



## 10 Day Vipassana Course - Day 3 (English)

The third day is over. You have seven more left to work. Tomorrow, the fourth day is a very important day for you. You will start practicing the Vipassana. That means you will start entering the field of panna wisdom inside. Whatever you practice for these three days, was a very important prerequisite for your work tomorrow. The actual work starts tomorrow. These three days, you were preparing yourself to start the actual work of Vipassana meditation.

Without strong sila, it is not possible to practice Vipassana. Not possible to get the results proper results of Vipassana. Without good samadhi, it is not possible to practice Vipassana. Therefore, these three days you are observing your five precepts to sila that you had taken on the first day. This was the foundation. Stronger the foundation, the stronger the building will be on the foundation.

So, with a strong foundation, you started working with samadhi, practicing anapana. Sila is necessary to the right type of samadhi. Even 25 centuries back in India, and so also to some extent even today, there were teachers, there are teachers who give no importance to sila. They say not necessary. You do whatever you like. Whatever you feel. \_\_\_\_ But still you can meditate and get all the pleasant experiences of meditation. The aim is to get some pleasant experience of meditation.

But Vipassana is not for that. Vipassana is to get the mind purified, beautified at the deepest level at the root level for which not ordinary samadhi, but samma samadhi is necessary the right type of samadhi. So perfect sila is necessary for the right type of samadhi and the right type of samadhi is necessary to develop panna. And panna is necessary to reach the final goal of full liberation, full enlightenment. Sila for samadhi, samadhi for panna, panna for vimutti. That is liberation.

This is just when you start to work, but as you proceed, you find all three of them, sila, samadhi, panna. They start helping each other. It's like a tripod with three legs. Even if one is weak, it can't stand. All three must be strong. Sila will help. Samadhi will help panna. Samadhi will help Sila will help panna. Panna will help sila will help samadhi. All three are interlinked and they start helping each other. If one is perfect in sila, good. It gives its own benefits. Good results. \.

But merely having perfection in Sila alone cannot take one to the final goal of full liberation. One is perfect and Sila and has very deep experience of samadhi, yet this also cannot take to the goal of full liberation. Panna is necessary. This person who became fully enlightened said, \_\_\_\_ His life was full of sila, even from the youngest childhood age and then he practice samadhi, leaving the household, his life, he went to different teachers. The highest samadhi of those days, 8 absorption samadhis. He practiced all day.

And yet you found that he's not fully liberated because he noticed at the depth of the mind there are sleeping defilements which are like sleeping volcanoes. So long as these volcanoes are there, they can erupt any time. Will overpower you. And again, you'll be full of misery. Roots have to be taken out. Roots of impurities at the depth of the mind is to be taken out. And for that he continued his search and rediscovered this technique of Vipassana. This is panna. Only by practicing Vipassana he could develop his panna and become enlightened person, otherwise it would have been impossible.

Vipassana was lost to the country. Talk was there. Panna was lost to the country in its perfection. He rediscovered it. Three parts of Dhamma, The Eightfold Noble Path in Sila, it was there. Three parts of samadhi, the Eightfold Path were there.

Now another two parts which come under panna. That is samma, sankappa, samma-ditthi, samma-sankappa.. Right type of thoughts.

When someone comes to a course like this, initially, at the surface level of the mind, there are certain impurities which keeps on very agitated. Some impact on the mind of some incident. And then one starts observing the respiration, the thoughts become very predominant. And many times the thoughts are full of defilements. In some cases, there might be anger, in some cases hatred, in some cases lot of sadness, depression, in some cases maybe passion.

These thoughts keep on overpowering and you try your best to come back to respiration. Thoughts keep on overpowering. You come to respiration. One day, two days, three days, you find not that all the thoughts are going 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 made him fully enlightened. Good thoughts were there in the teaching of all the details of India before him, contemporary to him and after him. Have good thoughts. They are necessary. Then you can see things properly. And that is samma-ditthi, right understanding, the right view. You can see things properly as they are.

Like the sun is covered with very dark clouds, black clouds, and you don't see the light, so darkness. Some layers 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 have not gone away. That is necessary. This type of samma-sankappa, thoughts are still there. You have 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. Well, 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 heard something. You read something. Wisdom of somebody else. A wise person, an enlightened person, a saintly person speaks words of Dhamma. The coming scriptures you listen directly from this person or you read scriptures and you accept it.

You accept it most of the time because you've got great faith and devotion in this person. or you've got great faith and devotion in the 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 confused 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 or 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 reasoning. Whatever I heard, whatever I 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, yes, it is quite logical, quite scientific, quite acceptable. And when accepted the second step of panna, very important step.

Very helpful, helpful in the sense, again, you got inspiration and you get a direction to move towards the third step, which is bhavana-maya panna. Bhavana is to happen, to live. Your own wisdom, now you experience, direct experience, you lived that wisdom, and this alone will liberate you. The first two will be helpful to you, but they cannot liberate. The first two were there in India at that time.

The discovery of Buddha was the third. Expedience it. There were all the talks there, there were teachers who will say, "Keep yourself away from craving, keep yourself away from aversion. All this 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 bhavan-maya panna the wisdom with direct experience, this starts helping one to come out of the misery. First and the second can be very helpful, can be very harmful also. Many times they become very harmful. Suta-maya panna.

Someone is born in a particular family, have been part of a particular society, having faith in a particular tradition, particular scripture, belief. From the young age, one gets the mind conditioned, conditioned, conditioned with all those acceptances, all those philosophies, beliefs, dogmas and one starts feeling that this is perfectly alright. All of the traditions are useless, they're not correct. My tradition, this is the best and I accept it.

One does not take the next step at all. One feels perfectly satisfied. I have accepted the truth, the truth that scripture says, the truth that the saints have said, the truth that the founder of our religion has said, it is wonderful. That becomes a \_\_\_\_ bondage.

Such person will never use the intellect, will never tried to reason what is being taught. Viterbi to develop one's own ability to experience it is far away, becomes a big bondage. If someone who is convinced with the suta-maya panna and yet being a human being, a human species wants to reason out things and he starts reasoning. Is it true? Is it correct? Is it acceptable? Is it pragmatic?

Then the elders get worried. The elders of the family, the elders of the society, the elders of this particular community, they don't like it. They say, "Oh, you don't have belief. You don't have faith in our scriptures. You don't have faith in the founder of our religion. If you doubt, then you know what the result will be. After that, you will go to hell." And then a description of hell is given. So terrible.

And he say, "No, \_\_\_\_ I don't like to go to that hell. I accept reasonable or unreasonable, pragmatic or non pragmatic, anything, I accept. I don't want to go to hell." So, poor fellow, he accepts it. Accepts it out of fear. Same with the elders. There is another way and they would say, "Look, if you accept whatever is written in our scriptures, whatever our tradition says, our philosophy says, if you accept it, then you know what will happen. After death you will get to heaven." And then a wonderful description of heaven. So wonderful, so wonderful. You will enjoy all this sensual pleasures there, celestial pleasures, so wonderful, that you can't get in this this world.

The mouth starts watering, "Wonderful. If I get that, I accept everything. I don't mind accepting. My accepting I get to heaven, I'm the first person to accept." You accept it. So, you accept it either out of blind faith or you accept out of fear or you accept out of greed. You are just accepting. You are not using your \_\_\_\_ to understand what it is. And somebody has taken the next step that also can become a big bondage.

Many a times, it so happens you start reasoning, you find very logical and especially the belief of your own tradition. Like a good liar you will find so many ways of convincing yourself this is correct. Our tradition says so. It is correct. You keep on arguing, arguing yourself, and get yourself convinced, yes, this is correct. And that is the end of it.

Now I know everything. My intellect says this is correct. And you inflate ego. I know everything now. I am such a wise person. I can write books upon books on this philosophy, on this belief. I can do lectures. I can do debates, arguments, discussion to prove that every other belief is wrong. This belief is correct, and this madness will not allow him to take the next step. So, these two can become big hindrance.

If one starts taking the step in the bhavana-maya panna then you start experiencing the reality yourself. So long as you have not experienced, the reality is not reality for you. It is always distorted.

Each individual has to experience the truth oneself to reach the final goal. This person, Siddhartha Gautama, he realized the truth within himself. Developed his bhavana-maya panna and became an enlightened person, became a liberated person. This panna that is developed within himself could liberate only one person, not two. And that one person was Gautama, Siddhartha Gautama, none else. No one else can be liberated because of his his wisdom. Others can get guidance; others can get inspiration. That's alright.

But each individual has to develop one's own wisdom to reach the final goal of full liberation. One's own wisdom, bhavana-maya panna, the wisdom that you reached, you experienced. This alone can break the bondages of ignorance, of craving, of aversion, of negativity. This alone can eradicate all the miseries. This gives fruit. Not the first, not the second.

An example. Someone very hungry has gone to a restaurant, got his seat. Menu is placed before him. He goes through that menu, "Ah, wonderful. The food prepared today is very delicious." His mouth starts watering. Wonderful. One incident. Now he orders for the food. It will take some time before it's served, and he looks around. People who had come earlier, they're already served food and they are taking their food and they are enjoying it. Certainly, the food is very delicious today. Look, everybody's enjoying. Again, the mouth starts watering. Second incident. Third incident. The food is served to this person and he starts enjoying it. The first suta-maya panna. That menu he had only read. He had not tasted it.

The second cinta-maya panna is intellect says because he has seen people when they enjoy something. There are facial expressions out of this type. And look, these people are enjoying because their facial expressions say that they are enjoying it. Suddenly it must be very delicious. He's not tasted himself. Only the third time when it was given to him, he started eating it, tasting it then yes, he started really enjoying it. This is bhavana-maya panna. The first and the second cannot make you taste to reality.

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 great faith in the doctor, nothing wrong. One must have faith in one's doctor, physician. But how this one this way becomes blind faith. Devotion becomes blind devotion. In his house on the altar he places a statue of the doctor, picture of the doctor, and offers treats and fruits and flowers and incense, and then makes hundred and eight rounds around in and bows down three times. What does that tell?

Takes out the piece of paper and keeps on deciding. 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 gave 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 gets eradicated, your sickness gets eradicated." "Ah, wonderful. Now, I understand. My doctor is so wonderful. His medicine is so wonderful."

And what he does now? Coming back home, he starts fighting with all the neighbors. "Useless. Your doctors are all useless. My doctor is wonderful. The medicine suggested by your doctors is useless. The medicine suggested 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 tries to practice. They start different sects, beliefs, dogmas, rites, rituals, and get involved 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 the benefit. Your own direct at experience.

Now the difficulty comes. How to have direct experience, direct experience of this mind 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 it is 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, an ability, capability to experience it. These three days, this is what you were doing.

Unless you have that capability, that faculty you can't practice Vipassana. Not possible. Like, if you do not have your eye faculty, you can't see anything. If you don't have your ear sense faculty, you can't hear anything. Similarly, this mind faculty, which takes you to the depth of the mind and matter interaction, unless you have this faculty, you can't.

An example. Two French young boys, very poor, lived a life of beggar, go around and beg food. One of them is blind, birth blind. One day it so happened that this friend who was blind but blind, he had very high fever. So, the other friend said, "Alright, you stay here. I will go round and beg food and we shall eat together. He went and it so happened that day a housewife felt very compassionate, and she offered a very sweet dish. In our country we call it kheer, a pudding prepared from milk and rice and dried fruits and sweets, etc. This was offered. He was really happy. He enjoyed it. But this is liquid and there he has no container to take for his friend. So, could not bring to the friend.



Came back and very honestly told, "Today in the begging I got this kheer. So delicious. But sorry I could not bring for you. I have no container." "Alright, you didn't bring, you didn't bring, but tell me what is this kheer?" "You don't know what is kheer?" "I don't know what is kheer." "It is white because made of milk. So, white, white." "What is white?" "You don't know what is white?" "I do not 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 white is white, what is black. Birth blind. How can I know what is white, what is black?"

He was looking here and there, and he saw one white duck color of it. And, "Look. White like this duck." "White like this duck?" He has no eyes. How can he see what is white and what is this duck? He uses his fingertips passing his hand over this duck. "Ah, now I understand what is white. White is very soft. Very soft." "What's soft? What's softness got to do with white?" "You said it is like this duck and I touched it, it is so soft. And now you say white is not soft. How could I understand what is white" "Oh, you 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 plume the whole body. "Ah, now I understand. It is crooked. Why it is crooked?"

So, for all those people who talk of high philosophies, high philosophies, but have never experienced 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. This faculty to experience the truth is very important and this is what you started doing.

If you are just working with you are sila and don't take the next step of samadhi, you would not have got this faculty. You started with samadhi, and if you had worked with the samadhi with some object of imagination, verbalization, visualization, again, you would not have got this faculty. Because you work with the reality of reality pertaining to your own mind matters phenomena.

And you started working on this area with the breath, which is true, and you are experiencing it. Then the touch of the breath, you're experiencing it. And now the third day you started feeling sensations, the biochemical reactions here. This is how you are going to the deeper levels of your own mind. The deepest level of the mind, what is called the unconscious mind is actually not unconscious.

This is all the time conscious day and night, but conscious of the sensations on the body that you started experiencing here. Such sensations are there throughout the body. Throughout the body, something or the other is happening. Something or the other is happening. Some changes taking place, a change with the manifestation of this sensation or a change with the manifest of that sensation, but some change is going on. And that can be experienced only by whatever you did for these three days. A beginning is made.

Tomorrow you will explore the entire field and you'll find everywhere some sensation or the other. This is how you are moving from the surface level of your mind to the depth of the mind, where deep-rooted complexes from the past are all accumulated there. There lies the behavior pattern of your mind, the deepest level of your mind. And the behavior pattern of this mind is to react. Whenever it feels any pleasant sensation on the body it reacts with craving, with clinging. Whenever it experiences any unpleasant sensation on the body, it reacts with aversion, with hatred. You're moving towards day, moving towards that.

At the intellectual level is very easy. It is very easy to understand that there's a change taking place everywhere and everything is so impermanent. Anyone who takes birth, dies. Anything that is manufactured later or sooner or later gets destroyed. Everything is impermanent, but that is an intellectual understanding. Experience of it can be only within the framework of your body. The law of nature is law of nature. Everywhere inside, outside. But the law of nature that you see outside can be acceptable, can be understood at the intellectual level. But the reality, the law that you experience within the framework of the body can be experienced. And this experience is called bhavana-maya panna. You're living that. You have direct experience. Otherwise it does not help at the intellectual level.

There were teachers before Buddha, at the time of Buddha, after Buddha who kept on giving the same teaching, but it didn't work to the depth, as it were for people who started developing their own bhavana-maya panna. Like something very traumatic happens in the life. A very near or dear one has passed away, and you take his dead body to the funeral fire and burn it, or to the graveyard and put in the grave.

While that is going on, one develops so much of wisdom. After all, everything is so impermanent. One who takes birth, dies. Nobody is free from that. I will also die one day. People will bring my body, put in this grave or burn on this funeral fire. Then what is the use of all this craving, craving, clinging, fighting with people, accumulating this or that? Ultimately, everything will be left here, and my body will be burned. Big wisdom. But how long?

As soon as one takes one step out of that graveyard, again, the same "I", "Mine", "Mine. All madness is there. Makes no difference. It was only intellectual understanding. Or people come to such Dhamma talks, such discourses. "Ah, wonderful. Now I understand why this attachment is so bad. It gives so much of misery. The more you are attached, the more miserable you are bound to be. Misery. Misery. This eye is a big misery. Mind is a big misery. Big misery.



At the end of the discourse and they go out of the hall. "Hey, where are my shoes? Who's taken away. My slippers I purchase only today. New ones. What happened?" Start crying, crying, "Mine. Mine. Mine." Makes no difference. It's all intellectual. Doesn't help. One has to experience. And it is so difficult to experience. So easy to understand at the intellectual level. So easy to accept at the devotional level. So difficult to experience. Because unless you have that faculty to experience you can't. It is so much of illusion, so much of delusion.

At the apparent level something appears to be so, seems to be so, actual level is totally different. Like nighttime, you go to bed. You light a lamp, or a candle. You go to sleep. Next day morning, you get up and you see the candle, the light of the candle, the light of the lamp, and you are under the impression, the same candle, the same light were the same candle were the same light.

Every moment a flame arises and passes away, another takes its place and passes away another takes its place and passes away. There is no interval. Continuously, and that gives an impression that same flame, the same light, the same flame, the same light. A big illusion.

This electric bulb. I pointed towards it twice. One remains under the impression the same light, the same light. It were the same light. If it were the same light, then why at the end of the month this electric company sends me a bill. You consume so many units, so many dollars. What for? My light I purchase in the market, my switch, on it. I get my light. Who are you? What for you want money?

He is quite correct. He's generating the electricity. It comes through the wires, gets consumed, new takes its place with such great rapidity. The old one passes away. The new takes its place, the old one passes away with such great rapidity it gives the impression the same, the same.

Another example. You cross the river. Morning you across the river. Went to the other bank of the river Whole day you work there. And then again you took the boat and came on this side of the river. You are under the impression I have crossed the same river. There the same river. Even if you take a dip in this river, you take a dip and the head above the water. Second dip, head above the water. Third dip, head above the water. You are under impression that I am taking a dip in the same river. There same river, constant flow is there. The dip that you had in the river is gone. Not a single drop remains. All have gone. Second dip in a second river altogether. Third dip in a third river altogether. The morning you cross this river by your boat by evening, it was a totally new to river.

And yet the impression remains the same. The same river, the same light. How to come out of this? Certain things which are within your capacity of your sense organs, that you got eyes and you can see things, there is a limitation for that. The flame of the lamp arising, passing, arising, passing. If you see very carefully, you can notice, yes, arising, passing, arising, passing.

But the light of electricity, it arises and passes with such a great rapidity beyond your eye's capacity. The flow of the river. Yes, it is flowing. The second dip is a new river. Third dip is a new river. If you give attention, you can understand. But how to understand? This fellow who took the first dip is gone. Second dip is taken by all together a new person. Third dip taken by all together a new person. How to understand that? You don't have that faculty to experience it.

If one has not practiced 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. Same Goenka. Every moment this Goenka is dying another Goenka is taking birth. Every moment this Goenka is dying. Another Goenka taking birth. The entire physical structure made of these subatomic particles arising, passing, arising, passing with such great rapidity, such great rapidity.

The speed creates illusion, dilution, 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, there is only \_\_\_\_ realists, realists, realists, the modern scientists say so. Well, an enlightened person like a Buddha has said so. There is no solidity anywhere, just wavelets, entire universe mind and matter nothing but wavelets vibration, vibration because you kept feeling them and you accept that. Doesn't help. You are to experience yourself. And this is what was done by him to reach the final goal of full evasion. And that 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 10 years. A big change has come. And you see at the interval of 20 years. Big change. 30, 40, 60, 80 years. Unbelievable. The same child? How he became like this? And how you became like this? Not that at the end of every 10 years we went to bed and some God Almighty passed a magic wand over his body he changed the person, nothing doing. Every moment change is taking place, every moment changing, changing, changing. Decaying, decaying, growing, decaying, growing decay. This is the law of nature. This law of nature, if one accepts at the intellectual level or at the emotional level, does not help at all.

It is just the intellectual pleasure, intellectual entertainment or a devotional pleasure, a 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 you did. What you are started doing is just a very tiny step was along path. One as to investigate so much deep inside to understand what this material structure is, what this mind is, and what interaction is going on at a very deep level. And this made him fully enlightened, dividing, dissecting, disintegrating, dissolving, dissolving. Here is 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 will 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 subatomic particle of his entire body is made, the tiniest to which he gave a name kalapa. Kalapa means is a unit, a material unit, tiniest material unit which cannot be further separated.

He called it *atu kalapa*. Atom is eight. Eight things joined 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. Join 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 matter phenomena? With such a great rapidity, all wavelets, wavelets, wavelets, but with such a great rapidity, things arise, pass, arise, pass, arise, pass. He says, "By the time I snap my fingers or by the time blink, this tiny little subatomic particle arises, passes, raises, passes trillions of times, trillions of time. Every scientist also has come to the same conclusion.

A professor in Berkeley University. He was studying, trying to understand how this atom is working. This was clear to the scientist of the West a century ago, that there is no solidarity in the material world, mere wavelets, wavelets, wavelets. He was eager to know, but inquisitive to know the tiniest particle, how many times it arises and passes, arises and passes in one second.

And to find out that, he invented an instrument which you would rightly call bubble chamber. Like bubble arises, passes, arises, passes. And with the help of this bubble chamber, he could find out and then announce that this tiniest atom, it arises and passes in one second, 22 zeros after one, 22 zeros after one. And here another scientist in the East says that by the time I snap my fingers or blink my eyes trillions of times, it arises and passes, arises and passes. They came to the same conclusion. And yet what a great difference. What a great difference.

Quite a few students from this part of the world, California, Berkeley, they came to India, took courses when they heard about this professor. And he's a very renowned professor who passed away recently. And he got Nobel Prize. A Nobel Prize is not given to any Tom, Dick and Harry. Somebody must have invented something which we already know. So, he was a very famous man. So, out of inquisitiveness, they went curiosity to see this person who reached the stage, which an enlightened person reached, and they found him a bundle of misery, full of tension.

Why, he could not come out of his misery? Why he could not come out of his tension? There is somebody coming to the same conclusion, got free from all miseries because bhavana-maya panna was missing. He had come to this conclusion with the help of his apparatus, his instrument, the bubble chamber.

He has great faith in this bubble chamber. He has great faith in his own intellect. And he says it is so. But this person is not using any scientific instrument or apparatus. Only his experience, direct experience. And this makes all the difference. When you go deep inside to understand the reality of your mind and matter in direction, it is not for the sake of curiosity, not to quench the thirst of your inquisitiveness. It is the purpose of it is to come out of the ignorance and see how out of ignorance you keep on generating, generating impurity after impurity, defilement after defilement, negativity after negativity. And you become a bundle of misery.

To change that habit pattern one is to go deep inside, deep inside and experience the truth. The first truth which one starts experiencing is the truth of change. Every moment a change is taking place. The entire mind matter phenomena constantly changing, changing, changing. And that is understood at the experiential level. Everything is changing, changing, changing.

There is nothing throughout the physical structure or the mental structure as you keep on dividing, dissecting, disintegrating, dissolving, nothing which you can say, "This is the hard core and now this remains permanent." You keep on exploring. If there is any hard core, let me see, let me experience it. And this is what bhavana-maya panna will do. The anicca, the change is experience now. The change is not accepted merely at the level of intellect. Not accepted merely at the level of devotion. At the actual level. Change, change, change.

Initially you come across very solidified, intense, apparent reality. This body so solidified, made of bones and flesh, etc., etc. And what you feel on the body all solidified intense like pressure, like heaviness, like numbness, like heat, like pain, all solidified and intensified. As you started observing here, he would start observing things throughout the body. And you observe objectively, objectively, not that the all the time you will observe objectively, takes time, but you start working on that. Few moments you get when you observe really objectively, objectively, and as you are observing objectively, objectively, you find the mind is becoming sharper and sharper.

And as the mind becomes sharper and sharper, you start experiencing subtler and subtler reality, the intensity, through the intensities, through the solidity, you start piercing, penetrating and you start experiencing subtler reality, subtler reality, subtler reality. Till one reaches the experience where the entire material structure, the entire mental structure is nothing but vibrations, vibrations arising, passing, rising, passing, bubbles arising, passing, wavelets arising, passing, arising, passing constant flow, constant flux. Then you are experiencing the truth of impermanence. It is not merely intellectual game. It is not merely an emotional or devotional game.

It's the actual experience of the truth that what you experienced within the framework of the body is a constant flux, a constant flow every moment changing, changing, changing, changing. Then the madness goes away. Madness of what? Madness of attachment towards this physical structure. Madness of attachments towards this mental structure. The combination of the two. Something which is so ephemeral. What purpose will be served by developing craving towards it? Developing an aversion towards it? And one learns how to observe. Observe equanimously, equanimously.

Old habit pattern was to react. This very mind matter phenomena generating this sensation or that sensation, pleasant or unpleasant. And the reaction is there craving, aversion, craving aversion, you lose the balance of the mind. You become very agitated. And now this first part of wisdom, anicca, will become clearer and clearer at the experiential level.

As one develops this part of the wisdom, anicca, anicca, anicca, everything changing, changing, changing. Another part of wisdom, Buddha days said, dukkha or misery. Initially when you start practicing, observing the reality about yourself coming across very solidified, intensified realities, the sensations which are very painful, heavy, numbness, pressure, tension, etc, obviously there is misery. So, miserable. They don't like it. They want to get rid of it. And it is there.

But you are trained to observe how miserable it is. You just observe how unpleasant it is. Just observe. Just observe. And people reach the stage, sometimes on the seventh day or eighth or ninth day or 10th, or maybe in two courses or three courses, they need to stay where all the solidarity gets dissolved and there is a very free flow of subtle vibrations throughout the body and energy flowing throughout the body. And it looks so pleasant. So pleasant. Ah, wonderful. This is bliss. This is ecstasy. I was looking for it. Now I got my gold.

And you develop so much of attachment to it. "Ah, I got it. I got it.", without understanding this is equally impermanent changing, changing. Morning you had a wonderful experience with flow of energy throughout the body and afternoon it changed. And you again, have pains and heaviness and numbness. And you come to your teacher or your assistant teacher and say, "Oh, wonderful morning. Meditation was so wonderful. And now it is so bad."

You've become so miserable because you developed attachment to something which is so impermanent. Then it becomes so clear that not only unpleasant sensations and misery, the pleasant sensations are also misery because there is a tendency of your developing attachment to it, and every attachment is synonymous to misery. You are bound to feel miserable because whatever you are attached to is not permanent, it's impermanent. Bound to change sooner or later. This becomes clearer and clearer.

The dukkha, not the dukkha of the pains, etc., but the dukkha of your unpleasant sensations in your body. The third part of panna Buddha has said, it would become so clear, anicca. No "I". No mine. It appears to be so. There is an "I" and "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 wavelets, wavelets, wavelets, bubbles, bubbles, bubbles, arising, passing. Now which bubble is "I"?

This bubble is I? It is one of it? I am one of it? Which wavelet? Which wavelet is I? It is gone? So I'm gone? Which wavelet? Oh, for conventional purpose we have to use these words, "I", "mine", "you", "yours". Actually, there is no "I", no "my". You have to use these words. Otherwise, how can you say this massive bubble talking to that massive bubble? Doesn't work. You have to use these words, "I", "mine", "you", "you are", "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 wavelets, wavelets, vibrations, vibrations, bubbles. A senseless. This anicca. If there is really "I", what if there is really "mine", something mine, I must have possession over it. What possession I got? What possession I got?

At the age of about forty, one looks the face in the mirror and see some gray hair, gray hair. "I'm getting gray. Oh, no. Oh, no." And runs to the shop buy some hair dye and dye and uses it. "I'm young. I'm still young." Tries to deceive others. Tries to deceive oneself. But how to deceive this nature. The law. The Dhamma. One is graying. One is decaying. Decaying. Decaying. Dying, dying. Dying. Every moment you are dying, you are dying, you are dying. If you 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 feel so happy. I am 20 years old. Birthday party. Big celebration. Happy birthday to you. Happy birthday to you. Poor chap doesn't understand he's 20 years nearer this graveyard. What happy?

This does not mean that whenever your birthday comes, you start crying, "I'm the nearer one-year death." Oh, no. Dhamma does not teach you to cry. You understand the reality. This is the fake. 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 any anicca become clear, changing, changing, changing, dukkha has become clear, anatta has become clear, then you are developing, you are getting established in wisdom.



Step by step, you're moving towards your final goal. Then in day to day life you find your wisdom is manifesting itself in your dealing with people, dealing with situation. You understand this is the apparent truth and you to deal with the world at the level of apparent truth. You can't say, "This wall is just mass of vibrations and wavelets. My leg is also just wavelet. I kick it and my leg \_\_\_\_ is out of it." Doesn't happen. It will break your leg. So, at the apparent level it is true, it is 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 in a solidified reality, apparent reality. Apparent reality is so. Solidified reality. You would 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 this solidified body of a woman, "Ah, so beautiful, so beautiful." Or a woman looks at the 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 divide, dissect, disintegrate and see what is beautiful.

You start from the top of the head. There's hair, "Ah, beautiful blonde hair" or brunette 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 gross fell in the breakfast and they offer to the hubby, and the hubby found out, "Hair! Dirty hair! You spoil my breakfast!" "What dirty hair?" Whole evening, whole night you are praising beautiful hair, beautiful hair. Now it has come with your food. Eat it." It was beautiful only when it was integrated, when it remained integrated it was beautiful. The moment got disintegrated you know, no beauty.

What else beautiful? Move further. You come to the teeth, "Ah so wonderful. So beautiful. Rows of pearls. Pearls." One tooth has come out, broken. A pearl has come out, a valuable pearl. Keep it in the safe, in the treasury. Throw it away. A piece of bone. It's a piece of bone the moment it gets disintegrated. When it is integrated, it is a pearl, valuable pearl, a row of pearl.

And what else as you move further, all these nails, so beautiful nails and so well nail polished to suit the color of the skin or the suit the color of the gown or the sari so beautiful, so beautiful. And the same story. Poor girl. She was clipping their nails and some part of these nails fell in the food and the husband saw, "Nails! Dirty nails!" "What dirty nails? Beautiful nails? Beautiful nail polished and your food is so beautiful joined together, doubly beautiful. Eat it." What beautiful? What is beautiful?

A student comes to me and says, "In the West, you know what to say is beautiful." The universe is beautiful. Please don't talk about these things. "In the West, we say beauty is one sixteenth of an inch deep. This skin looks so glossy, so smooth. This is beauty." Is it? Take a razor, peel a bit of it and see what beautiful. You feel like throwing it away. You can keep it. What beautiful? Is there anything beautiful inside?

If there was anything beautiful, it should come out through this hole or that hole. From which hole what beauty comes out? What beauty comes out? The nature is really very kind to us. Otherwise, if whatever is inside, it goes outside, and whatever is outside, it goes inside. What would have been our condition? Fighting with the crows, the eagles, the vultures, the dogs. Life would have been horrible. What is beautiful?

This does not mean that Dhamma will teach you that you start hating people. "Oh, you are not beautiful. You are ugly. You are massive bubble." I am also massive bubble. Dhamma will not teach hatred. As you go deeper and deeper, understanding develop your panna your mind becomes purer and purer and pure mind is full of love, infinite love, full of compassion, infinite compassion, full of joy, simplistic joy, Infinite simplistic joy and infinite equanimity balance. You can't hate anybody, mere love, goodwill, compassion, love, goodwill.

The path takes us to that stage where we come out of our misery, we come out of our defilements and live a real liberated life and live an enlightened life, a good life, good for us and good for others, for which each individual has to work. Good that you come here to work. You made a proper preparation these three days and tomorrow you will be entering the field of panna starting Vipassana.

But understand when you start Vipassana, don't expect that as soon as you start observing the reality you will see trillions of subatomic particles arising and passing. Oh no, no, no. Initially you will have all these pains and pressures and heaviness, and slowly they will get disintegrated, disintegrated. You will feel a flow of energy, but don't expect anything.

Let it happen as it happens from moment to moment, from moment to moment. Just accept the reality from moment to moment, from moment to moment and leave it to nature. Leave it to Dhamma. You just accept whatever crops up at this moment within the framework of your body. Free from all imaginations, free from all verbalization, free from all visualizations. The reality as it is pertaining to your mind matter phenomenon.

And certainly, this technique will help you and take you to the final goal. Make best use of the time, the wonderful time. You've given ten days of your life. You must get best result of these ten days, and you will get best results.

Work diligently, work ardently, work patiently and persistently, patiently and persistently, and come out of all your bondages, all your miseries to enjoy real peace, real harmony, real happiness, real happiness.

Bhavatu. Sarva. Mangalam. Bhavatu. Sarva. Mangalam. Bhavatu. Sarva. Mangalam.

Sadhu. Sadhu. Sadhu.

Take rest for about five minutes. And then you work again. Start working again. Take rest for about five minutes.