

## 10 Day Vipassana Course - Day 1 (English)

The first day's over. You have nine more left to work. To work very hard.

To get the best result of your stay here, you have to work very hard, diligently, ardently, patiently, but persistently, continuously. It is your own hard work which will give you the best fruits of your stay here.

Nothing else. Your own hard work.

From morning, 4am, 4:30am to night, 9pm, 9:30pm. You're to keep on working very diligently, continuously. Of course, every evening from 1 to 1 1/2 hours.

There will be these Dhamma talks.

And understand they are not for any kind of any intellectual entertainment. They are just for you to understand the technique. What it is. How you're to work.

Without understanding the technique, how do you may work very hard, very diligently, but you may not work properly. And if you don't work properly, you can't expect the results. The good results that everyone gets by practicing this technique.

So, these evening talks are to understand how this technique wants you to work. And then work accordingly.

You started your work observing respiration. The incoming breath. The outgoing breath. As it comes in naturally, as it goes out naturally.

This is not a breathing exercise. You are not supposed to control your breath. Not supposed to regulate your breath. This is not the practice of what is called Pranayama, where it is necessary to regulate the breath. Different techniques.

How different peculiarities, specialties. We are not here to condemn other techniques. But while you are here to give a fair trial to this technique, you adhere to give full justice to this technique. You must understand the specialty of this technique, the peculiarity of this technique. And adhere to this peculiarity and work exactly as this technique wants you to work.

Don't try to regulate your breath. Natural breath. If it is deep, you are aware, it is deep. If it is shallow you are aware it is shallow. If it passes through the left nostril, you are aware it is passing through the left nostril. If it passes through the right nostril, you are just aware it is passing through the right nostril. If it is passing through both the nostrils simultaneously, you're just aware passing through both the nostrils simultaneously. That's all.

Don't interfere with the natural flow of the breath. Let the nature play its own role and your role is just observe. Just observe the reality as it is, not as you would like it to be, but as it is. This is the specialty of this technique. You start by observing the breath as it is. Pure breath. Bare breath. Nothing else but breath.

I know with the experience of thousands of students who come to the courses that the first day is a difficult day. Some complain about pains in the leg or ache in the back or headache or this discomfort or that discomfort. Natural.

One basic reason is that your body and your mind, both, have become prisoners of their own habit pattern of life. Now you're doing something to which they are not accustomed. So, they start resenting, they start revolting, the body starts revolting. "I don't like it". The mind starts revolting, "I don't like it". So, you feel very uncomfortable. Natural.

But that is one reason, a minor reason. The major reason of your discomfort is this technique itself. Because you started working exactly as this technique wants you to work, these difficulties, discomforts, inconveniences have started manifesting themselves because you started observing natural breath, normal breath, bare breath, nothing but breath.

There are many techniques where along with the awareness of the breath, you are asked to recite any word mentally recite a word, a mantra, a phrase, keep on repeating it mentally. Keep on repeating it mentally. Mental verbalization. It helps.

I know with my own experience, because I passed through that process and I also heard from many others who have this experience and therefore I accept it that if you add some word and start repeating it, any word, along with the awareness of breath, your mind calms down easily. It gets concentrated easily.

Similarly, there are techniques where along with the awareness of the breath, one is asked to visualize, imagine a shape, a form, his shape or form of this God or that God, his founder of this religion or that religion in whom your greater 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 discomfort surpassingly away, passing away. Mind is quietening, 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 valid reason for that. And there are valid 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, quietening the mind is just an aide, a means. This is not the final goal. The final goal is to purify the mind. And beautify the mind, not just at the 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 obstacles come and again, one starts tying knots, building up tensions, starts generating negativities, anger, hatred, ill will, animosity, etc., etc. tying knots, tying knots all the time. One has become a bundle of knots, \_\_\_\_ knots. So tense.

The entire physical structure so tense. The entire mental structure so tense. At times at the surface level, you try to relax, try to relax your body, try to relax your mind it is helpful, but you never know that at the dept level there's a constant tension going on, constant agitation going on. Because constant tying of knots is going on, constant generating of negativities 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 mental structure and realize the truth about it and understand at the experiential level how and where you started generating negativity, how and where you started multiplying the negativity. That means you started generating your misery and started multiplying your misery you must go to the source 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 are ignoring what is happening deep inside. You don't know. This technique will help you.

All the saints and sages and seers of the past have said, "know thyself", "know thyself". They became saints because they knew themselves. They pass through the process of exploring the truth about oneself.

Know thyself not merely at the intellectual level that won't help. Know thyself at the actual level that meets the experiential level.

What is this to which I say "I", "I", "I"? This corporeal physical bodily structure. This mental structure. The combination of the two. Is this "I"? Tremendous amount of attachment towards this physical structure, the mental structure by identifying oneself with it as "I", "I". I am the result in misery.

When you identify yourself with the matter and the mind and you develop attachment towards it, you start becoming tense. You start tying knots and the misery starts. To accept it merely at the intellectual level or even to accept it at the devotional level because an enlightened person has said so doesn't work at the actual level.

You're to explore the truth, the reality of your entire being, the mind, the matter. From the surface level, the apparent grossest level. Going deeper, deeper, deeper, subtler, subtler, subtler, subtlest level. This technique will help you to explore the truth of the entire field of matter. To explore the truth of the entire field of mind at the experiential level.

If someone wants to realize the truth at the experiential level, one has to work within the framework of the body, not outside. So, the technique will help you to explore the reality within the framework of your own body. And respiration, the breath, will be a very important tool for you. Pure breath, bare breath as it is.

One reason why we do not want you to have any verbalization or visualization is, of course, a minor reason, but still an important reason is, that when you verbalize you generally use a name, name of this God or that God, this Goddess or that Goddess, founder of this religion or that religion and then you got involved in a particular religion, in a particular sect. And the technique wants you to work at the level of universal truth.

The entire technique is free from sectarianism. Universal. If you use a vision an imaginative vision, a shape a form of this God, that Goddess, founder of this religion, that religion, again, you get involved with a particular organized religion, a sect everyone cannot practice. Those belonging to that particular sect will practice that week. It won't be universal. Understand our misery in universal. The melody is universal. When someone generates negativity, anger or hatred or ill will, passion, fear, ego, any negativity, one becomes tense, becomes miserable. This applies to everyone.

When you generate anger, what label can you give to this anger that now this anger which has arisen is a Christian anger or this is a Jewish anger or a Hindu anger or a Buddhist anger or American anger or an English anger or Russian anger. Anger is anger. And the misery that one experiences because of this negativity, again, you can't label it a Hindu misery or a Muslim misery or the Christian misery or Jewish misery. Misery is misery. Universal.

The remedy is universal. The remedy has to be universal. Sectarian remedy cannot help.

Therefore, one very important requisite of this technique is that every step that you take on this path from the beginning until you reach the final goal, every step must be with the truth. The truth, the truth, the truth that you experience, the truth that you experience at this moment like this from moment to moment, from moment to moment. Whatever truth manifests itself within the framework of your body, the truth pertaining to this physical structure, the mental structure, you just keep on observing, observing, observing. This is universal. Same with everyone.

Until you reach the final goal. Don't mix up with any belief or dogma or cult or philosophy of this tradition or that tradition. However, correct they may be, how true they may be. The reality that you have not experienced is not reality for you.

The reality experienced by an enlightened person the Buddha. I'll say a Christ or say Mohammed is the reality for those people, not for you. When you reach the stage and realize yourself, it becomes a reality for you. Not till then. So, work with the reality that you experience directly within the framework of your body from moment to moment, from moment to moment. The breath that you are experiencing from moment to moment breathing in. This is the reality of this moment. Breathing out, reality of this moment. If it is deep, it is deep. It is shallow, it is shallow. Then it is a universal object, not a sectarian object.

You can't say the breath that is coming in is a Hindu breath, or a Christian breath, or an American breath or a Russian breath. Breath coming in, breath going out. The object is universal truth. If you keep on working with universal truths, the technique is such it will keep on taking you from very solidified, intensified apparental of the surface level, and you will find how day to day, as you are here for 10 days, day to day, piercingly, penetratingly, piercingly, penetratingly, dividing, dissecting, disintegrating, dissolving. You are moving towards subtle reality, subtle reality.

Day to day, you'll be moving from the gross to the subtle, the subtler, the subtler \_\_\_\_

Certainly, this technique will take you to the stage where you experience this subtlest truth. The subtlest truth pertaining to the matter at the experiential level. The subtlest truth pertaining to the mind at the experiential level.

The subtlest truth pertaining to the mental contents at your experience level. And then a time will come when you explore the entire field of mind and matter, you will be able to transcend that field and experience something which is beyond mind and matter. No words can explain what it is. It has to be witnessed to be experienced. The ultimate truth.

And the whole process is a process which will make you realize the truth about your own self. Know thyself. The process of knowing yourself becomes a process of knowing the law. The nature, the universal law of nature. Then you start understanding the universe to love nature as you experience the truth within yourself.

The universal law which governs 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 it, 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 do 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 at the 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 10 days you will reach the final goal, but within 10 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 toward 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 I said, the concentration will become very easy. True. 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 the 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 could have gone 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 or anatomy, \_\_\_\_\_ charts, 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 your eyes to get open, it opens up close, close, your hands to raise, your leg move whatever wish you have according to these limbs, these 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 desires, your command. If you give a command to your heart, "stop beating", it won't stop. If you say, "slow down" it won't slow down. If you want it to become faster, it won't be going fast. You don't command over it. You have no control over it.

What to talk of this big ordnance inside, the entire material structure, the physical structure, the corporeal structure is made up of tiny little atoms, subatomic particles and every particle has some activity over the other. Every moment something is happening there.

You are not knowing because you're not experienced. This technique will help you to experience that, but you have no control over it. It is just happening naturally.

Oh, so you not know something about this physical structure at the surface level, at the external level. Weird things happen intentionally as well as unintentionally. But you know nothing about things which are happening inside unintentionally. They're just happening. You're no control over them.

The enlightened one found a tool with the help of which you start experiencing the reality within the framework of the body inside what's happening. This tool, the breath. Like someone living on this bank of the river. More or less knows about the reality of this bank of the river because this person has lived there, is living there. Someone else crosses the river and goes to the other bank of the river and returns and speaks very highly of the other bank. Oh, wonderful, wonderful. And one feels like enjoying it, witnessing it.

But one sits at this bank of the river with folded hands, moist eyes, choking voice starts praying, craving, crying, "Oh, other bank, please come here. Oh, other bank, please come here I want to witness you. I want to enjoy you. I won't come there. You come here." Whole life this person will keep on crying. It doesn't happen. It can't happen.

The only way for someone to witness the truth of the other bank is to leave this bank, cross the river and witness the other bank. So simple. You require a bridge which connects this bank with the other bank with the help of which you can enjoy and witness the other bank. This breath works like a bridge.

This known field of your physical structure. The breath is connected with the known field of the structure. Physical structure to the unknown field where things are happening just naturally. It connects them. This is one activity of the body which works both ways, intentionally as well as unintentionally.

You want to have intentionally breath, a deep breath. Yes, you can have it. You want to have a shallow breath. You can have it. Even if you want to stop breathing, maybe just for half a minute, you can stop breathing. You don't give any orders or command to the breath. Naturally, it will be coming in, going out, coming in, going out. So, it works both ways. That is why you make use of the bridge. And with the help of the breath, you go to the other shore, the other bank of the reality of this physical structure.

And this is what you started doing during these 10 days. Many more realities pertaining to a physical structure will manifest themselves.

Accept them only when you experience. Not because of these discourses, not because your teachers say so. Not because any particular scriptures say so. Not because the scientists say so. Not because the enlightened one Buddha say so. Your own experience. With your own experience moment-to-moment, moment-to-moment. The breath will help you.

And very soon you will start understanding that the breath also helps you to explore the mental image. Initially it will look the breath is a physical function coming in, going out.

But very soon you start realizing it has got so much to do with the mind and it has got so much to do with the mental impurities, the defilements, the negativities.

As you practice, you will start realizing then when your mind starts \_\_\_\_ any negativity, anger, hatred, ill will, animosity, passion, fear, anything, the respiration, the breath loses its normality, it is no more normal. It becomes slightly hard; it becomes slightly fast. And when that particular negativity is passed away, you find the breath has again become normal.

Your breath is strongly related to your mind also, and the mental negativities also. It will become clearer and clearer and you are here to go to the source of your problem, your day to day problem. That means the origin of your negativities. This breath will help you at the mental level to go to the depth of your problem where the negativity arises. It will help you to explore the reality about your mind also.

At the material level, you will just observing the whole breath coming in the breath going out. Coming in. Going out. Passing through left nostril. Passing through right nostril. Passing through both the nostrils, deep, shallow, whatever it is you're observing it. That was your observing the truth about the physical structure.

Tonight, tomorrow whole day, you will start experiencing the truth about the physical structure at a little subtler level, deeper level. It is there all the time, but you never experienced it. Now you will start experiencing it. Understand the exploration at this stage, it's a small area. You are to explore the reality within this limited area with the base of the upper lip covering the entirety of nostrils. You are keeping your attention at the entrance of the nostrils and the passages inside the nostrils. The breath passes over this area and you are aware of it. Now, within this limited area. See if the area is smaller you will notice that because you're working on a smaller area, your mind is becoming sharper and sharper, subtler and subtler, sharper and sharper, more and more sensitive. Starts feeling subtler realities.

If you have a bigger area to work upon, the mind does not become sharp so easily. That is why the enlightened one wanted you to work on a small area. After one or two days, you will narrow down these areas also. Narrower the area of your awareness, sharper the mind is bound to become. Mind becomes sharper and sharper to feel subtle realities.

Tonight and tomorrow you will start feeling, you might have started feeling even today, you will start feeling the touch of the breath, touch of the incoming breath, touch of the outgoing breath. Anywhere within this limited area, not necessary it should touch everywhere, anywhere on the inner walls of the nostrils, or maybe on the outer rings of the nostrils, or maybe on the area below the nostrils above the upper lip.

Within this limited area, anywhere you feel the touch, you are just aware. Do nothing. The whole technique is just be aware. Just be aware. You feel a touch. You are aware there's a touch. If you don't feel you don't feel, you're just aware the breath coming in, going out. But give importance to the touch and then you will notice day after tomorrow, you are started feeling still subtler reality. And the day after, still subtler reality. Like this you will move from the gross reality to the subtle reality. The subtler, the subtler, the subtlest pertaining to this corporeal body.

And so also pertaining to the mind. Today, nobody told you to observe your mind, but unintentionally you started observing your mind. You noticed what kind of mind I'm carrying. You had asked to observe your respiration. You observe hardly to respiration and gone this mind is gone somewhere. And after a long time, you realize, "Oh, where it has gone? I was here to observe my breath". And again, you bring it. Again, after one or two breaths gone, zombie. And again, you realize you bring it back. 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. It does nothing to do."

Respiration is there. It is not a breathing exercise that you get fatigued because of that. It is there. And your job is just observe. It's just happening. You're sitting with the bank of the river; the river is flowing. What do you do? And still it cannot do even one this easy job. You feel very frustrated. You generate agitation, irritation. Oh, no, no. Then you're working 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 started doing. Now you want the mind to get concentrated and look it is not concentrated so you start reacting. Oh, no, no, no. The technique wants you just accept the fact mind has wandered away. At this moment the mind has wandered away. Smilingly we accept it wandered away.

So what? The breath is still there. I come back to breath. Come back to breath. Again, it wanders away. Again come back to breath. Very soon you will realize that as soon as you accept the fact the mind is wandered away, you won't have to pull it back to the breath, it just comes. It will come automatically. You just accept the fact mind has wandered away and it will come back to the breath.

So, you started observing your mind. The nature of your mind. It keeps on wondering what a fleeting mind, a flickering mind or wandering mind. Another reality. Where does it wander? Oh, so many objects, you can't keep a diary. You're not allowed to keep a diary here. Even if you were allowed, not possible for anyone to keep a diary where it wandered. Every moment. It is somewhere in 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 maybe some other memory, but some memory it so happened, it so happened. "Oh, 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 was told like this. I will reply like this. I will do like this." And 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.

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 is gone away. You cannot buy back it and can re-live. Giving all the dollars of the world, impossible. Is 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 the 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 were rolling in the past or in the future was the result of the habit pattern of the mind.

Another reality will become clearer and clearer. while it wonders in the past, it wonders in the future, what kind of thoughts. Again, two kinds of thoughts, two patterns. Pleasant, unpleasant. When it rolls in the past memories, 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 is pleasant, or it is unpleasant. Then you will notice that when it is started rolling in something pleasant of the past or the future, then a part of the mind is 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 lost the balance of your mind. You become unbalanced. You become miserable because you started craving, you started clinging.

Similarly, when the mind starts rolling in a thought, unpleasant of past or 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 aversion, hatred. And again, you notice you lost the balance of your mind. You've become very agitated. This is the present behavior pattern of my mind.

It keeps on reacting with craving, clinging, aversion, hatred, which in the language of the days of Buddha was *trāsna*, craving means *trāsna*, and *dosa*, aversion. So, all the time craving, aversion, craving, aversion. Therefore, all the time agitated.

Why this craving? Why this aversion? Because one does not know what is happening deep inside. A surface level of the mind remains busy with the outside objects and one does not know the depth of the mind where craving arises, where aversion arises, where agitation arises. Where misery arises. This is what is called ignorance. Moha and also moha ignorance. The mind is so ignorant. At times you will notice how ignorant the mind is. A thought arises in the mind, past or future, doesn't matter. Pleasant or unpleasant doesn't matter. A thought has arisen in the mind and before even one sentence is over some other thought is starting and before one sentence is over, some other thought is starting, irrelevant thoughts.

There is no sequence of thoughts. And this is madness. What else madness can be? When you see somebody insane person, a mad person, this person is mad this person is insane because this person has no sequence of thoughts.

An example, an insane person hungry from last four days. You feel compassionate. You offered him a plate full of food. Very happy, He sits down because he's hungry. He takes just one morsel of the food. And before this morsel reaches the mouth his thought pattern has changed.

Now he starts thinking I'm in the bathroom, I'm taking bath, and this is soap cake and starting rubbing it on his body. And before that is over another thought starts coming, this person who has come is my enemy and he has come to kill me.

And before he kills me, I should kill him. How to kill him. Oh, these are the hand-grenades. I throw and he will be dead. Throws every whole food. This is a mad person. Insane person has got no sequence of thought.

Everyone will realize how insane one is. There were no sequence of thoughts. One thing starts and then suddenly something else will start, and then suddenly something else will start. Madness.

And this is called mohar, ignorance. One ignorance is that you don't know what is happening. One ignorance is that there is no sequence of your thought. Well, even if there's a sequence of thought, you don't know how you're generating negativity in your mind and how you're generating misery. This will become clearer and clearer at the experiential level as you go deeper, as you go deeper. The interaction of the mind and the matter will become clearer, clearer, clearer and your here to work for that. Work in the way that this technique wants you to work.

Then the work will become easy not to condemn any other technique. Whatever you were practicing in the past, don't condemn it. You've been involved in rites or rituals or religious sentiments, you don't condemn. But for these standards, you have come here to give a fair trial to this technique to get the best result of your 10 day. To give 10 days of the life for the household, it's not \_\_\_\_ is responsibility of the householder and to leave all that aside and then just come here to explore what is this breath and what is this body and what is this mind? What's the purpose?

A very important purpose which helps you to learn the art of living, how to live peacefully and harmoniously. Peace and harmony within. And how to generate nothing but peace and harmony for others. Now, when you generate negativity, you become miserable. Everyone who generates negativity bound to become miserable. And one does not keep this misery limited to one's self.

When you generate negativity and become miserable, you start throwing this misery on others. You make the entire atmosphere around you so tense. Anyone who comes in contact with you at that time becomes tense, becomes miserable. This is not the proper way of life. The art of life is missing. And we push and I will teach you the art of life. A way of life. A proper way of life. A code of conduct. How to live peacefully and harmoniously within. And how to generate nothing but peace and harmony for others.

And that is possible only when you explore the truths of the nature, the nature, the pleasant nature of your own mind and matter, the nature of the law of the universe, all that has to be experienced, then you will find a change has started coming in you, a change for better.

For which you are work hard. And for that there are certain important advices, some warnings for you so that you make best use of your next nine days.

One very important thing is that this is a very serious job that you're doing. It is actually a deep surgical operation of your own mind. Deep surgical operation. And when you do deep surgical operation, very deep-rooted complexes start coming up on the surface. Natural. When you cut open the wound, the pus starts coming up on the surface. It is very good. But the whole process of cutting the wound and taking the pus out is unpleasant.

You are to face it, accept it bravely.

I have to cut open the wound to take out the pus. And every unpleasant experience that you have, bear it smilingly because it is for your good. As I said, the discomfort is that you started experiencing today is a part of the game. You started making your operation of the mind. The wound is cut, and the pus has started coming up on the surface and you had to face the music now. Face it, face it smilingly. You have to face.

Example: back in the East, when a housewife prepares food, they use the fireplace using charcoal. The burning charcoal. The food is cooked. And now this fire is not needed, and they want to use this charcoal again for the next cooking. To extinguish the fire, they take a handful of water and throw on those burning charcoals. The nature of the charcoal hot, so hot, burning hot.

Nature of this water so cold. As they come in contact, this cold, this cold. Great impact, great reaction. And there is a great reaction 'choom!'. It is the sound of 'choom' comes there. You throw another handful of water again, 'choom', you keep on trying a handful of water, 'choom', 'choom', 'choom' till the temperature of the charcoal has come in line with the temperature of your water. It is no more hot. Then you may throw a bucket full of water. No 'choom'.

So, understand this is true of your body. That moment maybe you're working for \_\_\_\_ you will have maybe one moment when your mind is just with your breath coming in, going out. Reality of this moment. There is no ignorance. This is a truth. There is no imagination involved and no craving. No aversion. When the breath is coming in you don't start craving, "I want more breath, more breath". It is there. There's no craving. And when the breath is going out, you don't start saying, "I don't want breath. I don't". It's going out to come back. It goes out to come back.

You just remain \_\_\_\_ you just observe that particular moment when your mind is just \_\_\_\_ observing the truth as it is without ignorance, with the reality, without craving, without aversion is a wonderful moment. That moment part of the mind is so pure. But still you got so much garbage deep inside. All that impurity and negativity that you accumulated at the depth of your mind, this purity of this moment comes in contact with that impurity big explosion, volcanic explosion, a big 'choom' and that comes up on the surface. "A pain in the leg and pain in the back, a pain in the head. Oh, so much discomfort. Oh, so much discomfort. I better run away. This is not good for me."

And all those things bound to come. Make a strong determination. This is the operation of my mind. When you have a physical operation, the operation is performed by a surgeon outside. It's 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 are 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 are to deal with the quality of the strength of the mind. One strength of the mind is that I would observe all the rules, the regulations. Like you enter hospital, all the rules of the hospital you have to accept. Like similarly, you'll come your hospital. Don't see a mental hospital. You'll come to your hospital to some extent, yes. You are here to clarify your you. Make it a healthy mind. You have to observe all the rules. All the rules.

One rule is 10 days you are in a prison. You can't go out. You can't go out. People who come to the course before they joined the course they are asked, "Are you prepared to stay for 10 days?" And when they come to the course again, they are shaken, "Are you prepared? Look. Read these rules. Sign up. Are you prepared?" And then again, somebody gives a small talk, "Are you prepared. You are 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 education. One feels like running away, "Oh, this is not good for me. Some other time. I'll come some other time". And wants 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 these agitations bravely with a 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 is unpleasant, but it is good for me. I will face it".

As you go to your hospital where a surgical operation of the body is going on. You have half the operation. Then you say to the surgeon, "No, no, no, no. I'll 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 at anything.

Another strong determination that I will abide by all the rules, especially the timetable. I am supposed to be in the hall at 8 AM. I must be here a couple of minutes earlier. 8:00 AM I am sitting cross-legged. I started my meditation. You come gossiping, talking, lingering, sitting here, sitting there, at least 10 minutes late, 15 mins., this doesn't work. 8:00 AM, you must start at 8:00 AM. Time is very important. Every minute is so, so precious for you. And then, meditation period. You are to meditate. 8:00 AM to 11:00 AM, meditate.

Know that now at this time I will set for 1 hour. Enough. Now let me wash my clothes and take a bath. That I do this. This. Oh, nothing doing. Meditation period. Meditation period. Strong determination. Another strong determination, three times a day. Morning, 8:00 AM to 9:00 AM. Afternoon, 2:30 PM to 3:30 PM and evening 6:00 PM to 7:00 PM. You are in the hall.

Let anything happen. I make a determination I won't go out of the hall. I'm going to keep on changing my posture, it doesn't matter. Later on, after three, four days, you won't even change the posture. Don't get frightened by that now. Now at this stage, you can change your 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 quarters you take a rest. You're lying down and you're told not more than five minutes. You feel so comfortable lying down and you say, why five minutes? \_\_\_\_ is for ignorant persons. I'm quite smart. I don't feel drowsy. I know. I'm aware of my desperation. So what? Ten minutes. So what? I'm aware of my respiration. I'm a very smart \_\_\_\_ All right.

Fifteen minutes, you feel drowsy. 20 minutes. Half an hour. You start snoring, snoring. And then somebody else in your dormitory finds you are snoring, "Ah, wonderful." I too lay down, snoring, snoring. The whole dormitory will become full of snoring dormitory. The whole camp at the meditation center will begin snoring meditation center. You are here to remain awakened. 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

Another risk. Another danger. Work inside, at this stage, work indoors. If you sit and meditate outside in the open sun with open air, not healthy. Later on, of course. A Buddha becomes Buddha sitting under a tree. Open tree, open sky. But that requires a lot of maturity in meditation. At this stage, if you sit outside during meditation hours, the breeze that touches your nostrils or the area below the nostrils will not allow you to feel the subtle touch of your own breath. So, don't sit outside. During recess hours, it's alright. Or even with closed eyes, there is a light on your eyes, closed eyes, and you can't go deeper because of that. So, always work inside. That is a very important thing for you.

And then another danger. Now staying here for 24 hours, you will come to know that there is no dinner, no dinner here. And 11:00 AM when you are in your queue for your lunch, then you think of your dinner. No dinner here. "I'm accustomed to take one full plate in my lunch. One full plate in my dinner. And I'm not getting dinner here. I better take my dinner now. Two plates, one for the dinner, one for the lunch. And my teacher keeps on saying you are to fight out your own battle, you are to fight out your own battle. I must be physically strong to fight my battle, three plates." Dangerous. You can't meditate. Impossible.

If you're accustomed to take one full plate in one meal, take three quarter. One quarter of your stomach should always remain empty 24 hours. Then you can make it better. Don't fill it. Overfilling is out of question. Don't fill it. Keep one quarter of the stomach empty. This will help you.

Another warning. Complete silence is very important. Very important. You are seeing your mind working for one day. What a chatterbox it is. Keeps on chattering, chattering, chattering. Then you start talking to somebody else. Of course, if you've got any problem pertaining to technique, you're always free to come and discuss with the assistant teachers. Any real problem pertaining to management, you can have a few words with the management, but amongst yourselves. No talking. No communication even at the level of glances or gestures. Just remain within yourself. The reality within yourself is so important for you.

You have been extrovert the whole life. Now you learn how to observe the truth inside. If you start communicating with the fellow student, then you started creating problem for you. This chattering mind gets some more food for chattering. You talk with somebody and then you sit for meditation. All those talks will keep coming in your mind. And they will turn your mind on so many thoughts, related or unrelated, which start coming up. It becomes a problem for you, not only a problem for you, a problem for that person also with whom you talk.

When you talk, you can talk with the air. You can talk with the walls, you can talk with the trees, with whomever you talk, this meditator and you are given some more chatting to this person also. You keep on chatting for some time. You create a problem for others. You created problem for others, other meditators. Two of you start tutoring and that noise disturbs so many students. No talking. Complete silence. And you will know the benefit of the silence.

This silence is also important for another reason. Yesterday you took a vow. Five precepts, very easy to observe other precepts not to kill, not to steal, not to have any sexually activities etc., but not to speak lies. Whenever you speak because of the old habit, you may exaggerate. You may hide something. And you've broken one of your \_\_\_\_ Out of those five foundation stones, even one foundation is shaken, your meditation will become weak. Don't do that. Silence. Complete silence. And you will notice it is of much help to you, very much.

Another very important thing. Don't mix up anything with this technique. You surrendered yourself to this technique for 10 days. After 10 days, you are your own master. But for 10 days you have surrendered yourself. Don't mix up anything with it. "I read something there in this way, Vipassana. These people say Vipassana is like this. All my traditions say meditation of this type. Or the verbalization, visualization. This imagination. Why not do little bit of that and little bit of this?" Dangerous. Very dangerous. It is risky.

An example someone is accustomed to ride a white horse, his own white horse. And he gets another black horse, and somebody says, "You just try this black horse. This is a very good horse." And you say, "Yes. I will try, but I won't leave my horse. One leg on my horse and one leg on your horse. Let me try." Dangerous. One is accustomed to travel in his own boat. In our own boat. Somebody offers another boat. Very convenient. It's fast boat. Good boat. "Alright. I'll try it." But one leg in my boat and one leg in your boat. More dangerous, more dangerous.

Much more dangerous is one leg in this technique and one leg and the other technique for 10 days. Don't do that. Just work exactly as you're asked to work for your own safety. We've seen cases in spite of repeated warnings, repeated warnings, someone ignorantly doesn't listen and then gets entangled in a situation where even the teacher finds it difficult to take this person out of the danger. So, don't do that.

Unintentionally something starts. You can't help. There was your past practice, say with the word verbalizing or visualizing, and because of the past habit it starts happening along with the breath. And when you realize you say, "Oh no. No verbalization in this technique." No visualization and you come out of it. Again, it starts. Again, you come out of it. Nothing wrong. No danger. But intentionally you start mixing up. Then it gets so much churn deep inside, it will create difficulty. Don't take any risk.

And also don't take any risk of moving outside the marked area. There is a meditation area, this is a big center. So, keep it in this limited area for your safety and see that you make use of every moment. The remaining nine days are so important. If you work as you are asked to work on, the 10th day you will start realizing that, "Yes, these 10 days were really remarkable days of my life." But that can happen only when you work.

Make best use of the time. Make best use of the opportunity. Make best use of this facility and make best use of this wonderful technique. The wonderful Dhamma. So scientific. So nonsectarian, so rational. Make use of it for your own good, for your own benefit to come out of the bondages, the shackles, the chains of ignorance, of craving, of aversion.

To enjoy the real peace, real harmony, real happiness. May all of you enjoy real peace, real harmony, real happiness.

Bhavatu. Sarva. Mangalam. Bhavatu. Sarva. Mangalam

A few words of explanation for the benefit of new students. Just now you noticed, and you'll be noticing again and again where you heard me chanting three times. These three words "bhavatu, sabba, mangalam" and older students giving the response, saying "Sadhu, sadhu, sadhu." Don't take it as a rite or a ritual. Understand what it is.

According to the technique of Vipassana is when one keeps developing it. Whenever one performs any wholesome action, which is good for one's self and good for others, at the physical level, or \_\_\_\_ level or mental level, when one finishes that particular wholesome action, one develops love and compassion and goodwill for others. May this wholesome action of mine result in the good of others.

So, bhavatu, sarva, mangalam. May all be happy, may all be happy, may all be happy. Then those reason, they also generate and develop this quality of love, compassion and goodwill. And with that love and compassion and goodwill for others, they respond. "Sadhu. Oh, well, said. Well done". We are also with your good wishes.

We also want, may all beings be happy. If you develop this kind of positive feeling of love, compassion for others. Then say, "Sadhu. Sadhu. Sadhu." Otherwise not. Don't make it a rite or ritual. Now you may take rest for about five minutes, and then you start again. Take rest for about five minutes.