

## **PB MENTALISM: D: Practices of mentalism**

*[note: put with philosophic myst, or med on mind, or?]*

**Applying Mentalism**

**Being the Witness**

**Meeting Experience**

## **APPLYING MENTALISM**

The way out is constantly to remember to think and to affirm that the world and all one sees and experiences in it has no other substance than Mind and gets its brief appearance of reality from Mind. When this is thoroughly understood and applied, its truth will one day stay permanently with him. 21.5.18 **[[NOTE: HAS AD COMMENT]]**

Now an extraordinary and helpful fact is that by making Mind the object of our attention, not only does the serenity which is its nature begin to well up of its own accord but its steady unchanging character itself helps spontaneously to repel all disturbing thoughts. 23.7.10

*AD: Let's not have any comment on this, but let me recommend it as one of the finest mantrams that you could use in meditation. Just memorize that and go over it in your mind when you meditate.*

The realization of the mentalistic character of our daily life need not curtail its interest, efficiency, or vividness. But there inevitably arises little by little an inward detachment from all things and all creatures, situations, and environments, which is the preliminary sacrifice required of the ego before the Overself's Grace can be shed down upon it. 21.5.20

By applying either his belief in, or his knowledge of, mentalism and throwing everything into Mind, he practises nondualism and gets rid of the divided subject-object attitude. This work may take many years or it may not: it must be done calmly, patiently, without attempting to measure progress--itself an obstructive idea. 21.4.100

The practice of the impersonal point of view under the guidance of mentalism leads in time to the discovery that the ego is an image formed in the mind, mind-made, an image with which we have got inextricably intertwined. But this practice begins to untie us and set us free. 8.2.34

If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly, it will be easier to find and retain your inner calm. If you can **look upon the present era with the detachment with which you look upon the Napoleonic era**, the trick will be done; but of course, humanly speaking, it is impossible to do this except by minute-to-minute effort and day-to-day practice carried out over a period of years to discriminate what is real and what is merely an idea. It is **this long-continued striving which really constitutes gnana yoga**, and it eventually brings success in the form of a settled and unshakeable understanding of the truth behind life. 24.3.188

The practical message of mentalism is not only to warn us of the creative value of our thought but also to bid us seek out the source of thought. For there lies our real home, and there we must learn to dwell habitually. (P) (21:5.14)

The fact is that the mere awakening to the truth of mentalism is itself a joyous event, while the final realization of it establishes him in a great calm and a decisive insight. It will set him free from leaning on outside supports, on books, however sacred, or men, however respected - if life and development have not already done so. 21.5.120

Perceive these two things now: the dreamlike character of life in the world, and the illusory character of the personal ego. Hence the need of the "What am I?" enquiry, that the illusion of the ego may be dispelled. When you can see these things clearly, then you may be still and undisturbed, unentangled, and unillusioned amid the struggle of life. You will be wise, free, impervious to the petty persecution of men--their lies, malice, and injuries--for being no longer identified with the personality, you are no longer their target. 21.5.4

We are influencing the coming years by our thoughts. The importance of thought in forming external environment, the value of imagination in ultimately creating circumstances, and the use of visualizing the sort of life we aspire to have, are to be impressed and re-impressed on a generation which has to escape from the materialistic outlook. By this twofold process of rising to our divine source and controlling our intellectual ideas, we can begin to control our outward life in an extraordinary manner. 21.5.84

Successful results from these meditation exercises can be got much more quickly and much more easily if he begins their practice after he has thoroughly convinced himself of mentalism's truth and after having kept this conviction alive by constantly gravitating back to it during reflective moments. 23.6.21 + *AD comments 1983 0727b 17 mentalism truth*

## Being the Witness paras from The Notebooks WAI 31-34 **[[NOTE: see whole file on Witness]]**

To play the role of an observer of life, his own life, is to assist the process of inwardly detaching himself from it. And the field of observation must include the mental events, the thought-happenings, also. For mentalism shows that they are really one world. In the end everything belonging to experience belongs to mental experience. 23.6.82

One special exercise of the Short Path is easily done by some persons and gives them excellent results, although it is hard to do by others. It consists in refusing to let remain any particular mental registration of the surrounding place or people, or of any physical experience being undergone. Instead the mental image is to be firmly dismissed with the thought, "This too is like a dream," and then immediately forgotten. The exercise may be kept up for fifteen to twenty minutes at a time. The practical benefit it yields is to give improved self-control; the metaphysical benefit is to weaken the sway of illusion; the mystical benefit is to enable him to take the stand of the Witness-attitude more easily; and the personal benefit is to make him a freer and happier man. 23.6.95

It is a startling moment when he wakes up to the fact that he is dreaming without waking up to the physical world at all. For then he is able to know as a scientific observable fact that the measurable space around him, the sensations of resistance and solidity in his feet and the hardness or smoothness of objects in his hands, are nothing else than mental creations. ([19:3.93](#))

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Do not let yourself be distracted even for an instant. If you wander from dwelling in awareness itself that is the real delusion, so do not be distracted. Whatever thoughts arise let them arise. Do not follow them, do not obstruct them. You may ask, "Then what should be done?" Whatever manifestations of the phenomenal world may arise, remain in a state of natural freshness, without grasping at them like a small child looking inside a temple. ... HH Dudjom Rinpoche

Every sentient being is AWARE. We need to recognize that awareness... present moment of unmade wakefulness Allow that to simply be as it is, let be in naturalness...

You do not have to divide the practice, making one practice for meditation and the other for post-meditation. Here, meditation state lasts up until one is distracted from awareness, and then turns into post-meditation. The moment you remember to recognize, you see immediately how mind essence is. ... It does not make any difference if you recognize while you are standing or sitting or eating.. The practice, as I state over and over, is short moments repeated many times...  
Urgyen Tulku  
Rinipoche

## Meeting experience 1:5.262 13:1.45 p. 155 24.3.59 [dancing]

The experiences which come to him and the circumstances in which he finds himself are not meaningless. They usually have a personal karmic lesson for him and should be studied much more than books. He must try to understand impersonally the inner significance behind these events. Their meaning can be ascertained by trying to see them impartially, by evaluating the forces which are involved in them, by profound reflection, and by prayer. Each man gets his special set of experiences, which no one else gets. Each life is individual and gets from the law of recompense those which it really needs, not those which someone else needs. The way in which he reacts to the varied pleasant and unpleasant situations which develop in everyday life will be a better index to the understanding he has gained than any mystical visions painted by the imagination.(P) (13:1.45)

He is to meet each experience with his mind, remembering his relationship to the higher self and, consequently, the higher purpose of all experiences. He is never to forget the adventure in identity and consciousness that life is. (p. 155)

It is because men are deceived by their senses into accepting materialism that they are deceived by their ego into committing sin. Mentalism is not only an intellectual doctrine but also an ethical one. (21:4.10)

### **Now**

~~Better than any long-drawn yoga discipline is the effort to rivet one's hold on the here-and-now of one's divinity. 23.6.175~~

~~To live neither in the present nor in the future but in the eternal calls for a power of self-mastery that is extremely rare and for a perseverance in self-reform that is truly heroic. 23.5.208~~

~~The illumined mind must live in the eternal Now, which is not the same as the temporal Present. Because it is beyond the reach of events the Now is saturated with Peace. Because it is forever drifting on the surface of events the Present is agitated with change. Each of us can learn to live in the happy presence of this peace if he will prepare the way by (stoically) disciplining the thoughts he brings into every moment. He alone is responsible for them, he alone must have the hardihood to reject every one that reduces his stature to the little, time-bound, desire-filled ego.—(19:4.182)~~