

CHAPTER 4

DATA ANALYSIS AND FINDINGS

The purpose of this chapter is to present the data of the analysis and the findings of the research study on the Dhamma discourses delivered by S. N. Goenka to attendees during the ten-day Vipassana meditation courses. The study is conducted according to the methodology designed and described in Chapter 3.

Data Analysis of the Dhamma Discourses

The data analysis is conducted by using the descriptive qualitative method. The transcription of the texts transcribed from the pre-recorded video CDs of the Dhamma discourses of Mr. Goenka is used as the analysis data. The analysis examines the content of the discourse in each day and presents the results found in three aspects. The three aspects presented consist of the theme of the discourse, the discourse content that is formulated, and the types of rhetorical devices used and their examples. The results of the data analysis of the discourse for each day are as follows:

Data Analysis for the First Day's Discourse

The structure, themes, and other elements of the Dhamma discourses delivered to the attendees on the first day of the Vipassana meditation course are described below.

Theme of the First Day's Discourse

Theme. The theme of the first day's discourse is "the purpose is how to live peacefully and harmoniously". This discourse also has two sub-themes, which are "reality of the mind" and "breath is a very important tool".

Content of the First Day's Discourse

The content of the first day's discourse formulated to communicate with the attendees are as follows:

Introduction. There is a Dhamma discourse every evening for attendees to understand this Vipassana meditation technique. Attendees must work hard according to the technique. The discourse helps attendees to work in the correct direction. Otherwise, they may not work properly.

Purpose of the meditation. Attendees come to learn how to live peacefully and harmoniously and how to generate peace and harmony with others. Also, attendees learn how to live happily with a pure mind that is filled with equanimity.

Reality of the mind. The mind always wanders from present into past or future. It is not aware that the past is gone beyond recall and no way back,

and also the future is out of reach. Therefore, the mind is always agitated and miserable.

Breath is a very important tool. Breath can work consciously or unconsciously, intentionally or automatically. Participants begin the practice with conscious, intentional breathing and proceed to the awareness of the automatic breath. The breath is a strong connection to the mind, i.e., when defilement appears, people breathe abnormally until it disappears, their breath becomes normal.

Understand difficulties. Difficulties happen because one is not accustomed to sit all day long and to try to meditate by this type of meditation, in which verbalization and visualization are not allowed.

Warnings. Do not mix this technique with other techniques. Remain for the entire course. Respect all the rules, especially the rule of silence. Stick to the timetable.

Conclusion. Make the best use of this technique during this ten-day course for one's own good and own benefit in order to come out of ignorance, craving, or aversion, and to meet with real beings, real harmony, and real happiness.

Rhetorical Devices and Examples Used in the First Day's Discourse

The rhetorical devices used in the first day's discourse are alliteration, repetition, and rhetorical question. In many cases, these rhetorical devices are used simultaneously, i.e., repetition is used along with alliteration, etc.

Examples of various rhetorical devices used in the content of the first day's discourse, also appearing in the Appendix, are below.

Repetition. Examples of the device are as follows:

Ex. 1 “.....you will grasp the technique how to work, how to work, to explore the reality within yourself, moving step by step, step by step, always from the gross reality toward the subtler, subtler, subtler, without mixing anything else with it. The truth as you experience from moment to moment, from moment to moment”.

Ex. 2 “Pure breath, bare breath was an important tool with the help of which you couldn't want much deeper”.

Rhetorical question. Examples of the device are as follows:

Ex. 1 “To understand that, first, it should be clear as to what is the goal of this technique of meditation. What is the aim?”

Ex. 2 “Like you want to explore the truth about your body, what one knows about one's body?”

Alliteration and repetition. Examples of alliteration (bold words) and repetition (underlined words) are as follows:

Ex. 1 “Ah, wonderful. This should happen again and again. Oh, wonderful, wonderful. This liking, liking, it turns into **craving**, **craving**, and it turns into **clinging**, **clinging**, and you don't know how you loss the balance of your mind. You become unbalanced. You become miserable because you've started **craving**, you started **clinging**”.

Repetition and rhetorical question. Examples of repetition (underlined words) and rhetorical questions (question sentence) are as follows:

Ex. 1 “That makes one so miserable, so miserable. How to come out of this misery?”

Ex. 2 “Ah, this is the habit pattern of my mind. It keeps on rolling in the past or rolling in the future. It does not want to live with the present, does not want to live with the present, and one has to live with the present. How can you live with the past? The past is gone forever”.

The first day’s Dhamma discourse describes the discourse content to support the theme of “the purpose is how to live peacefully and harmoniously” and the two sub-themes of “reality of the mind” and “breath is a very important tool”. The discourse content consists of a sequence starting from the purpose of the meditation; then, the discourse helps the attendees to understand the reality of their mind. The key information of using respiration as the starting point of the practice is emphasized and clarified. Finally, warnings are given to the attendees in order to avoid any danger that may happen during the practice. The analysis of the rhetorical devices reveals that the rhetorical devices used in the first day’s discourse are alliteration, repetition, and rhetorical question. They are used singly and in combination. The study found that repetition is used the most among all of the devices. Repetition is used singly and with other devices such as alliteration or rhetorical questions. The procedure used to construct the first day’s Dhamma discourse of Goenka reflects the informative aspect of communication.



Data Analysis for the Second Day's Discourse

The elements of the Dhamma discourse on the second day of the Vipassana meditation course are as follows:

Theme of the Second Day's Discourse

Theme. The theme of the second day's discourse is "understanding the two components of the Noble Eightfold Path: sila and samadhi" and the sub-theme is "abstain from sinful action, perform pious action".

Content of the Second Day's Discourse

The content of the second day's discourse are as follows:

Introduction. Attendees feel slightly better than on the first day. However, their minds are still agitated and irritated. Attendees need to work out to control ones' minds patiently, persistently, and continuously in the right direction.

Abstain from sinful action, perform pious action. A sinful action is any action that harms and hurts others or disturbs peace and harmony of others; that is, when one performs a sinful action, one creates defilement in the mind and then, one becomes agitated, unhappy, and miserable. A pious action is any action that supports and helps others or generates peace and harmony of others; that is, when one performs a pious action, one creates good will and then, one starts enjoying the peace.

Sila and samadhi. Sila and samadhi are the first two components of the Noble Eightfold Path. Sila or morality is the abstaining from unwholesome actions at the physical or vocal level. Sila consists of samma-vaca, which means right speech; samma-kammanta, which means right physical action; and samma-ajiva, which means right livelihood. Samadhi or mastery of the mind is the learning how to become master of one's mind. Samadhi consists of samma-vdyama, which means right drive of effort; samma-sati, which means right drive of awareness; and samma-samadhi, which means right concentration of the mind.

Conclusion. Sila takes one to Samadhi to develop mastery of the mind at the surface level. Now attendees are in the field of Sila and Samadhi. In Sila, they are observing all the precepts meticulously and scrupulously and in Samadhi, they are practicing to maintain awareness of the reality within the limited area from moment to moment.

Rhetorical Devices and Examples Used in the Second Day's Discourse

Rhetorical devices used in the second day's discourse are alliteration, exemplification, repetition, and rhetorical question. In many cases, these rhetorical devices are used together. Examples of rhetorical devices used in the content of the second day's discourse, which also appear in the Appendix, are below.

Exemplification. An example of the device is as follows:

Ex. 1 "For example, someone starts doing business of arms, army
nations, guns, bullets, bombs, atom bombs, hydrogen bombs.

One gets a lot of money. Good profit! But anyone who buys will use it for killing others, not a good livelihood, not a right livelihood".

Repetition. Examples of this device are as follows:

Ex. 1 "Someone has taken just one step on the path. This person is one step nearer the goal. Someone has taken hundred steps on the path. This person is hundred steps nearer the goal".

Ex. 2 "If I am thirsty and someone else drinks water, my thirst will not get quenched. ... If I am sick and someone else takes medicine, my sickness will not get cured".

Ex. 3 "If it is deep, it is deep. If it is shallow, it is shallow. If it passes to left nostril, left nostril, right nostril, right nostril, both the nostril, both the nostril, just the reality as it is, as it is".

Ex. 4 "Then, you are permitted to take a few intentional breathings, conscious breathings, slightly hard breathings, but just a few".

Ex. 5 "On the path of Dhamma, nothing should be imagined and nothing should be accepted because the Buddha said so or because your teacher says so".

Ex. 6 "Within this triangular area, whole day you will work in the touch of the breath, touch of the breath, anywhere on the inner wall of the nostril, touch of the breath, anywhere on the outer ring of the nostril, touch of the breath, anywhere on the area below the nostril, above the upper lip, touch of the breath, touch of the

breath, now tonight and tomorrow, whole day, you will experience something subtler than that”.

Rhetorical question. Examples of the device used are as follows:

Ex. 1 “This is what he kept on teaching, but people do not want to understand. What can he do?”

Ex. 2 “Someone just listens and says, sathu, sathu, sathu, and bows down three times, but won’t take a single step on the path. How will this person reach the goal? What can I do?”

Ex. 3 “Samma-sati, awareness, right drive of awareness. What is the right drive of awareness?”

Alliteration and repetition. Examples of alliteration (bold words) along with repetition (underlined words) follow:

Ex. 1 “Then, you are permitted to take a few intentional breathings, conscious breathings, slightly hard breathings, but just a few. And you again to come to the **natural** breath, **normal** breath so that you make your capability, you develop your faculty to fill the subtlest breath very clearly, the softest breath very clearly”.

The second day’s Dhamma discourse describes the discourse content that support the theme of “understanding the two components of the Noble Eightfold Path: sila and samadhi” and the sub-theme of “abstain from sinful action, perform pious action”. The discourse content consists of the sequence starting from description of actions which are sinful or pious, and the first two components of the Noble Eightfold path, which are sila and samadhi, along with their meanings and parts. The analysis of the rhetorical devices used

reveals that the rhetorical devices used in the second day's discourse are alliteration, exemplification, repetition, and rhetorical question. They are used singly and together. The study also found that repetition is used more than all of the other devices. The procedure used to construct the second day's discourse reflects the communication of information through the discourse.

Data Analysis for the Third Day's Discourse

The elements of the Dhamma discourse on the third day of the Vipassana meditation course are as follows:

Theme of the Third Day's Discourse

Theme. The theme of the third day's discourse is "Panna: developing experiential wisdom" and the sub-theme is "understanding anicca, dukkha, and anatta".

Content of the Third Day's Discourse

The content of the third day's discourse are as follows:

Introduction. During first three days, one is preparing oneself to start the actual work of Vipassana meditation. Attendees are taking Sila by observing five precepts while they are working with Samadhi by practicing Anapana. Sila is the foundation for Samadhi, and Samadhi is necessary to develop Panya to reach the final goal of full liberation and full enlightenment.

Panna. Panna means wisdom and consists of samma-sankappa, which means right type of thoughts, and samma-ditthi, which means right understanding or right view. Panna is divided into three parts: suta-maya panna, which means the wisdom that develops by hearing or reading from others; cinta-maya panna, which means the wisdom that develops at the intellectual level; and bhavana-maya panna, which means the wisdom that develops from direct experience.

Intellectual and experiential wisdom. To escape from illusion, one must develop the ability to understand truth at the experiential level, i.e., to experience truth within oneself due to the death of someone in the family. The knowledge from others is considered the ability to understand truth at the intellectual level.

Kalapa. Kalapa is the atomic particle that composes all the material in the world. The Buddha discovered that each kalapa consists of four elements which are earth, water, fire, air. These elements are arising and passing away all the time.

Anicca, dukkha, and anatta. Anicca means impermanence; dukkha means suffering; and anatta means non-self. One can escape from illusion and live peacefully by understanding these elements and adopting them in one's daily life.

Conclusion. Sila for Samadhi, Samadhi for Panya, Panya for Vimutti that is liberation. Three of them help each other, like a three-pole with three legs. They are foundation for practicing Vipassana.

Rhetorical Devices and Examples Used in the Third Day's Discourse

Rhetorical devices used in the third day's discourse are alliteration, exemplification, repetition, and rhetorical question. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the third day's discourse appear below.

Exemplification. Examples of the device are as follows:

- Ex. 1 "Another example, someone is sick, goes to a doctor. Doctor examines and then writes medicine, a prescription on a paper".
- Ex. 2 "An example, two friends, young boys, very poor, live the life for beggar. They go around and beg food".

Repetition. Examples of the device used are as follows:

- Ex. 1 "Those who are never heard anything about Dhamma, those who have never heard anything about the truth will remain confused the whole life, at least, one has heard about Dhamma, listened to Dhamma, listened to the right things, correct things, but this is not enough".
- Ex. 2 "Every wise person, a saintly person, an enlightened person, when he finds people miserable, suffering, then, he gives this prescription of Dhamma. You practice sila, you practice samadhi, you practice panna, you will come out of your misery".
- Ex. 3 "Like, if you don't tell your eye faculty, you can't see anything. If you don't tell your ear sense faculty, you can't hear anything".

Ex. 4 “Alright, you didn’t bring, you didn’t bring, but tell me what is this keel? You don’t know what is keel. I don’t know what’s keel”.

Ex. 5 “He said by the time I snap my fingers or by the time I blink, this tiny little some atomic particle arises, passes, arises, passes, trillions of times, trillions of times”.

Alliteration and repetition. Examples of alliteration (bold words) used along with repetition (underlined words) are as follows:

Ex. 1 “Oh, no, Dhamma does not teach you to cry, you understand the reality, this is the fact, so many times gone now, whatever is left, I don’t know how much is left, whatever is left, what best use I can make, what best use I can make, well, this is wisdom, when anatta becomes clear, when anicca becomes clear, changing, changing, changing, dukkha becomes clear, anatta becomes clear, then, you are developing, you are establishing the wisdom. Step by step, you are moving towards your final goal”.

Repetition and rhetorical question. Example of repetition (underlined words) used along with rhetorical questions (question sentence) is as follows:

Ex. 1 “Thoughts are still there, but now thoughts are mostly pertaining to Dhamma, pertaining to the path, one starts understanding what the path is. How I should meditate? What is the proper way of meditation? What are the difficulties?”

The third day’s Dhamma discourse describes the discourse content to support the theme of “Panna: developing experiential wisdom” and the sub-

theme of “understanding anicca, dukkha, and anatta”. The discourse content consists of the sequence started from the description of the last parts of the Noble Eightfold Path, which are panna and with their constituent parts and types, the difference between intellectual and experiential wisdom, the characteristics of kalapa, and the understanding of anicca, dukkha, and anatta. The analysis of the rhetorical devices reveals that the rhetorical devices that are used in the third day’s discourse are alliteration, exemplification, repetition, and rhetorical question. They are used singly and simultaneously. The study also found that repetition is used more than the other devices. The procedure used to construct the third day’s discourse reflects the communication of information.

Data Analysis for the Fourth Day’s Discourse

The Dhamma discourse on the fourth day of the Vipassana meditation course is described below.

Theme of the Fourth Day’s Discourse

Theme. The theme of the fourth day’s discourse is “learn how to practice Vipassana”. There are also two sub-themes, which are “mental action and the four portions of the mind” and “techniques to live peacefully and harmoniously”.

Content of the Fourth Day's Discourse

The content of the fourth day's discourse are as follows:

Introduction. The actual work starts on the fourth day. Attendees start practicing Vipassana which is in the field of Panya.

Practicing Vipassana. Bodily sensation is the tool. Sensation is any feeling that one detects at the physical level. Observe it and remain equanimous. While observing, move the attention through the body in order.

Understand the law of karma. Things keep changing. Each change has its cause and each change has an effect. The effect then becomes the cause for the next change. The process produces a chain of cause and effect.

Mental action. Among the three actions, which are physical, vocal, and mental, mental action is the most important. Physical and vocal actions originate from mental action. Also, mental action can appear at the physical and vocal level.

Four portions of the mind. Vinnana means consciousness and its function is to cognize. Sanna means perception and its function is to recognize and evaluation. Vedana means sensation and its function is to feel (via the mind). Sankhara means reaction and its function is to react.

Techniques to live peacefully and harmoniously. The two techniques are 1) remove ignorance by remaining conscious and aware, and 2) stop creating misery by remaining equanimous without reacting.

Conclusion. The technique helps attendees to separate conscious and unconscious mind and develop equanimity. Attendees start practicing the technique by observing sensations while sitting for meditation.

Rhetorical Devices and Examples Used in the Fourth Day's Discourse

Rhetorical devices used in the fourth day's discourse are repetition and rhetorical question. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the fourth day's discourse are below.

Repetition. Examples of the device used are as follows:

Ex. 1 “The nature was manifesting itself. The nature of the body was manifesting itself. The truth was manifesting itself. The Dhamma was manifesting itself”

Ex. 2 “Vipassana is yatha-bhuta, whatever has happened at this moment, the reality of this moment as it is, as it is, not as you would like it to be. If this is understood, you will keep on progressing, keep on progressing”.

Ex. 3 “You just observe, just observe, just observe. You have done your job and leave the rest to Dhamma, leave the rest to nature”.

Ex. 4 “The earlier one understands this law of nature and earlier one starts to live a life in line with this law of nature, the earlier one starts coming out of the ignorance, coming out of the misery and starts enjoying a good life”.

Ex. 5 “When you keep on repeating, repeating anger, you keep on repeating anger, anger, anger, anger, hatred, hatred, hatred, passion, passion, passion, fear, fear, fear, worry, worry, worry, anxiety, depression. All these defilement, you keep on repeating,

repeating, repeating, it goes deeper, deeper, deeper, and it keeps deeper research, much more misery to it”.

Rhetorical question. An example of this device is as follows:

Ex. 1 “One question that keeps coming is why move from head to feet, why move?”

The fourth day’s Dhamma discourse describes the discourse content to support the theme of “learn how to practice Vipassana” and the two sub-themes of “mental action and the four portions of the mind” and “techniques to live peacefully and harmoniously”. The discourse consists of the sequence starting from how to practice Vipassana, understanding the law of karma, understanding mental action and the four portions of the mind, and learn the technique to live peacefully and harmoniously. The analysis of the rhetorical devices reveals that the rhetorical devices used in the fourth day’s discourse are repetition and rhetorical question. They are used singly and simultaneously. The study also found that repetition is used the most. The procedure used to construct the fourth day’s discourse reflects the communication of information through the discourse.

Data Analysis for the Fifth Day’s Discourse

The Dhamma discourse on the fifth day of the Vipassana meditation course is analyzed below.

Theme of the Fifth Day's Discourse

Theme. The theme of the fifth day's discourse is "The Four Noble Truths of life" and the sub-theme is "how to break the chain of suffering".

Content of the Fifth Day's Discourse

The content of the fifth day's discourse are as follows:

Introduction. Attendees continue working with the body sensation and start moving to the deeper levels of mind which is the unconscious mind. The whole mind is awakening to the reality of the body sensations. However, misery still exists. Attendees will learn how to come out of misery and how to be liberated from all the miseries.

The Four Noble Truths. The four noble truths consist of (1) suffering, (2) cause of suffering, (3) eradication of suffering, and (4) way to eradicate suffering.

How to break the chain of suffering. An individual has to work hard to go to the depth of the mind where one keeps on generating sakhara day and night. One has to change the habit patterns of the mind. One has to stop reacting to sensation and learn to observe it equanimously.

Conclusion. Everyone can reach the state of full liberation, but one has to work seriously, not just by praying.

Rhetorical Devices and Examples Used in the Fifth Day's Discourse

Rhetorical devices used in the fifth day's discourse are repetition and rhetorical question. In many cases, these rhetorical devices are used

simultaneously. Examples of various rhetorical devices used in the content of the fifth day's discourse appear below.

Repetition. Examples of the device used are as follows:

- Ex. 1 “First noble truth, noble truth in the sense that anyone who starts observing misery as misery objectively without reacting to it, sooner or later, becomes a noble person, becomes a saintly person, becomes a liberated person, becomes an enlightened person”.
- Ex. 2 “Accept the reality of the misery and start observing it, observing it, don't react to it, just observe, just observe”.
- Ex. 3 “Don't identify yourself with the pain, pain as pain”.
- Ex. 4 “Jati-paccaya jara-maranam-soka-parideva-dukkha-domanassupayasa sambhavanti, whenever life starts, it passes through all this misery, misery of old days, misery of disease, misery of death, misery of wanted thing not happening, unwanted thing happening”.
- Ex. 5 “Everyone who takes birth, keeps on running, keeps on running towards the death”.

Rhetorical question. Examples of the device used are as follows:

- Ex. 1 “Sensation is the cause of your craving which turns into clinging. Why the sensations? What is the cause? What's experimenting, what's, what's happening?”
- Ex. 2 “So, many of lives, he kept on searching this creator. Who is the creator?”

Ex. 3 “Gahakarakam gavesanto, the creator of this house. What house?”

Ex. 4 “Gahakaraka, ditthosi. puna geham na kahasi, you can’t build any house for me anymore, you can’t build. How can somebody build the house for you?”

Ex. 5 “I have destroyed all the building materials. You can’t make a building for me. What are the building materials?”

The fifth day’s Dhamma discourse describes the discourse content to support the theme of “the Four Noble Truths of life” and the sub-theme of “how to break the chain of suffering”. The discourse content consists of the sequence that starts from understanding the Four Noble Truths to understanding how to break the chain of suffering. The analysis of the rhetorical devices reveals that the rhetorical devices used in the fifth day’s discourse are repetition and rhetorical question. They are used singly and simultaneously. The study also found that repetition is used the most. The procedure used to construct the fifth day’s discourse reflects the communication of information.

Data Analysis for the Sixth Day’s Discourse

The Dhamma discourse delivered to the attendees on the sixth day of the Vipassana meditation course is discussed below.

Theme of the Sixth Day's Discourse

Theme. The theme of the sixth day's discourse is "develop awareness and equanimity to come out of misery", and the sub-theme is "understand sensations".

Content of the Sixth Day's Discourse to Create Procedure

The content of the sixth day's discourse are as follows:

Introduction. Attendees have learned the four noble truths. Everyone is on the path of misery. This teaching leads to the way out. Individual can come out of all miseries, and can reach the stage which one is totally free from misery, enjoy real peace, and real harmony.

Develop awareness and equanimity to come out of misery. If one accepts impermanence directly by experiencing it within oneself or observing one's own physical sensations, one develops real wisdom and awareness of all sensations within oneself. Then, one becomes freed from misery. If one learns to observe things without identifying sensations or by remaining equanimous towards sensations, one's old mental habit to push away painful sensations and to pull in pleasurable ones disappears. Consequently, the old habit to multiply one's misery is gradually weakened and it eventually disappears. One comes out of misery.

Understand how sensations occur. A sensation manifests itself in accordance with the element of the four elements in kalapa that is predominant. Earth refers to solid, which deals with weight from heaviness to lightness; water refers to liquid, which deals with quality of cohesiveness; air

refers to gaseous, which deals with motion; and fire refers to temperature, which deals with the field of heat and cold. As an example, if kalapa arise with a predominance of the fire element, a sensation of heat or cold occurs. Therefore, if one reacts to the sensations, one is ignorant and is generating misery. But if one simply understands that the predominance of an element is an impermanent condition, one does not lose the balance in one's mind.

Four inputs of the arising of sensations. Kalapa arises by receiving the flow of matter and mind. The flow of matter requires material inputs, which are the food one eats and the atmosphere one lives in. The flow of mind requires mental inputs, which are a present or a past sankhara. As an example, if anger is an input, then, mind influences matter, and kalapa will arise with a predominance of fire element, so one will feel a sensation of heat. But if one just observes and remains aware and equanimous without giving new input, one comes out of misery.

Five obstacles. There are five enemies on the way, which are craving, aversion, laziness and drowsiness, agitation, doubt. People must work to prevent these enemies from overpowering them.

Conclusion. Dhamma is scientific. It is non-sectarian. It is universal and research oriented. However, it is the lifetime job. Attendees have to work for the whole life to come out of the bondage of all the cravings, aversions, and illusions in order to enjoy the real peace, real harmony, and real happiness.

Rhetorical Devices and Examples Used in the Sixth Day's Discourse

Rhetorical devices used in the sixth day's discourse are exemplification, repetition, and rhetorical question. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the sixth day's discourse are below.

Exemplification. An example of the device used is as follows:

Ex. 1 "One instance of this person, Angulimala, a young man, very angry!"

Repetition. Examples of the device used are as follows:

Ex. 1 "Addiction of alcohol, addiction to drugs, is nothing, compared to your addiction to craving, compared to your addiction to aversion".

Ex. 2 ".....the wisdom that you get by this experience is your own wisdom, not because the Buddha says so, not because your teacher says so, not because any scripture says so".

Ex. 3 "As you keep on observing, then you understand that more and more that I react to this sensations, more and more I generate new sakharas and I create more and more misery for me".

Ex. 4 "Five big enemies, two big enemies, craving and aversion, you are meditating to come out of your own habit of craving, to come out of your own habit of aversion and ignorance".

Ex. 5 "He reached the final goal of a fully liberated person, an arahant, full of compassion, full of love, full of goodwill for others".

Ex. 6 “Came in contact with the Buddha, that means came in contact with dhamma, got vipassana, practicing, practicing, purified the mind, purified the mind, got the first dip of nibbana stage, changed the person altogether”.

Ex. 7 “Now, he takes two handfuls of that dirt fertilizer, comes to the center, under the tree, at the root of the tree, may this tree grow, under the shed of this tree, may someone get Dhamma, may someone get meditation”.

Rhetorical question. Examples of the device used are as follows:

Ex. 1 “Prime Minister got worried. What’s going on?”

Ex. 2 “The addiction to alcohol has gone away. How can he drink now?”

The sixth day’s Dhamma discourse describes the discourse content to support the theme of “develop awareness and equanimity to come out of misery,” and the sub-theme of “understand sensations”. The discourse consists of the sequence starting from learning how to develop awareness and equanimity to come out of misery, understanding how sensations occur, understanding the four inputs that lead to the arising of sensations, and the five obstacles. The analysis of the rhetorical devices reveals that the rhetorical devices used in the sixth day’s discourse are exemplification, repetition, and rhetorical question. They are used singly and simultaneously. The study also found that repetition is used most often. The procedure used to construct the sixth day’s discourse reflects the communication of information.

Data Analysis for the Seventh Day's Discourse

The Dhamma discourse delivered to the attendees on the seventh day of the Vipassana meditation course is described below.

Theme of the Seventh Day's Discourse

Theme. The theme of the seventh day's discourse is "equanimity and awareness are keys for a balanced and happy life", and the sub-theme is "five friends to lead a happy and healthy life".

Content of the Seventh Day's Discourse

The content of the seventh day's discourse are as follows:

Introduction. Attendees learn how to practice continuously. In addition to the meditation periods, during which one sits with closed eyes and meditates, one need to meditate when one has to do something at the physical level with open eyes.

Practice and maintain equanimity and awareness for a balanced and happy life. While one remains equanimous, one may experience a free flow of subtle vibrations throughout the body. This is dangerous because one may take this pleasant sensation as the goal. In fact, the goal of the Vipassana practice is to develop equanimity towards all sensations, pleasant or unpleasant. Every sensation is impermanent. One should accept all sensations equanimously. One who practices and retains equanimity at the level of bodily sensations can make a real change in one's life and live a balanced and

happy life. One does not need to slow down the actions performed to maintain awareness and equanimity. One performs in the usual way, but one should be aware of the sensations along with the movement of the body.

Five friends. “Five friends” help one to lead a happy and healthy life for oneself and others; they are 1) faith, including devotion and confidence, 2) effort accompanied by proper understanding, 3) awareness, or the reality of the present moment, 4) concentration, which functions to sustain the awareness of reality, and 5) wisdom at the experiential level. These friends must not be blind, so that one will not walk on the wrong way.

Conclusion. One keeps these five friends pure and understands how to make use of them. With serious meditation continuously, day and night, step by step, one is moving towards the final goal. Life is full of misery because the life is full of defilements. Come out of them and enjoy real peace, real harmony, and real happiness.

Rhetorical Devices and Examples Used in the Seventh Day’s Discourse

Rhetorical devices used in the seventh day’s discourse are alliteration, repetition, and simile. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the seventh day’s discourse are below.

Repetition. Examples of the device used are as follows:

Ex. 1 “Blind faith, blind devotion, blind belief do not help us”.

Ex. 2 “Whether someone is really saintly or not, the yardstick is at the time of death what kind of mind this person is carrying, and what kind of mind he was carrying”.

Ex. 3 “After the lord is god, truth is god, love is god, compassion is god, purity is god, and he is the product of truth, of love, of compassion, of goodwill, of purity”.

Ex. 4 “People of this community or that community makes no difference, of this country or that country makes no difference, this gender or that gender, makes no difference, suffering is there”.

Ex. 5 “‘Ehi-passiko’, which invites you to come, come and see for yourself, come and examine yourself, come and experience yourself”.

Ex. 6 “You can’t be aware of the past. You can have memory of that. You can’t be aware of the future. You can just be thinking of that, but you can’t be aware of it”.

Ex. 7 “Whatever you experience, you are aware of it. Whatever you experience, you are aware of it, aware at this surface level, and aware at the depth level”.

Simile. Examples of the device used are as follows:

Ex. 1 “The wisdom is like our eyes and devotion is like our legs”.

Alliteration and repetition. Examples of alliteration (bold words) used along with repetition (underlined words) are as follows:

Ex. 1 “This is your truth, your own experience, your own wisdom and you keep on walking on the path with the truth, with the truth, you are bound to experience, subtle, subtle, subtle, the entire feel of **mind** and **matter**”.

Ex. 2 “You perform this **rite**, this **ritual**, this ceremony and after that you will get this seventh heaven or eleventh heaven”.

The seventh day’s Dhamma discourse describes the discourse content to support the theme of “equanimity and awareness are keys for a balanced and happy life” and the sub-theme of “five friends to lead a happy and healthy life”. The discourse content consists of the sequence that started from practicing and maintaining equanimity and awareness for a balanced and happy life, and understanding the five friends. The analysis of the rhetorical device used reveals that the rhetorical devices used in the seventh day’s discourse are alliteration, repetition, and simile. They are used singly and simultaneously. The study also found that repetition is used most of all. The procedure used to construct the seventh day’s discourse reflects the communication of information.

Data Analysis for the Eighth Day’s Discourse

The Dhamma discourse on the eight day of the Vipassana meditation course is discussed below.

Theme of the Eighth Day's Discourse

Theme. The theme of the eighth day's discourse is "stop the process of multiplication to begin the process of eradication", and the sub-theme is "the highest welfare is the ability to keep the balance of one's mind".

Content of the Eighth Day's Discourse

The content of the eighth day's discourse are as follows:

Introduction. One has to keep on understanding the technique properly so that one can apply it in life properly. Awareness and equanimity are equally important. They serve the purpose of the technique.

Stop the process of multiplication to begin the process of eradication. Pleasant or unpleasant sensations cause one to react and multiply reactions. Then, one gets misery. If one understands the law of impermanence and stops the process of multiplication, one can begin the process of eradication and enjoy the happiness of full liberation.

The highest welfare is to keep the balance of one's mind. Equanimity is the yardstick to measure how one can stop reacting to sensations. If equanimity is maintained at the deepest level of the mind, nothing can overpower one and one gains true happiness.

Conclusion. One does not plant any seeds of misery. One plants only seeds of brightness and seeds of happiness that are good for one and good for others. One practices properly to be aware of sensations and equanimous and works seriously to take out as much defilement as one can.

Rhetorical Devices and Examples Used in the Eighth Day's Discourse

Rhetorical devices used in the eighth day's discourse are alliteration, exemplification, repetition, and rhetorical question. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the eighth day's discourse are below.

Repetition. Examples of the device used are as follows:

Ex. 1 "Unless you go to the root level, the sensation level and unless your equanimity of this sensation level, whatever sensation, every sensation, gross or subtle, pleasant or unpleasant has the same characteristic, characteristic of arising, passing, arising, passing".

Ex. 2 "So long as the root is unhealthy, your tree can never become healthy, your conscious mind can never become healthy so long as the unconscious remains unhealthy".

Ex. 3 "He started teaching this Dhamma to five of his friends, companions, which spread to fifty, which spread to five hundred, to five thousand, and like this, started spreading, spreading, spreading; nearly the entire population of northern India started practicing this in his life time".

Ex. 4 "He said I teach and I practice only sila, samadhi, panya, sila, samadhi, panya. All other things, your beliefs, your dogma, your philosophies are beyond me, I have got nothing to do with them. You can do whatever you like, but these three are important, this is the essence of Dhamma".

Ex. 5 “The Buddha said there are four types of people I see in this world, one group of people like running from darkness towards darkness, another group of people running from brightness towards darkness, third group of people running from darkness towards brightness, and the fourth group of people running from brightness towards brightness”.

Ex. 6 “Somebody seems to be a reason of my misery – certainly this person is not the reason of my misery. He has just become a vehicle. My misery was bound to come, through this person or some other person, so generate only love and compassion towards such a person”.

Ex. 7 “.....what I am doing now, I must make use of all this money, position, power status that I have for the good of others, for my maintenance, for the maintenance of those who depend on me and then for the good of others, for the good of others. So all the time, he’s generating love, compassion, goodwill, love, compassion, goodwill, all these actions, vocal, physical, mental, are for the good of others, good of others”.

Ex. 8 “At times, the life will be full of darkness because of the past karma. At times, the life will full of brightness because of the past karma. But we are the master of the present karma”.

Rhetorical question. An example of the device is as follows:

Ex. 1 “I’ve been trying so many years; if somebody has got the technique which makes you the master of your mind, it’s wonderful. How can you fight?”

Alliteration and exemplification. Examples of alliteration (bold words) used along with exemplification (whole example) are as follows:

Ex. 1 “An example, this flow of **mind** and **matter**, this is the flow of the life, **mind** and **matter**”.

Ex. 2 “Whether you are asleep or you are awake, twenty-four hours, it is in contact with the body sensations”.

Ex. 3 “You just observe yourself and purify yourself and let them have their life, happy life, what this **rites** and **rituals** will do, and if there are no **rites** and **rituals**, they will miss their livelihood.”

Repetition and rhetorical question. An example of repetition (underlined words) used along with a rhetorical question (question sentence) is as follows:

Ex. 1 “A smell, pleasant or unpleasant! A taste, pleasant or unpleasant! A thought, pleasant or unpleasant! Now, similarly, a sensation on the body, pleasant or unpleasant! And you keep on reacting with craving, with aversion, what makes a difference?”

The eighth day’s Dhamma discourse describes the discourse content to support the theme of “stop the process of multiplication to begin the process of eradication” and the sub-theme of “the highest welfare is the ability to keep the balance of one's mind”. The discourse content consists of the sequence

started from understanding the fact to stop the process of multiplication to begin the process of eradication, and the fact that the highest welfare of human being is to keep the balance of one's mind. The rhetorical devices used in the eighth day's discourse are alliteration, exemplification, repetition, and rhetorical question. They are used singly and simultaneously. The study also found that repetition is used more than the others devices. The procedure used to construct the eighth day's discourse reflects the communication of information.

Data Analysis for the Ninth Day's Discourse

The Dhamma discourse delivered to the attendees on the ninth day of the Vipassana meditation course is discussed below.

Theme of the Ninth Day's Discourse

Theme. The theme of the ninth day's discourse is "make use of the technique in daily life" and the sub-theme is "ten parami".

Content of the Ninth Day's Discourse

The content of the ninth day's discourse are as follows:

Introduction. Attendees have to be aware how to make use of this technique in day to day life. Otherwise, the purpose of joining the course is not served.

Make use of the technique in daily life. When an unwanted situation happens, don't lose the balance of mind and don't run away from the problem. Observe what arises in the mind and don't react; gradually, negativity is eradicated and one becomes peaceful and harmonious.

Ten parami. The ten parami consist of nekkhamma or renunciation, sila or morality, viriya or effort, panna or wisdom, khanti or tolerance, sacca or truth, adhitthana or strong determination, metta or pure and selfless love, upekkha or equanimity, and dana or charity and donation. The objective to develop these ten parami is to dissolve the ego and take one close to liberation.

Conclusion. One should practice continuously in daily life. One can achieve the liberation and also can help other to achieve the same.

Rhetorical Devices and Examples Used in the Ninth Day's Discourse

Rhetorical devices used in the ninth day's discourse are alliteration, exemplification, repetition, and rhetorical question. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the ninth day's discourse are below.

Exemplification. Examples of the device are as follows:

Ex. 1 "For example, when an unwanted thing has happened and you started generating anger, get up and walk a little".

Ex. 2 "An example, you take your case to the court".

Repetition. Examples of the device used are as follows:

Ex. 1 "Vipassana starts helping you. The panya starts helping you to see things from a different angle".

Ex. 2 “Nothing outside can make me miserable, as nothing outside can make me happy, hundred percent cause of my real happiness like inside, hundred percent cause of my misery like inside; then, you start working inside”.

Ex. 3 “This technique for nine days, you keep on, keep on purifying your mind, keep on purifying your mind, keep on breaking the barrier, the barrier within the surface mind and the inside mind, and then, tomorrow on the tenth day, you learn this metta”.

Ex. 4 “A householder has to work hard, very hard, work honestly and earn money, support oneself, support those who are dependant or support others”.

Ex. 5 “One has been dissolving the ego, dissolving the ego, purifying the mind, purifying the mind”.

Rhetorical question. An example of the device is as follows:

Ex. 1 “Money that comes, develops so much of ego in the mind, and so long as the ego is there, you are far away from the final goal of full liberation. How to come out of this ego?”

Alliteration and repetition. Examples of alliteration (bold words) used along with repetition (underlined words) are as follows:

Ex. 1 “It will become less, less, less, and that is good enough, **slow** and **steadily**. You will find you are progressing, you are progressing, on the path of Dhamma, the path of liberation, liberation from all the misery”.

The ninth day's Dhamma discourse describes the discourse content to support the theme of "make use of the technique in daily life" and the sub-theme of "ten parami". The discourse content consists of the sequence that starts from understanding how to make use of the technique in daily life, and the ten parami of the Buddha. The rhetorical devices used in the ninth day's discourse are alliteration, exemplification, repetition, and rhetorical question. The study also found that repetition is used mostly among all of the others devices. The procedure used to construct the ninth day's discourse reflects the communication of information.

Data Analysis for the Tenth Day's Discourse

The Dhamma discourse delivered to the attendees on the tenth day of the Vipassana meditation course is described in the following section.

Theme of the Tenth Day's Discourse

Theme. The theme of the tenth day's discourse is "let's review what one has done".

Content of the Tenth Day's Discourse

The content of the tenth day's discourse are as follows:

Introduction. Attendees review details of the course and review what they have learned during the past ten days.

Let's review what one has done. Attendees take refuge in the Triple Gem; take five precepts; respect the discipline and timetable of the course; practice the technique exclusively; practice Anapana meditation to develop concentration; observe respiration without verbalization or visualization; practice Vipassana meditation to develop panna; observe body or kayanupassana, observe sensations or vedananupassana, observe mind or cittanupassana, and observe mental contents or dhammanupassana; and practice to develop and maintain awareness and equanimity.

Conclusion. Dhamma is an invaluable jewel. It is fortunate for attendees to find it. Attendees are invited to make use of it for their own good and for the good of so many others. They can come out of all the miseries in the life with Dhamma. At least, it is hoped that all of the attendees who participated in this ten-day course will make use of this wonderful jewel and come out of misery, enjoy real peace, real harmony, and real happiness.

Rhetorical Devices and Examples Used in the Tenth Day's Discourse

Rhetorical devices used in the tenth day's discourse are alliteration and repetition. In many cases, these rhetorical devices are used simultaneously. Examples of various rhetorical devices used in the content of the tenth day's discourse are below.

Alliteration. An example of the device used is as follows:

Ex. 1 "Quantity has no meaning. Quality is important".

Repetition. Examples of the device used are as follows:

- Ex. 1 “Even before he became fully enlightened, that compassion was there. I will develop in Dhamma for the good of others. Of course, I will be liberated, no doubt, but also for the good of others, for the good of others”.
- Ex. 2 “Bahuja na hita, bahuja na sukha, for the happiness of others, for the good of others, without expecting anything in return, just out of compassion, serve people in Dhamma, serve people in Dhamma, and like this, it started spreading, and then, from teacher to pupil, from teacher to pupil, generation to generation”.
- Ex. 3 “So all those people, the teachers, the line of teachers, who maintain the purity of the technique, one feels, a feeling of gratitude towards them, a feeling of gratitude towards the Buddha, a feeling of gratitude towards this line of teachers who maintained that in an expression of purity”.
- Ex. 4 “Provided you practice in a proper way, these benefits must come here and now in this very life. If it is not coming, there is something wrong. If there is no change for better in your life; then, there is something wrong. Something wrong means you are not practicing properly”.
- Ex. 5 “If you understand how you are to walk on the path, and if you are walking on the right direction, in the right way, the results, good results are bound to come, bound to come”.

Ex. 6 “The Buddha said that you cannot pay back the debt of gratitude to your parents, so difficult, the whole life you just keep on serving your parents, serving your parents, do nothing, still you cannot come out of the debt, the only way to come out of the debt of the payment is if the parents are not established in sila, help them to get established in sila; if the others established in sila, they are not samadhi, help them to get established in samadhi; if they have established in sila and samadhi and no panna, help them to get established in panna”.

Alliteration and repetition. Examples of alliteration (bold words) used along with repetition (underlined words) are as follows:

Ex. 1 “One reason why we don’t allow these words to be used, because most of the time, the words are nothing but the name of **this** particular god, or **that** particular god, founder of **this** religion, or **that** religion, and then it remains limited to a particular sect”.

Ex. 2 “Our purpose is not just to concentrate the mind. Our purpose is to understand the reality pertaining to your own structure of **mind** and **matter**.”

The tenth day’s Dhamma discourse describes the discourse content to support the theme of “let’s review what one has done”. The discourse content consists of the review of what the participants have done. The rhetorical devices used in the tenth day’s discourse are alliteration and repetition. The study also found that repetition is used more than alliteration. The procedure

used to construct the tenth day's discourse reflects the communication of information.

Findings

The study finds that the recorded Dhamma discourses delivered by Goenka to attendees during the ten-day Vipassana meditation courses are formulated in a systematic pattern. Each discourse is composed of three major parts, which are theme, discourse content, and rhetorical devices. These three constituents work together to create the communication.

The series of the ten themes are constructed in a pattern of step-by-step progress through the discourses. The ten-day series forms a unified and coherent whole. The theme of the first day's discourse starts with the clear purpose of the meditation, which is how to live peacefully and harmoniously. Then, the themes of the discourses of the second and the third day are to provide information on the Noble Eightfold Path and impermanence. The information is the key teaching of the Buddha, which is the important background for attendees to have a better understanding of the practice. The practice of Vipassana meditation starts on the fourth day; therefore, the theme is set up. The themes of the discourses during the fifth to the eighth days cover the information related to the practice, which include the Four Noble Truths, development of awareness and equanimity, maintenance of awareness and equanimity, and the process to stop developing misery. The theme for the ninth day, which is close to the end of the course, is for the attendees to learn

how to make use of the technique in daily life. Finally, the theme of the tenth day is to make the conclusion, to help the attendees review what they have learned during the course.

The analysis also shows that the content of the discourse delivered is developed by focusing on the theme and sub-theme established for each day. The discourse contents consist of pieces of information that are related to one another. These pieces of information are constructed and presented in an organized structure. The procedure of the first day's discourse is an example of the well-organized structure: the discourse is separated into five contexts, which are "purpose of the meditation", "reality of the mind", "breath is a very important tool", "understand difficulties", and "warnings". The first three contexts are relevant to the theme and sub-theme established. The last two contexts are the general information, which is relevant to the theme, as well. These contexts are well-related to one another.

The analysis also shows that the discourses delivered on different days may refer to information given before, yet the study does not find excessive repetition or redundancy. Examples are the discourses delivered during the sixth day to the eighth day. The discourses in these three days describe "awareness" and "equanimity" in different aspects, i.e., how to develop, maintain, and use them. In many cases, cross references are made to the other day's discourse without confusion or redundancy.

Rhetorical devices used in the discourses are alliteration, exemplification, repetition, rhetorical question, and simile. In many cases, these rhetorical devices are used simultaneously, i.e., repetition is used along

with alliteration; repetition is used along with alliteration and rhetorical questions, etc.

The study finds that these devices are used with the purpose to construct sentences and work with other constituent parts to control the direction of the communication. The most important purpose of the rhetorical devices in this Dhamma discourse is to convey the communicative messages to attendees for their consideration. The devices move the attendees to the desired objective.

This study, by integrating all aspects analyzed in each day, including discourse construction procedure and information connection procedure, introduces the findings that the procedure used to construct the ten-day Dhamma discourse reflects the purpose of informative communication.

Summary

The purpose of this chapter is to present the data analysis, result of the analysis, and findings of the analysis of the Dhamma discourses recorded by S. N. Goenka and delivered to participants in the Vipassana meditation course that is organized for ten days. The analysis reveals the sequence of the themes of the daily discourses, as well as the content of each day's discourse. The analysis result reveals the formulation of the procedure to construct the Dhamma discourses. And finally, the discourse procedure reveals the types of communication employed during the discourse. Rhetorical devices are also determined. A number of rhetorical devices are used to construct sentences and contexts of the discourses.