



CHAPTER 5

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

The study determines the theme of the discourse, the content of the discourse, and the rhetorical devices and their examples used in the Dhamma discourse delivered by S. N. Goenka during the ten-day Vipassana meditation courses organized in all Vipassana meditation centers established by him and his supporters throughout the world. This chapter presents response to the research questions, discussion, conclusions, and recommendations based on the findings and results collected.

Response to Research Question 1

RQ 1: What is the procedure for constructing the logically articulated Dhamma discourse of S. N. Goenka?

The procedure used to construct Goenka's logically articulated Dhamma discourse consists of three components, which are the establishment of the theme, the formation of the content of the discourse, and the utilization of the rhetorical devices in the discourses.

The theme of the discourse for each day is established clearly by focusing on a main idea. The series of ten themes is constructed in a pattern of step-by-step progress through the discourse.

The content of the discourse for each day are constructed from the sub-contents by focusing on the theme and sub-theme that are established. The contents of the ten-day discourse form a unified and coherent whole.

The rhetorical devices are used appropriately to construct sentences for communicating to the attendees. The devices move the attendees to the desired objective. The different devices also have different specific purposes in different situations, such as to emphasize an idea, to combine ideas together, to create good rhythm, etc.

Response to Research Question 2

RQ 2: What is the procedure of the Dhamma discourse used in communicating with the attendees each day?

The procedure of the Dhamma discourse in each day constitutes the sequence of theme establishment, content formation, and rhetorical device utilization. A summary of the procedure in each day follows:

The first day's discourse. The theme established is “the purpose is how to live peacefully and harmoniously”. The content formed is under the topics of “purpose of the meditation, reality of the mind, breath is a very important tool, understand difficulties, and warnings”. The rhetorical devices used are alliteration, repetition, and rhetorical question.

The second day's discourse. The theme established is “understanding the two components of the Noble Eightfold Path: sila and samadhi”. The content formed is under the topics of “abstain from sinful action, perform

pious action, and sila and samadhi”. The rhetorical devices used are alliteration, exemplification, repetition, and rhetorical question.

The third day’s discourse. The theme established is “Panna: developing experiential wisdom”. The content formed is under the topics of “Panna, intellectual and experiential wisdom, kalapa, and anicca, dukkha, and anatta”. The rhetorical devices used are alliteration, exemplification, repetition, and rhetorical question.

The fourth day’s discourse. The theme established is “learn how to practice Vipassana”. The content formed is under the topics of “practicing Vipassana, understand the law of karma, mental action, four portions of the mind, and techniques to live peacefully and harmoniously”. The rhetorical devices used are repetition and rhetorical question.

The fifth day’s discourse. The theme established is “the Four Noble Truths of life”. The content formed is under the topics of “the Four Noble Truths, and how to break the chain of suffering”. The rhetorical devices used are repetition and rhetorical question.

The sixth day’s discourse. The theme established is “develop awareness and equanimity to come out of misery”. The content formed is under the topics of “develop awareness and equanimity to come out of misery, understand how sensations occur, four inputs of the arising of sensations, and five obstacles”. The rhetorical devices used are exemplification, repetition, and rhetorical question.

The seventh day’s discourse. The theme established is “equanimity and awareness are keys for a balanced and happy life”. The content formed is

under the topics of “practice and maintain equanimity and awareness for a balanced and happy life, and five friends”. The rhetorical devices used are alliteration, repetition, and simile.

The eighth day’s discourse. The theme established is “stop the process of multiplication to begin the process of eradication”. The content formed is under the topics of “stop the process of multiplication to begin the process of eradication, and the highest welfare is to keep the balance of one's mind”. The rhetorical devices used are alliteration, exemplification, repetition, and rhetorical question.

The ninth day’s discourse. The theme established is “make use of the technique in daily life”. The content formed is under the topics of “make use of the technique in daily life, and ten parami”. The rhetorical devices used are alliteration, exemplification, repetition, and rhetorical question.

The tenth day’s discourse. The theme established is “let’s review what one has done”. The content formed is under the topics of “let’s review what one has done”. The rhetorical devices used are alliteration and repetition.

Response to Research Question 3

RQ 3: How does the procedure used to construct the Dhamma discourse communicate the intended message to the attendees in the Vipassana meditation courses?

The procedure used to construct the ten-day Dhamma discourse reflects informative communication. The reason is explained here. The study reveals

that the discourses, which are relevant to the theme, are developed by connecting pieces of information that relate well with each other. These pieces of information are constructed and presented in an organized structure. Each piece of information gives knowledge to the attendees. Some pieces of information involve an in-depth and lengthy explanation about the teachings of the Buddha, meditation technique, and other topics.

Generally, Dhamma discourses are abstract and difficult for lay persons to understand. The discourses of Goenka raise a number of convincing examples to help attendees to understand the specific major points. These examples are considered pieces of information, as well. They may be stories, events during the Buddha's time, teachings of the Buddha, or other points.

The study also finds that rhetorical devices are used with the purpose of constructing the information by sentences. They also work with the constructed procedure to convey the communicative messages to attendees.

Discussion

The research employs the descriptive qualitative method to analyze the discourses. The research study proceeds by determining the procedure used to construct the Dhamma discourses delivered by S. N. Goenka and examining the creation of the communication for the attendees in the ten-day Vipassana meditation courses. The study found that the procedure used to construct the discourses consists of a sequence of elaboration to originate the themes of the discourses, create the content of the discourses, and utilize the rhetorical

devices to support the construction. The study direction goes along with suggestion of Paltridge (2006, p. 3), who claimed that discourse analysis targets how people organize the sequence of their messages in a communication.

According to the findings, Dhamma discourses by Goenka are communication through the use of language. The discourses compose of Goenka as the sender, the attendees as the receivers, and the discourse content as the communicated message, and they form a unified and coherent whole, which is agreed upon by both the sender and receivers. These findings follow the suggestion of Cook (2004, p. 6) and the study of Louwerse and Graesser (2005).

Some linguists, particularly Fairclough (2003, p. 3), suggest that discourse emphasizes interaction between sender and receiver; however, Goenka's Dhamma discourses are monologue discourses. This is because it is the common characteristic of Buddhism religion discourses that while a monk or a Dhamma instructor delivers his Dhamma discourses, attendees need to respect the rule of silence. Although the discourses are monologues, an important characteristic of a discourse is "coherence". There are reasons why the Dhamma discourses of Goenka are considered coherent. The study finds that the series of the ten themes of the discourses appear to be constructed in a pattern of step-by-step progress through the discourses. The content of the discourse for each day is constructed by focusing on the theme and sub-theme (s) established; therefore, there is interrelatedness between adjacent discourses and the interrelatedness between larger spans of discourses. So it is clear that

the discourses are developed and formed a unified and coherent whole. The direction of this study – to transcribe the recorded Dhamma discourse of Goenka into readable texts, and then study the actual texts as a unit from beginning to end – aligns with the suggestion of Georgakopoulou and Goutsos (2004, pp. 22-23).

The discourses use one or a combination of rhetorical devices. The devices are used to construct sentences and work with other constituent parts to control the direction of the communication. The use of rhetorical devices helps strengthen the strategy of the communication. This is relevant to Brendan's suggestion (2008, p. 3) that rhetorical devices help to strengthen the message from sender to receiver seamlessly. Also, rhetorical devices are also used to make a text more stylized and enable listener to better remember what they have heard. This finding agrees with the suggestion of Sauer (2008, p. 9).

The study finds that the rhetorical devices in this Dhamma discourses are important tools to convey the communicative messages to attendees. The analysis also shows that they are also used to link the whole set of discourses together and to make them cohesive.

Rhetorical devices may be used to reinforce the messages, such as the repetition “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 defilements, you keep on repeating, repeating, repeating, it goes deeper, deeper, deeper, and it keeps deeper research, much more misery to it”. They may be used to clarify the messages, such as the repetition “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".

The study also presents an outstanding characteristic of the Dhamma discourses developed by Goenka. With respect to the analysis result shown in Chapter 4, it has been observed that "repetition" is the most common device employed in the discourses. The device is used regularly through the whole discourses. The repetition technique is used to repeat a word like "...anger, anger, anger, anger, hatred, hatred, hatred, passion, passion, passion..." or a whole word group like "If it is deep, it is deep. If it is shallow, it is shallow". The technique is used for several purposes such as to create continuity between contexts, to emphasize a point, or to add description. The technique also makes the discourses interesting with different specific tones.

The study concludes that procedure used to construct the ten-day Dhamma discourses reflect the intention of informative communication. As explained in research question 3, the discourses are developed by connecting pieces of information that relate well with one another. These pieces of information give in-depth knowledge and lengthy explanation to the attendees. The finding is relevant to suggestions of Doty (1987, p. 128) that "informative communication gives more knowledge to the listener. The information may involve an in-depth, lengthy explanation. It may include much detail, such as charts or lists...." Also, the purpose of using the discourses as a conveyor to ensure the attendees are on the same home ground meets the suggestion of Kinneavy (as cited in Rowan, 2003, p. 410) that informative discourse aims to

make some claim accessible to lay audiences. There may be an argument that by its nature, all discourses possess the purpose to persuade the attendees. However, there are different approaches to create persuasive communication. One may persuade by releasing a strong persuasion, one may persuade by providing tremendous information, or one may persuade by exhibiting an ironlike direction. However, this study finds that the Dhamma discourses by Goenka may be considered informative communication.

The conclusion also meets suggestion of Jowett and O'Donnell (2006, p. 30) that information communication happens when people use information to share, explain, or instruct. In this discourses, information or informative message helps attendees to understand more and reduce uncertainty, so that they can learn and practice harmoniously.

Conclusions

The single version of the Dhamma discourses by Goenka recorded and delivered to the attendees during the ten-day Vipassana meditation courses constitutes sequences of utterances to serve the communication purpose. The sequences of utterances employ three major aspects, which are a clear theme, solid discourse content, and selected rhetorical devices. The various aspects are used simultaneously to construct a coherent sequence of the whole Dhamma discourse, and especially to create and convey the effective communication purpose of the discourses. These three aspects are used in

addition to other language elements beyond the scope of this thesis, which are used to construct the discourse.

Goenka, as the sender of the message, formulates a string of language utterances to carry the purposes of the discourses to the attendees as the receivers. The study finds that the discourses strongly communicate information. The major reason is the three keys of the discourses, which are theme, discourse content, and rhetorical device are the information-based constitutions. The three keys compile and connect pieces of information together and reflect the communication. Another reason may be the intention of Goenka himself. As the attendees are from different countries around the world, even from different religious backgrounds, they need to be on the same home ground with regard to the concepts of Vipassana meditation; therefore, the informative communication is used to provide background to the attendees. The study notes that “repetition” is the outstanding characteristic of the Dhamma discourses developed by Goenka.

Recommendations

This study focuses only on three aspects of the discourses, which are theme, discourse content, and rhetorical devices. However, there are other language elements that construct the coherent sequences of the whole discourses. Those language elements are beyond the scope of this thesis; however, the study of those elements used in this discourses provides a thorough understanding of the communication of the Dhamma discourses

delivered to participants in the ten-day Vipassana meditation courses organized by Goenka.

As noted in the discussion, “repetition” is an outstanding characteristic of the Dhamma discourses developed by Goenka; the device is used regularly through the whole set of discourses with different purposes. A study to understand all of the techniques used, as well as the use of other rhetorical devices, will benefit other scholars and academics.

Linguists, academics, students, and others who are interested in studying discourse, discourse analysis, discourse structure, procedures for constructing a discourse, and various types of rhetorical devices may benefit from this research. Researchers who need to conduct research related to the same area can utilize the findings. For the religious perspective, some Dhamma practitioners may also receive benefits. It is a wish that the study may augment the practitioners’ understanding of the language used in the Dhamma discourses of S. N. Goenka and thus enhance their Vipassana meditation practice.

As stated in the scope and limitations, the study does not attempt to determine the success of the Vipassana meditation course and does not evaluate how the attendees respond to the discourse information they receive. However, individuals or parties who are interested in Vipassana meditation may be interested in the success of the meditation course, for they may try and decide to adopt the technique in their practice. Therefore, a future study conducted in this area may convey the facts and reveal why the attendees in the ten-day Vipassana meditation courses are from differently countries,

different background, or even different religions, and why the number of attendees in the meditation courses is growing each year.

APPENDIX

Transcription of pre-recorded video CD of the Dhamma discourses of
S. N. Goenka delivered during the ten-day Vipassana meditation course

The First Day Discourse

. . . Similarly, there are techniques where along with the awareness of the breath; one is asked to visualize, imagine a shape, a form, a shape or form of this god, or that goddess, founder of this religion or that religion, in whom you have great deep respect and devotion. You keep on imagining that shape, that form and again you will find that your mind is getting concentrated, concentrated easily; your discomforts are passing away, passing away. Mind is quieting, becomes more and more tranquil, gets more and more concentrated. Knowing this with my own experience and also the experience of so many others and yet, I say ‘don’t use any verbalization’, ‘don’t use any visualization’, just observe the breath, bare breath, nothing but breath. Why? There must be some value reasons for that and there are very reasons. To understand that; first, it should be clear as to what is the goal of this technique of meditation. What is the aim? If the aim of the meditation was to get the mind concentrated, to calm down the chattering mind, well, certainly one must use some kind of verbalization or some kind of visualization or imagination. Nothing wrong! But so far as this technique is concerned concentration of the mind, quieting the mind, it’s just an aid, a means. This is not the final goal. The final goal is to purify the mind and beautify the mind, not just at this surface level, but beautify the mind at the deepest level, the root level; to change the behavior pattern of the mind, the present behavior pattern which keeps on remaining agitated, agitated all the time. Something unwanted happens in the life and they keep on happening. One starts tying knots, starts

building up tensions, starts generating negativities. Something wanted does not happen in the life, some of trickery has come. And again, one starts tying knots, building up tensions, start generating negativities, anger, hatred, ill will, animosity, etc., etc. Tie knots, tie knots all the time. One has become a bundle of knots, gorgeous knots. So tense! The entire physical structure, so tense! The entire mental structure, so tense! At times of this surface level, you try to relax, try to relax your body, try to relax your mind, this is helpful. But you never know that at the depth level, there is a constraint tension going on, constraint agitation going on. Because constraint tying of knots is going, constraint generating of negativity is going on. That makes one so miserable, so miserable. How to come out of this misery? This technique will help you to go to the depth of the reality of your mind and matter structure, and realize the truth about it, and understand at the experiential level how and where you've started generating negativity, how and where you've started multiplying the negativity? That means you've started generating your misery and started multiplying your misery. You must go to the souls of your misery. Then, only it will become possible for you to come out of this habit pattern where out of ignorance, you don't want to remain miserable, you don't want to multiply your misery, and yet you remain miserable and yet you keep on multiplying your misery because you're ignorant from this happening deep inside. You don't know. This technique will help you

. . . The process of knowing yourself becomes a process of knowing the law, the nature, the universal law of nature. Then, you start understanding the universal law of nature as you experience the truth within yourself, the

universal law which covers the entire universe, animate, inanimate which is applicable to everyone, everything. That becomes so clear. This universal law punishes us as soon as you break the law. Anyone who breaks the law is punished then and there, and when we start living in line with the law as the law wants us to live, this very law starts rewarding us. This will become so clear. Exploring the truth about yourself, the physical truth, the mental truth, the combination of the two, the interaction going on every moment, when you keep on observing it, observing it as this technique wants you to observe properly without mixing up anything, everything will become so clear. The nature will start revealing itself. The entire law will start revealing itself. The truth of the world, the universe will become so clear. The law of the universe will become so clear and then, it will become so easy to live in line with this law as the law wants us to live and the life will be full of happiness, peace, harmony, not just such surface level of the mind, the entire being, mind and matter, the combination of the two will be full of peace, harmony, happiness. This is the goal of this technique. Not that in ten days, you will reach the final goal, but within ten days, 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 towards the subtler, subtler, subtler, without mixing anything else with it. The truth as you experience from moment to moment, from moment to moment. And for this to start with, the breath is a very important tool. If you mix up some verbalization with it or visualization with it as they said the concentration will become very easy too, but as your mind gets concentrated with the verbalization, with the visualization, you

forget all about the breath, your mind gets concentrated, you start experiencing peace at this surface level of the mind. Then, the whole process of exploring the truth pertaining to yourself from the surface to the depth is lost because the tool is lost. Pure breath, bare breath was an important tool with the help of which you couldn't want much deeper. Therefore, don't miss this tool, at least at this stage. Later on you will get some more tools which will help you to go deeper. Now, breath is very important for you, bare breath, pure breath. Like you want to explore the truth about your body, what one knows about one's body? One may have read books on physiology, anatomy . . . in charges, this or that. That doesn't mean that you know. You don't know at the experiential level. It is just an intellectual game. At the experiential level, you know so little about your body. You know something about the external organs, the limbs, the eyes, etc. How they work, how they function? They work according to your wishes, according to your desires, according to your commands. If you want to arise to get open, it opens up, close, close, your hands raised, your leg move, whatever wish you have according to that, this limbs, this organs outside, they start working, but how about, organs inside, the heart, the lungs, kidney, liver, etc. They don't work according to your wishes, your desire, your command. If you give a command to your heart 'stop breathing', it won't stop. If you say 'you slow down', it won't slow down. If you want it to become fast, it won't become fast. You've no command over it. You've no control over it. What to talk of this . . . inside, the entire material structure, the physical structure, the component structure, it's made out of tiny little atoms, some atomic particles and every particle has

some activity or the other. Every moment something is happening there. You are not knowing because you are not experienced. This technique will help you to experience that; but, you have no control over that

. . . Today, nobody told you to observe your mind, but unintentionally you started observing your mind. You notice what kind of mind I am carrying. You are asked to observe your respiration. You observed hardly two respirations and gone, the mind is gone somewhere. And after long time, you realize, ooh! where it has gone, I was here to observe my breath, and again you bring in, again after one or two breaths, gone somewhere, and again you realize you bring it back. Ah, not only that, when you find this mind wandering again and again, a flickering mind. You feel so agitated. What kind of mind I am carrying, it cannot work this ordinary work, just to observe. There is nothing to do. The respiration is there. It is not a breathing exercise that you get fatigue because of that, it's there and your job is just 'observe'. Is that happening you're sitting on the bank of the river, the bank and river is flowing, what you have to do and still it cannot do even this easy job, you feel very frustrated. You generate agitation, irritation. Oh, no, no, then you are going against the technique. This is your own habit pattern of the mind that when something unwanted happens, you react. You react with irritation, with agitation, with negativity, and this is what you've started doing. Now you want the mind to get concentrated and look as it's not concentrated, you start reacting. Oh, no, no, no! The technique wants you just accept the fact. Mind does wander away. At this moment, the mind does wander away. Smiling, re-accept it, wander away, so what, the breath is still there, I come back to breath,

come back to breath. Again, it wanders away, again comes back to breath. Very soon you will realize that as soon as you accept the fact that mind does wander away, you won't help to pull it back to the breath, it just comes, it will come automatically. You just accept the fact, mind does wander away, enough, it will come back to the breath. So you started observing your mind, the nature of your mind that keeps on wandering, what a fleeting mind, the flickering mind, the wandering mind. Another reality, where does it wander? Oh, so many objects, you can't keep a diary. You are not allowed to keep a diary here, even if you are allowed, not possible for anyone to keep a diary where it wandered. Every moment, it is somewhere on the sky or somewhere in another world altogether. You can't keep a diary. But still, carefully if you notice, you will find there are only two fields, only two fields for this mind to wander, the field of the past memories, the field of the future. A memory will arise in your mind, this memory or that memory. At this moment, this moment, and later on, may be some other memory, but some memory, it so happen, it so happen, or so and so insulted me in the past, so and so abused me, at that time, I didn't know what to do. Now this fellow insults me, I will retold like this, I will reply like this, I will do like . . . and you start rolling in future, and you keep on rolling in future, rolling in future, again suddenly, a thought of the past comes, and they start rolling in the past, again you jump to the future and you keep on rolling in the future. 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 in the present, does not want to live in the present, and one has to live in the present. How can you live in the past? The past is gone forever.

You cannot buy back the moment that has gone away. You cannot buy back it and relive, giving all the dollars of the world. Impossible! It has gone forever. And, future is future, unless it becomes present. You can't live. You have to live in the present and look what sort of mind which does not want to live in present. Oh, that is the reason why it remains so agitated. It does not know the art of living. And whole technique teaches you the art of living, how to live in the present moment, even a few moments you get when you are with the respiration, this is the moment, the reality of this moment, the breath coming in, the breath going out. And all other moments when you are rolling in the past, rolling in the future, what's the research of the habit pattern of the mind. Another reality will become clearer and clearer when it wanders in the past, it wanders in the future. What kind of thoughts! Again, two kinds of thoughts, two patterns, pleasant, unpleasant. When it rolls in the past memory, the memory may be pleasant memory or unpleasant memory. When it rolls in future, the thought of the future may be pleasant or unpleasant. So, either it's pleasant or it's unpleasant. Then, you will notice that when it is, when it does start rolling in something pleasant of the past or the future; then, a part of the mind has started reacting. I like it. 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're lost the balance of your mind. You become unbalanced. You become miserable because you've started craving, you've started clinging. Similarly, when the mind starts rolling in a thought, unpleasant of past, of future, you will notice a part of the mind will start reacting. I don't like it, I don't like it.

And this ‘don’t like it’, ‘don’t like it’, very soon turns into caution, hatred, and again, you notice you’ve lost the balance of your mind. You become very agitated. Ah, this is the present behavior pattern of my mind

. . . When you have a physical operation, the operation is performed by a surgeon outside there, somebody else. And you are kept in anesthesia; you don’t know what’s happening. But here, you have to make your own operation. No anesthesia! And you have to face everything that comes up now. Be brave, face it! It is for your good. That is how you start changing the behavior pattern of the mind. Face it, and develop the strength of the mind because no anesthesia is involved. You have to develop this quality, the strength of the mind. One strength of the mind is that I will observe all the rules, the regulations. Like you enter the hospital, all the rules of the hospital, you have to accept. This’s similarly, you’ve come to your hospital, don’t say mental hospital, you’ve come to your hospital, to some extent, yes; you are here to purify your mind, make it a healthy mind. You have to observe all the rules, all the rules. One rule is ten days. You have unpleasant. You can’t go out. You can’t go out. People who come to the course be filled before they join the course. They are asked ‘are you prepared to stay for ten days?’ And when they come to the course again, they are checked up ‘are you prepared?’ ‘Look! Read these rules! Sign up! Are you prepared?’ And then, again somebody gives a small talk ‘are you prepared? You’ve to stay for ten days’. And yet, with the experience of so many people, and so many courses we find, not all, but some who are a bit weak minded. As the first day goes, the operation has started. The second day is agitation. One feels like running

away. Oh! This is not good for me, some other time! I come some other time! I want to run away! No. Then, again on the fourth day, another deep operation starts. And the fifth day, goes deeper. By the time, one reaches the sixth day, again, this agitation will start in the case of some. I want to run away. I want to run away. The second day, the sixth day, maybe, on some other days too, but the second day, the sixth day, big agitation! Face them! Face this agitation bravely, with the determination; I am here for ten days, I have to take out this garbage from deep inside, all the pus of my wound should come out. It's unpleasant, but it is good for me. I will face it. As you go to the hospital where the surgical operation of the body is going on, you have half the operation, then, you say the surgeon, no, no, no, enough, now, I will come again and have it operated. Nothing doing, the surgeon won't allow. So, also the surgeon here won't allow. No teacher will allow you in the midst of the course to go away. So have a strong determination that I won't go away, let anything happen. Another strong determination that I will abide by all the rules, specially the timetable. I'm supposed to be in the hall at eight AM. I must be here couple of minutes earlier. Eight AM, I am sitting grossly, have started my meditation. You come gossiping, talking, lingering, saying here, saying there and these ten minutes late, fifteen. This doesn't work. Eight o'clock, eight o'clock, you must start eight o'clock. Time is very important; every minute is so, so precious for you. And then, meditation period, you have to meditate, eight to eleven, meditate. Not that, now there is time, I have sat for one hour, enough, now, let me wash my cloth, let me take a bit, and I do this, this. Oh! Nothing doing, meditation period, meditation

period! Strong determination! Another strong determination, three times a day, morning eight to nine, afternoon two thirty to three thirty, and evening six to seven. You are in the hall. Let anything happen, I make a determination I won't go out of the hall. I may keep on changing my posture, doesn't matter. Later on, after three-four days, you won't even change the posture, posture, don't get frightened by that now. Now, at this stage, you can change the posture, but remain in the hall. This will give you the strength of the mind. Your determination helps you, a strong determination. Another warning, that you are asked to lie down, take rest whenever you feel very tired in your residential quarter, you take rest. You are lying down and you are told not more than five minutes. You feel so comfortable lying down. And you say why five minutes? Perhaps this restriction is for ignorant persons. I'm quite smart. I don't feel drowsy. I know. I'm aware of my respiration. So what, ten minutes, so what, I'm aware of my respiration. I'm very smart yet. Alright, fifteen minutes, you feel drowsy, twenty minutes, half an hour; you start snoring, snoring. And then, somebody else in your dormitory finds you are snoring. Ah! Wonderful! I could lie down. Snoring! Snoring! The whole dormitory will become full of snoring dormitory. The whole camp in the meditation center will become snoring meditation center. You are here to remain awaken, alert all the time, every moment, not more than five minutes, sit more and more, work in a sitting posture, more and more work in a sitting posture

The Second Day Discourse

. . . Someone who used to come only in the evening discourses, but never practiced, he came one day little earlier when Buddha was alone, came to him, paid respect, and said, “Sir. One question keeps on bothering me and I hesitate to ask you when there are so many people around. Now that you are alone, permit me to ask the question.” “Oh! Go ahead. There should not be any confusion in your mind so what is Dhamma is concerned. Go ahead!” And he said, “Sir, I’m coming here for a number of years. I understand what you teach. It is good. But I examine the people who come here to learn. I have noticed that some of them have really become fully liberated, fully enlightened. It is quite clear with their behavior, with their lifestyle, with their dealings with these people, situations. It’s very clear. They are liberated people. And quite a few are not fully liberated and yet, a big change has come in their life. I notice it; a big change for the better has come. But then sir, there are people like me, no change. We are as is previous. My question is sir. You are so powerful. You are so compassionate. Somebody coming to you, taking refuge in you! Why don’t you use all your power and your compassion to liberate us? Why somebody remains un-liberated or half-liberated? Please sir. This question bothers me.” Buddha smiled. This is what he kept on teaching, but people do not want to understand. What can he do? So, he explained. And his way of explanation was always different according to the caliber of the mind of the student who has come. At time, he will answer, by counter questioning. So, in this case also. He started counter

questions. “Hey! From where are you?” “Sir, I’m from Sravasti, this city, the capital of Kosala.” “Oh, no, no! Your facial feature says that you are not from this country. You are from some other state and you have come and settled down here.” “Oh, yes, sir. You’re quite quick. Actually, I belong to Magadha, Rajagriha. I have come and settled down here last few years.”

“Good! Have been come and settled down here, have you severanced all relations with Rajagriha, with Magadha? You don’t go there anymore.” “Oh! No, sir, I keep going there. I still have my relatives there, I have my friends there, I have my business there. I keep going there. Every year, I go many times to Rajagriha and come back.” “I see, you keep going from here to Rajagriha. So certainly, you must be knowing very well the path from here to Rajagriha because you have walked toward the path so many times.” “Yes, sir, I know the path so well.” “Now tell me, have been settled down in this part of the country, you must have met many friends and out of these many friends, someone has become very intimate to you, isn’t it?” “Yes, sir. Someone has become very intimate.” “Those who are very intimate, they certainly should be knowing that you don’t belong to this part, you are actually from Magadha, from Rajagriha and you have come and settled down here. And they also must be knowing that you keep going to Rajagriha and coming back every year so many times.” “Yes, sir.” “And these people know that you know the path from here to Rajagriha very well.” “Yes, sir.” “Some of them must be asking you. How about this path? What kind of path? Do you keep it the top secret or you explain?” “What top secret, sir? I explain them, very clearly. You start from here, from Sravasti, start moving eastwards; and you

move this way, that way, you turn this way, that way; and you will reach Varanasi; and then you keep moving this way, that way, turn here, there; you will reach Gaya; and then, you keep moving this; and you will reach Rajagriha. I explain the whole path very clearly.” “Very clearly! That means everyone to whom you have explained the path must have reached Rajagriha.” “How is that possible, sir? If someone has not walked on the path, how can he reach Rajagriha?” “Young man, this is what I keep on telling every day. People come to me, understanding very well that this is the person who is fully liberated. He has reached the final goal. He knows the path from here to the final goal. They come to me. They’re asking what is the path. Why I keep it as the top secret, I explain them, very clearly. This is how you walk. This is how you walk. Then, you will get this station and this station. You keep walking, keep walking. And you will reach the final goal. 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? I have shown the path. My job is done. Somebody has started taking steps on the path. 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. Someone has taken all these steps on the path, has reached the goal. Each individual has to take steps on the path. No one else can do that, no one else. If I am thirsty and someone else drinks water, my thirst will not get quenched. For quenching my thirst, I must drink water. If I am sick and someone else takes medicine, my sickness will not get cured. I have to take medicine myself. So simple!”

. . . When Dhamma turns into a sect, then, that particular sect, the so called the religious people of that particular sect, the so called pious people of this particular sect, they may be wearing this kind of robe or that kind of robe, may be having this rosary or that rosary, may be having this mark on the forehead or that mark on the forehead, this external appearance or that external appearance. Now people belonging to this particular sect will say those who have this kind of external appearance are pious people, others are not. Definition is given, a wrong definition is given. Another definition, every sect, people belonging to that particular sect will perform this kind of rite or that kind of ritual, this religious ceremony or that religious ceremony. Every sect will have different rites, different rituals, different ceremonies. And those belonging to a particular sect will say those who are performing these rites, these rituals, these ceremonies, oh, they are pious people. And those who do not, they are not pious, they are sinful. Another mad definition is given for sin and piety. One more definition is given which is still more confusing. Every sect has some belief, some dogma, some philosophy. We belief in this philosophy, this dogma, those who belief in this dogma, in this philosophy are very pious people, those who do not belief, they are not pious people. Such kind of definitions of sin and piety harm Dhamma. Dhamma is no more Dhamma. In Dhamma, the definition is universal, not sectarian. External appearances will differ from sect to sect, from person to person. Rites, rituals, ceremonies will differ from person to person, from sect to sect. A philosophy of belief may differ from person to person, from sect to sect. But the definition of Dhamma cannot differ. It is universal and it is eternal. What is

sin? What is unwholesome action? Any action, physical or vocal, any action that you perform and it harms and hurts other beings. It disturbs that peace and harmony of other beings. It is sinful action. It is an unwholesome action. And what is the pious action? What is the wholesome action? Every action, physical or vocal, which supports, helps other beings in living a peaceful harmonious atmosphere; which does not disturb their peace, their harmony; which does not harm them, does not hurt them, it's a pious action, wholesome action. This definition is universal. As one keeps going deeper in Dhamma at the experiential level, it becomes so clear that this is in line with the law of nature, in line with the law of nature. The first, abstain from all sinful action is called sila, living the life of morality. Don't perform any action, physical or vocal, which you harm other beings. Live in moral life, perform wholesome actions and the most wholesome action is to be master of your mind, never remain slave of your mind. Learn how to concentrate your mind; one pointedness with the best of wholesomeness without having anything against anybody, anger or hatred or ill will. This is the most wholesome action. This becomes very clear as one starts taking steps on the path that look the teaching so universal, so universal. The first is called sila. The second is called samadhi. And the third purification of the mind is called panna. That means wisdom, insight, direct experience of the truth inside and developing the wisdom of the law, the universal law and changing the habit pattern of the mind at the deepest level

. . . Eightfold, eightfold Noble Path! Now, this is divided in three divisions; sila, samadhi, panna. Sila, morality, don't perform any action at the

physical or vocal level which should harm others. Three parts of the path come in this morality, sila, samma-vaca, samma-kammanta, samma-ajiva. The word samma means right, right. Samma-vaca, the speech, the speech must be right, wholesome. How can you know what is wholesome, what is unwholesome? If you know what is unwholesome and you abstain from it, what remain is wholesome. What is unwholesome? So far as speech is concerned, your vocal action is concerned, you abstain from speaking lies. This is unwholesome if you speak lies. You abstain from speaking harsh words which hurt others, does not help them anyway because if you do that, this is unwholesome. You abstain from speaking words of backbiting to persons or friends and you hear something from here and then, say something else to the other person and then, you hear something, you very dear friendship make the . . . you perform unwholesome action. All just talk slanderous words, unwholesome action. Useless words wasting your time, wasting the time of others, unwholesome vocal action. Abstain from all these and what remains is the wholesome action, samma-vaca, wholesome vocal action. Samma-kammanta, wholesome physical action, same yardstick, any action which hurts and harms other beings is unwholesome. You abstain from that and what remains is wholesome. Don't kill. Don't steal. Don't perform sex or misconduct. Don't take any kind of intoxicants. If you abstain from that then, all your physical actions are wholesome, automatically wholesome. What remains is wholesome? Samma-ajiva, right livelihood, unless one is a monk or a nun or a . . . or a hermit, in that case one goes out with the begging bowl and doesn't keep anything with him or her. But a householder is not

supposed to go out with the begging bowl, has to work to one livelihood and work hard and work honestly without harming others. Now, the same yardstick, without harming others, your profession, your dealings must be such that yes, you get your remuneration from that, but it does not harm others. If you get lot of profits in your business and that business is harming others, it is not samma-ajiva, not samma-ajiva. If you are means of livelihood is such which encourages other people to break sila and living immoral life and disturb the peace and harmony of others. It is not that samma-ajiva, not that right livelihood. For example, someone starts doing business of arms, ammunition, 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. Someone says I don't kill, yes, you don't kill, but you help others to kill. You are encouraging others to kill, not right livelihood. Someone deals in flesh or meat, fish and says I don't kill. Somebody else kills. You are encouraging someone else to kill, not right livelihood. One deals in animals, cages animal and then, gives it to the butcher. He kills. I don't kill. No, you are encouraging it, not right livelihood. One deals in poison. Anyone who takes, makes use of it to kill others, not right livelihood. Like this anything, the commodity in which you are dealing if it encourages others to break their sila, then, your livelihood is not livelihood. Even certain livelihoods which look quite wholesome but the motivation is wrong, if the motivation is wrong, it becomes unwholesome

. . . samma-sati, awareness, right drive of awareness. What is the right drive of awareness? The awareness of the reality of this moment, pertaining to

your own physical and mental structure, it's the right drive of awareness. Awareness cannot be of the past. The word sati has got two meanings. One meaning is a memory which has nothing to do with this. This part of Dhamma, a memory of the past, you keep on thinking of the past. This is not samma-sati. This is not right awareness. Awareness cannot be of the future. You will be just thinking, you will be just imagining, you will be just dreaming, doesn't help. Awareness is real when you are with the awareness of the reality of this moment as it has manifested itself, from moment to moment, from moment to moment, and this reality must be pertaining to your own being, this mind, this matter, the combination of the two. This is what you started doing. You started observing your breath coming in, going out, from moment to moment as it is. 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 nostrils, both nostrils, just the reality as it is, as it is. Of course, for the new student, you are permitted when you can't feel the breaths which become very subtle. 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. Then, you are with the reality as it is, not as you want it to be, but as it is. And that is called 'yatha-bhuta', as it is, from moment to moment, as it is. You have been doing that. And then, another thing, the whole part takes you from very gross, gross intensify, solidify, apparent reality because that is what you experience initially and then you move, move towards,

subtler, subtler, subtler, subtler reality. Explore the entire field of this material structure from the gross reality to the subtlest reality. Explore the entire field of the mental structure, the mind and the mental contents from the gross reality surface level and then subtler, subtler, subtlest reality. In the language of those days, he said 'olarika', from 'olarika' to 'sukhuma', 'sukhuma'. Every step must be towards 'sukhuma', 'sukhuma', 'sukhuma', subtlety, subtlety, subtlety. You cross the entire field of subtlety of mind and matter. Then, you experience something which is beyond mind and matter, the entire field of mind and matter. You will notice it's a field when things arise, pass, arise, pass, arise, pass, some change, some change is taking place. It is a constant flux, a constant flow going on, but when you cross this field, nothing arises, nothing passes. This is something the eternal ultimate truth. You can't imagine. 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. You have to experience it and then, experience will make you a totally change person. Experience of that ultimate truth even for a few second turns one into a saintly person, naturally and the entire path as you are moving from the gross reality towards the subtle, subtle. It is a process of purification and you will understand that you proceed further on the path. So, one thing clear that you are moving from the gross reality toward this subtle reality, but understand you can't create subtle reality. You have to leave it to the Dhamma. You have to leave it to the nature, and nature will keep on working. So, for you, whatever manifests itself, you are just aware of it. Initially, you have to take few hard breaths and you are aware of it. The

natural the breath becomes subtler and subtler, softer and softer, finer and finer, you are aware of it. Now, today whole day, you will aware of the touch of the breath within this limited area. You've chosen a small area. The Buddha wanted us to work with the small area because smaller the area, the subtler of the mind is bound to become, most sensitive of the mind is bound to become. Now small area, tomorrow, day after tomorrow, you have still smaller area. Now you work on the triangular area. Within this triangular area, whole day you will work in the touch of the breath, touch of the breath, anywhere on the inner walls of the nostrils, touch of the breath, anywhere on the outer rings of the nostrils, touch of the breath, anywhere on the area below the nostrils, 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

The Third Day Discourse

. . . One day. Two days. Three days. You find not at all the thoughts are gone away, but the pattern of the thought has changed now. It is not as violent as it was before. 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? All that keep coming in the mind. Not the thoughts of harming somebody. This is samma-sankappa. Still, it is not the right type of panna which make him fully enlightened. Good thoughts were there in the

teaching of all the teachers of India before him, contemporary to him and after him, have good thoughts. There are necessary. Then, you can see things properly and that is samma-ditthi, the right understanding, the right view. You can see things properly as they are. Like the sun is covered with very dark clouds, black thick clouds and you don't see the light, so darkness. Some realms of these clouds go away. Clouds are still there, but they are not so thick, not so dark, they are thin. Light, you start seeing light although all are not gone away. That is necessary. This type of samma-sankappa process is still there. You are not reached the stage where the mind has become free from thinking, free from thought. It is there, but it is not that disturbance which won't allow you to take the next step and the next step is samma-ditthi, the right understanding, understanding of the reality as it is. And this is the real panna, but there are three stages of panna. Wisdom, progressively, one moves towards the panna which will liberate. Three types of panna in the language of those days, it was called suta-maya panna, the next cinta-maya panna, and the third bhavana-maya panna. Suta-maya panna, you've heard something, you've read something, wisdom of somebody else, a wise person, an enlightened person, a saintly person, speaks words of Dhamma, they come in scriptures, you listen directly from this person, or they read scriptures, and you accept it. You accept it, most of the times because you have got great faith and devotion in this person or you have got great faith and devotion in this scripture, particular scripture, and you accept it. Good! Very helpful! Those who have never heard anything about Dhamma, those who have never heard anything about the truth will remain confuse the whole life, at least, one

has heard about Dhamma, has listened to Dhamma, listened to the right things, correct things, but this is not enough. Just by developing suta-maya panna, the wisdom that one heard from somebody else, read somewhere cannot liberate you. It is very good, very good in the sense that it will give you inspiration, it will give you guidance to take the next step and the next step is cinta-maya panna which means understanding the truth, developing the wisdom at the intellectual level. Human being is a rational being; he is not supposed to accept things blindly. He must use his intellect, have a listening. Whatever I've heard, whatever I've read, is it logical, is it pragmatic, shall I accept it? At the intellectual level, one tries to understand it and one finds at the intellectual level here that it is quite logical, quite scientific, quite acceptable and one accepts it. The second step of panna, very important step, very helpful, helpful in the sense, again, you get the inspiration, and you get the direction to move towards the third step which is bhavana-maya panna, power as to happen, to live your own wisdom, now you experience, direct experience, you have . . . that wisdom and this alone will liberate you. The first two will be helpful to you, but they cannot liberate. The first two we have there in India, at that time. The discovery of Buddha was this third experiences, they're with all the talks there, they're with teachers who will say, keep yourself away from craving, keep yourself away from aversion, all these sense objects, illusionary, delusionary, and you keep on getting attached to them. You generate misery for yourself, come out of this attachment, become detached, and you come out of misery. All those teachings were there, but

how to come out. Unless one has developed bhavana-maya panna, the wisdom with direct experience, this starts helping one to come out of the misery

. . . Another example, someone is sick, goes to a doctor. Doctor examines and then writes medicine, a prescription on a paper. Very happy, comes back home, has a great faith in the doctor, nothing wrong, one must have faith in one's doctor, physician, but how this one, this faith becomes blind faith, devotion becomes blind devotion. In his house, on the outer, he places a statue of the doctor, picture of the doctor, and offers sweet and fruits and flowers and incense and then, makes hundred and eight rounds surround . . . and bows down three times. What does that help, takes out the piece of paper, and keeps on reciting, one pill in the morning, one pill in the afternoon, one pill in the evening, one pill in the morning, one pill in the afternoon. What does one get, madness, this is what happens. When the faith becomes blind faith, the devotion becomes blind devotion. Alright, second incident, after all, a human being, a rational being, so he runs to the doctor why you give me this piece of paper and what is this, how will it help me? The doctor is an intelligent fellow, he says, "Well, look, this is your disease, and this is the cause of the disease, if you take this medicine, this cause will get eradicated, when the cause get eradicated, your sickness gets eradicated." "Ah, wonderful, now I understand, my doctor is so wonderful, his medicine is so wonderful." And what is that now, coming back home, he starts fighting with all the neighbors, "Useless your doctor around, useless. My doctor is wonderful, the medicine suggested by your doctor is useless, the medicine suggested by my doctor is wonderful." Keeps on fighting, doesn't take

medicine, keeps on fighting. Oh, this is what happens. 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. Nobody try to practice, they start different sects, believes, dogmas, rites, rituals and get involve in that and nobody practices, no benefit, and the third panna, bhavana-maya panna, is to apply Dhamma in life by direct experience. It is only this which gives some benefit, your own direct experience. Now the difficulty comes. How to have direct experience, direct experience of this mind and matter phenomena; how it constant interaction is going on and because of that; how the negativity gets originated and then, starts multiplying, starts overpowering you; and how with the understanding of that you can stop the arising of this negativity, even if with a reason, you won't allow it to multiply and overpower you, all that has to be experienced and that is all that is happening at the depth of the mind. You must develop a faculty and ability, capability to experience it. These three days, this is what you are doing. Unless you have that capability, that faculty, you can't practice Vipassana. Not possible! 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. Similarity, this mind faculty will take you to the depth of the mind and matter interaction. Unless you have this faculty, you can't. An example, two friends, young boys, very poor, live the life for beggar. They go around and beg food. One of them is blind, birth blind. One day, it's so happened that this friend, who was blind, birth blind, gets very high fever. So the other friend said "Alright! You stay

here. I will go round and beg food and then, we eat, pleasurely together.” He went and it’s so happened that day. A housewife felt very compassionate and she offered a very sweet dish. In our country, we called it ‘keel’. A pudding prepared from milk and rice and dry fruits and sweet, etc. This was offered. He was very happy. He enjoyed it. But this is liquid and he has no container to take for his friend. So, he could not, could not bring to the friend. Came back and very honest he told him. “Today in the begging, I got this keel. So delicious! But sorry, I could not bring for you. I’ve no container.” “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.” “Oh, it is white, because made of milk, so white.” “White! Hey, what is ‘white’?” “You don’t know what is white?” “I don’t know what is white.” “It’s not black.” “But, what is black?” “You don’t know white, you don’t know black. What sort of person you are?” “I don’t know. I don’t know what’s white, what’s black. Birth blind, how can I know what’s white, what’s black.” He was looking here and there and it’s so one white duck, got all of it and brought. “Look! White likes this duck.” “White likes this duck.” He has no eyes. How can he see what is white? And what is this duck. He uses his fingertips, passes his hand over this duck. “Ah! Now I understand what is ‘white’. ‘White’ is very soft, very soft.” “Hey, what’s ‘soft’? What’s soft? No soft to do with ‘white’.” “You said it is like this duck, and I touch it, it is so soft, and now you say ‘white’ is not soft. How can I understand what is ‘white’.” “Ooh! You’re mad fellow. I told you white is like this duck and you can’t understand it.” “Alright, let me examine again.” And he examines again. From the beak, he starts up to the end of the

broom, the whole body. “Ah! Now, I understand, it is crooked, ‘white’ is crooked. So for all those people who talk of high philosophies, high philosophies, but have no experience anything because they don’t have the faculty to experience it. For them the truth is always crooked, the whole life, the truth will remain crooked, crooked, crooked, they can’t understand . . .

. . . If one has not practice Vipassana; then, this Goenka who started talking about half an hour ago, will remain under the impression the same Goenka and the same Goenka, the same Goenka was yesterday, the same Goenka was one year ago or ten years ago, fifty years ago, sixty years ago, sixty-seven years ago, same Goenka, where is same Goenka. Every moment, this Goenka is died. Another Goenka is taking birth. Every moment this Goenka is died, another Goenka is taking birth. The entire physical structure made of this some atomic particles arising, passing, arising, passing, with such great rapidity, such great rapidity, this piece creates illusion, delusion, confusion, one cannot understand the reality. Even if one accepts the reality at the intellectual level because the scientists have said so. The entire material world, there is no solidity, it’s only viewless, viewless, viewless, the modern scientists say so. Well, an enlightened person like a Buddha has said so. There is no solidity anywhere, just viewless entire universe, mind and matter, nothing but viewless, vibration, vibration because you have got faith in them and you accept, that doesn’t help. You have to experience yourself and this is what was done by him to reach the final goal of full liberation and this is what everyone has to do to understand the real change taking place every moment changing, changing, changing, with great rapidity changing. A child is born.

You see the child, beautiful, tender. You see the child after ten years, a big change has come and you see at with the interval of twenty years, big change, thirty, forty, sixty, eighty years. Unbelievable! The same child how he became like this and how he became like this. Not that at the end of every ten year, he went to bed and some god of mighty passed the magic wand over his body and he got up, he changed the person, nothing doing, every moment, change is taking place, every moment, changing, changing, changing, decaying, decaying, growing, decaying, growing, decaying, this is the law of nature. This law of nature if one accepts at the intellectual level, or at the devotional level does not help at all. It is just the intellectual pleasure, intellectual entertainment or at devotional pleasure, at devotional entertainment, it won't help. But at the actual level when one starts experiencing it, it makes such a big difference, such a big difference, and this is what it is. What you are started doing is just a very tiny step, it's a long path, one has to investigate so much deep inside, to understand what this material structure is, what this mind is, and what intellectual is going on at the very deep level, and this made him fully enlightened. Dividing, dissecting, disintegrating, dissolving, dissolving, he reached the stage, when he came to the ultimate truth pertaining to the matter, the ultimate truth pertaining to the mind, the ultimate truth pertaining to the mental contents, the mental concomitants which arise with the mind and then, it transcended that and experienced something which is beyond mind and matter. For the matter, dividing, dissecting, dividing, dissecting, he came to the tiniest, some atomic particle of this entire body's made. The tiniest to which he gave a name

‘kalapa’, kalapa means a unit, a material unit, tiniest material unit which cannot be further separated. He called it ‘attha-kalapa’, attha means eight, eight things join together make this unit and these eight things cannot be separated, they are always together. The four basic elements, like earth, water, fire, air and each one has its own characteristic joining together, eight. These characteristics are more important and that can be experienced when one reaches to that stage; then, it becomes easy to understand the mind also at the ultimate level, this is the reality of the mind at the ultimate level, this is the reality of every mental content at the ultimate level and this made him understand what is this mind and matter phenomena with such a great rapidity, all viewless, viewless, viewless, but with such a great rapidity, things arise, pass, arise, pass, arise, pass. 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

. . . The third part of panna will . . . it will become so clear ‘anatta’, no ‘I’, no ‘mine’. It appears to be so. There is an ‘I’ in me. It appears to be so. This is ‘mine’. But then, as you proceed further at the experiential level, not at the intellectual level, it becomes so clear, what is ‘I’? You explore the entire field of matter within you, the entire field of mind, the combination of the two and nothing but viewless, viewless, viewless, bubbles, bubbles, bubbles, arising, passing. Now which bubbles reside. These bubbles reside, and it’s gone away, so I gone away, which viewless, which viewless reside. It’s gone. So, I’ve gone both viewless. Oh, for conventional purpose, you have to use these words, ‘I’, ‘mine’, ‘you’, ‘yours’. Actually there is no ‘I’, no ‘mine’.

You have to use these words; otherwise, how can you say this mass of bubble is talking to that mass of bubble. Doesn't work. You have to use these words, 'I', 'mine', 'you', 'your', 'he', 'she', etc. That is apparent truth. It appears to be so. This is also true, but the ultimate truth, the real truth is nothing but viewless, viewless, vibrations, vibrations, bubbles, essence less. This 'anatta'. If there is really 'I', what if there is really 'mine'. Something 'mine', I must have possession over it. What possession I have got? What possession I have got? At the age of about forty, one looks her face in the mirror, and sees some grey hair, grey hair, "I'm getting grey, oh, no, oh, no." and runs to the chemist shop, buys some dye, hair dye and uses it. I'm young. I'm still young, try to deceive others, try to deceive oneself. But how to deceive this nature, the law, the Dhamma, one has . . . one is decaying, decaying, decaying, dying, dying, dying, every moment, you are dying, you are dying, you are dying. If you have control, if you are master of your own physical structure, you say, no, you can't decay; you must remain as I want you to remain. Nothing doing! You are helpless. It is decaying, decaying, decaying. Without understanding this phenomenon, constantly changing phenomenon, one feels so happy. I am twenty years old, birthday party, big celebration, happy birthday to you, happy birthday to you. Perhaps, one doesn't understand, these twenty years near the graveyard, what happy, this does not mean that whenever your birthday comes, you start crying, I am nearer one year to my . . . Oh, no, Dhamma does not teach you to cry. You understand the reality. This is the fact. So many time is 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, dukka becomes clear, anatta becomes clear, then, you are developing. You are getting establishing wisdom. Step by step, you are moving towards your final goal. Then, in day to day life, if you find, your wisdom is manifesting itself in your dealing with people, dealing with situation. You understand. This is the apparent truth and you are to deal with the world at the level of apparent truth. You can't say this wall is just mass of vibration and viewless. My leg is also just viewless. I kick it, and my leg . . . of it. Doesn't happen. You will break your leg. So at the apparent level, this's true, solid wall and this is also solid, but at the ultimate level, mere vibration, vibration; this also mere vibration, vibration, so that you don't develop attachment towards it and when that starts happening, you learn how to observe things, not just any solidify reality, apparent reality, apparent reality so, solidify reality, you will feel like dividing it, dissecting it, disintegrating it, and see the ultimate truth. When one does not have proper wisdom and a man looks at the solidified body of a woman, ah, so beautiful, so beautiful, or a woman looks at this solidified body of a man, oh, so beautiful, so beautiful. When you develop in Dhamma, you will try to understand what beautiful, let me see, let me divide, dissect, disintegrate, and see what beautiful. You start from the top of the head, these hairs, ah, beautiful, bronzed hair or brunet hair or silken hair or dark hair or this hair or that hair. One hair has come out, what beauty, you feel like throwing it away. Poor girl as she was preparing breakfast, a part of this grass fell in the breakfast and then, offered to the hubby and the hubby found out, hair, oh, dirty hair, destroyed my breakfast.

What dirty hair, whole evening, whole night, you are pleasing beautiful hair, beautiful hair, now these come with you food, eat it, why shout. It was beautiful only when was integrated. Once it remained integrated, it was beautiful, the moment got disintegrated, you know no beauty in it

The Fourth Day Discourse

. . . One question that keeps coming is why move from head to feet. Why move? Even a mobile like a few things happening here, here, here; then, why move? It is said to be a choice less observation or first less observation. Let things happen and I will observe. Why make even this effort to move? Good question! But understand why you move. Not to satisfy a particular tradition. It has its own purpose. If you don't move; then, you feel a very strong intense sensation somewhere, your attention goes there. Suddenly, something else starts somewhere else, your attention goes there. You will be moving from part to part where you get gross intensify, solidify sensations. Most parts will be left out. You will never feel. You will never observe. And these subtler sensations that are prevailing on those parts, you will miss them. Your mind will remain very gross. The ability of your mind will be to feel only gross sensations. You are not training your mind to feel the subtler ones which are there or other parts of the body because you always work with the intense sensation, this intense sensation or that intense sensation. Moving is very important. One reason is that when you proceed on the path, there are important stations and one has to pass through those stations. One of the

stations are important stations is that you must reach the stage where you feel sensations everywhere on the body, every part of the body there, it is sensation. Every particular of the body has a sensation, every moment. So long as there is life wherever there is a life, there is a sensation. You have to develop the sensitivity of your mind, the sharpness of your mind. If that is missing, you won't be able to feel sensations everywhere. You will miss this important station. For that purpose, you have to move. Then, the question comes if you have to move, alright, you move; then, why in an order and why in this particular order. This particular order is not necessary. If this order does not suit you and some other order suits you, go ahead! Any order! But maintain that order because unless you move in order again and again, the same order, you don't know, you might be missing certain parts, and as they said we don't want you to miss any part of the body, move in order, very important! Another question, a practical question comes, while you are moving in order, you have reached a certain part and suddenly, an intense sensation starts on an area which you left already, or a sensation starts on an area where you have not yet reached. Shall I make a jump and go there? Oh, no, never do that. And, again, you will be running from one intense sensation to another intense sensation, from one part of the body to another part of the body, not in order and you will be missing many parts of the body and you will be missing the subtler sensations. You cannot train your mind to feel very subtle sensations which is very important part of the technique. I've seen people working and trained them, gross sensations, gross sensations for years together, they don't reach the stage where they can feel all kinds of sensations,

specially the subtlest sensations. The subtlest reality is the entire physical structure is made of kalapas, tiny little atomic particles and every atomic particle is nothing but viewless, viewless. So, the entire physical structure is nothing but viewless, viewless, vibration, vibration, vibration. A modern scientist also says so, modern science says so. There is no solidity in the material world, all viewless, viewless, viewless. The same thing, a Buddha said there is combustion and vibration. Entire universe, combustion, vibration! He has experienced it and he puts in word, his own experience. The scientist understands it at the intellectual level. We are not against the modern science or modern scientist. They have done, they have played their own part to serve the humanity. But if you want to understand the law of nature at the deeper level, you must have direct experience of the nature of the law, the law of the nature and that can be done only when you feel the totality of whatever is happening within the framework of the body, just working with the gross intense sensations. You can't understand the law of nature at the deeper level; therefore, it's essential that you go in order

. . . One of my friend, a very rich person, a co-industrialized businessman, and a very rich person and the industrialized businessman, good estimate, testimonial to say a very miserable person, very miserable person, not that to do trade or industry wrong but the way in which it is done, the right trades just to earn money, money, money, such mad that is there, very miserable, because I have passed to the same game. So, I knew the misery and I was coming out of that misery. So, I told him you also try. He won't accept. Oh! You went because of your migraine. I have no migraine why I should go.

Although he had a bit of migraines which I knew, and yet he won't go. It took me one and half years to convince him. Just try! Give a try! Give a try!

Then, he came. Two days. Three days. Somehow he works. Fourth day, Vipassana was given and the fifth day, the teacher goes around. There, every ideal meditation center must have individual cell for each individual meditator. So, there are cells and the teacher will go there to give guidance to the students and when they are Indians who can't understand Burmese properly, he will take me to translate. So, he went to the cell of this meditator, my friend, knocked the door. He opened and the first question we asked, what's sensation? He said, "No sensation." "No sensation!" And we see he has taken off his shirt, his under shirt. He rolls his stuff up, perspiring. "Hey, you got so much perspiration." "Yes, I got so much perspiration, this small little cell, so much heat in it." "Oh, you got heat; then, you observe the heat, observe the perspiration." And he looks at me, looks at my teacher. What we are talking? "To observe heat, I have come here to observe heat, to observe perspiration! What you are talking?" As if we are joking! And we say, "Well, look, this is the technique. You have to do that, observe, you have been reacting to them and now you observe." He won't listen. "I have come here. If you make me witness the soul, then, there's some meaning, witness the god, there is some meaning. Even witness Buddha, he is incarnation of god of mighty. There is some meaning. No purpose otherwise, what purpose there is, to observe this heat." And every day, we try to explain and everyday when we question any sensation, nothing special. He is looking for something special, nothing special. I felt so sorry with such difficulty he came and all

that ten days he kept on looking for something special, something special, and nothing special came. The nature was manifesting itself. The nature of the body was manifesting itself. The truth was manifesting itself. The Dhamma was manifesting itself and you were kicking it. No, I don't want it. I want something special, something special. After one year, he saw so many people going there and everyone goes there comes out smiling, this benefit, that benefit. If I'm very sorry, he missed something, he understood. So, he placed once more please, give me one more chance, the teacher will not take, but please recommend one more chance. Now, if you say to observe heat, I will observe heat only, nothing else; perspiration, I will observe perspiration only, nothing else. And, yes, he came and he worked properly and he developed so much in Vipassana. So, so long as you are looking for something special, you are not doing Vipassana. 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. There will be no difficulty. But if you keep on ignoring the reality which has manifested and you look for something which is not there; then, you are not doing Vipassana. So, keep this point in mind that whatever you feel at this body level, at the physical level, anything that you feel is just sensation, pleasant or unpleasant, intense or fever, whatever it is. You just observe, just observe, just observe. You have done your job and leave the rest to Dhamma, leave the rest to nature. Thy will, you've done your job and the research will start coming. You are moving from head to feet, from head to feet. You might reach the stage you don't feel any sensation on some part where there is

no sensation. For you, there is no sensation. For you, it is a blind area, a blank area. Actually, there is no blind area, no blank area. Sensation is there everywhere, but because your mind is very gross and the prevailing sensation on that particular part is very subtle. So, your mind is not capable of feeling it. So, you say there is no sensation. Alright, no sensation! This is the reality of this moment, no sensation. Stay there; stay there calmly, quietly, attentively, and equanimously. Very important equanimously! If you are not equanimous; then, the technique will not help you. If there is no sensation, a blind area, you are staying there for a minute and you start craving, oh, I want the sensation, I want the sensation, you have stayed one minute, no sensation. Next time again, you've come, I want the sensation, I want the sensation, no sensation. Oh, look, five times no sensation, ten times no sensation. You are craving, craving, craving. And whenever you start craving, you lose the balance of your mind and when the mind loses the balance, it becomes very gross. It can't feel the sensation which is subtle. Therefore, equanimous, even no craving, you may have aversion. Look, this blindness has not yet gone away. One round, it has not gone away. Five rounds, it has not gone away and you got aversion, aversion towards the blindness of the area. Again, you have lost the balance of the mind. Remain equanimous; just accept the reality as it is. This is the moment when I am not experiencing any sensations in this area. I have done my job. No sensation, no sensation! Let me see what happens, but see, if it is a cover part of the body, try to feel the touch of the cloth, the signs of the sensations are very superficial, doesn't matter, touch of the cloth and move. If it is an open part of the body, uncover part of the body, touch of the

atmosphere, very superficial, yes, touch of the atmosphere and move, and keep working like this very patiently, very patiently. Soon you will reach the stage which you will start feeling sensations everywhere

. . . One incident, at the time of Buddha, one day, very young man came, crying, crying. “Hey, what happened?” Kept on crying. “What happened?” “Sir, yesterday, my father died.” “When he died, died; by crying, he can’t come back. No use crying, why you cry?” “Oh, sir, I’ve come to you with a special request.” “What special request?” “Please sir do something for my father, the dead father.” “Hey, what can I do for your dead father?” “You can do so much, sir. You are so powerful, you are so powerful, such a great man. Look these ordinary priests, they perform certain rites or rituals, and as they perform the rites and rituals, one gets the entry inside the heaven, and you sir, if you perform some rites or rituals for my father, my father will get not only entry inside, will get permanent stay.” He will get a green card, green card for the heaven. “Please sir, do something for my father.” Mad fellow! Buddha knew any kind of argument won’t work, so he moves and lefts this stage. Here, his own way of explaining things, he said, “Alright, go, go to the market, buy two earthen pots.” Very happy, Buddha is now going to perform some rite and ritual for my father. “But these two earthen pots, fill one with butter, we call it ghee, butter, fill the other with stones, peppers, tidy, close their mouths, seal properly, tidy. Now place them both in this pond nearby, place it in the way they went down to the bottom, bring in a big stick, and a strong stick, strike them, break them opened. They will be broken, opened.” He was so happy. Buddha is performing a wonderful rite or ritual for my



father. India is a vast land, and a very ancient land, a land of diversities, land of extremes. You find people reaching the stage of full enlightenment like Buddha and different people so ignorant, rolling in all this blind faiths and believes and dogmas, etc. Now, there is a believe, when the father or mother dies, the son will take the dead body and put on the funeral pyre and burn. When it's half burned, he takes a big stick and strikes on this skull. The skull is broken and they believe, here the skull is broken and there, the gate way in the heaven is broken and one gets the entry. Now, because the father is already die and his body was already burned yesterday. Now, as a symbol, he is making me, break these earthen pots, and he did that. One that contained butter, that butter came up and started floating on the surface. One that contained peppers, it remained in the bottom. Now, Buddha said this . . . of them. "Now, call all your priests, let them come here and pray, pray. Oh, peppers come up, come upon this surface, come upon this surface. Hey, butter you go down, you go down, you go down. Let me see how it happens."

"What, sir, you've started joking. Is it possible? This is not possible, sir. This is against the law of nature. The peppers are heavier than water. They are bound to remain in the bottom. They can't float, sir. And the butter is lighter than water. It will keep on floating. It can't go down." "Young man, you know so much about the law of nature, and yet, you do not want to understand the law of nature applicable to everyone. If your father kept on performing such actions which are like peppers and stones, he is bound to go down. Who can bring him up? If your father kept on performing actions which are light like butter, he is bound to go up. Who will pull down his leg? You don't try

to understand.” Our difficulty, we try to depend on somebody. Some invisible power will do something for me, some invisible power will do something for me and we do nothing to change your own behavior pattern, our own actions and that is why one keeps on rolling in misery, misery after misery, misery after misery. 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. Ones won’t agree that I must be careful of my actions. The question comes what is the action, what is the action which gives fruit. There are three types of actions, physical action, vocal action and mental action. A very general understanding, common understanding is that physical action is very important. Vocal action is less important and mental action is got no, no much importance, very minor. But when one starts observing the truth inside as this person did and became enlightened. It becomes so clear that the mental action is most important, not the vocal, not the physical, they have their own effects, but the most important is the mental action. Everything starts in the mind first, and then, it becomes intense, intense, intense. This mental action turns into vocal action. It becomes more intense, more intense, it turns into physical action. The vocal action, the physical action is nothing, but the projection of the mental action. It’s a yardstick to measure the intensity of the mental action. It is the mental action which is most important

. . . Now, the four major portions of the mind, if you understand them and if you understand how they function, you will be experiencing them, that will be very helpful. The four major segments of the mind, first segment of

the mind, in the language of those days, in Buddha's words, it was called 'vinnana'. The nearest English translation of that can be consciousness. First part of the mind, 'consciousness', its job is to cognize. All the six sense doors we have, the eyes, the ears, the nose, the tongue, the body, body skin, and the mind. All these six sense doors have six separate vinnanas, six separate consciousness, eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness, six vinnanas. Something comes in contact with any sense door, a sound comes in contact with the ears sense door, and the ear consciousness will arise. A shape, a form, a color, a light comes in contact with the eyes sense door, eye consciousness will arise. Smell comes in contact with the nose, nose consciousness will arise. Taste comes in contact with the tongue, tongue consciousness will arise. Something tangible comes in contact with the body, body consciousness will arise. A thought, a motion comes in contact with the mind, mind consciousness will arise. The six consciousnesses, their job is to cognize. Something has happened. Ear consciousness, a sound that comes in contact with the ear, ear consciousness arises. Look, something has happened and immediately, another part of the mind will really set. In the language of those days, it was called 'sanna'. The nearest English translation can be 'perception'. Its job is to recognize. A sound that comes in contact with the ear, the first part will say something has happened at the ear sense door. That's all. And the second part, will try to recognize what is happened. Words, what words? Words of abuse or words of please, it recognizes with all the experience of the past, all the conditioning of the past, and all the memory

of the past, it recognizes, and not only recognizes, it keeps an evaluation. Words of abuse! Oh, very bad. Words of please! Ah, wonderful! And as soon as this second part has done its job, third part starts working. In the language of those days, it was called 'vedana', sensations, experiencing sensations on the body. As soon as an evaluation is given, that these are words of pleasant, wonderful, you will notice that there is a flow of very subtle and pleasant vibrations throughout the body, there is a flow of pleasant vibration because the evaluation is that these are very good words. Words of abuse and evaluation is given, very bad and you find there is a flow of very unpleasant sensation on the body. The third part of the mind experiences sensations on the body, pleasant, unpleasant. And then, immediately, the fourth part of the mind that is just said, in the language of those days, it was called 'sankhara'. Its job is to react. This word, remember, I will be using it again and again throughout these coming six days, 'sankhara'. It is actually the motivation of the mind, the reaction of the mind and it is something which is a heap of action. The first, cognizing is not the action. It will not give any fruit. Recognizing is not the action. It won't give any fruit. Feeling is not the action. It won't give any fruit. But this sankhara, the reaction, this is an action; this gives fruit because you repeatedly, you keep on repeating it, repeating it. Words of please, pleasant sensation and this part of the mind keeps repeating, I want it, I want them more, I want more, craving, craving, craving, clinging, continuously, craving, clinging, craving, clinging. Words of abuse, unpleasant sensation, this part of the mind reacting aversion, hatred, I don't like it, I don't like it, I want to get rid of it, aversion, aversion, aversion,

aversion, continuous, continuous, aversion. The sankhara, this is the volition of the mind which researches into mental action and this gives fruit. How deep in your sankhara, how strong is the seed, what is the quality of this sankhara, that kind of fruit will come. There are three types of sankharas. One keeps on generating three types of sankharas, wholesome, unwholesome, leave aside. Three kinds of sankharas, one is like a line drawn on the water. As you draw, so it gets eliminated. As you draw, so it gets eliminated. Second is like a line drawn on the beach, sand. Morning you've drawn a line, by evening it got eliminated. And the third is like a line drawn on rock, deep line with chisel and hammer, very deep; it takes year to get that eradicated, but very deep line. This third one is very dangerous and this is what we keep on doing. 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 defilements, you keep on repeating, repeating, repeating, it goes deeper, deeper, deeper, and it keeps deeper research, much more misery too. It will give. This you will understand more and more as you practice this technique . . .

The Fifth Day Discourse

. . . What's the important thing? It's to accept the truth that there is misery and misery is universal, and not merely accept it at the intellectual level. Learn how to observe misery as misery. When you learn how to

observe misery and misery, this universal truth of misery becomes a noble truth. 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. This is the first step. Accept the reality of the misery and start observing it, observing it, don't react to it, just observe, just observe. This is what you started doing, misery of your sitting for one hour. For half an hour, you somehow managed, and after that the real misery starts. Oh, severe pain, severe pain! Somehow you managed another fifteen minutes and then the real torture starts, great torture. Someone comes to me and says, Goenkaji, the whole part is so good, the technique is so nice, I like it very much, and your discourses in evening, wonderful, I like so much, but take out this one hour sitting, this is no, just take it out. Everything else is so wonderful, I enjoy. I would also like to take it out, but it doesn't work, you have to face, you have to face it. And after forty-five minutes when it becomes a real torture, every minute is like an hour, one hour has gone, one minute, one hour, one minute, one hour! It looks now one hour is over, and yet, what a pity, I can't open my eyes and look at my watch, what a pity; certainly, this is more than one hour. These assistant teachers, they are forgotten to give the signal. And then suddenly you hear this chanting 'anicca vata sankhara', oh, wonderful, so melodious! The chanting is so enchanting for you, so wonderful! Still, still five minutes more to go, you can't open your hands, you can't open your eyes, you can't open your legs, but these five minutes, doesn't matter, you are happy now. I will come out of this bondage;

soon I will come out of this bondage. Oh, the misery of bondage and the happiness of liberation. You experienced both. And the whole part is out of, comes out of the misery, the bondage of misery. Why all this? Many of times in life, you might be put in a corner where you have to face misery, you can't do anything. How to face it, may be physical, may be mental, how to face it, you are learning now and not only that, the equanimity that you are training your mind to remain equanimous. When everything is very pleasant, no pain, you sound very equanimous. Look, I'm not reacting. When a real pain starts and you are equanimous, may be your equanimous is just for a few moments, rest of the time you're reacting, you're reacting. Those few moments are so strong. The equanimity is so strong. It starts cutting the root of your problem, even though you get only few moments in that one hour. Those few moments you're turning to few seconds. They will turn in a few minutes and it happens sometimes the student comes and tells me. I now started enjoying my pain. Yes, you start enjoying your pain because you have stopped reacting to the pain. The pain was physical pain and you multiplied it by making it a mental pain. If the mental part goes away and there is the physical pain and you just observe it. It does become half. Then, it will become quarter. It will become less, less, less. You start coming out of it. You have to learn how to observe your pain. Now the pain is so intense, it starts overpowering you. This has been the old habit pattern. You observe as you reach this area, says you have pain here. Like a doctor comes and examines. Doctor has no pain. He just examines. Here, where is more pain? Where is less pain? You ask for examine like this. Don't identify yourself with the pain, pain as pain. There is

a pain. So, what? I observe now. Where is the center of the pain and how far is the influence of the pain. Oh, here, this is more influence, more pain and less pain, less pain, less pain, no more pain. More pain, more pain, less pain, less pain, no more, like you divide the area, dissect area. Next time, again you observe, you find along with pain, there is something else, may be, pressure. Then you start dividing and dissecting the area, pressurewise, this is central of the pressure, more pressure here, less pressure here, less pressure here, gone . . .

. . . ‘Sankhittena pancupadanakkhandha dukkha’, at the depth, in short, the misery is these five aggregates. One aggregate is the material aggregate. There are some atomic particles. The entire body is made of some atomic particles, kalapas, and four other aggregates, mental aggregates, cognizing part of the mind, recognizing part of the mind, feeling part of the mind, and reacting part of the mind. These five together has made this personality, ‘I’ and tremendous amount of attachment towards it, ‘upadana’. ‘Upadana’ is attachment, clinging. All these five aggregates are researches of the clinging, clinging and one keeps on clinging to these five aggregates and like these one keeps on rolling in misery, rolling in misery. It was becoming clearer and clearer this ‘upadana’, clinging, attachment. There are four basic attachments. One attachment is towards this ‘I’, an imaginary ‘I’, without knowing what is this ‘I’, an imaginary ‘I’. These some atomic particles, demand of these some atomic particles is this ‘I’. And yet, one keeps on saying this such ‘I’, ‘I’. Those four aggregates, the cognizing part of the mind, cognizes and passes away, it cognizes, passes away, is this ‘I’. Recognizing part of the mind

recognizes and passes away is this 'I'. The feeling part of the mind feels and passes away, is this 'I'. The reacting part of the mind reacts and passes away is this 'I'. All the five joining together is 'I'. But 'I' is so important, always a capital 'I'. Anyone says one word against this 'I', one feels so irritated, so agitated, without understanding what is this 'I'. An imaginary 'I', a created 'I', and yet so much attachment to this 'I', someone does one word against this 'I', and again one feels so irritated, so agitated, so unhappy. 'I', 'I', 'I', tremendous amount of attachment towards this 'I', brings nothing but misery, nothing but misery. Then, these feels, this circle of 'I' starts spreading, what you call 'mine', 'mine' comes in this circle, and then you have attachment towards this 'mine', 'mine', 'mine', and tremendous amount of attachment towards this 'mine', 'mine', 'mine'. Oh, this is my watch. Wonderful watch! Such a valuable watch! One of the students brought from the foreign country and offered me. Wonderful watch! Such a valuable watch! How of my carelessness, one day, it falls down and breaks and I start crying. Oh, this valuable watch, it got broken now and I don't get even spare parts in my country. How to get it repair? Crying! Crying! Crying! A watch of the same model, or the same value, on the wrist of my friend, and it falls down, and it breaks, I don't cry. I don't cry at all. On the other hand, I start giving sermon. My friend, you should have been very careful. This type of watch is not available in our country. You can't get even spare parts to repair it. I don't cry. Why? Same watch, of the same model, of the same value, but I don't cry. Nobody cries for the breakage of a valuable watch. Nobody cries! One cries for the breakage of my watch. My watch is broken! Oh, my watch is broken!

This 'mine', 'mine' and tremendous amount of attachment towards this 'mine', 'mine'. Whether this 'mine', the so called 'mine' is worked. A few dollars or a few million dollars makes no difference. How much attachment is there? That much misery is bound to come. The deeper the attachment, the deeper the misery, the stronger the attachment, the stronger the misery, this is law of nature. It will become clearer and clearer as you practice more and more. Attachment, clinging, is bound to bring misery, nothing, but misery.

One incident, I was new to India in those days, having come to Burma within, it was within two or three years, there were no centers. So those with eager for the spread of this technique to different people who are miserable, they used to arrange some sites, somewhere, a mosque, a temple, a church, things like that, or may be school or something. One course was arranged in a remote village which was a pageant center of the Jains, a Jain temple. Hardly one or two from that village participated. Most of them came from the nearby cities. One very old and very poor lady came to that course. Somebody gave her train fare and she came, participated, two days, three days, four days, five days, very happy. She was progressing and suddenly on the fifth day or the six day, she came to know that early morning, there is some chanting going on in the main hall and there are some words of blessings and good wishes, etc. "Can I go? Can I also participate? Nothing is written in the program." The management said, "Yes, you can go, but you have to meditate." "Yes, yes, I will meditate." And she came. Meditated! At the end of the chanting was so happy, so happy, smiling, smiling, smiling. She went to her residence and there, she is in the residence, she cried, loudly crying, crying. People went to her what

happen. Has some scorpion punctured her or some snake has kissed her? What's wrong with this old lady? And she won't reply, keeps on crying, crying, crying. After sometime, sobbing, sobbing, she said I brought a small cloth purse, textile purse with me. And in this purse, there were twenty rupees. Less than a dollar, today's dollar! Twenty rupees! Saving of my whole life was there in this twenty rupees! And sixty years ago, when I was married, I got in dowry, a silver trinket that was also in it. And when I started for this course, somebody gave me a dry piece of sweet meat that was also in it, and every time I meditate, I keep it under my legs. When I sleep, I keep it under my pillow. Now I came here and I left it in my room and somebody has taken away. Oh, I'm looted, I'm looted. All my saving is gone. Keeps on crying! People say twenty rupees cash, hardly twenty rupees was obvious silver trinket, say forty rupees or fifty rupees. Oh, lady, don't cry. We will get you fifty rupees. You carry on your meditation. Your meditation was going so good. She kept on crying, crying, crying. They talked you're better collect some money and hand over to her. Then, only the crying will stop. They started collecting. Instead of fifty, they got hundred, very happy. Now, the old lady will stop crying. They went and offered her. She said, "Throw away this money. What to do with this money? That silver trinket which I get in my dowry." Oh, we have to get the trinket which was gone. People kept on searching, not a very well. By evening, somebody saw a monkey on the tree with this purse taking out the sweet meat and eating. People ran after the monkey and got all of it and gave the silver trinket to her. Her crying stopped. Craving! Whatever it was, twenty rupees worth of article or twenty million

makes no difference as much as clinging is there, as much as attachment is there

. . . Tanha-paccaya upadanam, craving turns into clinging, small little desires turn into craving and craving into clinging. Why this small little desire has given, what is the cause? It became so clear because he was experiencing it. Vedana-paccaya tanha, these sensations on the body when one experiences sensations on the body and if the sensation is pleasant, you start liking it which very soon turns into craving, clinging. When the sensation is unpleasant, when you experience unpleasant sensation, very soon it turns into aversion, hatred. You like to get rid of it. The craving is to get rid of it. Oh, the sensations, vedana-paccaya tanha, paccaya means the cause, the Vedana means sensation. Sensation is the cause of your craving which turns into clinging. Why these sensations? What is the cause? What's experimenting, what's, what's happening? Phassa-paccaya vedana, there is a contact and as soon as there is a contact, there is bound to be a sensation on the body. Contact of what, with what, the six sense doors, the eyes, contact of the eyes with some shape, some form, some color, some light, the object of the eyes, as it comes in contact, this is bound to be a sensation. Object of the ears sense door, a sound, comes in contact with the ears sense door is bound to be a sensation. Nose sense door, a smell, coming in contact, bound to be a sensation. Tongue sense door, a taste, coming in contact bound to be a sensation. Body sense door, there is a contact or something tangible, bound to be a sensation. And the mind sense door any thought, any emotion, there is bound to be a sensation on the body. Oh, contact, why this contact, and it was

so simple, so clear. Salayatana-paccaya phasso, phassa means contact. Salayatana means these six sense doors. So long as one is having these six sense doors, the respective objects, the entire world is full of respective objects. There is bound to be one contact or the other, one sense door or the other. The contact is because of these six sense doors that we carry and the respective objects in the world. Why these six sense doors? What is the cause of this? So clear, nama-rupa-paccaya salayatanam, nama means the mental structure, rupa means the physical structure, the combination of these two, as soon as this combination started, that means a life flow started, the continue of that life started, it started with these six sense doors. Why this mind and matter life started like this? And it was so clear, vinnana-paccaya nama-rupam, this flow of consciousness is there all the time, and as soon as one life ends, this flow of consciousness comes in contact, arises somewhere else. It keeps on arising, passing, arising, passing, at the time of that it passes, then, again, it arises somewhere and another life, another body and starts flowing in the same way, vinnana-paccaya nama-rupam, why this vinnana? What is the cause of it? And it was so clear, sankhara-paccaya vinnana, this mental original action that you take place, all mental original action are responsible for the consciousness of the next moment. This moment that generate the sankhara, these were your releasing again and again, sankhara, the mental original action. When you generate sankhara, next moment, consciousness arises. You generate sankhara, next moment, consciousness arises. At the time of death, a very deep sankhara which like a deep line drawn on the rock which is . . . hammer that arises on the surface gives a strong push and the

consciousness arises somewhere else. So the flow continues because of this sankhara. Why this sankhara? And it was so clear, avijja-paccaya sankhara, all ignorance, ignorance, everybody generating sankhara because of ignorance. What ignorance? Not ignorant because one has not gone to any school or college, not ignorant because one has not read scriptures, not ignorant because one has not listened to Dhamma talks. Nothing doing! Ignorance at the experiential level, one does not know how the misery is arising deep inside. How there are sensations everywhere, and how pleasant sensation one reacts with the sankhara of craving, how unpleasant sensation one keeps on reacting with the sankhara of aversion? This whole process continues deep inside and one at this surface level doesn't know anything, what is happening, and this process of multiplication generating misery, multiplying misery, generating misery, generating sankhara, multiplying sankhara! Oh ignorance, ignorance! The whole chain became so clear. Every link was so clear. Avijja-paccaya sankhara, because of ignorance, one generates sankhara. Sankhara-paccaya vinnanam, because of sankhara, there is vinnana, the consciousness. Vinnana-paccaya nama-rupam, because of the consciousness, a new life in mind and matter starts. Nama-rupa-paccaya salayatana, with this mind and matter, six sense doors are there. Salayatana-paccaya phasso, because of that, the contact is there, and phassa-paccaya vedana and because of the contact, a sensation is there, and vedana-paccaya tanha and because of this sensation, a craving is there. Vedana-paccaya tanha, tanha-paccaya upadanam and this craving turns into clinging, into deep attachment. Upadana-paccaya bhavo and because of this deep attachment to the craving, the process of power, power means flow

of life, the flow of life keeps on flowing, flowing. It gets all this thing, every time one comes to the end of the life, this power, the sankhara which is so deep is called 'power sankhara' which is responsible to give a new life. So the process of becoming, becoming, becoming continues. It does not stop at the end of the life. It continues. Bhava-paccaya jati, and because of this process of becoming, becoming, becoming, even after death, a new life starts. Jati again, a life, a birth comes. And when the birth comes, jati-paccaya jara-maranam-soka-parideva-dukkha-domanassupayasa sambhavanti, whenever life starts, it does to pass through all these miseries, miseries of old days, misery of disease, misery of death, misery of wanted things not happening, unwanted things happening. All kinds of physical and mental miseries one has to pass because the birth has started. It became so clear

. . . Anicca vata sankhara, every sankhara is so anicca, arising, passing. Uppadavaya-dhammino, arising and passing away, arising and passing away, it is nature. Uppadavaya-dhammino, but when it passes away, again, it arises. It multiplies and again it arises. But if you are aware of your sensations and you don't react to them, then, uppajjitva nirujjhanti, it gets eradicated. It comes on this surface of course, gets eradicated, eradicated, and as much as it is eradicated, tesam vupasamo sukho that much you start enjoying liberation, peace of liberation, happiness of liberation, because that much misery has gone away. This is the whole process and this was the enlightenment of this person, he found out the real cause of misery, and he found out how to get rid of this real cause at the deepest level. The first words when he became fully enlightened, the first words of Buddha are so wonderful. Every word of

Buddha is very wonderful, but the first word, what will the first words of Buddha when he became enlightened. These . . . are also you will be listening every day, at least three times a day ‘Aneka-jati samsaram, sandhavissam anibbisam, gahakarakam gavesanto, dukkha jati punappunam punam. Gahakaraka, ditthosi. Puna geham na kahasi. Sabba te phasuka bhagga, gahakutam visankhitam. Visankhara-gatam cittam, tanhanam khayamajjhaga.’ Aneka-jati samsaram, all that words are nice, full moon night of the month of visakha, when he was sitting under the tree, observing the truth inside, as one goes deeper and deeper, purifies a mind, purifies a mind, certain faculties of the mind increase. One faculty is the memory of the past. By the time, he was, he has passed the mid night, this faculty arose. He started seeing his past, not only this life or the past life, second past life, ten past life, and like that, kept on looking at this past, past, past, countless lives, and then, he said aneka-jati samsaram, in this flow of the world, I have taken so many times birth, birth after birth, birth after birth, oh, so many lives, countless, aneka means countless, not just one. Countless, aneka-jati samsaram, sandhavissam, and every time I have taken birth, I kept on running, running, anibbisam in such century without stopping. Everyone who takes birth keeps on running, keeps on running towards the death. As soon as you take birth, you start running, running, running, towards the death. You can’t do it even for a second, let me wait now, I don’t go to that stage, you can’t wait, you have to keep on running, running, running in such century towards the death without obtaining anything, without achieving anything. And, then in some of the lives, he found some wise people told him that all this circle of birth and death and

misery, you can come out of this provided you can witness the creator, the great creator. So, many of lives, he kept on searching this creator. Who is the creator? Gahakarakam gavesanto, the creator of this house. What house? Every time one dies, another house is ready. Every time one dies, another house is ready. Gahakarakam, who creates this house? Gahakarakam gavesanto, in search of the creator of the house, dukkha jati punappunam, again and again, I kept on getting birth, full of misery, full of misery. In this plane or that plane, everywhere, misery is there. Even in the highest planes, celestial planes or brahmic planes, the misery of the old days and the misery of death is there. You are not totally out of misery. Gahakaraka, ditthosi, oh, builder of the house, now you are seen, I will change you. 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? They must use building materials for that, some timber, steel, or cement or mortar, I destroy everything. Gahakaraka, ditthosi. puna geham na kahasi. Sabba te phasuka bhagga, gahakutam visankhitam. I have destroyed all the building materials. You can't make a building for me. What are the building materials?

Visankhara-gatam cittam, my mind is now free from all these sankharas. The sankharas which are responsible for the new birth are totally eradicated.

Visankhara-gatam cittam, tanhanam khayamajjhaga, and the craving is rooted out. There is no trace of craving left. So no more new sankharas! All sankharas are already eradicated and I can't generate new sankhara now

The Sixth Day Discourse

. . . The entire house is full of all these things, no space he want to breathe, and yet, not satisfaction, craving, craving, my car, oh, this ordinary car is tin pot, I must have that model, how about having a Toyota, and then Toyota comes, oh, no, no. I must a big . . . and then, no, no. I must a Mercedes Benz, oh, no. I must a Rolls-Royce, oh, no, and then, not Rolls-Royce of this model, or that model, then, latest model, latest model, not just one, two, a fleet of Rolls-Royce, still not contented. I must have my own helicopter. People have the helicopters. I must have a helicopter. Alright, helicopter has come and I must have my aeroplane, my own aeroplane. Aeroplane has come. Now, I own a spacecraft. I must go to the moon, a spacecraft to take me to the moon. Oh, that's how . . . is deal. I must have a spacecraft to go to the Mars, to this planet, to that planet, not that, to this galaxy, that galaxy. Oh, sky is the limit. Even sky is not the limit, not limit. It is a bottomless bucket you can't fill it because you've started getting addicted to craving. You are not craving for an object. You are craving for the sake of craving that makes the situation worse and this is what happens. As you proceed on the path, it will become so clear. When we say somebody addict to alcohol, or somebody addict to drugs. No, it's a wrong. At this surface level, apparent level, it seems to be so. Actually, ones addict to the sensation by taking alcohol. One feels a kind of sensation and one wants that sensation again and again. So, one has to take alcohol again and again. One should take drug again and again. The sensation is so important. This was the

discovery of Buddha. Unless you start learning how to observe your sensation, you cannot come out of any addiction. Addiction of alcohol, addiction of drug, is nothing, compare to your addiction of craving, compare to your addition of aversion. So many impurities of the mind! You addicted to all those impurities and you keep on repeating them, repeating them, repeating them, because you addicted to a particular type of sensation. You want the sensation again and again. You generate certainly impurities to get that sensation. When that is over, again you generate the same sensation by generating this kind of negativity. This is become the habit pattern of the mind. How to come out of it? Misery is there, but the way to come out of misery is also there. Observe, run how to observe! Whatever is happening, you are silent witness. Don't react. Like somebody sitting at the bank of the river, the flow of the river is there. You do nothing for the flow of the river, it's natural. Sitting at the bank, you just observe. This is more than that. A flow of vibration, sensation throughout the body, you're feeling it. Like a research scientist in his lab, and a glass tube, some chemical is there. He heats up, heats up some liquid chemical and that gets evaporated, volatile matter gets evaporated, and that moves in some other tube, gets condense, comes out the liquid. He's just observing, just observing. When it gets evaporated, he doesn't start crying, oh, where my chemical went away. When comes back again as a liquid form, he doesn't start dancing. He does understand. But all that understanding of a scientist is only at intellectual level. He is not experiencing. Here, you are experiencing the entire physical structure, what is this, how is this working, the mental structure, the combination of the two, the

interaction of the two, how one is influencing the other, how one gets influence by the other, how the mind gets originated because of matter, how the matter gets originated because of the mind, at time, it looks as if material is changing into mind, at time, it looks as if the mind is changing into matter. All that one is experiencing and that make so much difference; then, the wisdom that you get by this experience is your own wisdom, not because Buddha says so, not because your teacher says so, not because any scripture says so

. . . As you keep on observing, then you understand that more and more I react to these sensations, more and more I generate new sankharas and I create more and more miseries for me. And if I stop generating new sankharas; then, the old ones come on the surface. They create the sensation and again, I smile at the sensation. This is also impermanent. Let me see how long it lasts, let me see how long it lasts. It passes away that means realms of that particular old sankhara has come on the surface and passed away. Chunks after chunks will come on the surface and pass away. You are relieved from that. You are not generating a new sankhara. You are getting liberated from your old stocks of the sankharas, and the process is such, it will take, take you to the stage. Everyone who keeps on working, working properly, of course, it takes time, not that one becomes perfect by taking a ten day course. But by ten day course, one understands this is how I have to work, and when keeps on working, keeps on working, ultimately, one reaches the stage. When there is no more past sankharas left and you don't generate a new sankhara and this is what is called 'kenang pula nang navaanuta sampawang', 'kenang pula nang'

all the old stock is eradicated now, and no new sankhara can be generated, one is a liberated person, and this happens by one's own practice, no one else can do that for you. The sankharas that you accumulated is accumulation of your own. You accumulated them. You are responsible for that. Your ignorance is responsible for that. Slowly, you are coming out of that ignorance. You are developing your wisdom, living wisdom, wisdom at the experiential level, and you see how the old stock is getting eradicated, eradicated. You are coming nearer and nearer to the final goal. Each individual has to work. No one else can do anything for you; can only just show the path. Hindrances are there, difficulties are there. In the language of those days, it is called 'nivarana', like curtain, thick curtains which your own allow you to see the things behind the curtain. You can't see the reality within you because of this nivaranas. This obstacles, this barriers, five big nivaranas, five big barriers, I call them five big enemies of every meditation, Vipassana meditator. 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 ignorantly, you are meditating. You are meditating and multiplying your craving. You are meditating and multiplying your aversion. You are supposed to come out of craving. You are supposed to come out of misery of craving. You are supposed to come out of the misery of aversion and look what you have started doing. This is because of the old habit pattern of the mind, because of the ignorance, because of this nivaranas, these two nivaranas, two barriers. An example, how it happens, in a course like this, there are many reasons for asking the students. No communication, don't talk with the fellow student. If

any problem, come and discuss with the assistant teacher or the teacher, but keep on working your own, keep on working your own, but human mind is human mind, always inquisitive about others. You get one opportunity in this start talking. Hey, how about you, how about you, and this person replies, I got a flow of tingling vibration. Tingling throughout the body! And I didn't get any tingling. And somebody said I got the flow of light electric current throughout the body. Electric current! Wonderful! I didn't get and when you sit for meditation now. I want tingling sensation, I want electric current, oh, no electric current for me, no tingling sensation for me and you keep craving, craving, craving. You are here to come out of craving and in the name of meditation, in the name of Vipassana you started craving, craving. Craving is craving! Misery! Even you feel crave for the final goal, liberation, nivarana. I want nibbana. I want nibbana. You are running in the opposite direction of nibbana. Nibbana is the stage free from craving and you are multiplying your craving. How can you reach the stage of free from craving by generating craving? Not possible! So, whenever you find this enemy overpowering you, come out of it as quickly as possible. Don't allow it. Whatever comes above this moment, this sensation or that sensation, even no sensation, doesn't matter. You accept the reality of this moment as it is, as it is. What it's not there, you want that, and again, the same old habit pattern, what is not there, you want that, and that becomes craving and you start having attachment to this craving. It becomes a big misery for you. Similarly, aversion, an example, you are made to sit for one hour, aditthana, you can't open your eyes, can't open your legs, you can't open your hands. You somehow manage half

an hour. You manage forty-five minutes. After that, then the torture starts and again, the same, human mind, inquisitiveness about others. You are not supposed to open your eyes. And since you open a little bit of eye, what is happening to others? Is this pain I'm only suffering with pain? . . . everybody is suffering with. The so curious about others! And you notice, at that time, everybody sitting like a statue of Buddha. That means they have got no pain. Only I have got pain. My pain is not gone away. Everybody's pain has gone away. Oh, this pain, then, your aversion becomes multiply, aversion towards this pain. My teacher keeps on saying everything is anicca, anicca, impermanent, impermanent, may be true, but this pain is permanent. This is not impermanent. Look! How many times, I told you, you are anicca, you are anicca and silly, it is not going. This is permanent; this is permanent, aversion, aversion, aversion. The enemies overpower you. You are multiplying aversion. You are here to come out of aversion, and you started to multiply the aversion

. . . One instance of this person, Angulimala, a young man, very angry! He has taken a vow that he will kill one thousand human beings. How much angry has got, and he has killed nine hundred ninety-nine of them, and he was looking for the thousand one. And how to remember how many he has killed, so, whom already kills, he cuts the finger and puts as a garland round his neck and keeps on counting how many fingers. And that is why he was called Angulimala, once he is wearing a garland of fingers. When he was looking for the one thousand person, he came across Buddha. And rather, Buddha is out of compassion, came to him, just to save him from his misery. No magic, no

miracle, same technique was given to him and he started realizing that he is a miserable person, full of misery and started working on it and working, working, working. He came out of misery. He reached the final goal of full liberated person, an arahant, full of compassion, full of love, full of goodwill for others. And now, he goes around from village to village, from countryside to countryside, from city to city. Everywhere people are so miserable. I was so ignorant, out of my ignorance has been harming myself. I have been harming others. Like me, there are so many were harming themselves. They are harming others. If they get this wonderful technique, certainly, they will come out of their misery. Certainly, they will come out of their misery. So, out of compassion, he goes to different places, teaches this Dhamma, this technique to others. Some people recognize him. Although he becomes a monk now, he is the same Angulimala who has killed my mother or killed my father or killed my wife or killed my husband or killed my son, same Angulimala. And out of anger, they throw stones at him. They beat him. Blood starts flowing from his body, but from the heart, only compassion flows. Oh, miserable people, I was also equally miserable. Out of ignorance, I was harming myself. I was harming others. See this technique how it helps you. You will come out of all your misery. Give a try! Give a try! Full of compassion! The whole life, full of compassion! How miserable people came out of their miseries so easily, of course, by practicing the technique, understanding that this technique alone can't take us out from the misery unless we come out of our negativities, unless you come out of whole sankharas, there is no liberation from misery. A very miserable woman by the

name of Kisa Gotami, was married and for number of years has no issue and she was craving for a child. After a number of years, she got a child.

Unfortunately, within two years, the child died. She has developed so much of attachment to the child. Then, the child died. This sorrow was unbearable for her. She took the dead body corpse of the child to the breast and she wouldn't give it to the people to take to the cremation ground or take to the graveyard.

No, my child does not die. He is sleeping. Please do something so that he gets awoken, please do something. And people say, no, mother, he is died, and no use expecting that he will wake up. But she has gone totally insane. No, I can't give. My son has not died, has not died. Please do something, please do something. One wise person told her. Nobody has got any medicine for this dead body. You may go to Buddha. He has got his medication center here.

You go there, perhaps, he may do something for you. And she went to Buddha, placed that dead body before his feet and crying, crying. My son has not died. People say he is dead, even he is dead, please do something, please do something. Buddha found that her mind was so emotionally, unbalanced. Any kind of Dhamma teaching will not work there. He has his own way of teaching, ask her, "Alright, go to the city; get a few grains of sesame." Very happy, Buddha is going to do something for my son. Buddha said, "Wait, listen the instruction properly. You must bring the seeds of sesame from some house where nobody has died, from a family where nobody has died." "Yes, yes, sir, I will bring that." And she went out, from house to house, from street to street. Every house, she's asking for sesame seed. My son has died and Buddha is going to do something, please give me. "Oh, you may take back

full of seed, may your son get alive.” And then, she questions. “Has anybody died in your family?” And with the wrong face, he says, yes, my father has died, or my mother has died, or my brother has died, or so and so has died, and the next house and next house. No a single house she got where somebody has not died. And by that time, the whole day, she came to census. There is no house; there is no family where somebody does not die. This is law of nature. People take birth to die, sooner or later. And now her mind was in a position to learn Dhamma. She came back and Buddha gave her Dhamma, the same Dhamma, observe respiration, observe sensation, go deeper, deeper, deeper, and you find all your misery will get operated, layers after layers, and this Kisa Gotami became an arahant, fully liberated and all that life, serving people like me, so many mothers, like me so many sisters, oh, they are so miserable, if they get this wonderful Dhamma, they will come out of their misery, out of this compassion. Kept on serving people in Dhamma, kept on serving people in Dhamma! Another miserable person like this, daughter of a very rich person, Prata Chala, she also lost her husband, she has two sons, lost both of sons, lost her brother, mother, father. Nobody was there in the wide world, and she became insane, total insane, running in the streets of Sravasti, totally naked, and people throwing stones at her and she won’t understand what is happening. Because of some past, past, may be some good karmas of the past, she came in contact with Buddha. Buddha was teaching Dhamma to others, and she passed by, and Buddha said ‘kam mai chai’, and she came there. And as she sat down, she got senses, even for a few minutes, and she found that she is naked. Somebody threw a cloth over her, and from then onwards, she was

called 'Prata Chala', her name was Prata Chala. Buddha gave Dhamma, the same technique. And working on it, working on it, she came out of all that miseries

. . . An incident of a very rich person, a multimillionaire of those days, Anathapindika, used to give a lot of dana, lot of dana because tradition is such that a householder must give dana. If one does not give dana; then, there is more of ego. As a householder, one is not supposed to beg food from others. For a monk, it is alright. For a nun, it is alright. As a householder, one has to earn money properly, honestly, hardworkingly, but when you start earning money; then, the madness comes. I am so smart. I am so intelligent. And that is why I'm earning so much money. This ego, one starts living in an ego-centered life, a self-centered life, and starts hitting everybody else. Oh, these people, ignorant people, they are not intelligent, they are not smart. That's why they are not hard working! That's why they are not earning. And I, look, I am so smart, I am so intelligent, I am so hard working. This ego comes which is dangerous. The whole purpose of giving dana was to come out of the ego. And the same dana makes one ego-centered person. One has lost Dhamma. One doesn't know what for I am giving dana. This person was giving lot of dana. This title 'Anathapindika', 'anatha' means orphans, those who are very poor, 'pindika' one who gives them food. That was his title because he was giving so much food to all hungry people. He has branches of his business throughout India and beyond India in different countries. And this was the rule that wherever his office or branches there, nobody should remain go hungry there. People should get food. But still he didn't know

Dhamma. Came in contact with Buddha, that means came in contact with Dhamma, got Vipassana, practicing, practicing, purified the mind, purified the mind, got the first dip of nibbanic stage, changed the person altogether. Now he was a changed person altogether. Now, giving donation! It's not to build ego. It's to deflate ego. It's to dissolve ego. All these money that has come to me, it is because of my past good karma, it does come to me. It must be used for the good of others. Of course, as a householder, I must make use of it for my own maintenance, for the maintenance of all those who are depending on me. But the rest of it must go for the good of others, for the good of others. And now, he understands the good of others which is the real good of others. I give food to a hungry person. I must give. It's alright. But next day, again, this person is hungry. I give water to a thirsty person. After sometime, again, he becomes thirsty. I give some medicine to a sick person. He may get another disease, or the same disease may come up again. I may give clothes to a naked person. After some time, the clothes get old, torn and again, he is necked. I'm not taking out. I'm not helping people to come out of all their miseries. If they get Dhamma, if they get this wonderful technique of Vipassana, oh, they come out of their misery, total liberation from misery, misery that they were encountering from life after life, life after life. They will come out of it. Dhamma should go to each and every suffering person, besides all the time giving material dana. This dana is most important, Sabbha Danang Dhamma Danang Jinati, the dana of Dhamma is the highest dana. And he goes to Buddha, Buddha at that time was living in Rajagriha, pays respect to him and tells, "Sir, why not come to Sravasti?" He was living in

Sravasti which was the most populated city of India of those days. Most populated city, “Large number of people are miserable, all miserable, rich or poor, if you have a meditation center there, so many people will get benefit, sir. Please do something, come there.” Buddha smile. So, he understood that Buddha has agreed. He came back home, looking for a center, a place where Buddha can start teaching Dhamma to people. Meditation center should not be in the midst of the city with so much of noise, and or it should not be very far away where people cannot go. So, looking for a proper place, peaceful and yet, not very far away from the city. He came across, came across a garden, a park, very calm, very quiet, congenial for meditation and he inquired, “Who is the owner of this park?” And he came to know that the prince, the son of the king, is the owner. Prince Jeta and he went to him. “Sir, I want to buy your park?” And the prince became very angry. “I’m not here to sell my park. This is for my own amusement. I can’t sell it.” “No sir, I have to buy, any price.” Just to get rid of him, the prince says, “You know the price of this land? You have to spread gold sovereigns the entire land. This is the price.” “The deal is done. I will spread sovereigns.” Cartloads of sovereigns he is bringing and spreading. The prince says, “Have you gone mad? No land can be that value. What are you doing? Are you a mad person?” “No, I’m not mad. This land is going to become so valuable. Buddha is going to come here and teach wonderful Vipassana. And all my wealth is nothing compared to one person getting Vipassana, even one person comes out of the misery, my wealth is nothing compared to that. And I know, not one person, thousands upon thousands will get benefit.” And he made a meditation center where ten



thousand people can live, stay, meditate, learn Dhamma. This volition to serve others, dana was there, even previously. Now the dana is how more and more people will get benefit it. Not to inflate his ego, to deflate his ego, dissolve the ego, just to serve others, serve others. This multimillionaire, it so happened that due to some karmas of the past, he became a pauper for a short period. He has no money. He is a pauper. And when he was a money person, he will come to this center every day, morning and evening, to meditate. And as a householder, he understands, "I should not go to the center empty-handed. I must carry something for the meditators." And every time, he comes, he brings something for the meditators. Now, he is a pauper. He has got nothing to bring. And then, something comes in his mind. Behind his house, he got a small garden, and in that garden, he has accumulated very good fertile, soil from different parts of India. Now, he takes two handful of that that dirt fertilizer, comes to the center, under the tree, at the root of the tree, "May this tree grow, under the shade of this tree, may someone get Dhamma, may someone get meditation." Volition is there. Whether handful of earth or millions of rupees makes no difference, volition, it is the volition that counts. After sometime, again, he became multimillionaire, started giving donation the same way. He understands Dhamma now that, "Whatever I give, the amount is immaterial, my volition, my Dhamma volition for the good of others, for the benefit of others, not expecting anything in return." When one does not know Dhamma; then, one keeps on giving dana, but inflating the ego. One builds a big hospital, a school, a college, but wants it to be named a Goenka hospital, a Goenka school, a Goenka college, and this name must be written in golden

letters at the gate, Goenka school, Goenka college. Madness, one doesn't know what one is doing. The whole volition is wrong. Understanding of Dhamma is wrong. The volition is to give without expecting anything in return, to give for the benefit of others, for the benefit of others. How people started changing, changing in their life. Different people, householders, one mother Visakha, again, a daughter of a very rich person, married to another rich person, but the family has no Dhamma at all, and how very wisely, she turns the entire atmosphere of this family where there was no Dhamma, how everybody became a good meditator and changed the whole attitude of the family, and the whole family became full of peace, harmony, where there was so much of tension and misery, how Dhamma starts working, brings peace for one and all, and this person is not merely at the time of Buddha. It kept on, who has worked, whenever one worked, the same research comes. One incident, in the life of my teacher, Sayagyi U Ba Khin, when Burma became independent, there were small, small states, princely states, and the person, a good politician statesman, he amalgamated all these states and made a union of Burma, and to satisfy these princes, one of their leader was made the president of the country, of the Union of Burma. Now president has got no power according to the constitution there. The Prime Minister owns the powers. And yet this person becomes so happy that I am now the president of the Union of Burma. Previously, I was just a ruler of a small, small place, very happy. One evening, he gives, say, pick party. All the diplomats . . . of this city, they all come there. A big party, seven thirty is the time to start the party. Everybody has come. All the guests have come. The host is not to be

seen. Seven forty-five, the host is not to be seen. Eight o'clock, the host is not coming. Prime Minister got worried. What's going on? He sent somebody to the residence in the first floor. And those went up there, came back, and told him, sir, he can't come. Why, what happened? He has drunk so much, he unconscious, lying on the floor. He can't come. Oh, but without the host, how comes this party, this is the president party. Conscious or unconscious, bring him somehow and then start the party! And two of them, help them to come, half conscious, half unconscious, hiccupping, hiccupping and he comes. He's made to sit on the main chair and the dinner starts. First course is served, second course is served. When the third course was being served, he started vomiting, vomiting. Prime Minister was so unhappy because our land is Dhamma land. Our government is Dhamma government. And what sort of president, we have got. What could be done? Next day when he came to senses, he telephoned to Prime Minister. "If you want, I will resign. But I cannot come out of alcohol. It is impossible! In our royal tradition, once the heir to the throne is born that means the first son to the king is born; then, the first input given is the best quality alcohol, in a silver spoon or a gold spoon. This was my first input sir, and since then, I am taking alcohol, alcohol, half of my blood has become alcohol. I can't come up, can't come out of alcohol." Now, this person, fortunate because of some good parami in the past. One day, he passes in front of the teacher, Sayagyi U Ba Khin center. Just out of inquisitiveness centers there and that was the day, the tenth day, the last day, and he sees everybody's face is booming when operation is over now, and balm is given on the wounds. Everybody is smiling, smiling. Hey, what's

going on here? Meditation is taught. What meditation? Anapana is taught. Vipassana is taught. Being a born Buddhist, he has been reading about this Anapana and Vipassana in the scriptures. But he never knew that anybody is teaching this. And such researches are coming. Everybody says we feel so peaceful, so harmonious. "I have no peace in my life. I never know what harmony is. I'm such an agitative person. Sir, can I come, can I come out and join?" "Yes, yes. Whether a prince or a pauper, anybody, everybody can come and meditate." "What should I have to do?" "You will take five precepts." "Five precepts! Oh, no, no, no, four precepts. Fifth one is out of question! I can't do it." "And go away, we can't take you." And he wants this peace and he is not taken. So he starts arguing, starts bargaining. "One, one little pecks every day, very little." "No, nothing doing." "One peck after alternative days." "Nothing doing." "One in five days." "Nothing doing." "Go away we can't teach you unless you have got this foundation strong, these five sila, a foundation of meditation." And then, he said, "Alright, then, somehow I will control myself, but sir, under one condition that when I go back home, you should not stop me from drinking." "How can I stop you going back home? You are your own master. You drink as much as you like. But here, no, I would recommend you going back home, you should not drink. But if you drink, how can I stop you? But these ten days, no drink." "Alright, sir, I want peace, I want harmony", and they practice, the same practice. After ten days, he goes to the president house, his own house there. And somebody is drinking, even hundred yards away. He says tingling, who is drinking here, he can't bear. He can't bear others' drinking, out of question for him to drink.

And the whole ten days, nobody told him if you go back home and drink, you will get this hell or that hell. Nothing doing! In Dhamma, there is not threatening. What happens? What is drink? He is addict to the sensation of the drink. And when he learn how to observe the sensation, observe the sensation, all the sankhara of the alcohol has gone away. The addiction of alcohol has gone away. How can he drink now? If this has happened only to one president of the Union of Burma, perhaps, it was some miracle involved. This happens to thousands of people who come into courses. Addict to alcohol, addict to drug, addict to this, oh, more than that, addict to craving, addict to aversion, addict to fear, addict to depression, all these mental illnesses, how they go away easily

The Seventh Day Discourse

. . . Buddha says, day and night, only when you are in deep sleep, you can't help; otherwise, day and night, continuous, continuous, continuous, make a very deep surgical operation, so that in these two days, you take out very deep rooted complexes which are causes for great misery for you. Let them come out now, this is a wonderful time to get liberated from those complexes, and continuity will help you. Storms might come still, but now having cover seven days, you have strength to face, you are strong enough to face them, don't worry. No such storm will come which will make you very much agitated. Those five enemies, five nivaranas, are still there but they are becoming weaker, weaker, weaker. And you got five friends also. Wonderful

friends! Keep them with you, and you will find that these friends are so helpful to you. These friends are really helpful provided their purity is maintained. When they lose their purity, these very friends become our enemies and they become very harmful. Who are our friends? What is their purity that needs understand? Five friends we have, the first friend, in the language of those days, was called 'saddha', that means devotion, faith. Devotion, faith is a very important friend. One who does not have any faith and the devotion, in whatever one is working; then, how can one work. All the time, doubtful, skeptical, and one cannot work, much of confidence, much of faith. Now, seven days are over. By this time, one should have faith in the technique, on the path, and can work much better. But, this faith, this confidence, this devotion can become a very big enemy. It will become blind. Blind faith, blind devotion, blind believe does not help us. They are big enemies. Don't allow them to become blind. All these five friends become blind and useless. They don't help us anyway. So along with this, there must be wisdom. Every friend must have the wisdom within, so that you understand the purity of this particular friend. The devotion, purity of devotion is only when your wisdom with devotion. Without wisdom, it will become blind. The wisdom is like our eyes and devotion is like our legs. One who does not have eyes will not on the path. May you walk on the path, but will not know when he or she has taken wrong path, one may fall down in a dish because no eyes. One is only eyes and no legs, no devotion. One may keep on looking the path. Oh, wonderful path, so wonderful, so great, Buddha teaching is so wonderful, Dhamma is so wonderful. But you can't take one

step on that because you got no devotion, you got no feet. Both are important. The communion of these two that gives us so much strength because the devotion becomes enlightened devotion. If devotion with discriminatory intelligence, discriminatory wisdom, then, you know what is the essence, essence of devotion. You don't take a just blindly. What is the essence of devotion? You may have devotion in any one, in any god, goddess, a saintly person, an enlightened person. Why you have devotion in this person, in this being? Because this person is saintly person, he has certain qualities, and the devotion is toward the qualities. You get the inspiration, single qualities, and then, you get an aspiration to develop those very qualities in you. Then, the devotion is very helpful, very helpful, very purposeful; otherwise, it doesn't help. If you just make devotion with the begging bowl, you keep on asking. Oh, god, our mighty, please give me this. Oh, goddess, please give me this. This desire must be fulfilled, that desire must be fulfilled. That kind of devotion is blind devotion. It does not help. Devotion for the qualities and getting aspiration and developing those very qualities, it's a wonderful devotion

. . . Someone says I'm a great devotee of Jesus Christ. Oh, wonderful, such a saintly person! A prince among the saints, so saintly! 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. He was tortured to death, crucify. Being tortured, he has not a trace of anger or aversion or hatred towards those people who are torturing him. Only love, only compassion, they don't know what they are doing. Ignorant people!

May they not be punished for their baddies? They are so ignorant. Only love, only compassion, a real saintly person. If someone says that I am a devotee of Jesus Christ and does not develop even little bit of love and compassion and goodwill for others; then, this devotion is blind devotion. Someone comes to me and says that I'm a devotee of Jesus Christ because I accept that he was son of the god, so what, he was son of the god! As if he wants testimonial from you, and then, he will be very happy. Well, look, these people they give me, so many people give me testimonial, I am son of the god, and what sort of Jesus Christ! We are mad! What we are doing! Is it any doubt that he was son of the god? He was son of the god! After what is god, truth is god, love is god, compassion is god, purity is god, and he is a product of truth, of love, of compassion, of goodwill, of purity. He is a product of that. He is son of god. Those qualities are important. And if we try to develop those very qualities in us; then, yes, we are good devotees of Jesus Christ. Otherwise, no, it becomes a blind faith, blind devotion, does not work, does not work. Someone says I'm a devotee of Buddha. Ah, wonderful to be a devotee of Buddha, have devotion towards Buddha, fully enlightened person, liberated person. But again, if that devotion becomes blind devotion; then, early morning, somebody will fold his hands to say 'Buddham Saranam Gacchami'. I take refuge in Buddha. I take refuge in Buddha. I take refuge in Buddha. Three times! I take a refuge in Buddha. Now, I am free for the whole day to do whatever I like. I get open general license for doing anything. After, why I took refuge in Buddha, so that he can liberate me in spite all of my baddies, he should liberate me. Otherwise, why I take refuge in Buddha! Madness! Not

understood what does this mean? What does this mean when he asks people to take refuge in Buddha? Quality, enlightened man, take refuge in enlightened man, and take a refuge in enlightened man means develop enlightened man in you. You are all enlightened man that's going to give you refuge. No one else will give you protection, no one else. You have to take a refuge in your enlightened man, develop that quality, and then, yes, this is a purpose in saying that I take refuge in Buddha. Otherwise, it becomes a blind devotion, blinding devotion. He is not interested towards established a sect. He doesn't want more and more people to say I take refuge in Buddha, have a bigger sect. Nothing doing, he is interested full of compassion to see people to get come out of their misery. They belong to this sect or that sect means no difference. 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. An enlightened man of Buddha is he gives a path because he was enlightened man, he found out the path which made him enlightened. And out of all the compassion, he gives that path if we don't walk on the path; the devotion is not devotion. It doesn't work. When we give respect to Buddha, he teaches us, how to pay respect to Buddha. Buddha is not a name of any person. It's the quality. Enlightened one! And anyone can be enlightened person, not merely Gautama. This is not the monopoly of one person to become enlightened. He kept on saying that before me, there were countless Buddhas and after me, there will be countless Buddhas. So, when we pay respect to Buddha, he taught us how to pay respect to Buddha. 'Ye ca Buddha atita ca, ye ca Buddha anagata', all the Buddhas of the past,

‘atita’, all the Buddha of the future ‘paccuppanna ca ye Buddha’, all the Buddha he was now present maybe, ‘aham vandami sabbada’, I pay respect to all the Buddhas of the past, of the future, of the present. Then, you do not get and tempted yourself in a sect, in an organization. Then, you get the inspiration from the enlightened man, the quality of enlightened man, and try to develop that enlightened man in you. Whenever you pay homage to Buddha, he explains us how to pay homage to Buddha. ‘Namo tassa bhagavato, arahato, samma-sambuddhasa’, ‘namo tassa’, I pay homage to anyone who has this qualities. ‘Namo tassa bhagavato, arahato, samma-sambuddhasa’, with fully liberated, fully enlightened, and enlightened by his own efforts, to such a person, I pay homage

. . . Someone says that I take refuge in Dhamma. I got great devotion towards Dhamma, the teaching of Buddha. What Dhamma? Unless one understands what Dhamma, and simply says that I take refuge in Dhamma, doesn’t work, take refuge in Dhamma, you live the life of Dhamma, you develop Dhamma in you. You develop sila, Samathi, panna in you. Then, that is purpose of your saying that I take refuge in Dhamma. Otherwise, it’s purposeless. It is senseless. And what Dhamma is? Dhamma is not a sect. Dhamma is not an organized religion. Dhamma is universal law, law of nature. If one has started living the life in line to the law of nature. Then, yes, one has taken refuge in Dhamma. And he explains what other qualities of Dhamma, six qualities of Dhamma. One has to keep on understanding whether those qualities are there or not. Otherwise, in the name of Dhamma, one may get entangled in some kind of sect, believe, dogma, etc. What are the

qualities of pure Dhamma? ‘Svakkhato Bhagavata Dhammo’, Svakkhato, it must to very clearly explain, no misdeed is involved. No acrobatic intellectual exercises. Nothing doing! So simple and so simple words, it must be explained so that ordinary person can understand it because one has to follow it. Unless people understand, this is not the game of philosopher or scholar. This is something which people should understand, then, follow. That is why the first quality of Dhamma. Svakkhato, svakkhato, sanditthiko, then, whatever you are experiencing with the direct experience, the truth that you experience, that is Dhamma. The truth experienced by an enlightened person is not truth for you. The truth as explained in the scriptures is not truth for you. The truth experienced by your teacher is not truth for you. What you experience? Sanditthiko, with your own eyes, with your own experience, direct experience, step by step, step by step, you may start with very gross truth, doesn’t matter. 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. You experience the truth of mind and matter, and then transcend and experience something which is beyond mind and matter. ‘Svakkhato bhagavata ahammo, sanditthiko, akaliko’, ‘akaliko’ to get the fruits of your practice of Dhamma should not take time. Not that you practice Dhamma now and you will get benefit after that. You perform this rite, this ritual, this ceremony and after that you will get this seventh heaven or eleventh heaven. Who has come from seventh heaven to tell me that I perform this rite and this ceremony and I am in this seventh heaven? All purposeless! What you gain

now? Of course after that I will show you how to get benefit. But what benefit you are getting now? If you are getting no benefit now, then, it is no Dhamma. You have taken steps on Dhamma. You must get benefit of your having taken steps on Dhamma. Then, only it is pure Dhamma. Otherwise, it's no Dhamma. Somebody gives me a poster . . . check, poster . . . check on a bank about the clouds which does not exist. What am I to do with this poster . . . check. One must get benefit, *akaliko*, there should not be a gap between my action and the fruit that I get, *akaliko*, a change must start in the life. If you really started taking steps on the path, a change must start here and now in this very life. A change for better! 'Ehi-passiko', another very important quality of Dhamma. If someone has really started taking steps on Dhamma, one has to judge examine whether really it's Dhamma or not. 'Ehi-passiko' which little meaning is come. Come and see yourself. Come and examine yourself. Come and experience yourself. 'Ehi-passiko', people come to courses like this. Some on the fourth day, some on the fifth day, some on the sixth day, they start thinking. Oh, this's so wonderful. My mother should do it. My father should do it. So and so should do it. And suddenly, you realize I am here to observe my respiration, my sensation. I will see about that later on. And again after sometime you start thinking. Oh, so and so, very miserable person. This person must certainly get it. This is 'Ehi-passiko', this is the quality of Dhamma because you are not playing the intellectual game. You are not playing a devotional or emotional game. You actually experience in something. Those who come to courses and say that this course is so wonderful. What this course is wonderful? The Dhamma was wonderful. If

you just make it an intellectual entertainment, then, no, doesn't work because people come here and meditate. Because they meditate, they can't resist . . .

. . . sati has got two meanings. This word, one meaning of the word sati, samma-sati is memory. People take that meaning some times. Memory is you start remembering. Memory of the past is not the technique of liberation. Sati, another meaning of sati is awareness and awareness is always of the present moment. 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. Awareness should always be, and can always be for the present moment, from moment to moment. 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. When you work with the sensation, you are aware at the depth level, and as soon as you are walking, you are aware of walking. You are aware of eating. But at the same time, you are aware of your own sensations. If that is missing, then, it won't take you to the final goal. You may be very aware of your walking, walking, walking, you get a wonderful faculty to remain alert about all your activities but it won't take you to the final goal of liberation if you are missing sensation. I give example of a circus girl. She is walking on a tie rope and so much aware of every step. If she is not aware, she may fall down, break one of her limbs, or she may even die. So, every step, she's so aware, so aware, but she cannot become an arahant. She cannot become fully liberated because the sensation. She doesn't know what sensation is, and she doesn't know how to remain equanimous with the sensation. Other dancing girl on the stage, aware of every step, every

action, and yet, no sensation, that doesn't take her to the final goal. Sensation is the teaching of Buddha. When you work with the sensation, you are aware of the sensation. You understand that is nature of anicca. And with that understanding, you maintain equanimity. Then you are on the path of liberation because this is how you change the habit pattern of your mind at the deepest level. Otherwise, you are working just to the surface level of the mind. So sati must be proper sati, with proper wisdom, understanding what the sati is and then, accordingly you work with sati, you reach the final goal. And then, samadhi, again, samadhi must be samma-samadhi, right type of samadhi. Understanding must be proper. What samadhi is? Mere concentration does not work. Gotsus getus sa akaskata, the concentration must be of a pure mind. That means the base must be free from ignorance. If you've got the imaginary object and with the help of this imaginary object to concentrate your mind, it is not samma-samadhi. All at the best of the mind you have got craving. You want something by this samadhi, again this, again that, it doesn't work. All your aversion at the base, it doesn't work. Free from craving, free from aversion, free from imagination, the object that you are experiencing, from moment to moment, your sati, from moment to moment, from moment to moment, how long you continue to aware of the reality from moment to moment, from moment to moment, this is your real samadhi. And the fifth friend, panna, wisdom, upekkha, equanimity, very important! Again if this panna, this wisdom is merely at the intellectual level or merely whatever you've heard, whatever you've read, sutta-maya panna or cinta-maya panna, it doesn't work. It must be bhavana-maya panna that is the contribution of

Buddha to the human world, bhavana-maya panna. You are to experience the wisdom at the level of your sensations. Then, it is real panna. Equanimity at the level of sensation is your direct experience, and equanimity wisdom that keep you free from craving, free from aversion, at the deepest level of the mind. This is what you've started doing here. This is what you're to practice in your life, daily practice. You're with the sensations and that you are not reacting with craving. You are not reacting with aversion. You keep on understanding this is anicca, anicca and your mind becomes equanimous. Then, you find how this equanimity has started manifesting itself in your day to day life. It must manifest, manifest, if you just accepted anicca, if you just accepted equanimity, only at the intellectual level or the aversion level, you can't expect it to manifest in your day to day life. Ups and downs in the life are bound to be there which is you choose are bound to be there. How to deal with the equanimity to all the situations in our day to day life? Then, yes, the panna is real panna

The Eighth Day Discourse

. . . One has to be very cautious, not to develop any attachment to this pleasant sensation; otherwise, the progress will stop, and not only progress will stop, regress will start because you will start generating now craving, craving, clinging, clinging, and whenever you miss and this pleasant sensation of flow of subtle vibration is not eternal. It comes. It goes away. Again, somebody deep root at sankhara which otherwise, would not outcome on the

surface because you started feeling a free flow of subtle vibration, because you reach the chain of total dissolution; then, only very deep progress sankhara will come on the surface which might be of the type, a very gross nature and you start feeling again gross sensations, unpleasant sensations and you feel lots of depress, you start feeling I am regressing, I have such a wonderful sensation and now look, it's missing and now I'm again with this unpleasant sensation. You are not understood Dhamma properly. You've started playing games of sensations. This is what one keeps on doing the whole life. A sound, pleasant or unpleasant! A sight, pleasant or unpleasant! 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? You are not understood Dhamma. In spite of repeated . . . we see some students, of course, few, but they are, who keep on taking courses after courses, courses after courses, but they don't understand the technique. They don't understand Dhamma. They keep on releasing the pleasant sensations and they keep on having aversion towards the unpleasant ones. They keep on playing this game, game of sensation, game of sensation. This is not Vipassana, not at all. We have to very careful understand the essence of the technique properly so that you work properly and you get the benefit of this technique properly. Unless you go to the root level, the sensation level and unless you have equanimity at this sensation level, whatever sensation, every sensation, gross or subtle, pleasant or unpleasant has the same characteristic, characteristic of arising, passing, arising, passing. This is what you have to

experience. One gets the solidify, intensify, gross sensation that arising, it's clear, but after sometime, sooner or later passes away. It seems to stay for some time. It arises; seem to stay for some time and passes away. When this very intensify, solidify, gross sensation gets dissolve, turns into vibration, the characteristic remains the same, arising, passing, arising, passing, now with great rapidity, as it arises, so it passes, as it arises, so it passes, with great velocity, great frequency, characteristic remains the same. This characteristic must be very clear, clear in your mind look at this changing, changing, changing, and therefore, no craving, no aversion, no craving, no. This is how you change the habit pattern of your mind; otherwise, deep inside, this process of multiplication, sankhara of the sankhara, every moment to generate some sankhara or the other because sensations are there every moment so long as one is alive, every moment, there is some sensation or the other, and the deepest level of the mind is constantly in touch with these sensations.

Whether you are asleep or you are awoken, twenty-four hours, it is in contact with the body sensations. Like you are in deep sleep, when you say in deep sleep, it's only a conscious mind which are gone in deep sleep, the so called unconscious is always conscious of the body sensations, always conscious. A mosquito has come and bitten, the unconscious, the so called unconscious immediately feels unpleasant sensation. Drives away the mosquito, kills the mosquito, still unpleasant sensation is there, you will scratch and rub, and like these, whole night, mosquito will come, bite, come, bite, and you won't know, your conscious mind won't know that show the big barrier within the conscious and the unconscious. Similarly when you are awoken, your

unconscious mind will be busy with objects outside at a very gross level, but the unconscious, the so called unconscious is a conscious which remains all the time busy with the outside object, the unconscious is constantly in contact with the body sensation and it keeps on reacting, there is a pleasant somewhere, it reacts, there is a pain somewhere, it reacts, there is itching somewhere, it reacts. That reaction is continuous that has become the habit pattern of your unconscious mind. Unless you change this habit pattern at the deepest level, you are not coming out of your misery, not coming out of your misery. You're just trying to amend the branches, the . . . , the leaves, the flowers, the fruits of the tree, but the root is decaying, is unhealthy. 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

. . . An example, this flow of mind and matter, this is the flow of the life, mind and matter. For the life of the matter, for the flow of the matter, you have to give some material food. With the help of this material food, it continues, continues, continues. So, out of the flow of the mind, a mental food has to be given. The sankhara has to be given; then, only it continues, continues, continues. Say one day, you are not taking any food, you've fasted, you've fasted, and yet the flow of life continues. You decide two days fasting, it continues, five days, ten days. One has fasted for one month, two months; ultimately, the body dies because the food you've stopped given food for so long. You've stopped given food for so long. Then, why it took so many months to die because the old stock was there. Whatever accumulated you

have, fat, etc., it started consuming that. When that was also consumed, there was no more food, it died. The same principle for the flow of mind, you keep on giving sankhara, for the food of the body. If you give even once in twenty-four hours, it is good enough to sustain it, but for the flow of mind, every moment, a food must be given, the feeding must go every moment, every moment, and by this technique you learn, you don't give a food, this moment you are not given a food, you're just experiencing, you smile, anicca, anicca, not a craving, no aversion, no ignorance, you're just aware and not reacting, no sankhara. Still the mind flow has not stopped next moment, next moment again, you are not given any sankhara, next moment again, you are not given any sankhara, and yet it continues, continues, same principle, how it continues with your old stock of sankharas. When you are not given, when you are not given a new sankhara for the flow of the life, all one has to come on the surface, it comes on the surface and a new vinnana arises, again you are not given any sankhara, all one will come on the surface and new vinnana arises, and like this, the flow, flow, flow, when all the sankhara are consumed; then, you are out of it, you are liberated from all the miseries. This principle is there, but only by experience, one starts understanding how the old ones come on the surface, you generated the sankhara of anger, you will find the sensations all around that very unpleasant sensation because the biochemical reaction has started and because of this unpleasant sensation, because of this biochemical that has started flowing, again you generate anger, new sankhara you generated, again this biochemical gets generated and there is unpleasant sensation and because of the unpleasant sensation, again you generate anger

and this vicious circle, this is what a multiplication of your misery continuously, continuously, continuously, sankhara after sankhara, sankhara after sankhara, you generated anger and there is . . . of that, some biochemical reaction has started, very unpleasant sensation has started, you don't react. Again, it continues for some time, you don't react, you don't react, you don't react, the habit pattern starts changing. To change the habit pattern, one has to go to the depth of the sensations and don't react and you find how it starts clearing away, clearing the stock. Like an example is given, you've got fuel; a heap of fuel, burning fire wood and this fire is burning. As it is burning, you throw some more fire of wood on it. It is burning, you throw more fire of wood, the new fire of wood that you are giving to it, the fire starts consuming the new one and the old one remains deep inside, layers after layers, it goes increasing and the new one comes and the new one comes. You stop giving new fuel, the fire is consuming, sooner or later to consume the whole thing and you will be out of it. People understand this in different ways how the old ones get eradicated; the fact is it gets eradicated, how it gets eradicated. A research scientist of this part of the world came to my teacher about thirty years ago. He was a friend of my friend, so, common friend. He came he learned that in Burma there is a technique and there is a teacher who teaches you to come out of the habit pattern of negativity and live a peaceful life, harmonious life. All the accumulated defilements of the mind get eradicated by this technique and being a scientist he wanted to examine it how it happens. He came. My teacher normally, a new student is not given more than ten days course, but somehow, he made the decision that this . . . case, give him a

longer course straight away and ten days Anapana. He was working on that and reaction started, so strong reaction at time, you will see that he's jumping about six inches from the floor while he is meditating and my teacher keeps on smiling. One day he tells me, you go and see how he is meditating, in the cell, he is in individual . . . meditation cell, through the lacunas as I see, and I see that he is standing on his shoulder and whole body is shaking as if he is processed, processed by some cause, what's happening, I went and told my teacher, what's happening and he smiles and he laughs, he said let it happen, good, that's good for him and he carried on and later on, we came to know that he is the research scholar of the sky craft, he has discovered and made continental ballistic missiles with . . . heads, such a person! What kind of sankhara, creating hell fire for millions of people to die. What kind of sankhara? He has to come that way and my teacher is smiling; let it come, let it come. At the end of the course, he feels so light, so happy, so wonderful and my teacher says, good, all the stuff came out and you are lighter now

. . . 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. People get benefit. Some remain very much against him, partly because they didn't understand what this person is teaching, they thought perhaps he is teaching something against our religion, our tradition and our religion will get the finish by his teaching and partly because . . . the questions of livelihood for them, they will please and he is teaching, the people start following his teaching, there is no

more rites, rituals, religious ceremonies, nothing. You just observe yourself and purify yourself and leave 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. So operation was there, how to stop his preaching. There was one way in those days. They used to be big debates, public debates and lot of hooliganism was there, . . . was there, people will come with large number of their followers and shout and there is no actual debate, a small . . . but still, that was popular there, and if somebody is defeated; then, his teaching people won't accept, so they will come to fight with him, to debate. But when they come to the gate of his arsom, they start scratching their head. He is a very intelligent person how to debate with him, not easy even . . . because he answers so calmly, let's make our points, how to discuss, what to debate, and let one of us to be a leader, you'll be a leader, you'll be a leader. Someone said, alright, I will be the leader, let's jot down all the points, jot down all the points. You don't carry long matted hair on your head. Yes, yes. In those days, all the hermits seem used to have matted hair on their head. You don't have long mustache and beard. Yes, yes, long mustache and beard. You don't have the garland of beads around your rosary. Yes, yes. You don't wear a skin of a real animal around your waist. Yes, yes. You don't smell . . . on your body. Yes, yes. Then, suddenly, somebody said all these questions . . . have been raised and when our people raise these questions, he smiles, he said I don't like it, you like it, you can use your own. I am not quarreling with you. You can use your own if you like it. I don't like it. How can you quarrel with somebody that he doesn't do? Let us find out something wrong in his practice

and his teaching. Alright, tear this away. New list! What is he preaching and what is he practicing? He preaches sila, morality and he practices morality. How can we are going that? Morality is wonderful, somebody living in the life of morality, teaching others to live a life of morality. We can't quarrel, what else? He is teaching samadhi. What is samadhi? Master of the mind! Master of the mind! I could not get master of my mind. I've been try so many years if somebody have got the technique which makes you the master of your mind, it's wonderful. How can you fight? No, what else. He is teaching panna. What panna? A process by which all day impurities of the mind go away. Impurities go away! My impurities have not gone even little. If impurities go away, wonderful! How can we fight on this point, no, what else? Nothing else, he doesn't talk anything else. He said I teach and I practice only sila, samadhi, panna, sila, samadhi, panna. All other things, your believes, your dogma, your philosophies are beyond me, I got nothing to do with them. You can do whatever you like, but these three are important, this is the essence of Dhamma. They go because they can't argue, but some . . . something should be done, so that his preaching gets stop and one way, find out some scandal. There is no scandal, create the scandal, and for a monk, what scandal? They can be only two types of scandals, money or woman. Money, we can't create the scandal of money because he is, left all the householder's life for the prince, all the luxuries, and keeps nothing with him, but woman, yes, something can be done, because man and woman both come to learn Dhamma from him. So, they train one young beautiful girl. Every evening, she will go to the arsom of Buddha, sleep under the tree with very

heavy make-ups and all, and next day with open . . . she will go out, told, I've a wonderful night with samma Gautama, had a wonderful night. People listen what happen? What she is talking? Two days, three days, seven days; then, she stopped that. After about eight months, there was a big congregation. Large number of . . . persuade there, and he was teaching Dhamma. The ruler of the country, King Pasenadi was there. The commander in chief, the prime minister was there. Anabintaka was there. Mother Visakha, large number of people. And she comes, she places a piece of wood, a timber on the stomach, tied with some string and covered with her petit coat and then, came, shouting and abusing

. . . First, you have to help yourself, be strong to help a weak person. If you are limb, you can't support another limb person. If you are blind you cannot show path to another blind person. First, get yourself very healthy; help yourself first, and then, you will start helping others. 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 to brightness. He never give any sermon in mysticism. Svakkhato Bhagavata Dhammo, the teaching is so clear. So, whenever he said something which people may take different meaning, he explains it immediately. What is darkness, what is brightness, how one keeps on running from one to the other. The first group, from darkness to darkness, someone is full of misery, in different ways, healthwise, moneywise, familywise, societywise, all around

there is misery, misery, misery. This is darkness, livelihood darkness. There is no happiness at all, and yet every moment, this person is generating nothing but anger, hatred, anger, hatred, I am in this position because of that, so and so, because of so and so, because of so and so, anger towards so and so, hatred towards so and so, ill will towards so and so. Darkness is already there, and one is planting seed of darkness, misery already there, one is planting seed of misery, this anger, hatred, ill will bring nothing but misery, nothing but misery. So his future is also full of misery, present is misery, future is misery, present is darkness, future is darkness. Second person, running from brightness towards darkness, brightness is quite happy, moneywise, familywise, healthwise, societywise, good status, and everything, but madness, such an ego-centered life, such a self-centered life, heating everybody else. They are all useless fellows. I am so smart that why I'm so happy. I work so much money, position, power status, heating everybody. So, now he is happy because of some past good karma of the past, he has got everything pleasant around, but every moment the seed that he is planting, a seed of misery, misery, so from brightness this person is running towards darkness, from brightness to darkness. Third person, exactly same as the first person, there is misery all around but there is wisdom inside. One keeps on smiling. Oh, this misery has come because of some past bad karmas of mine. Let me settle my account. I carry on my Vipassana, anicca, anicca, anicca. 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 generates only love and compassion towards

such person. He is planting seed of love, of compassion. Now there is a lot of darkness, but future is brightness, brightness. Sooner or later, this darkness will go and then only brightness will come, the planting of the seed now, a seed of brightness to bring brightness, to bring happiness, and the fourth, from brightness to brightness, all the facilities of the life are there, moneywise, healthwise, societywise, familywise, but keeps on understanding there is wisdom. All this is because of some good karmas of the past, and how a good karma might have done. They are not eternal. The . . . is not eternal, going to stop. So now what I am doing now, I must make use of all these 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 this actions, vocal, physical, mental are for the good of others, good of others. He is planting seed of brightness. From brightness, he is running towards brightness. From happiness, he is running towards happiness. We should not remain in the first or the second category. You must remain in the third or the fourth. Third or fourth, we can't decide. At times, a life will be full of darkness because of the past karmas. At times, a life will be full of brightness because of the past karmas. But we are the master of the present karma. Buddha said *atta hi attano natho, atta hi attano gati*, you are your own master, nobody else, and you are the master of your future, nobody else. At least whatever happened in the past, happened in the past, but now you should not generate a single

sankhara which will bring misery for you. You are your master. If you are master of the present, future is nothing, but the child of the present

The Ninth Day Discourse

. . . Don't expect attending a ten day course, one will become so perfect that now there has been no more negativity, no more boiling, oh no. 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 miseries. Whenever a misery comes, everyone wants to come out of misery, nobody wants to roll in misery, but it is ignorance which makes us roll in misery, roll in misery, for long time. Saying, saying of the past, even ordinary human beings, they have been looking a way to come out of their misery. Something has happened in life, very unpleasant, and then, one has become very miserable, and that incident keeps on striking again, again in the mind. One becomes more and more miserable. So one way out people thought was just divert your attention, people started running up the sensual pressures. One is very miserable and to come out of misery, one will divert the attention, go to a cinema, go to a theatre, go to a dance hall, go to a bar, this or that, and feel, yes, I'm out of my misery. You are not out of misery, without these sensual pressures, generates attachment in your mind, and attachment and misery go together, you are becoming a more and more miserable. This is the two sides of the same coin. When you go attachment, the sensual pressure or to anything, then, whenever you miss it, you become so

agitated, so miserable. You are not coming out of it, no solution. Then, some saintly persons, they said divert your attention, not to the sensual pressure, to something else. For example, unwanted thing has happened and you started generating anger, get up and walk a little. If that does not work, get up, drink a glass of water, you are diverting your attention. If that does not work, just start counting one, two, three, four, one, two, three, four, you are diverting your attention. If all that doesn't work; then, a solution was given which work, which still works. If you have got devotion, strong devotion in any god, or any goddess, any saintly person, any liberated person, an enlightened person in whomever you have got great confidence or devotion, just start reciting his or her name mentally. Keep on reciting, reciting, reciting because you have got devotion, it becomes easy for you to recite it and as you are reciting, you are diverting your attention to something else, your anger subsides and you feel that you are free from anger, or another solution, you just imagine the shape or the form of that particular god or particular goddess or saintly person or enlightened person and keep on remembering that imaginary shape or form. You will find your mind is getting diverted and you feel you are coming out of your anger or your misery or any negativity or any defilement that is the reason in the mind. You are coming out of it. It looks like that, it looks like that, that you pushed out your negativity by reciting these names, but the reality is not, so. Those who became fully enlightened, they became fully enlightened because they explore the entire feel of mind and matter, transcended the entire feel of mind and matter, and experience something beyond that, the external truth, ultimate truth, the experience the entire law of

nature. They understood that whenever you divert your attention, it appears as you feel put aside your negativity, but actually you have suppressed your negativity. It has gone away from the surface level of the mind and it's being push deep inside. At the surface level of the mind, you feel, look, I have no anger or no hatred or no ill will or no pressure or no fear whatever negativity has come, it's gone now, but suppress deep inside that the unconscious level or half conscious level, it keeps on rolling there, keeps on multiplying, multiplying, multiplying. You are not come out of your misery. Escape is not solution to the problem and these enlightened people found out. Observe it, observe it! Whenever any negativity arises, the passion arises, don't suppress and don't give it a free license to express itself at the vocal level or the physical level. Similarly, fear arises, anger arises, hatred arises, worry arises, don't suppress it and don't give an express. Don't express it at the vocal level, find the - they give a middle path, observe it. Anger has a reason, observe it. Passion has a reason, observe it. As you observe, you are not suppressing it. As you are just observing objectively, you are not expressing it, just observing and you find it becomes weaker, weaker, weaker and passes away. It does not become a problem. Your problem is solved because you are observing it, very good solution, but very difficult to practice, very difficult to practice

. . . Vipassana starts helping you. The panna starts helping you to see things from different angle. One very important angle which was missing from the time one has taken birth, opened eyes, only seen outside, outside, outside. One never cares to see what happening inside. Now, Vipassana is giving you another angle. Something has happened outside. Let me see what

happening inside. So, you are not with the distorted truth only one angle. At least, you got two angles now, outside, inside, and as you progress, you will have more angles to see things, but this angle, seeing thing inside is such an important angle. Now you find the cause of your misery, hundred percent cause of your misery outside, but as you progress on the path, and you start observing things inside. Very soon, you will reach the stage where you will start saying, yes, something happened outside, but also something happened inside. So, cause of my misery is fifty percent outside, fifty percent inside, alright. You have started sharing the responsibility, fifty percent. You do something to change yourself fifty percent, doesn't matter. A time is bound to come if you really practice Vipassana. A time is bound to come when you start realizing hundred percent cause like inside, not even quarter percent is outside, hundred percent cause of my misery inside. 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. You give all important to inside, and the whole life pattern will change. You come out of your misery so easily because you started seeing things inside. Somebody has done something which harm you, somebody has created injustice to you. An example, you take your case to the court. I don't know how it is in this part of the world. Back in our country, when something goes to the court, litigation, it takes years together from this court to that court, to appellate court, etc., etc., and then, it reaches the federal court, the supreme court. It takes seven years, let's say. Seven years, the case went to the supreme court and the chief justice of

supreme court went through all the papers and all the evidences and gave decision that the other person is hundred percent their fault. You have got no fault, and he should be punished. Alright, he has given a punishment according to the law of the country, but if I am a wise person, I start thinking. If there was no fault, no fault on my part, supreme court just says there was no fault; then, why I suffer for these seven years, seven years, day and night. I have no peace of mind. There must be some law of nature, some law of god of mighty why I was been alive. With Vipassana, you start understanding why you will have been alive. You are responsible. Every moment, you are boiling with negativity, so and so did like this, so and so did, your responsible. You kept on boiling yourself. Somebody comes and abuses you, just an incidence. Somebody has come and abuse you. He is your enemy. He doesn't want to see you happy. He wants to see you unhappy. That's why he has abused, he has inserted. He has abused you once, made you unhappy, and gone away, and now what happens. He just wanted you to be unhappy only once because he has abused only once, and now what happens. You say, alright, shake hands, you want me to be unhappy, I will remain unhappy for hours together, for days together, for years together. Sometime, you say that he inserted me so much, I don't forget for the whole life. Don't forget for the whole life! Who are you abiding? You will keep on rolling in misery, held misery for whole life. I don't forget for seven lives, seven lives in hell, madness, what you are doing. In the first instance, it was the mistake on our part. Somebody brought a present of abuse and we accepted it. When somebody is abusing, it is the problem of this person, his problem, her

problem, full of negativity. This is his misery while she has that misery, why take that misery on you. Just smile like Buddha, alright, it is. I have not accepted your present. You are to suffer for that. You are to suffer for that. I can't suffer for you. I won't suffer, that itself for a big mistake and then, you kept on rolling. You kept on remembering he has inserted me like this, she inserted me like this. You keep on stating that drama on the platform of your mind again, again, again, years together. No one else see the responsible for that. You yourself responsible for that. As you examine more and more the reality inside, things will become so clear, so clear. I am responsible.

Whenever I react, I bring misery to me. I don't react. Whatever happened outside, I'm not miserable. I can smile. So the entire responsible aligns with me, deep inside. I change my own habit pattern. I become free from misery. I start living a better life, but that requires a lot of practice. Things become easier if you practice Vipassana properly. This for material structure, how it is working; how biochemical reactions are coming because of that different sensations are coming; how the mind, the four parts of the mind, the vinnana recognizing part of the mind is working, the sanna the recognizing part is working, the vedana the feeling part is working and the sankhara the reacting part is working; how they are working. If you keep on observing them, you will notice that the fourth part, the sankhara part, the reacting part has become so strong for you

. . . One keeps on making this madness. One crafts one's image and establishes in one's own mind, develops a lot of attachment that it serves his madness. Now another thing that one keeps on doing, gets established a good

image of oneself in the minds of others. Every student must know. Goenka is wonderful. All look! Goenka is the wonderful, and that image, one plays so many drama and so many things, just to establish a good image. These five students, I have done so much to establish my good image in the mind of these five students. Now all these five students, the images just shaded, but you have only one image was shaded, now five images getting shaded. I feel so unhappy, five times more unhappy. Somebody abuses me. When I am alone, I said that doesn't matter, he abuses me, but in public with so many people, what makes the difference. Abuse is abuse whether you are alone or whether you are with so many people. Because you put your image in the mind of so many people and now that gets shaded, you are much more unhappy. That becomes clearer and clearer as you go deeper and make analytical study of the things. Fourth time, why it is more unhappy. 'I', 'I', the fear of 'I' increases now, 'mine', 'mine', 'mine', and you start making images of my, my son, my daughter, my wife, my husband, my mother, my father, my so, my so, my so, and you carry beautiful image, and you start developing tremendous amount of attachment. At the apparent level, you keep on fooling yourself. I love my son. I love my wife. I love my husband. I love my mother. I love my father. If you go deeper, you will understand. You don't love anybody. At the time of Buddha, the king of the country, Pasenadi, he came in contact with Buddha, meditated, became a good Vipassana meditator, and one member of the family becomes a good meditator, others slowly get attracted. The whole family was a Vipassana meditator. His wife, Mallika, the queen, she's also very good meditator. Both of them meditate in their meditation room in the palace. One

day after one hour sitting, this king asks the queen. Mallika, tell me, whom do you love the most in the world, and she said, wonderful, the same question came in my mind while I was meditating, and I realized I love myself, I don't love anybody, I don't love anybody. Pasenadi smiles. He said the same question came to my mind. I examined myself. I found I love only myself. I don't love anybody. Without Vipassana, he could have been totally different. A queen is saying to the king that I love only myself, not you. Her head would have been taken off, what kind of queen, but now both are Vipassana meditators, very happy. They went to Buddha, and said, sir, in meditation, it so happened. Buddha said sathu, sathu, sathu. This is the beginning where you can start rectify yourself. So long as one remains under the delusion that I love so and so, I love so and so, I love so and so, one does not come out of the madness. When one starts realizing I love myself, oh, look what a self-centered person I am, what a selfish person I am. Whom you say my, my son, my wife, my husband, etc., etc., you got a dream. You have certain aspirations, and you want this person to fulfill that dream. You are dreaming that this person will fulfill my dream, certain such dream, and that's why you are loving. Your love is expecting something in return, and when your love is expecting something in return, you are not loving this person. You are loving yourself. You are loving your own aspirations. You are loving your own dreams. Self-centered love! It doesn't help. Pure love is just one way traffic. You give. You don't expect anything in return. You just give, just give. Well, a Vipassana meditator starts realizing that. Then, one starts coming out of this selfishness, this narrow-mindedness. So now, what happened in the

fourth time? The son of mine, so much dream was taken, when he grows, he will be son of a Vipassana teacher. So, he will be serving him like anything. You will be so obedient, like this and like that, and now my sanna says these words are from your son, my son abusing me. Ah, many person on the street who might didn't know, and with whom I have no dreams for future. This person abuses me. I don't like it, but it doesn't have much effect. My son, he abuses me. Oh, it becomes so unbearable. Now fifth time, why it is much more unbearable? Because the same mistake, I keep on doing the image of my son. As I try to establish my images in the minds of others. I try to establish the image of my son, my daughter, my wife, my so, my so, so wonderful. They may have some defect, but I keep on countering the defect. Oh, no, no, no, they are so wonderful, so wonderful. Now the images I established in the mind of five of my students about my son, those images got shaded. I am five times more unhappy

. . . Adhitthana parami, strong determination, somebody comes to a course like this, the first thing one does, strong determination. I will stay here for ten days. Let anything happen, I won't run away on the second day. I won't run away on the sixth day. I won't run away on any day. I will be here for ten days. Any kind of operation is acceptable to me. Another adhitthana one is, I will observe all the rules, regulations, discipline, timetable, and this adhitthana helps. Another adhitthana which comes after Vipassana, you sit for one hour three times. You don't change your legs. You don't open your hands. You don't open your eyes. So much of pain, and yet, you fulfilled it. That parami, a wonderful parami, and it is so helpful in the long run.

Understand one, this person became fully enlightened. That night when he sat under the tree, he sat with the adhitthana, with the strong determination that I won't change my posture, not the one hour or two hours, till I become fully enlightened. He meditates together, that all my bones get scattered, I don't mind. I won't change my posture. And if you come to that stage, and you sit, and ten minutes, the pain starts. You say no, no, no, no. I will sit later on, I will sit later on. So for life together, you have to develop this parami, this parami, adhitthana, adhitthana, adhitthana, so that once your time comes, you sit with this strong determination and come out successful, very important, very important. Another parami, metta parami, tomorrow you will learn this technique. Love for all beings, love for all beings, compassion for all beings! When we have thou from the shalt, love thy neighbor, love thy neighbor, so we keep on saying at this surface level. May you be happy, oh, my neighbor, may you be happy, may you be happy, but we have got so much negativity towards this person. Deep inside, we keep on saying you go to hell. Oh, my neighbor, you go to hell. You are so bad. That doesn't work, that doesn't become a parami, because the deep inside, your unconscious mind is much stronger than this surface level of mind. So, when you keep on giving metta only at this surface level, it doesn't work, it doesn't become your parami. 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. May all beings be happy, may all beings share my peace, my harmony. Then, there is not rest of negativity, and you are learning the real

metta which cause your . . . that is parami. And the next, upekkha, with all the experiences that you have here, upekkha, equanimity, equanimity, equanimity, whatever experienced you have, pleasant, unpleasant, neutral, equanimity.

You get a wonderful opportunity; otherwise, in the life, one ups and downs are coming, which attitudes are coming, you may have equanimity, but that equanimity will be at this surface level of the mind, but now you are experiencing at the depth of the mind. The sensations are experienced when the deepest level of the mind, and you are training this deepest level of the mind remain equanimous, upekkha, upekkha, upekkha, this becomes your parami. And the next, dana parami, donation, as a householder, it is very difficult for a householder to reach the final goal. Why? Main difficulty is that a householder is not supposed to go and beg food. A monk and nun should go out and beg food. A householder has to work hard, very hard, work honestly and earn money, support oneself, support those who are depending or support others. This is the responsibility of a householder. Once you start working, and you start earning; then, the ego gets inflated, no calms. Such a smart person! I am such a cleaver person. I am so intelligent, and that is why I am successful. Others are not successful. I am this much, I am that much. 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? On the one hand, one has to earn money, and on the other hand, every money that comes generates ego in you. That is why the saintly people, the enlightened people, they advise that, whenever you earn, you keep on understanding that you are not earning for yourself. Of course,

you are earning for your own maintenance and the maintenance of all those who depend on you, but you are also earning for others, for others. Others are got sharing my earning. Then, the ego becomes less, less, less, less. It wouldn't be that strong. In a course like this, ten days are over. One has been dissolving the ego, dissolving the ego, purifying the mind, purifying the mind. Then, whatever donation one gives according to one's own capacity, less or more, it is a material, keeps the purity of mind, not expecting anything in return

The Tenth Day Discourse

. . . There are many yardsticks to measure whether this person is really progressing on the path of Dhamma or not. One yardstick, two qualities start developing in this person, very essentially. These two qualities are not developing; then, understand this fellow is only playing some intellectual game or emotional game or devotional game here, nothing to do with Dhamma. He is not practicing Dhamma. What two qualities? One quality, a feeling to serve others without expecting anything in return, out of question to expect any kind of material gain, totally out of question, but even to expect some name or some fame or some position, some power, some status. Oh, no! Then, one has not understood Dhamma, just to give, just to share what one is experienced? One has got so much benefit from Dhamma. One feels like serving others, serving others, distributing it to others. Is this quality coming or not? If this quality is not developing; then, there is something wrong. This

person is still self-centered, even he talks of liberation, she talks of liberation, one's own liberation, what I have got to do with others. Then, the purification has not started, still ego-centered like, self-centered like, the ego when it starts dissolving, dissolving. One starts feeling about others, how can I help others, how more and more people can get Dhamma. This is one quality, to serve people in Dhamma without expecting anything in return. Second quality, to develop a feeling of gratitude, very important, even if one gets a small little material thing from somebody, a feeling of gratitude should arise. To get Dhamma, are you not taking refuge in Buddha as a person. But you get Dhamma from Buddha, a Dhamma which give you the path of liberation, which are benefited you, and you don't have even a trace of a feeling of gratitude towards the person of Buddha; then, no, you are not developing. To become Buddha is not easy, countless lives, one keeps on developing parami. This ten parami, you just discussed yesterday. A big quantity to become fully enlightened, in very big quantity; then, it takes so many lives, and one keeps on doing that, not just for one's own liberation, that one could have done by developing this very ten paramis in smaller quantity, and one could not become fully liberated, but to reach the stage of samma-sambuddha, fully enlightened, able to serve others, one has to develop this very ten qualities in big quantity. And for that, life after life, life after life, the feeling of compassion was there always. 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. If he has not worked so hard, he would not become a samma-

sambuddha, and even if he has become samma-sambuddha, if he has not distributed Dhamma, how could he would have got, he would not have got. If he has decided, that I became fully liberated now, what the use of running after this world, . . . people. They won't understand Dhamma. I'd better go and live in a cage somewhere in the Himalayas, that's of my life, and enjoy peace, the . . . peace within myself, why take all the trouble of running after these people. Then, he would not have been Buddha, compassion, for the forty five years after the age of thirty-five when he became fully enlightened, till the ripen age of eighty when he passed away, all forty five years, day and night, serving people, serving people, and whom are already trained; and then, he sent those trained people go out, distribute Dhamma, for the good of others. 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. How this was maintained in a prestige purity for twenty-five centuries, it is not easy. 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 Buddha, a feeling of gratitude towards this line of teachers who maintained that in a prestige purity. But it difficult, people try to get a polluted, just to satisfy the decide person, a decide person wants it in this way. Alright, just to please the decide person. I come from business community. So, I know very well to satisfy the clients. Clients are always right. The customer is always right. Customer wants this. Alright,

this way, wants this way, this way. Then, one is not a Dhamma teacher.

Quantity has no meaning. Quality is important. Even few people practice, but they should practice in the proper way, not just to please people, to help people

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. . . If we choose a big area of the body somewhere, and keep your attention there, and try to feel the breath coming in, going out. Your attention will get concentrated, but your mind will not become that sharp to feel the subtlest sensation on the body. That is why he chooses nasal ka, he said. The front part of the nostril, keep your attention on this area, and from here, you keep on observing the breath coming in, going out, coming in, going out, and this helps you that within three days, you started feeling some sensation or the other, and this helps you to make your mind so sharp that by the time, you will be on the fourth day or the fifth day, you started feeling sensations everywhere. So area is very important, you have to start and you keep on working on a smaller area at the entrance of the nostril, natural breath, pure breath, bear breath, mere breath, nothing but breath, no verbalization, understanding fully well that if you start verbalizing any word along with the breath, your concentration will become easier. No imagination, no visualization, understanding fully well that if you start having vision of a shape or a form, of any god or goddess, any form of that religion, this religion, or that religion, this saintly person, that saintly person, this enlightened person, that enlightened person, in whom you have got devotion, if you keep on imagining a shape or form, mind will get concentrated, but you will miss Vipassana. In Vipassana, all visualizations are prohibited. Verbalizations are

prohibited. Imaginations are prohibited. Natural truth that keeps on manifesting itself, that's all! One reason why we don't allow these words to be use, 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. A god who is very much respected by a particular sect, his or her name will not be recited by somebody else belonging to other sect, and Dhamma has to be universal, because our melody is universal. When the mind becomes impure, defiled, and one starts experiencing misery because of that, that is not limited to a particular sect, or a particular community, or a particular country, or a particular gender. It is universal. So the remedy has to be universal. No sectarian remedy can solve the problem. When you have these words, and if these are words belonging to a particular sect; then, it can't be universal, universal practice. Or, if you have a shape or a form which belongs to this particular god or that particular goddess, or this religious person or that religious person, again it gets connective to the particular sect. This is one reason, but there is another, subtler reason also. Sometimes, a student comes to me. He says I want to verbalize, because by verbalizing, it becomes easy for me to get concentrated. I won't use any sectarian word. I won't use a name of this god or that god. When the breath comes in, I will say 'one'. When it goes out, I say 'two'. This is universal. Anybody can say one, two, one, two, coming in, going out, coming in, going out. Good! Argument is good, but, still, we can't allow that. Why? Because any word, you keep on repeating that word, that word will become predominant for you. It will become more important for you. You

forget all about the breath. Mind will get concentrated because of this word. You are repeating this word. Whether the breath is coming in or not, he will say 'in'. Whether it's going out or not, you will say 'out', out, in, out, in, out, in. You forget about the breath, one, two, one, two. You forget all about the breath. Our purpose is not served. 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, how interaction is going on, and you have to reach the stage which you start feeling the sensations. You keep on repeating one, two, one, two, in, out, in, out. Mind gets concentrated, but you can't feel the sensations. You can't understand what is happening within you, and you miss something very important. You miss Vipassana; therefore, no verbalization. Another difficulty with verbalization is, that every word that you repeat, and that you keep on repeating it again and again. Every word has its own vibration, and then, masters of mantra. They found out that certain words of very strong vibration, like you strike a 'gong' and very strong vibration comes. Words like 'ong', 'eng', 'ring', 'cling', be the mantra they said. These words if you keep on repeating, keep on repeating, they generate very strong vibration in you. You get concentrated very easily. Your entire being gets uncurbed in that particular vibration. But understand, this is a created vibration, this is an artificial vibration, you are missing the natural vibration, and Vipassana wants you to experience in natural vibration

. . . The aim should be very clear. Any sensation, I will not react with craving or with aversion. Even you have reacted, I will come to senses as quickly as possible. A very pleasant sensation came, and you started reacting,

ah, wonderful, this is a very good. I got the flow, now I got the flow.

Immediately you must come to senses, oh, after all, this is impermanent, what craving about it, and certainly it changes into a very unpleasant sensation, and you react with aversion, how quickly you come back to the wisdom, oh, no, this's also impermanent, no aversion, no aversion. Like this, you learn yourself to get established in this anicca, the wisdom of anicca and you are progressing, you are progressing. These are the basic fundamental principles of Vipassana. If you don't miss them, certainly the research, the whole technique is the research oriented, not that you will get benefit after that, after that, certainly benefits will come. There is no doubt because there is a flow coming from the past, and moving towards the future, taking us to the final goal, where the flow stops, but meanwhile when the flow is there, benefits, benefits, continue to be benefits. Provided you practice in a proper way, this benefit 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. The technique is helpful. It has been helpful last twenty-five centuries to so many people. It is helping now. So, there is no doubt about the technique, but the way, in which one is practicing, something may be wrong. So, contact your teacher, your assistant teacher, your guide, and try to understand what is wrong, why I am not getting any benefit from it, why my anger is not diminished, my passion has not diminished, my ego has not diminished, my impurities are not diminishing, and there is something wrong somewhere. Keep on examining yourself, don't expect magic or miracle that having one

ten-day course, now you are free from craving, free from aversion. It doesn't help. If it happens, I congratulate, very good, but it takes time as a long path, quite a long path. 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 research, good research are bound to come, bound to come. I feel myself very fortunate, very fortunate that I came in contact with Dhamma, this path, very fortunate that I was born in Burma, the land of Dhamma. India lost this technique, after Buddha for about five centuries. This technique helps the people of India so much, but then slowly, some wasted interest, because of some ignorance, people started polluting the technique, try to mix this, try to mix that, and when you start mixing of the technique, you make it polluted; then, it loses its efficacy. You don't get the research which you should get, and when people don't get the research, they stop practicing. So like that, India lost this technique. It went to different countries, and there also, it got lost, but one neighboring country, Burma, fortunately, maintain the technique in a prestige purity. Although with few people, not that every generation, all the masters of the population were practicing it, no, from teacher to pupil, from teacher to pupil, they took it their responsibility that because it's from India, because it's from Buddha, and we have to maintain in a prestige purity, because after two thousand-five hundred years, again it has to spread. This was the believe going on there. So, they kept it in a prestige purity for their benefit and for the future generations. I feel myself very fortunate that I was born there, and came in contact with this technique. Three hundred years after Buddha, during the time of Buddha and during three hundred years after Buddha, this

technique spread in northern parts of India; then, after three hundred years, there came an emperor, a king, an emperor, by the name of Ashoka, a very cruel person, very ambitious person, wanted more and more of his empire. To spread his empire, he don't mind killing people, . . . people, harming people, just out of this greed to have bigger empire, and he was feeling very proud to call himself, Chanda Ashoka, Ashoka the cruel. He was very happy to say that. People are getting frightened by his name. How this person because of some good paramis of the past, he came in contact with Dhamma, and he got totally changed. By practicing Dhamma, he realizes harming people and getting more and more well, and more and more power, how is that going to help me, I'm harming myself, I'm harming so many people. He became totally changed, and then people started calling him, Dhamma Ashoka, one of our Chanda Ashoka, Ashoka the cruel, now become Dhamma Ashoka, Ashoka, the master of Dhamma who has now developed in Dhamma, full of love, full of compassion

. . . I went to my teacher, a very compassionate person, Sayagyi U Ba Khin and I said, "I want to join this one of your ten day course." He said, "Welcome." He knew that I am leader of the Hindu community and this is the Buddhist path. He said, "Doesn't matter. Don't get frightened. Anybody, Hindu, Muslim, Christian, Jain, all can get the same benefit. If you are a Hindu, you remain Hindu. I'm not here to convert you, but you try this. It's a good technique." And then, I said that "I've come here because of this migraine disease." And then, he suddenly said, "No, I won't take you. I won't take you." "Hey, what happened?" "You are devaluing Dhamma it is.

Dhamma is such a high spiritual path. It is to take you out of all the miseries of life after life and you want to make use of just for your migraine headache. No, no, for that, you go to some doctor, go to some hospital. This is not the place.” And then, very compassionately, he explained me, “If you practice this technique, this will purify your mind. The source of your misery is impurity in the mind. When that goes away, all psychosomatic diseases are like by-product. You will get the benefit.” And then, he explained me, “You want to establish a sugar factory for what purpose. To get sugar . . . that factory, not molasses. Molasses really come as the by-product. Nobody starts a sugar factory to get molasses. This is a by-product. So you don’t come here just for your migraine. You come here for high spiritual path. Then, only it will help you.” I understood because he was so kind and so compassionate. His vibration is so wonderful. “Yes, I will join sir, and I will join only for spirituality, not for this migraine. If it is not cure, not cure, I don’t care.” But going back home, the conditioning of the mind from the very childhood, born in a very strong conservative Hindu family, and although we are taught from our childhood to have a respect towards Buddha, Buddha is taken as the re-incarnation of the god of mighty, the creator, and he is the latest, latest model of that god, . . . re-incarnation. So, we must have a respect for him or regard for him, but his teaching, oh, no, no, no, his teaching is not good because he does not believe in soul, he does not believe in god. What kind of teaching, at least, not good. So, this is what the training work of the mind and that started worrying. If I go to these people and learn this technique and if I become Buddhist and if I’ve no faith in god, if I don’t know the fate in soul, what will

become, I might go to hell. Oh, no, no, no, this path is not for me. I'm better not go. For a few months, it went on, some struggle went on. Then, later on, I thought, "my teacher says that you are a Hindu, you remain Hindu. I'm not converting you to Buddhism. I make you a good human being. You practice sila, morality. You practice master of your mind. You practice panna, purification of mind. That is acceptable with you also." So, why not try? Alright, I tried, but with the strong determination that I will remain Hindu. I won't become a Buddhist. Alright, I give a try for ten days. And I went there, very fortunate, of course, like anybody else, the second day, I thought like running away because the conditioning of the mind. When I heard another people saying that when they meditate, they saw this light or that light and I don't see any light, and my tradition says if you see the white light, this is the stage of liberation, and look these people are seeing the white light and I'm not see the white light and then, I remember the word of another saintly person, he said a camel can pass through the eye of a needle, but a rich man cannot pass through the gate way of heaven, and I am a rich man, so this path is not for me. All these people, they are teacher, professor, doctor, good people, good hearted people, they can see all the white light and all. I can't see. So, why waste my time here. I'm better run away and I packed. One of the co-meditator, professor of history of the university there, she was very kind. She found out that I've packed and I want to run away. So, she tells me 'Just one day, one day more. The first day you started getting so much sensation. People get only on the third day. You get so much; the teacher is so please with your performance. Why you want to run away? And light is

unimportant. Don't give importance even if you feel light. Just one day." I feel so grateful to her. She kept me. Otherwise, I would have missed this wonderful path forever. I still there and that evening when I enter my small little cell to meditate, as I sat down, a light came, this light, that light, because the mind does not craving now. I am with my sensation, and certainly a sound came, and with that the wide sound. Oh, this is the wide sound, this is the wide smell, this is the wide light, and I said no, my teacher says don't give any importance, only sensation, only sensation. Very fortunate I passed through all that. On the fifth day or sixth day, I was so fascinated by the whole teaching, because as a leader of the Hindu community, I used to give lectures on kita, I used to give lectures on . . . other, on the way done, and everywhere the same teaching is there, come out of craving, come out of aversion, come out of anger, come out of this, come out of that, but how to come out! There is no technique, mere sermon, sermon, sermon, and here I find, this is applied kita. This is applied the way done. Here you got the practice, wonderful technique which helps me to come out of my craving. I could not come out of my craving, my fear, my ego, my anger, and here is something, which gives a practice of a path, how to come out of it. I got so fascinated, and after ten days, I found, yes, some change has started coming in the life, some change has started coming in the life, and I started making use of it. I feel very fortunate, very fortunate that I was born in a country, country Burma which maintains this technique in a prestige purity. I do it with very few people, and they maintain the words of Buddha in the prestige purity. The technique of Buddha in prestige purity, and came in contact with the saintly person, with so

much of compassion, he taught me Dhamma. For fourteen years, during taking my responsibility as a householder. I kept on working on this technique also. After fourteen years, it so happened. My parent has left Burma, and they have gone to India, and my mother become very sick, some kind of psychic trouble she had, and I knew if she practices Vipassana, she will come out of it, but in those days, the Burmese government would not give a passport to their nationals to go out. I feel very grateful to the Burmese government. They give me a passport to go out to India, to teach Vipassana to my mother, and I . . . for the Indian government. They gave me visa to stay longer, and to teach technique to my mother. The first course was given within a month of my arrival in India. Buddha said that you cannot payback the debt of gratitude of your parents, so difficult, whole life you just keep on serving your parents, serving your parent, do nothing, still you cannot come out of the debt, the only way to come out of the debt of the parents 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. They have sila, samadhi and panna, they are not realized the ultimate of nibbana, help them. I feel very fortunate that I could come out of the debt or gratitude of my parents. It was a small course. My two parents participated, and twelve others participated, some known, some unknown. I come to India just for three months to give this Dhamma to my parents, specially my mother, and then, this twelve people. When they pass to the course, they started pressing hard. One more course, please one more course,

my father will participate, my wife, or my husband, or my son, or my daughter. Ehi-passiko, this is the quality of Dhamma, come and see, come and see, so another course, and then another course, and then another course, don't aware that three month period pass away, and then, month after month, year after year, and course after course, course after course. The ganglion of Dhamma started flowing in the country of its origin. When I was in Burma, many people there have a belief, and my teacher has a very stronger belief. It seems when this wonderful Dhamma was sent to Burma by Ashoka, these two arahants who were sent there liberated soul, when they were sent there, Sona Anuttara their teacher told them, that you are taking this jewel of Dhamma to a country which will maintain it in a prestige purity for the coming centuries. It will be forwarded everywhere, but this technique will remain in that country. The name of the country in those days was Suvarnabhumi, the land of gold, golden land. The golden land can keep this gem, after two thousand-five hundred years after passing away of Buddha, it will again come to India, get established there; and then, spread around the world. My teacher used to say now two thousand-five hundred year, and I don't know may be some accident. It was that year when I got my Dhamma, two thousand-five hundred year was ending, and the next, first year of the next sasana day. The revival of Dhamma, that was the time when I got Dhamma, he said now the clock of Vipassana is strucked, it has to spread, it has to spread . . .