

THE APPLIED
BUDDHIST PSYCHOLOGY
for **All Mankind**

The Psyche Plane

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By

Bodhinanda

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Applied Buddhist Psychology

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To

Ven. Ardiccavansa
&
Ven. Sumana

Publication Patrons:- Oo Htinkyu &
Oo Bagale.

Myomeik Press, Moulmein.

1960.

{ Applied Buddhist Psychology }

Here enshrines Universal Bliss for all

- ★ Attainment of Insight, Truth and Joy
- ★ Practical proof of 'non-self' and 'non-ego'
- ★ Self-revealing fact of the immaterial Mind-phenomenon

This booklet is the Practical Mind-contemplation 'Key' for everybody. All are solicited irrespective of caste, creed and faith to flash out a challenging spirit and curiosity to explore one's own inner Mind-realm, The Psyche Plane, simply sincerely treading upon the ready-laid steps of this latest '1960-key' to practical introspection and mental-bliss.

You can enjoy the new life, the supreme and the noblest ever to be enjoyed, here in this present existence. The right Mind-contemplation practically presents you the perfect mental state of peace and tranquillity with all the noble enjoyment of ecstasy and joy, that surpasses all the mundane sensual pleasures, enjoyable by the Mind-Body beings.

The exalted rapture, felt and enjoyed here, while the mind is in perfection, is out of verbal picturing. The everlasting happiness of life blooms only in the realm of your inner life-plane, 'The Psyche Plane', the perfect mental-plane.

The Psyche Plane

PART I.

Introspecting the immaterial Mind

Chapter I.

Preliminary instructions

Tranquility first to last

First keep yourself in any modest posture of comfort and ease.

Please stay calm and quiet to get the top-most serenity both of the mind and the body during the meditative hour.

Try and get the best privacy of time and p'ace, keeping yourself away from close and abrupt annoyances of any kind, lest your concentration may take no earlier effect on account of unnecessary break-ups and stops.

Excite for love of Truth.

Read the text well and put to direct practice without fail.

It is advisable that you need rather pleasant, enthusiastic, modest and thoughtful mind with a sincere love for Truth.

Better flash out a spirit of challenge and curiosity to verify the facts suggested in the subject without fear to tread upon the ready laid steps of the text.

You are going to explore 'The Psyche Plane', your inner-spiritual realm, to discover facts and truth about Mind and Body.

Moreover you are entitled to attain insight and joy through your faithful practise within a short time.

Forget up all the idea of your ego.

Reform your way of mental function freeing it from all form of personal or individual exertion and will.

You let your mind work upon the sensations, feelings, emotions etc. just within the sensory organs and moreover you apply no idea of 'self' as the enjoyer of the rising mental states.

There are the sensations, feelings, emotions etc. as pure mental functions themselves all avoid of a performer or enjoyer 'I'.

In true sense of fact there presents no 'I' but the rising up and passing away of mental states within the physical organization.

That means, in truth there exists solely the Mind-elements and never a Soul, nor a Spirit nor the 'Self' exists.

Avoid general ideation.

You better copy the mind of a new-born baby. Surely, a baby has no illusions and misrepresentations and also no ideas or imaginative thoughts.

You do likewise and grasp any and every affect at the sensual organs in bare mental quality or absolute spiritual mood only.

Keep to subjective inward-reflection.

Reflect inwardly just as the mental factors are naturally operating within the inner-realm in a mood of absolute spirituality.

Simply muse upon the just rising senses.

Keep pace with the speed of both of your mind and time. You stick to the definite or ultimate 'Present', the ever fore-rushing instant of Mind's transient sensing and knowing process.

Ignore all Past and Future and you live away with your present-aliving mental principles, newly and freshly growing out at every instant.

Fix upon constant mindfulness.

Forget up every past sensation but grasp at every newly riser. You are always alert with your consciousness of the ever changing mental functions. Your strain of attention to them should have no slips or breaks throughout. You watch at your mind's free performances continually.

Practise the contemplation till you find yourself totally lost in the sensations or feelings or emotions. Only in such an instance you can gain the right insight to abandon 'Self' illusion.

Make use of Time and effort.

Be patient and use sufficient duration of time, for one stretch of musing whenever you

start to contemplate, so that you can define each and every mental factor separately and differently.

And find chance to meditate as often as possible following the directions sincerely.

General Mindfulness

Watch through your sensual organs any and every mental activity fixedly one after another. The centre of concentration from one organ to another should be altered to introspect thoroughly through each of them.

Take great care not to allow your mind slip out of the realm of your body and wander about in the outer Nature.

In such a case you should remind yourself time and again that you possess no out-ward field of consciousness beyond the flim of your skin. Thus you ignore all existence of the outside Nature; you ignore all the ideology of reasoning knowledge, thought and imagination. You have no words. You know no names. You imagine no forms and figures. You avoid mass and quantity conception. Thus you revert yourself as a perfect muser upon the pure inward-senses of absolute spirituality.

Chapter II.

Contemplating the Body and its
Sense-organs.

Exercise I.(A), Body consciousness—Touch-sensation

Now you are indifferent to all other sensual organs and senses except the Body-sense. Your mind is directed towards the fleshy realm of your body to enjoy the just-rising sensations there. You will do this with your eyes closed for the occasion.

First of all, search all over the surface of your body with an intention to grasp all of the present-rising sensations simultaneously. You set your attention covering the whole area of your frame deeply musing upon the graspable form of the body-sensation.

Spend only a few minutes and get the decided answer whether you can do it or not. You can't, surely. But do examine again till you are satisfy with the result for yourself.

[B]

This time please mind upon a single touch-sensation, some where in the lower part of your body-structure; say for example, your feet.

Anyhow one of your feet would have a touch-affect at one definite spot. Muse upon the point of sensation felt there. Be careful that you concentrate upon the state and the quality of sensation and not the substantial form and figure of the leg or the foot. Moreover you ignore the identification with names and words or any

other extra qualifyingings.

From what you can enjoy as touch-sensation, naturally bare of all above-hinted ideations, no more extra symbolations should be drawn into your sensing intellect. So you must sense, feel or enjoy what is definitely sensible, feelable or enjoyable. In the concentrated touch-sensation you need not imagine the the form or image of the limbs or the body, which are naturally absent in the Mind during that absolute sensational moment.

[For the fact is that, as soon as you recollect your physical parts, you had already neglected the sensations or the feelings and thus your mind has passed to the new state of 'Perception' instead of the previous mental principle. And the moment of 'Perception' is no instant for 'Sensation' or 'Feeling': they cannot function simultaneously. When thought generates sensations fade out and vice versa.]

The outward stimulators, that effect the bodily touch-sensations are naturally out of the sensual field; they, too, should be exempted from recognition totally. You ignore the conception of the foreign stimulator and remain concentrating the 'perfect sensational mood of the touch-affect merely.

Now, your attention is firmly fixed upon the ever newly rising sensation, the bodily consciousness of touch-sense, defining the natural immaterialness of the spiritual factor. When you arrive to the perfect 'Uni-concentration' you will always find none of your personality or corporality, existing as the enjoying or feeling individual.

Instead of that, you will find the actually aliving spiritual factors such as affect, sensation, feeling, perception, etc., etc., throughout the life-long functional system of your mind.

[C]

Now, this time, shift your attention to find out one more touch-sensation somewhere about your body's middle section and another one at the neck or at the head as the third point of touch-sense, qualified to the body, like the previous ones: 1st. touch-sensation of the foot, the 2nd. one of the body and the 3rd. of the head.

Now you get three points of touch-sensations at different parts of your body. Please try to grasp these three separate points of touch-sensations altogether simultaneously. Can you do it? It is impossible, you will anyhow find out through well concentrated trials, even to attend to any two of them together at one definite time-point of simultaneity.

You are able to sense out only singly at each time you choose to mind on them. And even if the patches of touch-affects are close to one another they cannot be simultaneously grasped altogether with their different degrees of stimulation and numeration.

This reveals you the fact that your mind is always powerless to sense out more than one definite centre or point of sensual growths thriving at a time in your body at any moment. Moreover you are always unconscious of the remaining greater realm of your body except the tiny

patch or point of sensation or feeling that you have chanced to be minding upon fixedly.

When you pay attention to one touch-sensation of your foot you lose both of the attention and the consciousness not only for that of your head but also even for the whole structure of your body excepting that narrow patch or spot eventually minded upon somewhere at the foot.

[D]

Please take special interest in these practical sense-tests and practise yourself to introspect the Mind's nature of sensing, feeling, knowing etc.. And now, you again continue to mind upon any distinct touch-sensation spots of your body and then with a sudden shift of attention please mind upon any one of the other sensory organs' rising sensations: say for example, the sound sensation (hearing-sense) of your ear organs.

As soon as you begin to catch the hearing-sense you will, anyhow, find that all consciousness of the body's touch-sensations, together with all other yet unheeded senses, are totally lost to your notion for that definite instance of the hearing instant. All bodily consciousness ends up then and remain blank and void, together with all other yet unmindful senses, for all the while the mind is attracting the sound-sensation steadfastly.

Put to practical experiment, for all round sensational inquisition, selecting one sense after another to inspect the nature of Mind's sensing

till all of the six sense-bases are fully visited by your concentration.

Exercise: II. A.

The dependence of the sense-organs upon
The Mind's Attention

In all of the sensual organs there is no ready and permanent consciousness or sense, reigning to feel and enjoy the respective affects or contacts, that are always stimulating upon each of them. They all depend upon the attention and the craving of the Mind to transplant a growth of consciousness or sense within them. Then only they will remain active and alive with sensations and feelings, so long as they are kept attended by the Mind. You may refer to the case of your own experience of the bodily touch-senses, that naturally end up upon the instant they are left unattended, ignored and forgotten by your mind. (Please revise your contemplation upon the nature of touch-sense.)

All of your sensitive organs uphold the same case and present themselves merely as the sensory fields (made of pure material-stuff), just a ready pasture for the Mind to have a visit for herself and enjoy the attracting or irritant affects there. It is the nature of the Mind to pay first attention only to the single stimulation of the most attractive and excitant affect, eventually occurred among her sensual organs.

So being the fact at any instant your mind is only working upon a single sensory organ's single sensation or feeling, leaving all other

organs' affects and senses, completely out of attention for that definite instant. Thus at any definite instant only one of the six senses is really active and alive while the remaining five are temporarily blank and void of spiritual factors. They are awaiting for their turn in the near instant, because the Mind will be for and again with them by her quick and fleeting visits, which make you mistaken even to grasp her frequent absences in them.

Please verify the truth of this fact through free concentration at your own will, exploring your sensory realm in quest of the possible independent sense-organs with permanent sense.

[B] . The Body itself is n't a knower.

Each of the bodily organs has no faculties of spirituality or mentality by themselves without the phenomenon of Mind in the midst of their organization of pure material substances of flesh, blood, nerves, bones etc. . None of these thingly stuffs of the body have no self-own sense, mind, spirit, soul or self. All of them presents no 'You' or your the 'I'. They are absolute Matter for sure. Still they are in the organization of the Mind-body phenomenon and misrepresent the illusory 'self' and the individual or personality faith and belief to the vague and ignorant by their seemingly self-sensitive qualities.

To be cure of one-self from this misrepresentation one should concentrate upon the numerous touch-affects ever stimulating upon one's body without one's consciousness for their

presence and activity, only because one's mind is eventually occupied in feeling or enjoying some other sensation or thought instead of the bodily affects and stimulations. If the body has its own spiritual faculty of self-knowing power within its sensory system there will be numerous bodily sensations and feelings rising, in such an annoying manner that one will have to sense, feel, and enjoy each and everyone of the different sensations simultaneously all at once, at every instantaneous moment. It is quite absurd for any sane mind's systematic nature of function.

The truth that the perfect contemplators have found out about the true nature of the Mind is her 'Uni-sensible' characteristic at any instant of her function. And only faithfully abiding by her original nature of sensual creations she, the Mind, exerts to sense or feel, or think, selecting one and only target-point of the sensational-field at each time her attention is allured, fixed, directed or diverted as the case may be.

Thus being the fact the Mind is frequently unmindful and unconscious of the whole of the bodily affects and sensations, a mood which makes one completely lost of bodily sense and consciousness for that definite instance. Here the secret is out about the body's non-spiritual and its nature of senseless originality.

It is not the body that is knowing, sensing, feeling, thinking, enjoying and acting but it is the Mind or spirit which is accountable for all of these performances. A perfect meditator will

stop all form of mental activity and remain indifferent to the whole of the sensual realm, enjoying a perfect calmness and flawless peace, during which his healthy body will resume its original nature of absolute material quality, totally avoid of sensible essence.

You can imitate such a bodily mood by a deep thought or dream upon your life's past or present events. In this mental state you let yourself lost in the thought and dream and examine whether you are still conscious of the prevailing stimulations upon your body's sensual organs while you are fixedly engaged in the reflection.

Chapter III.

General sensaional-experiment

[1.] Please try this trio-sensational-action, comprising of Touch, Taste and Smell senses.

You place a certain well scented tasty-pill in your mouth and muse upon its different affects of touch, taste and smell. Can you grasp all of these different qualities of sensation all at once simultaneously ?

Don't let your mind waver and think it easy to do. Be ever exact and definite to define the true sensing nature of the Mind. The Mind is uni-sensible only. She can sense and enjoy only one definite sensation or feeling singly at a time. So the instant of smell sense is no moment for taste or touch, though they are stimulating to their respective organs in the same juncture.

A taste is no hardness or softness of the

touch-sensation; a smell is neither of their qualities. They are quite different from one another. There provides separate organs to sense each of them. So they are never enjoyable together as combined double or triple sensation simultaneously. Your own practical verification of the fact is earnestly solicited.

This might have been your occasional self-experience: 'a mouthful of tasty food on the healthy tongue will show no effect if the Mind's attention is engaged with other serious or sudden and strong attraction of fresh sensations and feelings.'

(2.) Ear-consciousness: — hearing sense, sound sensation.

Now fix your mindfulness upon the sound-sensation and muse upon the ringing tones and pitches of ever freshly rising noises of every kind in your ear organs. The sensation of the sounds, noises or voices are originating in the ears, so no distance recognition should be imagined and apprehended by your perception. Grasp all sound sensations only inwardly, just within the earorgans and listen there the bare or pure quality of tones without trying to catch any meaning or signification from them.

You may, any how, find it rather hard to do but it is a good test for your mind's concentrative power and skill. Just shut up your eyes and do pay attention to the ear-organs. Let the outer surrounding world be lost in your consciousness during the concentration by constant mindfulness

upon the endless procession of transient sounds. When your mind has attained the mark of uni-sensing, for some limited moment, you will find yourself lost in the sound sensation too.

Then and there you may probably grasp the fact by your own insight that the true existing phenomenon for that definite period is only the spiritual principle of sound sensation confined to the ear-consciousness. Thence you can adduce the fact that your life for that entire moment is totally spent on the same sensation creating the true existence of that mental factor instead of your corporeality.

Here we allow your philosophic thought through your acquired knowledge of insight, attained by efficient contemplation upon the phenomena of the Mind and the Body. So please go on with further exercises of practical introspection, lying ahead in this text.

(3.) Eye consciousness: — Sight-sense, colour sensation.

The eye-consciousness is only colour or light sensation and nothing else. It is only the eye's inner glow of light and colour, sensationally felt by the Mind's attention upon the outward sight stimulators. So the contemplator should train his concentration upon the sight-sense to have the subjective sensual enjoyment or feeling of the internal colour-sensation, as the effect is naturally originating inwardly.

The eyes are most decciving, so remind yourself seriously for ever that all the external things are never quantitatively or substantially felt by the sense of the eyes.

It is important for you to ignore the outward material-world and try to satisfy with the definitely enjoyable or sensible colour-sensation. And like a perfect introspector, when you have a sight, try yourself to enjoy or feel spiritually the sensual quality of glowing lights or colours in your eye-organs. Do liberate your conception from the illusion of the enjoyability of quantitative outward material Universe by your immaterial Mind.

All of your enjoyments of sight, sound, smell, taste touch, thought, feeling, emotion etc. are mere mental states, sensual conditions, spiritual qualities and without any true materialness or thingliness, whatsoever conceivable within your transient Mind. You live in this world absolutely spiritually, creating an inner plane of spirituality within the material body.

And this thingly body together with the exterior physical-world is truly counted as the external, for being themselves absolutely different from the nature and quality of the Mind or spirit, the perfect internal.

All the externals are only internally sensible or enjoyable by the Mind merely of their qualities, conditions, states etc. and so being the fact, any and every living being has no share of true external-world enjoyment, instead of its own internal Psyche-field. Thus all animate beings, including men, in fact, live the internal spiritual-life throughout their life-time. Still, they are ignorant of this fact, being themselves lack of introspective insight and contemplative wisdom.

Part II.

The Noble Insight & Bliss

The higher and nobler merit of Mind-contemplation shall be gained by the faithful thinker, on condition that he has fulfilled the late exercises in Part I. fairly. It is truly important to revise them as often as possible, so that the meditater may be vividly impressed with the facts as to the true nature of the mental factor and their way of function.

Here in the present new exercises, the earnest introspector shall have to contemplate the original causes of the fundamental principles of the Mind-Body organization, namely:— Body, Feeling, Conception (Cognition), Volition, and Consciousness.

These mental and physical elements grow out depending upon one another in any Mind-Body being under the causative-origination law and system.

[A.] (1) The dependent causes of the existence and the extinction of Body:—

Because	Activity	exists,	Body	exists;
Because	Nutrition	exists,	Body	exists;
Because	Craving	exists,	Body	exists;-
Because	Vagueness	exists,	Body	exists.

And on account of the extinction or annihilation of the above causes Body extinguishes.

(2.) The causes of the existence and the extinction of Feeling:—

Because Activity exists, Feeling exists;
 Because Sense-impression exists, Feeling exists;
 Because Craving exists, Feeling exists;
 Because Vagueness exists, Feeling exists.

And on account of the extinction or annihilation of the above causes, Feeling extinguishes.

(3.) The causes of the existence and the extinction of Conception:—

Because Activity exists,—Conception exists;
 Because Sense-impression exists,do;
 Because Sense-impression exists,do;
 Because Vagueness exists,do

And on account of the extinction or annihilation of the above causes, Conception extinguishes.

(4.) The causes of the existence and the extinction of Volition:—

Because Activity exists,—Volition exists;
 Because Sense-impression exists,do;
 Because Consciousness exists, Volition exists;
 Because Craving exists, Volition exists;
 Because Vagueness exists, Volition exists.

And on account of the extinction or annihilation of the above causes, Volition extinguishes.

(5.) The causes of the existence and the extinction of Consciousness:—

Because Activity exists, Consciousness exists;
 Because Sense-impression exists,do;
 Because Mind-Body exists, Consciousness exists;

Because Craving exists, Consciousness exists;
Because Vagueness exists, Consciousness exists.

And on account of the extinction or annihilation of the above causes, Consciousness extinguishes.

All of these are the inter-relative or dependent causes for the existence and the annihilation of a Mind-Body being, whose organization is briefly definable as the mere constitution of the five elements, composing of four spiritual and one material.

A perfect contemplator gains the insight of this fact and he firmly owns the right view upon himself as no ego, no self, no person, no man, no creature, no life, no 'I', no other one, etc. but as a mere and sheer Mind-body organization, originated with the said five elements.

There is no Creator of a living being other than his own interdependent spiritual and physical principles in full interactionary function, under the two chief dominant factors, distinguishable as Craving and Vagueness. Only because of the existence of these two main roots all functionary system of Mind-Body origination exists in all the worlds.

The characteristic of Craving is passion, lust, desire, thirst and in brief, all the qualities of sensual attachment and enjoyment.

The characteristic of Vagueness is ignorance, delusion, misrepresentation, illusion and in short, all the qualities of wrong conception and erroneous view.

Where there is Craving, there surely presents Vagueness. And when there exists Vagueness, then there truly is Craving. So being the inter-relative nature for both of Craving and Vagueness they support each other for all performances of wrong and ignoble actions or erroneous and impure thoughts, that lead to no true Bliss and Insight.

Vagueness misrepresents the impermanent as the permanent; the pain as the pleasure; the non-self as the true self; the detestable as the lovable; the unwholesome as the wholesome; the bad as the good; the wrong as the right; the false as the truth; etc.....

Thereby, it is no wonder that all living beings, yet unenlightened, crave for the worldly life and sensual-enjoyments and moreover bear all the pain and suffering, that they have to meet all along their endless round of births and rebirths.

The reason is that the individual scarcely recognizes his birth and existence as the very source of pain and suffering. He sees all the beauty, pleasure, enjoyment and well-being here. Through this clinging his becoming is in ever re-enforcing process with no limited termination.

This deed, fruitful of rebirth, is consciously or unconsciously convicted by all of the Vague and the Crave. The Vague cannot avoid craving, and the Crave is unable to shake off Vagueness. Since then, by the cause of Vagueness, there arises Volition; by Volition, Consciousness;

by Consciousness,—Mind-Body; by Mind-Body,—Sense-Organs; by Sense-Organs,—Sense-Impression; by Sense-Impression,—Feeling; by Feeling,—Craving; by Craving,—Clinging; by Clinging,—Becoming; by Becoming,—Brith; by Brith,—Decay & Death, Grief, Lamentation, Pain, Sorrow and Despair: and thus the whole assemblage of Suffering comes to exist.

Under these evidently disagreeable conditions, birth into this World is never the true Bliss at all.

The real Bliss reigns where no Suffering rules. Then, to avoid Suffering, Craving should be annihilated by Perfect-Insight of Truth, the Enlightenment.

There are the "Four Noble Truths," attainable by all the Vagueless and Craveless: —The Suffering, the cause of the Suffering, the end of the Suffering and the path to the end of the Suffering.

And what is Suffering? —Brith, decay and death, grief, lamentation, sorrow, pain and despair; and the existence of the aggregate of the five elements of Mind-body phenomenon. This is Suffering.

And, what is the cause of Suffering? —Craving the very reason of re-birth and the resource of sensual desires together with love for existence and existence-lessness. This is the cause of Suffering.

And what is the end of Suffering? —The extinction of this Craving; its abandonment,

liberation and detachment. This is the end of Suffering.

And, what is the path to the end of Suffering? —The Noble Eightfold Path, briefly consisting of the triple holy practice:—Noble Morality, Noble Equanimity and Noble Wisdom. —i-e., Right view, Right thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Tranquillity or Equanimity. This is the path to the end of Suffering.

One, who marches towards the attainment of the Sufferingless Bliss, especially needs Purity of Body (Action), Purity of Speech and Purity of Mind.

And, so should be the holy-heart's venture, toiling under the strictest possible self-caution against the intrusion of evil and vice, while one is still striving for the Immortal Bliss, which exists so closely but rather too-hiddenly within one's own bosom.

It is Vagueness that makes one ignorant of the fact; and it is Craving that hides the true Bliss. Here spells, one's utter self-covicted deficiency and drawback to disregard one's right and privilege of the Present Life, a one in a trillion trillion chance of acquiring the enlightenable human-being-existence in this World.

For, whosoever will victoriously vanquish his own senses from the allurements of all emotional and sensual cravings, it is blessedly pledged, he shall without fail attain the Great Bliss of the Present Life as well as the Next and ever-after till Eternity, the Eternal Nibbanic Bliss.

Well, these sensual dirts are only temporary stains of the Mind, nevertheless, simply because of repeatedly deliberate sinning they become firm and fast soils, that at last gloom up the originally all-sparkling spirit. This nature shows their annihilatable quality by the Mind's constant abandonment and liberation.

So, please begin with the Senses in this manner:—When you see, see without pleasure or displeasure over the pleasing or the displeasing; see with indifference and remain with disregard for enjoying any feeling or emotion that may rise up through the sight-affect; see with the presence of Mind, extinguishnig all detectable sensation, feeling and emotion: see with ever mindfulness, allowing no unwholesome actions of Body, speech and Mind.

And, further more you see the plain form of the internal sight, grasping the characteristics of Impermanence, Painfulness, Beauty lessness and mere Phenomenalness.

And now, you apply your fact finding thought system like this:—Where there is the intermingling of eye and forms together with consciousness, there arises sense-impression; where there is sense-impression, there arises feeling; where there is feeling, there arises craving; where there is craving, there arises clinging; where there is clinging, there arises becoming; where there is becoming, there arises birth; where there is birth, there arise decay & death, grief, lamentation, pain, sorrow and despair; Thus the whole aggregation of suffering comes to exist.

Again, you continue to reason further:—
When there is “the arising, the existence and the appearance of the eyes,” there is “the arising of pain, the existence of disease and the appearance of decay and death.”

And, when there fails “the arising, the existence, and the appearance of the eyes,” there lacks “the arising of pain, the existence of disease and the appearance of decay and death.”

In the like manner, an all round survey of the six sensualities’ blissless nature should be thought over and over again, until you gain peace of Mind and calmness of Body, so also the silence of mouth with rather inertness and indifference towards all environmental presence of external and internal stimulations, that may excite one’s Desire, Anger, Ignorance, Conceit, Lust, Scepticism, Torpor, Sloth, Worry, etc. .

Thus patiently trained, one’s Mind becomes wilfully bended to the eternal equanimity, where all of these sensations, feelings, emotions, volitions, etc. would be absolutely extinct.

So long as there exists the conception of the sensualities all other dependent mentations will function conditionally. Then there will be no true rest or safe refuge for such an active Mind in the midst of sensual attacks and emotional irritants.

The Mind, in routine function, enjoys imperfect joy and ecstasy through her sensations and feelings, for which she extremely craves under Vagueness. But as soon as the Mind begins to

get an insight of their untrue quality of Bliss, naturally enough, she will be in fair reluctance to enjoy them with as much favour as she has shown before.

Truely enough, all sensual enjoyments in excess or in constancy will never add more comfort or pleasure, but instead of multiplying these seemingly pleasing mental qualities, one is sure to suffer Pain; — irksomeness, or illness, or even death. So, who on Earth, with right insight, shall claim these “sensual sensations, emotions and volitions” for the supreme Bliss of Life.

It is only the vague innate-impulse to sense, feel and enjoy the readily affecting stimulations. Therefore the Mind’s habitual sensing, feeling and enjoying manner should be entirely reformed, banishing away all the hankering after the usual sense-pleasures as well as the exertion over them. And, just for the purpose of the Present-Life’s Noble Bliss, self-tranquillization of Mind and Body should be practised.

Here, the earnest concentrator may dauntlessly perform the practice of perfect Equanimity, founding the kingdom of spiritual peace and liberation entirely within one’s own mental field, the true Psyche Plane.

The Contemplative Objects for the definite enjoyment of Supreme Bliss is waiting ahead. Muse away upon each and everyone of them and dwell there till you find yourself egolessly lost in the reflexion, visionable merely in the

absolute quality and state of spiritualness, where mere mental principles are phenomenally in constant function amidst the boundless void.

And, when you can perfectly idealize this vision of void and nothingness in the boundless state of shapeless space, only concentrate upon this mental void together with all the enjoyable states of the Mind's serenity, joy, ecstasy and equanimity.

Then, as the last stage of equanimity, enjoy the perfect peace and absolute tranquillity, which, exists all by itself, without any presence of pain or joy, but as the sheer existence of Supreme Bliss.

The definite contemplative facts and objects
for

‘ The Life's Supreme Bliss ’

1. When you see, be always mindful that there occurs only the sight-sense,—light or colour sensation,—rising internally,—spiritually,—as mere eye-consciousness—and nothing else;—there is no enjoyer or feeler ‘I’;—it is only the spiritual principle in function,—and merely phenomenal: all of these mentalities are transient and blissless;—the true bliss reigns only when they are extinct. Thus mindfully you are, at last, indifferent to them and you let your mind flow into a Void of perfect calmness and peace, the absolute equanimity, as the last stage of absorption.

2. When you hear, be always mindful that there occurs only the hearing-sense,— sound sensation,—rising internally,—spiritually,— as mere ear-consciousness—and nothing else; there is no enjoyer or feeler 'I';— it is only the spiritual principle in function,—and merely phenomenal. Thus, as mindfully as ever, you concentrate upon them, only at last, to set your mind upon the absolute equanimity as the last stage of absorption.

3. When you smell, be always mindful, "there occurs only the odour-sense,—smell sensation,—rising internally,—spiritually,— as mere nose-consciousness,—and nothing else. There is no enjoyer or feeler 'I'; it is only the spiritual principle in function,—and merely phenomenal." Then, as mindfully as ever, you concentrate upon the absolute equanimity.

4. When you taste, be always mindful that there occurs only the taste-sense,—taste sensation,—rising internally,—spiritually,— as mere tongue-consciousness—and nothing else. There is no 'I';—it is only the spiritual principle —and mere phenomenon. And you continue the concentration as before with the ever mindful objects towards the Bliss of perfect Equanimity.

5. When you touch, be always mindful that there occurs only the touch-sense,—touch sensation,— rising internally,—spiritually— as mere Body-consciousness—and nothing else; there is no 'I';—it is only the spiritual principle—and

phenomenon. Then tranquillizing all of these mentalities you fix upon the absorption of the blissful Equanimity.

6. When you think, be always mindful that there occurs only the thought, — perceptive sensation, — rising internally, — spiritually — as mere heart (Mind)-consciousness — and nothing else. There is no 'I', it is only the spiritual principle — and mere phenomenon. Thus mindfully you stop thinking and bend your mind towards the perfect Equanimity.

7. When you have feelings be ever mindful thus: — Only the feeling occurs; — it is sensorial, — internal, — spiritual, — conditional, — elemental, — transitory, and merely phenomenal; it is no 'I', — it is only the spiritual principle and nothing else. Then you firmly concentrate upon the absolute Equanimity.

8. When you have emotions, be ever mindful that there occur only the emotions, — it is sensational, — sensual, — internal, — spiritual, — conditional, — transitory, and merely phenomenal: it is no 'I', — it is only the spiritual principle and nothing else. And thus mindfully the blissful Equanimity should be absorbed.

Note: — Through contact, sensation usually arises; through sensation, feeling; through feeling, perception; through perception, emotion; through emotion, action.

9. When you exert bodily activities be ever mindful thus: — Only the physical energies function by mental exertion; there exist mere activities of the body and limbs, — Stretching, bending,

shaking, etc.; the Body is no doer,—no knower.—no feeler,—no enjoyer,—no exorter; it is no 'I',—no 'Mine',—no 'Self'. Thus mindfully you entirely take interest only in the absorption of perfect Equanimity.

10. When you have the perception of the external Universe or of your corporality, be mindful thus:— It is merely grasped as inward visionary, internally and sensationally originating as eye consciousness; it is only spiritually conceptive function or performance; — as far as the knowing and sensing power of mental faculty precisely allows, there is no truly feelable quantitative and substantial existence of the outward Universe or one's own physical Body excepting one's internal ideal-image of their quality and shape. Thus mindfully you confine yourself within the sensational realm, enjoying the absolute spiritual Life-plane, which is truly as wondrous as a heavenly Life, the perfect immaterial existence. This wonderful mood of corporeitless Life-enjoyment of the mind contemplator is rather supermundane and even godly. In fact, it is a noble Bliss as well as an Insight and Enlightenment of Truth; hence there results the final libration and annihilation of the materialistic delusion, the very Materialism, of course.

Thus mindfully contemplating upon all of the introspective objects, both of internal and external, after all, you may again continue to absorb the most blissful Equanimity of Eternal Peace.

M A X I M S

1.

All Happiness blooms in Enlightenment.

2.

The Vague enjoys only the gloomy joy.

3.

The Ignorant jeers Truth and repents too late
in the mouth of Death.

4.

Non-self Insight is Liberation of Delusion and
Attainment of Bliss.

5.

None-self Faith suffers no Pain or Death.

6.

Non-self Belief conquers all Temptation.

7.

Non-self Practice is the Supreme Morality.

8.

Non-self Morality ever awards Universal Peace.
