

6) *Padārtha abhāvanī*

Padārtha abhāvanī- is where one sits quietly not even seeing a picture or hearing a sound. In *tanumānasā* pictures and sounds are thinning out and they do not get destroyed where as in *padārtha abhāvanī*, the *nāma, rupa, karma* does not appear at all inside the mind. The *citta* becomes *ākāśamātra*. The sixth stage itself is very high wherein *sādhaka* is on the way of an *avadhūta*. World does not exist for a person who is in the sixth stage. There is nothing for him to report. Language fails to come out at this stage.

7) *Turīya*

He just stays and at that stage he is free. NO *SĀDHANĀ*.

The first three planes belong to the realm of *sādhanā*. The three planes together constitute the *jāgrat* among the *jñānabhūmis*. In the fourth plane called the *svapna* stage, there is immediate realization of SELF. The fifth plane correspondence to *susupti* stage in the *jñānabhūmis* and at this stage, the person gets rid of notions of duality and experiences the *advaitik* state. The planes 5th, 6th and 7th represent different levels in the experience of *jīvan-mukti*, liberation in life. The seventh plane is akin to *videha-mukti* liberation after separation from body. The distinctions in the level of *jīvan-mukti* arise on account of the differences in the degree of spiritual poise.

2.4 SUMMARY

Let us see the following verse as conclusion,

भोगैकवासनां त्यक्त्वा त्यज त्वं भेदवासनम् ।

भावाभावौ ततस्त्यक्त्वा निर्विकल्पः सुखी भव ॥

bhogaikavāsanāni tyaktvā tyaja tvam bhedavāsanama

bhāvābhāvau tatastyaktvā nirvikalpaḥ sukhi bhava

(TALKS ON YV-3-9-37)

bhogaikavsan tyaktv – After dropping attractions and pulls towards worldly enjoyments

tyaja tva bhedavsanam – Drop also the notion that I am the enjoyer

bhrobhvaautatastyaktv– Moment you feel that you are the person who is enjoying the *bhoga*, you at once are different from *ṣvaroopa*. So, this must be carefully monitored. You have to give up *bhāva* and *abhāva* also. Conceiving of things is known as *bhāvana*. Non conceiving things are known as *a-bhāvana*. If one is conscious of either of these then it is burdensome. Even the concept that I am doing *vastu grahana* and I need to leave it becomes a burden and becomes a *bhāvana*. Therefore, you must give up even the conceiving of things. You are watching that you are doing nothing. That is the paradox. What is the remedy?

bhrobhvaautatastyaktv– you must give up both grasping and non-grasping. Watching the non-watching is also a burden. Non doing becomes very much doing when you watch. Watching that you are not watching doing anything is also attention. The approach that I will take care not to watch is also wrong. That is what *Sikhidhvaja* did. *Bhoga*, *rāga* and *dveṣa* forces are all

one and the same. Both, going away from an object or going towards an object are the same. What an excellent hint for *sādhanā*!!! What is solution? Always approach the *bhoga* with attitude of *yajña*/sacrifice without the speed and focusing element. For example, when food is served watch how the mind acts or reacts. There will be so much of temptation that one is driven by a mad rush and does not wait for the entire menu to be served. Any professional work, college study, ego increasing work and cognitive load, must be approached in this way. Don't be tense but observe with this difference. An agitation must be treated with *pūjya bhāva* and should not be tensed. Craving will slowly and slowly die down when a touch of respectability is given to that.

We know now very well Śāṅkara's statement.

लौकिकोपि आनन्दो ब्रह्मानन्दस्यैव मात्रा ।

laukikopi ānando brahmānandasyaiva mātṛā

(Tai. Upa. S-B-197)

So, even the *bhoga sukha* is a touch of *brahmasukha*.

Vṛuhadāraṇakyaka Upaniṣad also supports-

एतस्यैव आनन्दस्य अन्यानि भूतानि मात्रां उपजीवन्ति ।

etasyaiva ānandasya anyāni bhūtāni mātṛāṃ upajīvanti

(Bru. Upa. 4-3-32)

So, everyone in the world can live only because of their getting a bit of *brahmasukha*. Every time we are happy, you are in the no mind state (*amānībhāva*). *Bhoga* within the framework of *Dharma* is permitted. Otherwise it would become destructive to him and to the world. There is certain *bhoga-vāsanā* which is to be conquered. An unnatural desire and a desire

which causes injury to the cosmic order, is not permitted. Otherwise you will become a victim of the desire itself. Taking liberties does not mean that you should indulge in *bhoga*. The rush to *bhoga* should drop helping you to give up the *bhoga* itself. Even then the pull will be there in a small measure. At that point, discrimination helps you to take it or reject it. What is the test for this? Even when you indulge in *bhoga*, there should not be any rush. Then, slowly the hankering for that *bhoga* disappears. *Śānti* before, *Śānti* during and *Śānti* after the *bhoga* moment are the watch word. If you catch this point you will never falter during *sādhana*. This care is important. Ultimately, I would like to say that *sādhana* is very essential for the internal progress.

Science has helped us to reduce the whole universe into one aspect. Matter and energy were thought to be independent. Einsteinian concept confirmed that matter is nothing but locked up energy. Now question arises as to where from this energy arises. *Vedānta* being a peculiar science says that this energy is from silence. The attack on spirituality is to show the evidence for this one. This has to be practically experienced. A well accepted science tradition says that *śāstra pramāṇa* is nothing, but the research findings of the previous research done by an **ṚṢI**. A PhD student understands this aspect. Whosoever researcher reported his findings in the identical area is called *śāstra*. Ultimate confirmation is *anubhava*. That is the courage of *Vedānta*. It has the courage to say that unless a proof is there, there is no need to agree to a postulate.

Not attaining the true Psychological Wellbeing is the cause of one's confusion and one cannot experience real happiness. This treatise is the confirmation for the same. *Rāma* expanded himself in the space with all pervasive awareness and diffused in the silence which is the abode of bliss.

For problems caused by the tormenting worldly life, there is only one cure and that is the control of one's mind. *Guru Vaśiṣṭha* almost makes a ruling that there is only one trick to

come out of problems. The trick is मनसः निग्रहः- *manasaḥ nigrahaḥ*-controlling the mind. He further declares that there is no other remedy and any other remedy to come out of problems will amount to this. Thereby he declares that mind in the agitated or excited state is problem/*dualikha*. Otherwise, if *dualikha* were not the disturbed state of mind, how can quietening the mind be the remedy? The disturbances are speed and focusing. I admire *Yogavāsīṣṭha* because; it simply goes to the fundamentals without any reservation or inhibition. How I wish that *Vedānta* practice also develops in the same way without the overtone of tradition. Any number of new models may be developed. New definitions may be developed with the background of science we have. We can work with better models and better explanations. Then *Vedānta* will be acceptable to all. This does not result in any deviation from tradition or *paramparā*. Basic truths are there.

The whole of *Vedānta* is the act of watching the forces inside to see how they are born, how they are sustained and how they get dissolved. This is the whole wisdom of the *Upaniṣad*.