

10 Day Vipassana Course - Day 4 (English)

The fourth day is over. You have now six more left to work. The fourth day, a very important day, a very important day indeed, in the sense that you started the real practice of Vipassana today. The previous three days, we are just making preparation to enter the field Vipassana, the field of panna. All the remaining six days are very important because working seriously, diligently, you will get established in this technique which has its own peculiarity.

There are many techniques of meditation. This is quite peculiar. One can start meditating by contemplating something, the part of the scriptures, words of some sages or saints. You keep on contemplating, contemplating. Your mind gets concentrated. Good. It helps you.

Now you start verbalizing some name, some word again and again, mentally your mind gets concentrated. It helps you. Or you start visualizing an imaginary shape or form of this God or that Goddess or this saintly person or that saintly person. And repeatedly you imagine, you imagine. Your mind gets concentrated. Good. It helps.

When you get your mind concentrated, you will find that a change has started at the surface level of the mind, provided the motivation of concentration is not unwholesome, but the change is just at the surface level of the mind. In very deep absorption samadhis, it may penetrate a little, but it can't reach the depth of the mind.

What you call in the Western psychology, the conscious mind, the surface of the mind works when you meditate with verbalization, visualization, imagination. It does not touch the depth of the mind. And all of our problems lie in the depth of the mind at the root level. Our defilements have their roots deep inside. This is the storehouse. And it is so fertile. You may cut a particular defilement from the top level, you may cut even the trunk, but the root remains. And so long as the root remains, it can sprout again. It will sprout again and will again grow.

You are not liberated from this. This was the enlightenment of Gautama. He became enlightened, he became Buddha because he realized that unless you take the roots out, the roots of your impurities, if they are not taken out totally, you are not liberated. And he found out a way. He worked on this, got liberated, and then with all the compassion, love, goodwill, he started distributing it. We are fortunate. We have the same technique with us, and you have taken today, most of you, the first step on the path of Vipassana.

Most of you, for the first time, you've taken a dip in the ____ Ghengis of Dhamma within in the ____ Ghengis of reality.

Otherwise, from the time when one has taken birth, open eyes, started seeing things outside, outside, outside. All the time the outside objects have become so predominant for you, you never cared to know what is happening inside. Even if you tried to meditate with closed eyes, you work with the objects outside, which you've read, which you've heard, which you have seen, and you contemplate all that. You never try to observe the reality as it is.

And the reality is it is within the framework of the body is constantly changing. There is no stationary object on which you can keep your attention fixed. And this is very helpful to know that everything is changing, and you are aware of it within the framework of the body. This is what you called in the language of those days, ___ kayagata sati. Sati is awareness. Your awareness should be ___ all the time, kayagata, within the framework of the body. And you started learning how to keep your attention within the framework of the body with the reality that manifests from moment to moment, from moment to moment.

Later on, as you develop with the technique, you become more and more established in the technique. Then in your daily life also, whatever you do. You don't lose the contact with the reality inside and you find your mind remains very balanced in every situation, remains very balanced. Now, at this stage, you are to learn how to be aware of the reality within the framework of the body at experiential level.

In the language of Buddha language of those days of India, the word "vedana" was used. And vedana means experience, a feeling, a sensation. You're not just contemplating, you're not just imagining. You're not just intellectualizing. You're just feeling, actual feeling, you're really experiencing it. And that was vedana. And this is what you started doing. Feeling the reality from head to feet, from head to feet. This base should not be lost. You are to maintain the awareness of the feeling within the framework of the body.

Now questions arise about the technique. You've taken the first step. Some questions might arise in your mind also. They are common questions which come in the mind of the students. Let us deal with them now. One question that keeps coming is why move from head to feet? Why move. Even immobile I can feel things happening here, here, here. Then why move? It is said to be a choiceless observation, of fruitless observation. Let things happen and I will observe. Why make you this offer to move? Good question. But understand why you move not to satisfy a particular tradition. It has its own purpose.

If you don't move, then you feel a very strong, intense sensation somewhere, your attention goes there. Suddenly something else starts somewhere else, your attention goes there. You will be moving from part to part where you get gross intensified, solidified sensations. Most parts will be left out. You will never feel. You will never observe. And subtler sensations that are prevailing on those parts, you will miss them. Your mind will remain very gross. The ability of your mind will be to feel only gross sensations.

You are not training your mind to feel the subtler ones which are there on other parts of the body because you always work with the intense sensation, this intense sensation or that intense sensation. Moving is very important.

One reason is that when you proceed on the path, there are important stations and one is to pass through those stations. One of the stations, an important station is that you must reach the stage where you feel sensations everywhere on the body. Every part of the body there is a sensation. Every particle of the body has a sensation, every movement.

So long as there is life, wherever there is a life, there is a sensation. You are to develop the sensitivity of your mind, the sharpness of your mind. If that is missing, you won't be able to feel sensations everywhere. You will miss this important station. For that purpose, you hope to move.

Then the question comes, if you are to move, alright we move. Then why in an order and why in this particular order. This particular order is not necessary. If this order does not suit you and some other order suits you, go ahead. Any order. But maintain that order. Because unless you move in order again and again, the same order, you don't know you might be missing certain parts. And it is said we don't want you to miss any part of the body. Moving in order. Very important.

Another question, the practical question comes while you are moving in order, you reached a certain part and suddenly an intense sensation starts on an area which you have left already. Other sensation starts on the area where you have not yet reached. Shall I make a jump and go there? Oh, no. Never do that. Then again, you will be running from one intense sensation to another intense sensation, from one part of the body to another part of the body, not in order. And you'll be missing many parts of the body. And you'll be missing the subtler sensations. You cannot train your mind to feel very subtle sensations, which is a very important part of the technique.

I've seen people working at random gross sensations, gross sensations for years together. They don't reach the stage where they can feel all kinds of sensations, especially the subtler sensations. The subtler reality is that the entire physical structure is made up of kalapas, tiny little atomic particles and every atomic particle is nothing but wavelet, wavelet. So, the entire physical structure is not nothing but wavelet, wavelet, vibration, vibration, vibration.

Important scientists also say so, modern science says so there is no solidity in the material world. All wavelets, wavelets, wavelets. The same thing the Buddha said, "There's combustion and vibration. Entire universe, combustion, vibration." He's experiencing. And he puts in word his own experience. The scientist understands that at the intellectual level. We are not against the modern science of modern scientist. They have played their own party to serve the humanity, but if you want to understand the law of nature at the deeper level, you must have direct experience of the nature of the law, the law of the nature and that can be done only when you feel the totality of whatever is happening within the framework of the body.

Just working with the gross intense sensations, you can't understand the law of nature at the deeper level. Therefore, it is essential that you go in order. You reached a certain place and some sensation. Very intense has started in the area of which you have left already. A part of your mind will be doing it, but still keep moving. And the next ____ when you reached there, and if it is still there, observe it. If it is gone, it is gone. Keep on moving in order, in order.

Another question that keeps coming. How long one should take? How long one should take to move from head to feet. There is no fixed time for that. It's a middle part. Neither you should at this stage, neither you should speed up so much that in one breath you are from head to feet and you missed so many things. Notice it was so slow that pinpoint, pinpoint, pinpoint takes hours together and your mind will get bored and you can't work. So, say about 10 minutes to make one down is good enough. Little longer also doesn't matter.

How much area at a time? Initially you start working 2-3 inches, 2-3 inches, 2-3 inches. Good enough. But sometimes, somebody's mind is very dull or even somebody's mind is very sharp and at times it becomes very dull and you can't feel anything. Mind is so gross. Sensations are so subtle you can't feel it. Then take big chunks, the whole head, the whole face, the whole chest, the whole abdomen. Move big ideas. You get one sensation somewhere. Good. Move. And keep moving, keep moving, keep moving, and you will find slowly you get sensations everywhere. You will reach a stage where you get sensation all around. The tiniest particle will get sensation. You are to work very patiently, very patiently.

Another question that keeps coming. Shall we feel the sensations just on the surface of the body or also inside? At this stage, when you started working on this technique, better first work on the surface. Within these ten days, most of you might reach the stage, where you'll be able to penetrate and go deeper inside, piercing, penetratingly and you feel sensations everywhere, outside, inside, outside, inside, but not now.

First, let your mind be strong enough, sharp enough to feel the reality of the surface level. Of course, in some cases it just happens naturally. A student comes and suppose he started feeling something inside, nothing wrong. If naturally something happens, it happens. But intentionally you're to work on the surface of the body at this stage.

One point should be very clear as to what sensation is. The word sensation, if it is not clear in your mind, you may be just looking for something and will remain confused. It is so simple, understand it. I keep on repeating. Sensation is whatever you experience at the physical level, at the bodily level, whatever you feel? It is a sensation. You feel heat, heat sensation. You feel perspiration, perspiration sensation. You feel throbbing, you feel pulsation, vibration, tingling, sensation, heaviness, numbness, anything that you feel at the physical level. It is sensation.

Difficulty comes sometimes when, in spite of such repeated explanations, one does not want to understand what it is. And one keeps on looking for something. Many times, we come across cases where someone says, "No, I don't get any sensation." Like tomorrow your assistant teachers will examine you and they will question you, "Any sensation?" And one amongst you might say, "No, no sensation. No sensation."

And the second question he or she will ask, "Could you sit for one hour without changing your posture?" "Oh, no. I had to change so many times." "Why?" "There was so severe pain." "Severe pain and yet no sensation?"

"There cannot be a more intense sensation than pain, and you say 'no sensation'. Because you are looking for something. You're looking for something special. A sensation of bliss, ecstasy. 'Ah! Wonderful!'" "I came for meditation to experience bliss not this pain. Am I here to observe this pain? I didn't come for pain. Pain I already had in my life. Why I come here for pain?"

They are looking for something. Very difficult. It happens even doing anapana. On the second day or third day, when you are asked, "Any sensation in this area?" And someone replies, "No, no sensation. What is this? This was some itching here." Itching is no sensation for this person. Looking for something. No sensation.

And someone comes once in a while. Someone will come and say, "Oh, Goenka. I have a lot of pain, pressure, heaviness, heat, perspiration, throbbing, everything what you say, but no sensation." No sensation through all this. There's no sensation for him. He's looking for something special.

I always remember the case of my friend. For the first time when I went through a course like this decades ago, initially it was difficult. Second day I packed myself to run away from the course. This is not for me. I come from a business community, so much of crooked and cunning mind. And this is where simple people who are teachers or professors and things like these who are good people. I can't do this.

And then the tradition from which I came, different background. What these people? What they are doing? There is a God. No place for the God. He is God. The soul. No soul. What they are talking? What kind of meditation is this? And all those thoughts where there expecting something special.

Second day I wanted to run. I feel very grateful to ____ meditator. She was so kind. She said, "Just one day, you get wonderful sensation here." First day I got sensations here. "Just observe." This is what the teacher wants, you are to do. Carry on. I'm grateful to this day otherwise I would have missed such a wonderful thing in my life.

And when the course was over, anyone who's really gained something by the course cannot resist. Feels like telling others, "Oh, so wonderful." The family members, the friends. "Please go and see. It is so good. You also try. It is so good. It has done me so good. It will do you good also." And a number of people started participating in the course.

One of my friend, a very rich person, I call industrialist, a businessman. And a very rich person and industrialist, a businessman, good testament, testimonial to say a very miserable person, very miserable person. Not to do trade or industry is wrong, but the way in which it is done. ____ just want money, money, money. Such madness. Is very miserable because I had passed through the same game.

So, I knew the misery and I was coming out of that misery. So, I told him, "You also try." He won't accept, "Oh, you went because of your migraine. I have no migraine. Why I should go?" Although he had bigger migraines, which I knew, and yet he won't go. It took me one and a half years to convince him. "Just try. Give it a try. Give it try." And then he came.

Two days. Three days. Somehow he worked. Fourth day Vipassana was given. And the fifth day the teacher goes around. There. every ideal meditation center must have individual cells for each individual meditator. So, there are cells and the teacher who go there to give guidance to the students. And when there are Indians who can't understand ____ properly, who will take me to translate. So, we went to the cell of this meditator. My friend knocked at the door. He opened.

And the first question we asked, "What sensation?" He says, "No sensation." "No sensation." And we see he's taken off his shirt. His undershirt is dirty, is tucked up. Perspiring. "Ew, you got so much perspiration." "Yes, I got so much perspiration. This small little cell, so much heat in it, miserable heat. Then you observe the heat. Observe this perspiration." And he looks at me, looks at my teacher. "What we are talking? To observe heat. I have come here to observe heat? To observe perspiration? What you are talking. As if you are joking." And I said, "Well, look, this is the technique. You have to do that. Observe. You have been reacting to them. Now you observe." He won't listen.

"I have come here. If you make me witness this soul there is a meaning, witness the God, there is a meaning. Even witness Buddha, his incarnation of God Almighty, there is a meaning. No purpose otherwise. What purpose there is to observe this heat?"

And every day we try to explain. And every day when we question any sensation, "Nothing special." He's looking for something special. Nothing special. I felt so sorry. With such difficulty, he came, and all the ten days he kept on looking for something special, something special, and nothing special came. The nature was manifesting itself. The nature of the body was manifesting itself; the truth was manifesting itself. The Dhamma was manifesting itself, and he was kicking it. "No, I don't want it. I want something special. Something special."

After one year, he saw so many people going there and everyone goes there, comes out smiling, this benefit, that benefit. He felt very sorry. He missed something. He understood. So, he requested, "Please give me one more chance. The teacher will not take, but please recommend one more chance. Now, if you say to observe heat, I will observe the heat only nothing else. Perspiration, I will observe perspiration, only nothing else."

And yet he came, and he worked properly, and he developed so much in Vipassana. So, so long that you're looking for something special, you're not doing Vipassana. Vipassana is the entire Buddha. Whatever has happened at this moment, the reality of this moment, as it is. As it is not as you would like it to be. If this is understood, you will keep on progressing, keep on progressing. There'll be no difficulty.

But if you keep on ignoring the reality which is manifested and you look for something which is not there, then you are not doing Vipassana. So, keep this point in mind that whatever you feel at this body level, at the physical level, anything that you feel just sensation, pleasant or unpleasant, intense or feeble, whatever it is, you just observe, just observe. You've done your job. And leave the rest to Dhamma. Leave the rest to nature. ____ You've done your job and the results will start coming.

You're moving from head to feet, from head to feet. You might reach a stage where you don't feel any sensation on some part where there is no sensation. For you, there is no sensation for you it is a blind area, a blank area. Actually, there is no blind area, no blank area. Sensation is there everywhere, but because your mind is very gross and the prevailing sensation on that particular part is very subtle, so your mind is not capable of feeling it.

So, you say, there is no sensation. Alright, no sensation. This is the reality of this moment. No sensation. Stay there. Stay there calmly, quietly, attentively and equanimously, very importantly, equanimously. If you are not equanimous, then the technique will not help you.

If there is no sensation, a blind area, you are staying there for a minute and you start craving, "Oh, I want this sensation. I want this sensation." You stayed one minute, no sensation. Next time and again you come. I want the sensation. I want the sensation. No sensation. Or look five times, no sensation. Ten times, no sensation. You are craving, craving, craving. And whenever you start craving, you lose the balance of your mind. And when the mind loses the balance, it becomes very gross.

It can't feel the sensation which is subtle. Therefore, equanimous. Even no craving, you may have aversion. Look, this blindness has not gone away. One round, it has not gone away. Five rounds, it has not gone away. And you got aversion, aversion towards this blindness of the area. Again, you lost the balance of the mind. The main equanimous, just accept the reality as it is. This is the moment when I am not experiencing any sensation in this area. I have done my job. No sensation, no sensation. Let me see what happens.

But see if it is a covered part of the body. Try to feel the touch of the cloth. This also sensation, although very superficial, doesn't matter. Touch of the cloth and move. If it is an open part of the body, uncovered part of the body, touch of the atmosphere, very superficial. Touch of the atmosphere and move. And keep working like this very patiently, very patiently. Soon you will reach the stage where you will start feeling sensations everywhere.

Two aspects of this technique. One is develop your capability, sensitivity of the mind to feel sensations everywhere of all different types. And the second learn how to observe it objectively, objectively. Try not to react. You are learning this technique to change the habit pattern of your mind at the deepest level. The deepest level of the mind, what you call the unconscious mind.

Actually, it is not unconscious. Every moment, day and night, it is feeling the sensation on the body. It is experiencing sensation on the body, every type of sensation, whatever comes up from moment to moment, it keeps on feeling. And it keeps on reacting to them. If the sensation is pleasant, it will react with craving, clinging. If the sensation is unpleasant, it will react with aversion, hatred. This habit pattern of this deep, unconscious mind all the time craving, hating, craving, hating, craving, hating it'll turn this habit pattern. And for that, you are to reach the stage where this habit pattern is prevailing, that with the deepest level of the mind where you feel sensations and you don't crave, and you don't hate.

You just observe and understand, look it is changing, it is changing, it is changing. As you keep on working on it, keep on working on it, realities of nature will become clearer and clearer. The law of nature will start revealing itself. The law is law everywhere outside, inside. The entire universe is governed by the same law. Animate, inanimate. You can try to understand this law at the intellectual level when you see things happening outside. But you cannot experience it. You can experience only when you feel things within the framework of the body. Then you are experiencing it and then it becomes very clear. There cannot be any confusion. There cannot be any doubt. And this is what he did.

Although born in a royal family, a prince, it was peculiar. The prince was not born in a royal palace. He was born under tree, open nature, open sky. At the age of about five or six, it so happened he was sitting under a tree and he just started meditating, observing respiration, respiration, and went in very deep samadhi, deep, deep absorption samadhi, under a tree, open nature. The first taste of meditation, the samadhi. At the age of 35, he went out, again under the tree, got fully enlightened, and then out of compassion, started distributing this wonderful technique to others and started rotating the veil of Dhamma.

The first teaching he give, again under the tree, open nature, open sky. And at the ripened age of 80, he passed to away under a tree, open nature, open sky. All the important events of his life under a tree, open nature, open sky. He studied the nature so thoroughly but studying the nature so thoroughly outside cannot make one a Buddha. One cannot become an enlightened person.

It was studying the nature inside at the experiential level, which made him a Buddha. And this is what he taught. ____ kayagata sati. All the time you are to be aware of the reality within the framework of the body. And this is Vipassana. And by this the entire law becomes so clear, so clear at the experiential level. One thing that becomes very clear to a student of Vipassana is change. Change.

Every moment some change or the other is taking place within the framework of the body. You are experiencing it and outside also the same law changing, changing, constantly changing, constantly changing. And if everything is in a melting pot, everything is in a melting pot. Nothing has come out as the final product. Now, no more change in it. Animate, inanimate. Everything in a melting pot changing, changing, changing. All in a flux. All in a flow. That reality now comes with the experience within the framework of the body.

Another reality, whatever it is happening, a changes taking place. Whatever is happening is not happening accidentally. Everything that is happening has got some cause or the other. One cause, a number of causes together results into a fact. Cause, effect, cause, effect. And that effect becomes a cause for something else. Effect, cause, cause, effect, effect, cause. This is how the entire universe keeps on rotating, rolling, flowing. Cause, effect, effect, cause, cause, effect. This becomes very clear at the experiential level.

Another reality which will become very clear. As the causes, so the effect will be. As the causes so the effect will be, as the seed is, so the fruit will be. Outside in the vegetation world we see the same thing. Inside also, one starts experiencing the same law. Outside in the world.

I plant two seeds. One seed of sugarcane, another seed of neem, a very bitter tree in tropical countries a neem tree. Same soil. Same water. Same air. Same sun. They get same nutrition. They sprouted out and started growing. What happened? What happened to the sugarcane plant? Every fiber of it so sweet, so sweet and this neem tree every fiber of it so bitter, so bitter. Why the nature is so kind to one and so cruel to the other. Or you can say the God Almighty, why he so kind to one, so cruel to other?

No. Nobody is kind or cruel. This is just fixed law of nature. Nature only gives nutrition and helps the seed to manifest its quality. The quality of the sugarcane seed is sweetness, sweetness. It manifests itself in every fiber. The quality of the neem seed is bitterness, bitterness. It manifests in every fiber. Law of nature, law of nature.

A big neem tree has grown, and I go there, pay respect three times, make hundred eight rounds. Then over flowers, incense, etc. and then with moist eyes, start praying, "Oh, neem God, please give me sweet mangoes. I want sweet mangoes. Please give me." You keep on praying for the whole year, whole life. Nothing happens. You get only bitter neem. You can't get sweet mangoes.

If you really want sweet mangoes, then while planting the seed, you must be very careful. You plant the seed of sweet mango; you will get nothing but sweet mango. Our difficulty is that we keep on planting. While planting we are so careless, so unaware, so unmindful.

Keep on planting bitter seeds, bitter seeds. When the time of harvest comes, fruition comes, "Ah, I want sweet fruits only, sweet." Not possible. And expect that something will happen for me in spite of my bitter seed being planted by me, I will get some sweet fruits. Some invisible powder will me. The God Almighty will help me. Why God almighty will help you? Why not others? Because you praise him. You try to puff him and he becomes really happy because of that. And he will help you. And you won't to help others. Madness.

The earlier one comes out of this madness and earlier one starts following the path of the law of nature. As I have planted the seeds, that type of fruits are bound to come. Therefore, I must be very careful while planting the seeds while planting the seeds. The earlier one gets the path of liberation. Otherwise, one keeps on rolling, rolling, rolling in ignorance. Just keeps on fooling oneself, deceiving oneself, and keeps on rolling in misery. One cannot come out of the misery. Law of nature is law of nature. Universal. Applicable on everyone. As the seed is so the fruit will be. As your action is so the result will be. What kind of action, that kind of result is bound to be.

One incident at the time of Buddha. One day a very young men came crying, crying. "What happened?" Kept on crying. "What happened?" Said, "Yesterday my father died." "Well he died, died. Why you crying? He can't come back. No use crying. Why you cry?" "Well sir, i have come to you with a special request." "What special request?" "Please sir, do something for my father, the dead father." "What can I do for your dead father?" "You can do so much, sir. You're so powerful. You're so powerful. Such a great man. Look, these ordinary priests, they perform certain rites or rituals and as they perform the rites and rituals, one gets the ____ the heavens. And you sir, if you perform some rites or rituals for my father, my father will get not only ____ I will get permanent state. He will get a green card, green card for heaven. Please sir, do something for my father."

Mad fellow. With a new kind of argument weren't working. He's so emotional at this stage. He had his own way of explaining things. He said, "Alright. Go, go to the market, buy two earthen pots." Very happy. Buddha is now going to perform some rite and ritual for my father. "With these two earthen pots, fill one with butter. We call ghee, butter. Fill the other with stones, pebbles." Did it. "Close the mouth, seal properly." Did it. "Now, place them both in this pond nearby." Place it. ____ they went down to the bottom. "Bring a big stick and a strong stick. Strike at them. Break them open." They were broken open.

You're so happy. Buddha is performing a wonderful rite or ritual for my father. In ____ at a very ancient land, a land of diversities, land of extremes, you find people reaching the stage of full enlightenment like Buddha, and you find people so ignorant rolling in all these blind faiths and beliefs and dogmas, etc.. Now there is a belief, when the father or mother dies, the son will take the dead body and put on the funeral fire and burn. When it is half burn, he takes a big stick and strikes at the skull. The skull is broken and the belief, here the skull is broken and there the gateway to heaven is broken. And one gets the entry. Now because the father has already died and his body was already burnt yesterday.

"Now as a symbol, he is making me break these earthen pots." And he did that. One that contained butter, the butter came up and started floating on the surface, one that contained pebbles, it remained at the bottom. Now, Buddha said this ____ "Now call all your priests. Let them come here and pray. Pray all pebbles come up. Come up on the surface. Come up on the surface. Hey, butter you go down, you go down, you go down, you go down. Let me see how it happens." "What? Sir, you started joking. Is it possible?" "This is not possible, sir. This is against the law of nature. The pebbles are heavier than water, they're bound to remain at the bottom. They can't float, sir. And the butter is lighter than water. It will keep on floating. It can't go down. Young man, you know so much about the law of nature, and yet you do not want to understand the law of nature applicable to everyone. If your father kept on performing such actions, which you are like pebbles and stones is bound to go down. Who can bring him up? If your father kept on performing actions as your light like butter is bound to go up. Who will pull down his legs?"

We don't try to understand our difficulty. We try to depend on somebody. Some invisible power will do something for me. Some invisible power will do something for me. And we do nothing to change our own behavior pattern, our own actions. And that is why one keeps on rolling in misery, misery after misery, misery after misery.

The earlier one understands this law of nature. An earlier one starts to live a life in line with this law of nature. The earlier one starts coming out of the ignorance, coming out of the misery, and starts enjoying a good life. Once one agrees that I must be careful about my actions, the question comes, what is the action? What is the action which gives fruit? There are three types of actions: physical action, vocal action and mental action.

A very gentle understanding, common understanding is that physical action is very important. Vocal collection is less important and mental action is got no, no much importance. Very minor. But when one starts observing the truth inside, as this person did and became enlightened, it becomes so clear that the mental action is most important. Not the vocal, not the physical. They have their own effects, but the most important is the mental election. Everything starts in the mind first, and then it becomes intense, intense, intense. This mental action turns into vocal action. It becomes more intense, more intense. It turns into physical action. The vocal action, the physical action is nothing, but the projection of the mental action. Is a yardstick to measure the intensity of the mental action, it is the mental election which is most important.

An example. I see somebody with whom I have cross relation. As soon as I see him my mind starts working. Anger. Anger. A mental, unwholesome mental action has started. It becomes intense, intense, intense. Manifesting itself to a vocal action. I shout. I abuse. Unwholesome vocal action is the result. It becomes more intense, more intense. More intense. Manifest as unwholesome physical action. I slap him. If I have a gun I'll kill him, shoot him, kill him. Unwholesome physical action.

What is this unwholesome vocal action or physical action? Just the projection of the mental action. Just a yardstick to measure the intensity of my unwholesome mental action.

As unwholesome, so also wholesome. I see somebody in a very wretched and miserable condition. Mind starts working. Compassion. Compassion. This mental action, wholesome mental manifests itself as a vocal election. When it becomes intense, I speak a few words. Kind words. Loving words. Compassionate words. Wholesome vocal action. It becomes more intense, more intense. Manifests as a physical action. I help this person at physical level. Give him something. A wholesome physical action. Wholesome or unwholesome, all vocal and physical actions are projections of the mental action.

This is the realization of an enlightened person. This is the enlightenment of an enlightened person. Mind matters most. Everything starts in the mind. Everything starts in the mind. Mind precedes everything. He's putting words to his own experience when he says, _____. Mind precedes everything else. Mano citta. That is why mind is most important. Mind matters most. Mano-maya. Whatever you experience throughout the life is nothing but the product of your own mind. Mano-maya, mano-maya.

_____ With the base of an unwholesome mind, an impure mind, a defiled mind, you perform any action, physical or vocal. Then _____ Then misery will keep on following you, following you. Like the wheel, wheel of the cart follows the horse, who is yoked to that particular cart. Wherever this cart goes, wherever this horse goes, the wheel keeps on following. It keeps on following. Because the base was wrong. So, the misery keeps on following you. Keeps on following you.

Similarly, _____ with the base of a pure mind, wholesome mind. If you perform any action vocal or physical, then _____.

Then all the happiness keeps on following you, following you like your own shadow. Wherever you go, your shadow is there. Wherever you go, your shadow is there. This is the law of nature. The base of the mind is most important. This is the base of the mind which makes you act at the mental level first and then it goes to the vocal level and the physical level. The result that you get, the fruit that you get, is the fruit of your mental action, the volition of your mind, not the vocal action, not the physical action.

An example. I see somebody with whom I've got cross relation. Generate anger. And then I shout, I abuse, "You, dog, you pig." etc. I don't know how you abuse in your country, but in Hindi they you dog. You pig. You dog. You pig. You donkey. Abused. One incident over.

Another incident. I see my grandchild having come played in the mud somewhere and soiled all the clothes. I say, "You dog. You pig. You donkey." Same words. I use the same words at the vocal level. The same action is there. But from the mind, the mental volition is poles apart. When I was using these words for my enemy, it was full of ill will. When I am using the same words for my grandchild, it is full of goodwill.

Nature takes care of the volition of the mind, not the vocal action. The result is that you will get, the fruit that you will get will be according to the volition of the mind. Not according to the vocal action. So also, not according to the physical action.

Another example. A very rich person with a lot of money, jewelry, etc is traveling in the jungle alone. A ____ comes from the other direction. He finds out this man has got a lot of money. He wants that. This person doesn't want to depart from his money. He says no. And out of anger he takes out his knife and plunges in the stomach of this traveler as a result of which he dies. One is incident.

Another incident. Somebody has developed a kind of ulcer. Very painful. Different treatments are given. Could not be cured. Then his surgeon says that, "Well, if I cut open, take this ulcer out, perhaps you will be relieved." "Alright, go ahead." He made to lay down in the operation on the operation table, in the operation theater. The surgeon takes out the knife, plunges in the stomach. And it so happens at that time this patient dies. The doctor and the ____ did the same thing at the physical level. They took out respective knives, plunged in the stomach of somebody, as a result of this that somebody died.

Now, will the nature, I'll say the God Almighty, is going to give the same result to both of them? Oh, no. The mental volition, the mental volition of the ____decoy was full of ill will and the mental volition of this doctor, full of goodwill. The nature takes care of the motivation of the mind, volition of the mind. And the fruit comes exactly according to that. What is the base of the mind? The base of the mind is more important. The volition of the mind is more important than any action at the physical or vocal level. Be ought to be careful about the mind and the volition of the mind. For that, one must understand what the mind is and how it works, and Vipassana will help you.

Understand, the whole technique is to divide, dissect, disintegrate, dissolve the entire physical structure. You won't have to do anything. You just observe, observe, observe. Nature will start dividing, dissecting, disintegrating, dividing, dissecting, disintegrating, dissolving. Initially, you get very gross solidified, intensified experiences of the body and then they start getting dissolved, dissolved, dissolved. You reach the stage where there is nothing but a very free flow of subtle vibrations, free flow of energy, very subtle, very subtle.

Similarly, the mind is divided, dissected, disintegrated when it becomes fully enlightened. Examines the entire mental and the physical structure, the physical structure dividing, dividing it reaches the stage, the tiniest subatomic particle which you call ___atu kalapa, eight things joined together, they cannot be further dissected. Similarly, mind dividing, dividing, dividing. The mental contents dividing, dissecting. One reaches the stage where one finds there are 121 types of mind, 52 types of mental contents which are called mental concomitants. Every mind arises with one concomitant or the other. At this stage when you just started the kindergarten of Vipassana. No use even to remember those 52, 121 minds and mental contents.

Now the four major portion of the mind, if you understand them, and if you understand how they function you will be experiencing them. That will be very helpful. The four major segments of the mind. First segment of the mind. In the language of those days, in Buddha's words, it was called *vennana*. The nearest English translation of that can be consciousness. First part of the mind, consciousness. Its job is to cognize. All the sixth sense. Those we have the eyes, the ears, the nose, the tongue, the body, body skin and the mind. All the sixth sense doors have six separate *vennanas*, six separate consciousness: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. Six *vennanas*.

Something comes in contact at any sense door. A sound comes in contact with the ear sense door and that ear consciousness will arise. A shape or form, a color, a light comes in contact with the eyes door. Eyes consciousness will arise. Smell comes in contact with the nose, nose consciousness will arise. Taste comes in contact with the tongue, tongue consciousness will arise. Something tangible comes in contact with the body, body consciousness will arise. A thought, an emotion comes in contact with the mind. Mind consciousness will arise. The six consciousness. Their job is to cognize.

Something has happened. Ear consciousness. A sound has come in contact with the ear. Ear consciousness arises. Look, something has happened, and immediately another part of the mind will raise its head. In the language of those days it was called *sanna*. The nearest English translation can be perception. Its job is to recognize. A sound has come in contact with the ear. The first part will, say something has happened at the ear sense door.

And the second part will try to recognize what has happened. Words. What words? Words of abuse or words of praise. It recognizes with all the experience of the past, all the conditioning of the past, and all the memory of the past, it recognizes. And not only recognizes, it gives the evaluation. Words of abuse, "Oh, very bad." Words of praise, "Ah, wonderful."

And as soon as this second part has done its job, third part starts working. In the language of those days, it was called vedana, sensations. Experiencing sensations on the body. As soon as evaluation is given that these are words of praise and wonderful you will notice there is a flow of very subtle and pleasant vibrations. Throughout the body there is a flow of pleasant vibration because the evaluation is that these are very good words. Words of abuse and evaluation given, very bad. And you find there's a flow of very unpleasant sensation on the body. The third part of the mind experiences sensations on the body. Pleasant. Unpleasant.

And then immediately the fourth part of the mind it is said. In the language of those days, it was called sankhara. Its job is to react. This word, remember. I'll be using it again and again throughout this coming six days. Sankhara. It is actually the motivation of the mind. The reaction of the mind. And it is something which is a heap of action. The first cognizing. Is not the action. It will not give any fruit. Recognizing is not the action. It won't give any fruit. Feeling is not the action. It won't give any fruit.

But this sankhara, the reaction. This is an action. This gives fruit because you repeatedly, you keep on repeating it, repeating it. Words of praise. Pleasant sensation. And this part of the mind keeps repeating, "I want it. I want more. I want more." Craving, craving, craving, craving, clinging, continuously craving, clinging, craving, clinging. Words of abuse. Unpleasant sensation. This part of the mind reacting, aversion, "I don't like it. I don't like it. I want to get rid of it." Aversion, aversion, aversion, aversion. Continuous, continuous aversion.

This sankhara. This is the volition of the mind which results in mental action and this gives fruit. How deep is your sankhara? How strong is the seed? What is the quality of this sankhara? That kind of fruit will come. There are three types of sankharas. One keeps on generating three types of sankhara: wholesome, unwholesome, ____ Three kinds of sankharas. One is like a line drawn on the water. As you draw so it gets eliminated. As you grow so it gets eliminated. Second is like a line drawn on the beach. Sand. Morning you are drawing a line, by evening it got eliminated. And the third is like a line drawn on rock, deep line with chisel and hammer, very deep. It takes years together to get it eradicated, but very deep line. This third one is very dangerous, and this is what we keep on doing. When you keep on repeating, repeating anger and you keep on repeating anger, anger, anger, anger, hatred, hatred, hatred, passion, passion, passion, fear, fear, fear, worry, worry, worry, anxiety, depression. All these defilements you keep on repeating, repeating, repeating.

It goes deeper, deeper, deeper and it gives deeper results. Much more misery, too. It will give. This you will understand more and more as you practice this technique, the functioning of the mind, the four sectors of the mind, the relation with the body, the interaction of the two, how one keeps on influencing the other, how one gets influenced by the other. How does sankhara that I am generating is becoming deeper, deeper, deeper. How if I'm more alert, attentive, aware, they don't go so deep and I'm coming out of my misery. That becomes clearer and clearer.

Whole day you had been generating sankhara after sankhara. Every time something is happening deep inside some sensation you react. Some sensation you react. Every moment you're doing that that. Tonight, you go to bed and you try to remember how many sankharas did I generate the whole day. You can't remember. Countless sankharas. You will remember just one or two which had very deep impression on you. "Oh, today I did like this, which I should not have done. I reacted like this, which I should not have reacted." Just one or two. At the end of the month you try to remember these deep sankharas, each day one or two. At the end of month, not 30 or 60. At the end of month, again, one or two which are very deep for the whole month. At the end of year, also. Just one or two which are very deep for the whole year.

Similarly, at the end of the life, whether you like it or not, some sankhara, which is very deep, will come on the surface. At the time of death, that moment, the mind moment is getting this type of sankhara. The next mind is a child of this mind. The first mind of the next life is a child of the last mind of this life. Like father, like son. It will carry all the qualities, good or bad, with it. If this last mind is full of pebbles and stones, the next mind that means the first mind of the next life is full of pebbles and stones, misery, nothing but misery. And if this last mind of this life is full of butter, light, then the next mind is automatically full of butter. Is a part of the last mind. Last mind is very important.

That means one is to learn how to die. Die smilingly. And this is what Vipassana teaches you. Anyone who gets established in Vipassana, even little bit established we have noticed that of course everyone dies, even Vipassana meditator has to die. Vipassana meditators, when they die there is not a single case, only one case, little doubtful, otherwise hundreds will die, not a single person has died unconscious. Not a single person has died crying or with fear. Everybody dies consciously and smilingly. "Oh, death is coming, coming, coming. With this sensation coming, coming." It's come. So, you observe. Why cry?

There's is a promotion. There's no demotion. People cry because they see the demotion. There's the demotion so they cry. When there is a promotion, no crying. They are going to a better place. You are being promoted. Vipassana meditator never cries in death. Learns the art of dying and art of dying will be only perfect when you learn art of living. If you keep on crying whole life. And then you want at the time of death have a smile, impossible. So, you to learn how to smile whole life. Art of living will turn into art of dying. Art of living. This is what you are learning now.

Everything that happens outside creates a sensation inside. And this first part will know something is happening. The second part will start giving evaluation, and this evaluation will turn this sensation pleasant or unpleasant. If you train your mind not to get affected by these sensations, pleasant or unpleasant, not to react to the sensations pleasant and pleasant, then you are changing the habit pattern of your mind at the deepest level, even if you react, the sankhara will not be that deep because you won't be repeating again and again. You will come to senses.

Of course, now just to beginning. Now just to beginning in one hour, most of the time you'll be repeating this sankhara again and again. "Oh, so much of pain. What sort of meditation is this? So much pain. I don't like pain." You're repeating. Old habit is there. But you get few moments when you say, "Alright, let me see how long it lasts. I don't react. I don't generate sankhara aversion. And I observe." Few movements. Wonderful moments when you are just observing your head is about the water and then you again start reacting. Your head has gone below the water and you don't know where you're flowing.

And after some time again, the head comes about the water. Those few moments when your head is above the water are wonderful moments. Those few moments will turn into a few seconds and these few seconds will turn into a few minutes. And like this, slowly, you turn the table. You change the habit pattern of your mind. You come out of this misery. Every time you react or you keep on repeating for longer periods, you find you are just sunken, misery, sunken misery. Come out of it. Come out of it.

A very wonderful technique is there. And you come here to practice, to work. The remaining six days are very wonderful. Try to get as much established as you can in the technique and make use of it for the whole life. Make use of it. The remaining six days are very valuable for you. Every moment is very valuable. The wonderful technique is there. The path is there. The law is there. The nature is there. The reality is there. Keep on observing it, observing it, observing it. Make best use of the time. Make best use of the opportunity. Make best use of whatever facility you have here. Make best use of the wonderful Dhamma. The wonderful technique. To come out of all the misery is to come out of all the ignorance of generating sankharas after sankharas, sankharas after sankharas. Come out of this bondage. Get liberated. And enjoy real peace. Real harmony. Real happiness. Real happiness.

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

Sadhu. Sadhu. Sadhu.

Good. Take rest for about five minutes and then start working again. To rest for about five minutes.