
THE SUPREME YOGA AND THE SCIENCE OF SUGGESTION

Bridging the Yoga Vāsiṣṭha and Modern
Hypnotherapy Through Consciousness, Narrative,
and Neuroscience

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World Happiness Foundation Research Lab · September 2026

doi.org/10.68220/whf.2026.001



A proposed bridge across three domains

01

SOURCE TEXT

Yoga Vāsiṣṭha

Mind as world-maker
Narrative as pedagogy
Liberation while living

02

CLINICAL SCIENCE

Hypnosis

Focused attention
Absorption and expectancy
Strategic suggestion

03

RESEARCH PROGRAMME

YVH

Construct concordance
Defined clinical pathway
FP20 and five hypotheses

Academic position

YVH is presented as an India-rooted, culturally accountable and empirically testable model. No YVH clinical trial has yet been conducted.

Yoga Vāsiṣṭha as a psychology of transformation

OPERATIVE IDEA

Experience is shaped by mind, sustained by latent patterns, and transformed through inquiry, imagination and self-effort.

The text culminates in jīvanmukti: freedom while fully engaged in life.

Textual caution

The received Yoga Vāsiṣṭha has a complex recension history. The stage map is contemplative and developmental.

The seven jñāna-bhūmikās

- 7 ***Turyagā***
Stable liberation
- 6 ***Padārthābhāvanā***
Objects no longer felt as separate
- 5 ***Asaṃsakti***
Non-attachment in action
- 4 ***Sattvāpatti***
First direct realization
- 3 ***Tanumānasā***
Thinning of habitual mind
- 2 ***Vicāraṇā***
Sustained inquiry
- 1 ***Śubhecchā***
Desire for truth

Story as an intervention

**The paper's core reading:
the stories do not merely describe
transformation — they enact it.**

THE CŪḌĀLĀ METHOD

- 01 Meet the learner within their frame
- 02 Teach through indirect narrative
- 03 Test attachment through experience
- 04 Withdraw guidance as insight stabilizes

Five clinical tales examined in the paper: Līlā, Lavaṇa, Gādhī, Bhuśuṇḍa and Cūḍālā.



India in the history of hypnosis

The paper reframes the history as restitution: recovering Indian people, places and knowledge without obscuring colonial power.

1819

GOA ORIGIN • PARIS PUBLICATION

Abbé Faria

Located hypnotic power in the subject's attention, expectancy and susceptibility.

1845–46

BENGAL CLINICAL WORK

James Esdaile

Built a major early corpus of trance medicine under ethically troubled colonial conditions.

1850

LAHORE REPORT • LONDON PUBLICATION

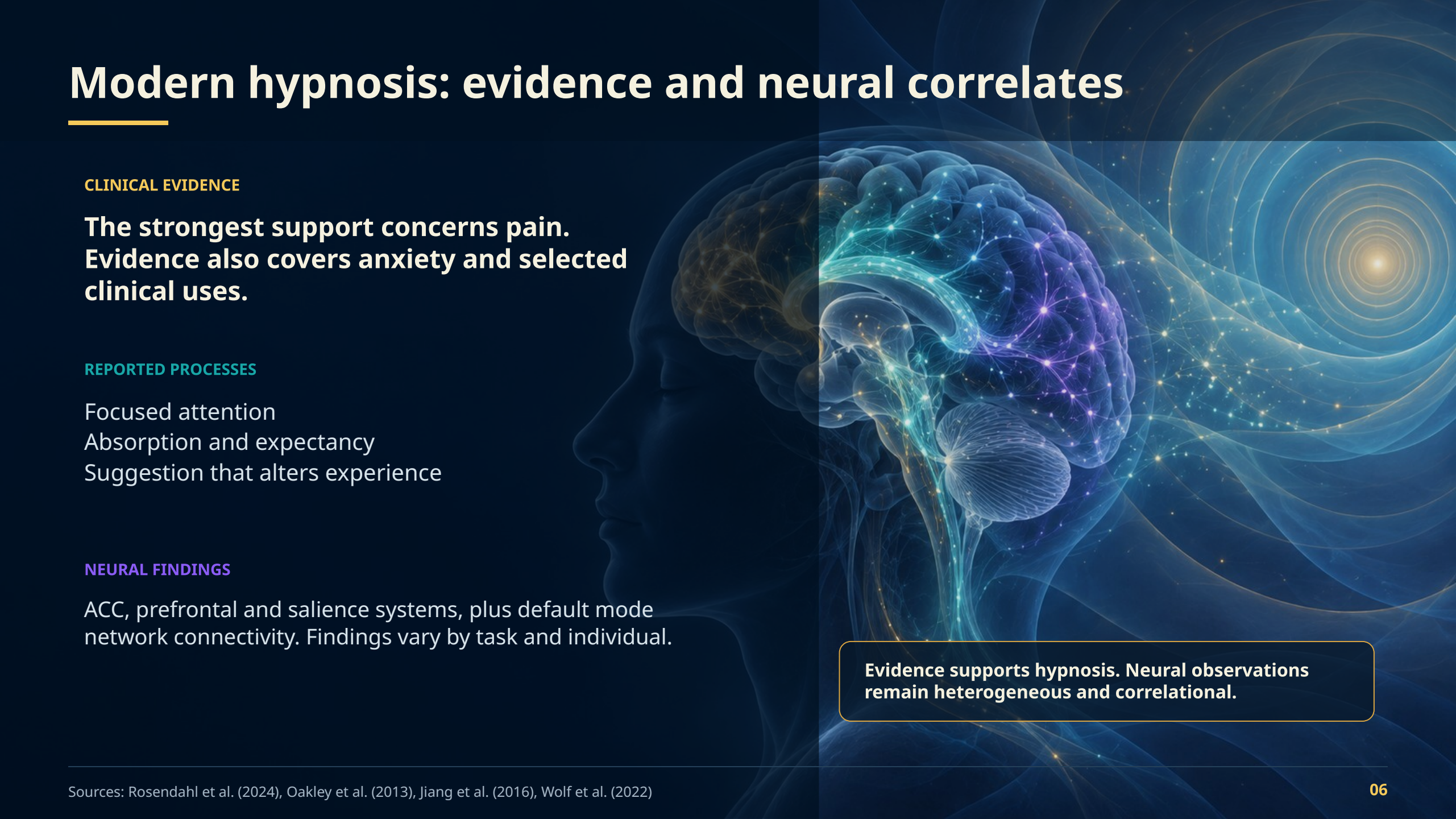
Braid reads Haridas

Braid interpreted samādhi reports through focused attention and physiology.

Historical care

The lineage concerns knowledge. It does not endorse the conditions under which colonial medicine produced some of its evidence.

Modern hypnosis: evidence and neural correlates



CLINICAL EVIDENCE

**The strongest support concerns pain.
Evidence also covers anxiety and selected
clinical uses.**

REPORTED PROCESSES

Focused attention
Absorption and expectancy
Suggestion that alters experience

NEURAL FINDINGS

ACC, prefrontal and salience systems, plus default mode network connectivity. Findings vary by task and individual.

**Evidence supports hypnosis. Neural observations
remain heterogeneous and correlational.**

Complementarity without collapse

REDUCTION

The tradition becomes a technique stripped of its framework.

COMPLEMENTARITY

Difference
defines the
limits

INFLATION

A clinical outcome receives metaphysical significance it cannot bear.

01

Textual fidelity

02

Each mapping states its limits

03

Clinical or neural anchors

04

A defined procedure and outcome

05

Cultural integrity

Four proposed functional bridges

Yoga Vāsiṣṭha	Clinical science	Proposed functional bridge
<i>māyā / saṅkalpa</i>	Constructed experience	Models of the world actively shape perception and can be revised.
<i>bhāvanā</i>	Absorption	Focused imaginative involvement makes experience more responsive to change.
teaching narrative	Therapeutic narrative	Stories reorganize meaning and open alternative responses.
<i>vāsanā / saṃskāra</i>	Implicit patterns	Conditioned habits become targets for deconditioning and reconsolidation.
The bridge is functional. It does not establish metaphysical equivalence.		

Thirteen proposed construct correspondences

1 of 2

Yoga Vāsiṣṭha construct	Proposed functional correspondence
1 citta / manas Mind as world-maker	Top-down construction of perception and experience
2 saṅkalpa Formative intention	Suggestion, response expectancy and intention in induction
3 bhāvanā Cultivated imagination	Imaginative absorption and trainable responsiveness
4 vāsanā / saṃskāra Latent impressions	Implicit memory and conditioned schemas addressed in trance
5 jagat as projection Līlā and Lavaṇa	Trance realities, altered identity and time distortion
6 pauruṣa over daiva Self-effort over fate	Agency, self-efficacy and the subject as locus of hypnotic power
7 seven bhūmikās Stages of knowledge	Stage models of trance depth and therapeutic change

Thirteen proposed construct correspondences

2 of 2

Yoga Vāsiṣṭha construct	Proposed functional correspondence
8 upaśama Trainable quiescence	Down-regulation, emotion regulation and parasympathetic settling
9 manonāśa / vāsanākṣaya Dissolution of mind-habit	Extinction, deconditioning and memory reconsolidation
10 drṣṭa / draṣṭṛ Seen and seer discriminated	Decentring, meta-awareness and reduced self-referential processing
11 the sixty-four tales Teaching by story	Therapeutic metaphor, Ericksonian utilization and narrative trance
12 Cūḍālā's staged interventions	Strategic therapy, role work and parts-oriented methods
13 jīvanmukti Liberation while living	Fundamental Peace as a proposed functional outcome measured by FP20

Reading the YVH model

HOW TO READ THE FIGURE

- 01
- Seven jñāna-bhūmikās appear beside seven author-proposed trance depths.
- 02
- The middle column names shared mechanisms and therapeutic actions.
- 03
- Level 4 marks the proposed primary therapeutic zone.
- 04
- Fundamental Peace is the proposed endpoint; neuroscience is a hypothesized substrate.

Research heuristic

The figure proposes correspondence. It does not establish equivalence. Neural associations are correlational, and YVH has not yet been tested in clinical trials.



VISUAL OVERVIEW

Figure © 2026 Luis Miguel Gallardo. Source: Gallardo (2026), Figure 1 and Section 10.5

Fundamental Peace and the FP20

A proposed functional outcome

Integrated regulatory capacity under changing conditions

The paper links this profile to jīvanmukti at a functional level. A high score does not constitute liberation.

Measurement status

The FP20 contains 20 items. Its psychometric development and validation for YVH remain ongoing.

Flexible attentional control

**FUNDAMENTAL
PEACE**

FP20

FOUR PROPOSED DIMENSIONS

Emotional coherence across self-states

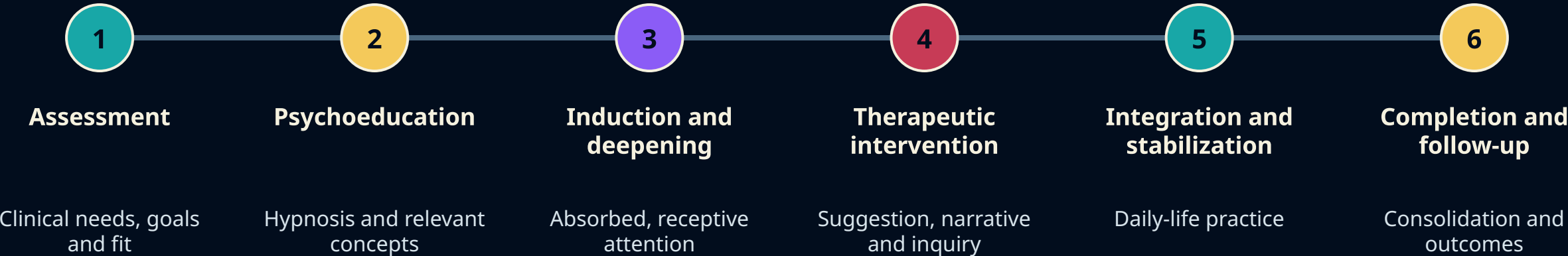
Reduced self-referential rigidity

Compassionate self-awareness

The proposed clinical pathway

Six phases are named in Section 10.2

SPECIFICATION NOTE The abstract describes an eight-phase protocol. Reconcile this mismatch before validation.



Clinical scope The pathway returns agency to self-hypnosis and self-inquiry. It remains a research proposal requiring clinical-hypnosis competence and Yoga Vāsiṣṭha literacy.

Clinical boundaries and cultural integrity

- AIM** — Mokṣa and symptom relief remain different aims.
- BELIEF** — Hypnotic response requires no commitment to non-dual metaphysics.
- SUGGESTIBILITY** — Responsiveness is a capacity. It can reinforce conditioning as well as loosen it.
- MENTAL HEALTH** — Vairāgya must not be confused with depressive anhedonia or suicidality. Standard assessment remains essential.
- CULTURE** — Retain Sanskrit precision, include Indian scholarship and keep colonial context visible.

Disclosure: the author originated YVH, Fundamental Peace and FP20, and leads the World Happiness Foundation, publisher of this paper.

Five testable hypotheses

- | | | |
|-----------|----------------------------------|---|
| H1 | Efficacy after validation | After FP20 validation, test whether YVH improves scores more than an active relaxation control. |
| H2 | Mediation | Test whether absorption and decentring mediate pre-to-post change beyond expectancy. |
| H3 | Belief independence | Test whether response is moderated by prior metaphysical belief. |
| H4 | Neural signature | Compare predefined neural outcomes after bhāvanā-guided versus standard inductions. |
| H5 | Narrative comparison | Cūḍālā-style narrative outperforms matched direct suggestion on self-referential rigidity. |

Before H1

Complete FP20 psychometric validation and preregister outcomes before efficacy testing.

Selected reading and paper access

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Full paper

<https://doi.org/10.68220/whf.2026.001>

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