

White Paper on *Upasana*: Towards a New Age of Science

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Introduction: Since ancient times, people have caused cessation of all functions of Mind by using the principles of *Upasana*. *Upasana* is well described in the treatises of Samkhya and Yoga. The subtle Mind consists of Intellect, Storehouse, and Linkage, which are called *Buddhi*, *Ahamkara*, and *Manas*, respectively in Samkhya. Intellect/*Buddhi* exercises its power of discrimination via ‘thinking’ but when it does not exercise this power then the same Intellect/*Buddhi* transcends to become Display Screen/*Chitta*. Storehouse/*Ahamkara* stores past/latent impressions of knowledge, etc. The method of *Upasana* is via Meditation/Mindfulness/*Dhyana*, which has the objective of “subduing the images appearing on the Display Screen/*Chitta*” as defined in Yoga 1.2. Samkhya 3.33 (similar to Yoga 1.34) describes a simple Blanking technique of Meditation/Mindfulness/*Dhyana*. The fact that such matters were hitherto not correctly understood, led to the absence of *Upasana* from the typical human pursuits in the preceding centuries. Real *Upasana* is now within easy reach of the layperson. The author of the present paper has recently completed a commentary on Samkhya in Hindi that discloses several key issues that had been sadly lost. The English version is likely to be ready before the end of the year 2025. *The primary purpose of the paper is to promote the practice of real Upasana. The simple, authentic, and comprehensive method of real Upasana is fully described in detail and appears as Call-to-Action at the end of the paper.* It is highly recommended that everybody can utilize this method ten minutes a day to wash/de-clutter his Mind by removing the clutter that gets accumulated every day. On the strength of this Blanking technique, Mission *Upasana* (MU) has been announced with the vision to produce about one million *Upasaks* inhabiting the globe around the year 2035 and under their guidance, the new generation is expected to usher in an era of world peace by the year 2050 out of universal love and brotherhood.

Definition of *Upasana*

Upasana relates to a state when all Mind functions have thoroughly ceased and the Self/Consciousness, being disconnected from Mind, gets connected to the Infinite source of Energy, where from the universe has emerged. Thus energized, one develops holistically and is filled with genuine love and affection. Love is based on two elements, sacrifice and tolerance. Sacrifice requires energy to be in giving mode, and so does tolerance that one must absorb the tantrums of loved ones. Mother’s love towards her child embodies such pure love because she is filled with that energy. Gross deficiency in love is amply seen in the present world where family relationships are under great strain. Children brought up in broken families feel like abandoned children, giving rise to a loss of self-confidence. Such children, having grown up, are further likely to cause break up in their family, being unable to discharge duties toward their children with genuine love. Thus, there is an endless vicious cycle, not easy to be arrested. On the other end of the spectrum of people’s groupings, nations are likely to enter into wars if heads of government are deficient in genuine love, causing huge losses to a large number of families. To sum up, a large number of problems faced by humankind are due to a lack of genuine love.

Importance of *Upasana* has been recognized since ancient times from the simple observation that profound dreamless sleep called *Sushupti* in Sanskrit, is a unique state when one remains untouched by any sort of pain/misery, coinciding with the fact that Mind is void of any function whatsoever. This observation gave rise to the human pursuit of *Upasana* while awake and well seated when one aims to achieve total cessation of Mind functions as in profound sleep. Such a practice gradually diminishes the occurrence of pain/suffering. People have been attracted to such a mental state since time immemorial that they consume certain substances such as alcohol and drugs mainly to attain such a state albeit causing harm to their body and Mind. Moreover, there is the danger that one may become addicted to such a substance over some time whereas *Upasana* strengthens people with the energy with which they exercise ownership over their Mind, and stay away from substance abuse. Thus, there are two-fold benefits due to *Upasana*, decrease in pain/suffering in addition to an increase in energy.

The Discipline of *Upasana* encompasses a large area of our functions as is true with action and knowledge. Humans are a composite of Body, Mind, and Self. In action mode, one is more active in body and less in Mind. Knowledge pertains more to the Mind than to the body. *Upasana* is primarily related to the Self-Mind Duo, particularly the interface of Self and Mind. *Upasana* aims to cause absolute cessation of Mind (and Body) functions as in profound sleep. Just as action and knowledge provide two important human pursuits, so is true with *Upasana*. *Upasana* includes both theory and practice. Unfortunately, we have lost touch with *Upasana* many centuries ago. Samkhya and Yoga are two principal treatises on *Upasana*. There was a time when Yoga was devalued as if there were alternative paths such as *Jnyana*-Yoga (knowledge), *Karma*-Yoga (action/service), *Bhakti*-Yoga (devotion) and Yoga was referred to as *Raja*-Yoga (royal) or *Dhyana*-Yoga (meditation). The truth is that Yoga is only one of its kind without the second and the success of which is obtained by proper assimilation/balance/harmony of knowledge, action, devotion, and meditation. Furthermore, as people will understand the distinction between Yoga and *Hatha*-Yoga (of physical postures and breath regulation) better, the United Nations may consider renaming 21st June as International Day of *Hatha*-Yoga instead of Yoga Day.

Samkhya states that Mind consists of three components Intellect/*Buddhi*, Storehouse/*Ahamkara*, and Linkage/*Manas*. Samkhya covers a huge area of the *Self (Consciousness)-Mind (Matter) interface* and its nature, besides the method to control Mind functions. Many centuries later, Yoga was written on the foundations of Samkhya to further broaden the methods to control Mind. *Yoga says that the objective of Upasana is the cessation of images on the Display Screen - ChittaVrittiNirodha*. Lack of correct understanding of three principles of Samkhya led to deviation from the pursuit of *Upasana*, namely, (1) *the nature of Display Screen/Chitta*, (2) *the origin of images/Vritti on the Display Screen/Chitta*, and (3) *the simple Blanking/Nirodha technique to achieve Upasana*. Their correct meanings are described below.

1. Intellect/*Buddhi* is engaged in thinking to conclude that the flower in front is a rose and not a marigold. This is its power of discrimination. In other words, by way of its default state of functioning, the Intellect/*Buddhi* is in thinking mode. However, when it ceases to exercise its power of discrimination then it transcends to become Display Screen/*Chitta*. That is, Intellect/*Buddhi* becomes Display Screen/*Chitta* when the former is not in thinking mode.

In other words, *Buddhi and Chitta are one and the same inner instrument*. However, the only subtle difference is that *Buddhi* runs at full potential while *Chitta* oscillates at very low potential. We can say when *Buddhi* is in the idling mode, it is referred to as *Chitta*. *Chitta* can be defined as a *special functional state of Buddhi* when its primary functions are on hold and only the latent functions are going on. This means raw data is just displayed without being processed. At this stage when *Buddhi* is no longer performing its discrimination and decision-making functions, it can be said that *Buddhi* has now come down to *Chitta* level. Therefore, *Chitta is Buddhi in its latent state of function*.

2. Before one commences the practice of meditation/mindfulness/*Dhyana*, one must tame the Intellect/*Buddhi* and bring it to its lower level of functioning, as Display Screen/*Chitta*. Thereafter, it is noticed that certain images appear on Display Screen/*Chitta* sent by Storehouse/*Ahamkara* and it is quite challenging to get rid of them. Storehouse/*Ahamkara* stores the past impressions of knowledge (memory), experience, and action.

3. Samkhya 3.33 (similar to Yoga 1.34) describes the Blanking technique to get rid of the images appearing on Display Screen/*Chitta*. *It is a sheer tragedy (probably, one of the greatest) for humankind that the correct interpretation of the simple Blanking technique has been missing for many centuries*. This amounts to the closure of the path leading to real meditation/mindfulness/*Dhyana*. Now we know its correct meaning that forms the basis for the Method of Real Meditation/Mindfulness/*Dhyana* towards Real *Upasana*. This simple, authentic and comprehensive method based on the Blanking technique appears in the *Call-to-Action* below.

The English term ‘Science’ took its birth probably from the Sanskrit term ‘Samkhya’ as the latter traversed from east to west via oral transmission, picking up some distortions - so is the opinion of certain linguists. Whatever the truth about its origin, modern scientists will find several new ideas in the study of Samkhya. The current Modern Science views Consciousness and Mind as the very outcome of the brain functions in a particular manner and if the brain ceases to function in that manner, then one dies. Whereas, according to Samkhya & Yoga, the Self-Mind Duo is carried by a sperm to the mother’s womb where the layers of body frame are wrapped thereto. As the infant baby sees the outside world, her first cry switches on involuntary forces, the most prominent being the brain. The brain is the most vital system and when it ceases to function then the Self-Mind Duo departs from the body frame as it has become uninhabitable. Both approaches concur that cessation of brain functions is the cause of death. However, there are differences as well:

1. According to Samkhya & Yoga, consciousness is the independent attribute of Self. It can be said that Self is consciousness itself and is enveloped by Mind. The Mind is made of matter, the sub-atomic particles. On the other hand, Modern Science tells us that Mind is a complex function of the anatomical brain and considers Consciousness as a mere outcome of the brain functions.

2. *The Mind is extremely tiny in that it is carried by a sperm into the mother’s womb that is said to have a volume of about 15 cubic micron. A box of equivalent size will have the dimensions of 0.0051 x 0.0031 x 0.001 mm. However, Mind is yet much tinier than this notional box, equal to the difference in volume between the particular sperm and the average sperm. Perhaps, its dimensions need to be expressed in the scales of nano, pico, femto, or still smaller ones. Mind has three constituent units, called Intellect/*Buddhi*, Storehouse/*Ahamkara*,*

and Linkage/*Manas*. Affixed to Linkage/*Manas* are 5 inlet ports and 5 outlet ports. The brain provides the connectivity to the 10 ports of Linkage/*Manas* and it is considered as a part of the body frame. This must be a great astonishment to many that thousands of years ago, the author of Samkhya, namely Kapila presented the idea of Mind on the tiniest scale that its one component Storehouse/*Ahamkara* stores all the impressions of past experiences, knowledge, and actions we have gathered in life.

3. The Self-Mind Duo resides deep in a tiny cave seated in the brain where the signals received by it from five sensory organs are transmitted to five inlet ports of Linkage/*Manas* to be displayed by Intellect/*Buddhi*, enabling Self to take cognizance of the incoming knowledge. In addition to the incoming knowledge signals, five outlet ports of Linkage/*Manas* activate five centers of the brain, leading to the movement of our motor organs such as hands, feet, speech, etc. in action mode.

4. Five vital forces are centered at the nervous system (brain), cardiac, respiratory, digestive, and renal systems making the body function in a manner that the Self-Mind Duo finds inhabitable; the brain being the most prominent of them. These five forces are involuntary and are operating from the mother's body, and soon after the baby's birth upon her first cry, her own five forces take over the body functions. Modern Science too treats them as involuntary, giving prominence to the brain.

Therefore, it can be stated that the present scientists will be interested in studying Samkhya to know the views of its author Kapila, the first and foremost Scientist in the world, about various branches of Science. They will be astonished to explore how he developed his ideas of such a tiny Mind, its three components, and their interactions with the brain. Such an exploration will require them to become an *Upasana* practitioner so that they can truly understand Samkhya. The success of Mission *Upasana* (MU) as mentioned in the Appendix will implicitly give rise to about ten thousand Scientist-*Upasaks* within a million *Upasaks*, as a crude statistical estimate. As a Scientist-*Upasak*, they would have witnessed deep in meditation/*Dhyana* their still raw Mind separate from their Self and yet their awareness remained well preserved, a state different from *Sushupti*. Based on this first-hand experience of these ten thousand Scientist-*Upasaks*, it is very likely that they will delve deeply into the origin of consciousness and conclude that it must be the inherent attribute of Self and not the outcome of brain functions. *That will be a defining moment for modern science - thus possibly changing the trajectory of Science.* Seeing the importance of Samkhya, it is very likely that the study of Samkhya will become mandatory for future scientists pursuing doctorate degrees.

Real *Upasana* benefits an *Upasana*-practitioner in many ways:

1. Real meditation/mindfulness/*Dhyana* is a part of real *Upasana* and is the only mechanism to declutter Mind just as a daily bath removes impurities from the body. In the absence of it, the unwanted clutter accumulates in Mind and gives rise to multiple problems over a while. Imagine the serious repercussions due to impurities gathering in the body if one did not take a bath every day. This is the principal reason for the major problems present in the world today that this simple method to declutter Mind was lost. Ability to declutter Mind every day - this is the first level of benefits.

2. As one progresses in the practice of meditation/mindfulness/*Dhyana* leading to real *Upasana*, the sense of our ownership concerning Mind increases, and consequently, we begin

to guide Mind rather than Mind guiding us. Ownership of Mind increases self-confidence - this is the second level of benefits.

3. Further progress in meditation/mindfulness/*Dhyana* creates a 'distance' between Self and Mind. Otherwise, we tend to live as if Mind is 'I/me'. This gives rise to the ability to watch the ongoing on Mind from a distance in a more objective manner. Now we are better placed to decide if we wish to be affected by these ongoing and to what extent. This ability saves us from several pains that otherwise would have accrued to us - this is the third level of benefits.

4. Sleep dissipates the body's fatigue, the brain being its most important part. The climax of sleep is achieved in *Sushupti* - deep dreamless sleep. However, the impressions of Storehouse/*Ahamkara* after the *Sushupti* remain the same as they were before it. That is, *Sushupti* does not change the personality of a person; it merely dissipates body fatigue. On the other hand, the practice of *Upasana* washes away the unwanted impressions in *Ahamkara*, bringing positive changes in the personality. This has a serious repercussion that we get rid of the unwanted features of personality, giving rise to a sort of permanent smile on the face as seen on the face of a baby - this is the fourth level of benefits. Having reached this stage, there is a significant drop in pain that could strike the person.

5. Further progress makes Mind a receptor of new ideas and new thoughts begin to develop therein, something that was not heard or read previously - this is the fifth level of benefits. Having reached this stage, there is a tremendous build-up of self-confidence and one is confident that success in life/career will definitely be there.

6. Further progress on the path of *Upasana* makes it happen that you are in touch with the Infinite Source of Energy every moment in daily life that one touches during its practice - this is the sixth level of benefits; now, you have become an *Upasak*. Now there exists nothing else in the world that may upgrade your happiness and nor there exists any power in the world that can dislodge you from your position of an *Upasak*.

Detailed list of benefits from real *Upasana* may be seen at the following link:

<https://tinyurl.com/BenefitsUpasanaEnglish>

You may write to centerforinnersciences@gmail.com to inquire about the soon-to-be-published commentary on *Samkhya in Hindi* written by the Author of the present white Paper with the subject line, *Samkhya Hindi*.

Call-to-Action: Simple Method of Real Meditation/Mindfulness/*Dhyana* towards Real *Upasana*

1. Posture - If you are familiar with postures such as *Siddhasana*, *Svastikasana*, *Sukhasana*, *Bhadrasana*, or a similar one then you may adopt one of them that allows you to sit unwaveringly without discomfort for about 10 minutes, to begin with - 5 minutes for ages younger than 15. If you are unable to fold your knees then sit on a simple armless dining chair. You may use a cushion if you wish. But do not sit on a sofa or bed/mattress. Ensure that the spine and neck are straight but not too stiff; be relaxed with the body.

2. Experiment One to Know the Difference between Intellect/*Buddhi* and Display Screen/*Chitta* -

a) Know Your Intellect/*Buddhi* - Recall a flower from your memory that is to your liking. Think about its various aspects. Note that your intellect was active in thinking mode to exercise its power of discrimination to reach certain conclusions such as the particular flower's color, shape, form and of a certain variety. In other words, your Intellect/*Buddhi* was exercising its power of discrimination that enables one to reach certain conclusions after a process, commonly called as 'thinking' although the process hardly took any time.

b) Know Your Display Screen/*Chitta* - Again, recall the same flower and merely observe it without letting the Intellect/*Buddhi* exercise its discriminatory powers; do not think at all. Take care that its image is not displaced by any other image. It is important to observe the flower of your choice for at least 15-20 seconds (5-10 seconds for ages younger than 15) without letting its image be displaced by another image. If you have been away from thinking then you know your Display Screen/*Chitta*; your Intellect/*Buddhi* becomes Display Screen/*Chitta* when it does not do any thinking but only displays.

Conclusion of Experiment One: Display Screen/*Chitta* is the same instrument called Intellect/*Buddhi* when the latter does not exercise its discriminatory powers and remains merely a displaying screen.

3. Real Meditation/Mindfulness/*Dhyana* requires –

Note: The Eight-limb Yoga/*Ashtanga* Yoga consists of two parts:

I. Outer Yoga at the level of Intellect/*Buddhi* includes

- Lifestyle Don'ts/Restraints and Dos/Observances
- Posture/*Asana*
- Regulated Breathing/*Pranayama*
- Withdrawal from the External World/*Pratyahara*

II. Inner Yoga at the level of Display Screen/ *Chitta* includes

- Concentration/*Dharana*
- Meditation/*Dhyana*
- Absorption/*Samadhi*

a) Intellect/*Buddhi* to transcend to the level of Display Screen/*Chitta* in order to enter into Inner Yoga. Besides being void of 'thinking', there can be no ongoing functions of sensory organs (sensations of touch, sight, sound, smell and taste), and of motor organs (such as speech and body/lip movement).

b) Display Screen/*Chitta* should display a sustained image and not a procession of images as in dreams.

c) Finally, Display Screen/*Chitta* must become blank as in deep dreamless sleep; then, Yoga has been attained.

4. Experiment Two, the Blanking Technique to Blank the Display Screen/*Chitta* -

Adopt the selected posture for meditation practice with your eyes closed. **Please note that there is a single out-breath in the Blanking Technique that you are about to follow. Get ready and go - Expel the abdominal air through the nostrils slowly and steadily in about 4-6 seconds - Samkhya 3.33 (similar to Yoga 1.34). As the exhalation process ends, the Intellect/*Buddhi* at once transcends to the Display Screen/*Chitta* level, and in addition simultaneously, the Display Screen/*Chitta* gets absolutely blank just as in deep dreamless sleep. We will call it Level 100 of 'mental inactivity' that is the highest.**

Conclusion of Experiment Two: At any given moment, you have the power of blanking the Display Screen/*Chitta* by the Blanking technique and bring Display Screen/*Chitta* to Level 100 of 'mental inactivity'.

5. Ready & Set for Meditation -

*A word of caution is given before you proceed with the meditation practice because it is necessary to distinguish your Intellect/*Buddhi* and Display Screen/*Chitta* even if it amounts to some delay in the onset of your practice. If you compromise on this aspect then you may also end up as millions of the so-called meditation practitioners who merely wander in the outer/peripheral Yoga.*

Now you are ready to practice real Meditation/Mindfulness/*Dhyana*. It is desirable to have an empty stomach for the practice such as after the bowel motion and before food intake.

Levels of mental activity transitioning to mental inactivity:

- a) **Outer Yoga - Level 0** - Thinking/active mind when Intellect/*Buddhi* is in thinking mode
- b) **Inner Yoga in progress - Level 1 to 99** - Non-thinking mind when Intellect/*Buddhi* transcends to Display Screen/*Chitta* having one image or another
- c) **Inner Yoga CLIMAX - Level 100** - Blank mind without any image on Display Screen/*Chitta* as obtained by the Blanking Technique

The objective of the meditation practice is to make Display Screen/*Chitta* BLANK as is in deep dreamless sleep, and reach Level 100 for the entire duration of practice.

6. Go for Meditation -

- i) Set the timer on your phone for, say, ten minutes (five minutes for ages less than 15) so that you do not worry about the sense of time during the practice.
- ii) Begin the practice with the Blanking Technique (Experiment Two) to bring your Display Screen/*Chitta* at once to Level 100 of 'mental inactivity'.
- iii) Ensure your Display Screen/*Chitta* to stay at Level 100 as long as possible.
- iv) It is likely that 'some image' begins to appear on Display Screen/*Chitta* moments later. Any image is an 'unwanted image' because it drags you down to a level lower than 100. Simply *observe* the 'unwanted image' in a detached/disinterested manner. Are you willing to settle for this level of mental inactivity in the early phase of your practice? If yes, then this level of mental inactivity will be your anchor point, the Comfort Level anywhere from 99-1, say, at Level 10 on the Day 1 of your practice. In your practice, you would care not to fall below the Comfort Level, which is your personal level to begin with.

v) If by any chance you characterize/think through the 'unwanted image' then your Display Screen/*Chitta* becomes Intellect/*Buddhi* and you fall to Level 0, which is Outer Yoga. Remember, the importance of being void of thoughts; being thoughtless is the starting point of the journey to Inner Yoga. So, start all over again using the Blanking technique to attain Level 100 once again as the starting point; that is, return to step 6(ii) and continue with the loop of steps iii and iv.

This back-and-forth mental commute may appear as the snake-ladder card game. The snake-ladder card is comparable to Display Screen/*Chitta* with Levels from 1 to 100 representing Inner Yoga only. There is no box for zero that signifies being out of the game. That is, the Display Screen/*Chitta* has become Intellect/*Buddhi* and you are in the Outer Yoga. As we move up the card, boxes ranging from 1-99 denote increasing levels of mental inactivity and box 100 signifies the Blank Mind. The only difference being, in meditation we begin at Level 100 and in the game, we begin at box 1, but the ultimate common destination is Level/box 100 in both. Practice makes a man perfect in meditation and unlike the snake-ladder game, it is not a matter of chance.

vi) A few days/weeks/months of practice will reveal to you that your Comfort Level can be upgraded to, say, Level 15 or more - your new Comfort Level that you would notice one fine day in your practice. Such jumps may come over time, but will surely be there in your easy reach. Sometimes it may become necessary to make your practice duration much longer than 10 minutes.

The Blanking Technique is your power supreme that you may use as often as you wish to get rid of either any 'unwanted image' (Level 99-1) or have fallen to Level 0, and attain Level 100 all at once in both scenarios.

7. Look Forward to -

a) Whatever your Comfort Level, the daily practice will bring its rewards in your daily life; the higher the Comfort Level of mental inactivity, the more are the rewards that you will soon discover. It is just like sleep. We must sleep even if the sleep quality is not at the desired level of deep dreamless sleep (*Sushupti*). So is true with the practice of meditation; we must practice it every day even if our Comfort Level is below 100. Sleep dissipates the fatigue of the Body. Meditation does the washing and servicing of Mind. Remember, It's All in Our Mind! This simple, authentic, and comprehensive practice of real *Upasana* from Samkhya & Yoga can empower you to the greatest extent possible!

b) It is incredibly simple, yet may open the door to inherent depths of peace and bliss! Keep observing (and admiring yourself) as you notice positive changes within you! *You are the beholder of your own Beauty!*

c) Such gradual progress will let you climb up to Level 100 as well. Eventually after some months/years of practice EVERY human being is destined to reach Level 100 - Inner Yoga Climax, thus reaching the objective of *Upasana*, which is the cessation of images on the Display Screen - *ChittaVrittiNirodha!*

Summary: A human being is a composite of Body-Mind-Self. Besides the action and knowledge pursuits of the Body and Mind, he can engage in *Upasana* as well for which the prerequisite is to disconnect from Mind that can be possible only after all its functions have

ceased. It is impossible to feel any sort of pain/suffering in those moments as is true with deep dreamless sleep, called *Sushupti*. Samkhya, authored in ancient times, describes Mind as having three components: Intellect/*Buddhi*, Storehouse/*Ahamkara*, and Linkage/*Manas*. It describes *Upasana* at great length including the related methods of practice, which was further expanded in Yoga many centuries later. Subduing the images on Display Screen (*Chitta-Vritti-Nirodha*) enables one to achieve *Upasana*; however, the true meanings of Display Screen/*Chitta*, and many other terms of Samkhya Philosophy were lost centuries ago. A new commentary on Samkhya produced recently has uncovered several secrets of Samkhya, among them: (1) Intellect/*Buddhi* by way of its default functioning exercises its power of discrimination to reach a conclusive cognition, and when it does not exercise this power then it transcends to become the Display Screen/*Chitta*. (2) Impressions of past experiences, knowledge (memory), and action are stored in Storehouse/*Ahamkara* which give rise to images on Display Screen/*Chitta* when one practices meditation/mindfulness/*Dhyana*. (3) Samkhya 3.33 (similar to Yoga 1.34) describes a simple method to enter in meditation/mindfulness/*Dhyana* but its correct meaning was lost centuries ago. The Call-to-Action presents a simple Blanking technique to enable one to practice real meditation/mindfulness/*Dhyana*. Its daily practice of ten minutes de-clutters Mind resulting in significantly diminished pain/suffering in life. Mission *Upasana* (MU) has been announced in the Appendix based on the inherent strength of the Blanking technique to realize real meditation/mindfulness/*Dhyana* and achieve real *Upasana*. It is estimated that there will be about ten thousand Scientist-*Upasaks* among one million *Upasaks* who would have had the first-hand experience of the ultimate stage in *Upasana* when Mind is in still state and yet they *preserve Self-awareness*, a state distinctly different from *Sushupti* when there is no Self-awareness. These Scientist-*Upasaks* may forcefully propose to the scientific community that consciousness is an independent characteristic of Self and not the outcome of brain functions. This will usher the world to a New Age of Science. With such wonderful possibilities in easy reach of humankind, it is imperative for every human being to participate in MU by committing to a daily practice of real *Upasana* to better their quality of life.

Appendix:

Mission *Upasana* envisages one billion *Upasana* practitioners by the end of the year 2025, committed to its daily practice. Within ten years, that is by the year 2035, one million *Upasaks* are likely to emerge from one billion *Upasana*-practitioners. That is to say, Mission *Upasana* (MU) = Million *Upasaks*. One million *Upasaks*, as if that many lighthouses, will guide the next generation towards universal love and brotherhood to the extent that genuine world peace may prevail in a lasting manner by the year 2050. All those wishing to see the success of the MU must adopt the simple, authentic and comprehensive method of real *Upasana* given in the Call-to-Action of the present paper. It is not difficult to reach the figure of one billion *Upasana*-practitioners by the year 2025 because about 200-500 million are already said to be practicing meditation/mindfulness/*Dhyana* one way or another but most likely for a vast majority of them, their Mind still wandering outside the periphery of Inner Yoga as they are unaware of the subtle difference between Intellect/*Buddhi* and Display Screen/*Chitta*. Now they will also have the opportunity to enter Inner Yoga and practice real meditation/mindfulness/*Dhyana* to achieve real *Upasana*. The school teachers will play an important role in inculcating the practice of real meditation/mindfulness/*Dhyana* in the formative years of their school children.

Success of MU can be ascertained once we achieve the benchmark that a young mother has no hesitation in breastfeeding her child almost anywhere on the earth as if she is in her father's/brother's home. Women instinctively know if men around them harbor an element of lust or are filled with genuine love and affection.

Call of MU is for every human being irrespective of gender, race, ethnicity, nationality, religion, etc. There can be no discrimination and everyone is invited to adopt the above method of real *Upasana* in daily life for the betterment of self and the world at large. If you have practiced it continuously for at least six weeks and commit to practicing it for life then you are urged to write your particulars in the Google form: www.tinyurl.com/MUEnroll

Needless to say, your particulars will not be shared with anybody. Please indicate in the form if you are a school teacher and/or a scientist. This is to know if the 'critical mass' of one million *Upasana* practitioners has been reached and the success of MU is almost definite; it is just a matter of time. It is hoped that the critical mass of one million *Upasana* practitioners will be generated before the end of the year 2024.

Participation in MU needs to be universal. Every human being ought to adopt the simple method to declutter Mind. Just as we find time for sleep, bath, teeth cleanup, etc. we must find time for real meditation/mindfulness/*Dhyana* to achieve real *Upasana*. The method appearing in the Call-to-Action is very easy in that it carries an individual to the ultimate objective of real *Upasana* through its various intermediate steps. If you do believe in a better world then you must adopt the method of real meditation/mindfulness/*Dhyana* to connect with MU. After a gap of many centuries, we have the most promising scheme that is simple, fundamental, empowering, robust, and time-bound, at no cost that even a *Hatha-Yoga* mat is not required to be purchased. If you are a girl/woman then you are better placed to appreciate the importance of pure and genuine love and that further raises your responsibility to participate in MU as it happens to be Nature's design that a new child is brought into the world in a mother's lap. Women will likely form the engine of MU.

A Google-group named MissionUpasana has been made active to announce major developments about MU. You are welcome to become a member; write to centerforinnersciences@gmail.com with the subject line: Join MU G-Group.

You are requested to promote the present White Paper to your full extent possible. If you are the head of an organization – for profit or not for profit – then please do consider its dissemination to all members, and also discuss with other heads of organizations to disseminate to their audiences. MU aims toward good for people and not towards any individual's self-interest. It may be treated as having its lifetime until the year 2050 and if you receive it any time before then and have not forwarded it to your contacts in the preceding twelve months then you may consider forwarding it again. With time, MU is likely to get a boost after some heads of state/government, professional/social groups, and well-known persons join MU.

Translation of the White Paper into many languages is urgently required. Its author has produced it as a bilingual document in English and Hindi, both versions being equally authentic. If you are fluent in another language and you have fully understood its content, and you are competent enough to translate it into another language voluntarily then please do write to the email address given above. Or, if you know someone who is in this position then

encourage them to write to the above address. Its translation in many languages will enable it to reach a wider population.

----- End of the White Paper on *Upasana* -----