



10 Day Vipassana Course - Day 5 (English)

The fifth day is over. You have now five more left to work. Half of the period is gone. Whatever is gone is gone. Whatever is left, a wise person always makes best use of whatever time is available. These next five days are very valuable for you.

Quite a few students when they come to a course like this, initially, they remain a little confused. It was always one have some concept of meditation, meditation should be like this, like this. Verbalization, visualization and imagination, contemplation. And look, nothing is there. We are just asked to observe respiration and respiration. Now this sensation. What we are doing? Some confusion is there. But one day after the other, one day after the other. Partly by listening to these evening talks, Dhamma talks, partly you are questioning the assistant teachers and their answers. But mostly because of your own practice.

By practice you start realizing that there is something sensibility. Not that all the confusion goes away, but at least by the time one reaches the fifth day, one feels like giving a fair trial to the technique. I'll do everything looks quite new. You have never heard a meditation of this type but let us give it fair trial and let us work. And we have found most of the students after five days, they start working very seriously, work very seriously as the technique wants to work, understanding it properly, what you are doing and why you are doing so.

This is not a rite or a ritual of a religious ceremony making round from the top of the head to the tips of the toes. And now from tonight you will work both ways, from the tips of the toes to the top of the head, both ways. Not a rite or a ritual. Not that some Buddha above the clouds is there with the ledger portfolio of each individual student. How many times? How many rounds this person has done? Mr. A? How many rounds? Ms. B? How many rounds? Mrs. C, how many rounds? More the rounds the bigger the gate is open. Nothing like that. Nothing like that.

There is nobody to open the gates for you. You have to open your own gates. You have to knock at the door and the door will get open for you. Knock at the door of the kingdom of heaven within. The Brahminic plain within, the nirvanic truth within. Each individual as to work. The purpose of moving from head to feet and feet to head is to develop your faculty, faculty of awareness. Not just awareness of the reality at the surface level of the mind in which you remain involved at every sense too. A reality at the deeper level of the mind. When you start working with the sensations on the body, you start moving to the deeper levels of your mind, the so-called unconscious mind, which is actually never unconscious.

It is always conscious of the sensations on the body and it keeps on reacting to the sensations. If it finds a sensation pleasant and then it reacts with clinging, craving. If it finds the sensation unpleasant, then aversion, hatred. This has become a habit pattern of the deepest level of the mind. It always remains a prisoner of it. A blind habit pattern. Whatever one understands at the surface level of the mind carry no meaning for this deepest level of the mind. At the intellectual level, one understands that I should not generate negativity. Every negativity goes against my own peace, my own harmony. It is no good, but all that understanding of the intellect does not help this deepest level of the mind. There is a big barrier, barrier between the two.

Now this technique helps you to break that barrier. Whatever was being felt by the deepest level of the mind, pleasant sensation, unpleasant sensation is now felt by the entire mind. The whole mind is now awakened, awakened to the reality of the body sensations. And whatever was understood by the surface level of the mind don't react with negativity, don't take with negativity. Now it is getting understood by the deeper level of the mind. The barrier is getting broken. It is for this purpose. There were many techniques prevailing in India 25 centuries back. And one who became Buddha, before becoming Buddha, he gave trial to nearly all of them.

Many of them had their own good qualities. They gave benefit. But then he found that the roots of the impurities, which are lying at the deepest level of the mind, are not even touched. To take them out is far away. He called them anoseyya kalusa. Kalusa means impurities. Kalusa means misery, anoseyya means sleeping misery. Sleeping impurities, they are like sleeping volcanoes. The roots are there, and they keep growing, keep growing. And in time they will be volcanic eruption and one gets overpowered, overwhelmed. One is not liberated.

He realized that unless these roots are taken out totally, I don't call myself a liberated person and it is called this. Work with the body sensations. You started with respiration because respiration takes you progressively towards the awareness of the body sensation. Body sensation is so important and as you proceed on the path, it will become clearer and clearer why these body sensations. You are training the deeper level of your mind not to react, and it never reacts to outside object. The deeper level of the mind has nothing to do what you heard or what you've seen or what you've smelled or what you have tasted or what you taste, what you have thought. Nothing doing.

This deepest layer of the mind is constantly in touch with the body sensation. Of course, with all these outside objects, when they come in contact with the sense doors, those they create a sensation because this part of the mind, when it gives evaluation good, bad, that kind of sensation starts in the body. This mind, the deepest level of the mind only feels body sensations, experiences body sensations and keeps on reacting day and night, day and night. How to change the behavior pattern of the deepest level of the mind. The whole exercise for this purpose to change the behavior pattern of the root level of the mind.

There is misery, of course. It cannot be denied. Misery is there. How to come out of misery? How to get liberated from all the miseries? The life is full of misery. The world is full of misery. Every individual is miserable due to this reason or that reason, this apparent reason, that apparent reason. Most important thing is to accept the truth that there is misery and misery is universal. And not merely accepted at the intellectual level. Learn how to observe misery as misery. When you learn how to observe misery and misery, this universal truth of misery becomes a noble truth.

First noble truth. Noble truth in the sense that anyone who starts observing misery as misery objectively without reacting to it sooner or later becomes a noble person, becomes a saintly person, becomes a liberated person, becomes an enlightened person. This is the first step. Accept the reality of the misery and start observing it. Observe it. Don't react to it. Just observe. Just to observe. This is what you started doing. Misery if you are sitting for one hour. For half an hour you somehow manage.

And after that, the real misery starts. "Oh, severe pain. Severe pain." Somehow you manage another fifteen minutes and then the real torture starts. Someone comes to me and says, "Going crazy. The whole body is so good. The technique is so nice. I like it very much. And your discourse in evening, wonderful. I like so much. But take out this one hour sitting. This is madness. Just take it out. Everything else is so wonderful. I enjoy." I would also like to take it out, but it doesn't work. You have to face; you have to face.

And after 45 minutes, then it becomes a real torture. Every minute is like an hour. One hour is gone. One minute, one hour, one minute, one hour. "It looks now one hour is over. And yet, what a pity. I can't open my eyes and look at my watch. What a pity. Certainly, it is more than one hour. These assistant teachers they have forgotten to give the signal." And then suddenly you hear this chanting, ____ "Anicca sankhara." ____ "Oh, wonderful." So melodious. This chanting is so enchanting for you. So wonderful. Still five minutes more to go. You can't open your hands. You can't open your eyes. You can't open your legs. But these five minutes doesn't matter. You're happy now. I have come out of this bondage. Soon, I will come out of this bondage. Oh, the misery of bondage and the happiness of liberation. You experience both.

And the whole part is how to come out of the misery, the bondage of misery. Why all this? Many times in life, you might be put in a corner where you have to face misery. You can't do anything. How to face it? Maybe physical, maybe mental. How to face it? You're learning now. And not only that, the equanimity that you're training your mind to remain equanimous, when everything is very pleasant, no pain, you say, "I'm very equanimous. Look, I'm not reacting. When the real pain starts and you are equanimous, maybe you are equanimous just for a few moments.

The rest of the time you're reacting, you're reacting. Those few moments are so, so strong. The equanimity is so strong, it starts cutting the root of your problem even though you get only few moments in that one hour, those few moments will turn into a few seconds. They will turn into a few minutes and it happens. Sometimes a student comes and tells me, "I now started enjoying my pain."

"Yes, you start enjoying your pain because you stopped reacting to the pain." The pain was physical pain, and you multiplied it by making it a mental pain. If the mental part goes away and there's a physical pain and you just observe it, it has become half. Then it becomes quarter. It will become less, less, less. You start coming out of it. You are to learn how to observe your pain. Now the pain is so intense it starts overpowering you. This had been the old habit pattern. You observed as you reached this area. Say there's real pain here.

Like a doctor comes and examines, doctor has no pain. He just examines. Here, there is more pain. Here less pain. You also examine like this. Don't identify yourself with the pain. Pain is pain. So what? I observe now. Where is the center of the pain and how far is the influence of the pain? Oh, here it is. More influence. More pain than less pain. Less pain. Less pain. No more pain. More pain. More pain. Less pain, less pain. Divide the area. Dissect the area. Next round. Again, you observe.

You'll find along with pain there is something else. Maybe pressure. Then you start dividing and dissecting the area, pressure. There's the center of the pressure. More pressure here, less pressure here, less pressure, gone. And like this, you divide, and you may reach a stage, maybe you find along with that there's heat. Maybe along with that there is pulsation and you will reach the stage where you will find in spite of the severe pain, there is an undercurrent of vibration, which is throughout of the body. And once you reach that stage. Pain is no pain for you, it cannot overpower you. Don't expect this to happen tomorrow morning. It'll take time. It'll take time.

But learn how to observe. Most of the time you'll be reacting because of your old habit pattern to react. But you will get few moments not to react, not to react. Those moments when you are not reacting, then this misery becomes a noble truth. The first noble truth, you are observing it objectively. As you learn observing the misery objectively, you are going deeper and deeper at the experiential level. You are going deeper and deeper to the second noble truth. The deep cause of the misery at the surface level. Everyone says I'm miserable because of some external cause. So-and-so said something which I don't like. I become miserable. So-and-so did something I don't like. I became miserable or something desirable did not happen in the life. I became miserable. These are all external causes. They are true, but very apparent, very surface level.

And without understanding the real cause inside, one keeps on using all the strength, all the energy to rectify things outside, which is not possible. One cannot change others. When we keep on trying, even if one changes one, where is the guarantee that somebody else will not raise the head and do something against you? Keeps on happening. Entire life wanted things may happen. Unwanted things may happen. Most of the time unwanted things happen and you are to face all that and go deeper and find out the real cause of misery.

This technique helps you to go to that depth and find out the real cause. Misery is not outside. Outside are only essential objects. Misery starts inside. And when misery starts inside, there must be some cause inside which makes one miserable. And that, as you go deeper, deeper, deeper, you start understanding it. Not just because of these discourses, not because you read some scriptures or books, or you intellectualize the reality. Nothing doing. With your own experience, you start understanding. This is the deep-rooted cause of my misery, and you start observing the deep-rooted cause. The second noble truth: the cause of the misery, the real cause of the misery. When these two are realized, the work becomes easy.

Like someone is sick and a doctor comes. The first important duty of the doctor is to find out what the disease is. The doctor who could not find out what the disease is cannot cure the patient. First important thing, what the disease is. And the second important thing, what is the deepest cause of this disease? Not the symptoms of these surface. If the doctor keeps on dealing with the symptoms at the surface level, this doctor can never cure the disease. One has to go to the debt. The cause, the real cause of the disease. Then it becomes easy. You find out a way to eradicate the cause. Once the cause is eradicated, the disease gets eradicated.

So, by this technique, you observe the real cause. And by this technique, you learn how to eradicate this real cause of misery. And when that is eradicated, the third noble truth. No more misery now. And then the whole process, how you went to the depth and taken out the cause of your misery and the misery itself, the fourth noble truth. All these are not merely to be intellectualized. Of course, one must understand at the intellectual level, but all these has to be experienced at the actual level.

Then, only to start working. And this is what you started doing. Going deeper, deeper, deeper. Now just it is beginning. This pain, this suffering. All this pain because I am sitting for a long time, and then slowly you will understand there is pain because I made this physical pain also as a mental pain. If I learn how just to observe it, the pain becomes less. And as you keep on observing, observing, you start coming out of it. Again, surface. You are to go much deeper, much deeper. What is happening? All around, what is happening? Why there is so much of misery all around? It becomes clearer and clearer.

There is craving. Craving. You want something to happen according to your wishes. It does not happen. You want to get rid of something which you don't like. It does not happen. Craving. The tremendous amount of attachment towards this habit of craving, craving, craving. It becomes clearer and clearer as you go deeper, deeper, deeper, deeper. The law which is working inside is also working outside. The law is the same. It does not make any difference. There is misery and it becomes clearer. Look, a life starts with misery. You are entering in the field of misery from the time one has taken birth, one is entering in the field of misery. A desire. Very soon this desire turns into craving, clinging and then becomes very agitated. A child cries. I want milk. I want water. And cries, cries because this is the only language the child knows. And from then onwards, as one grows, grows, grows, this unwanted things happen, that unwanted things happen, this wanted things do not happen, that wanted thing do not happen.

As one grows, grows, grows, some disease, some disease or the other. Life, entry of the life is dukkha. In the language of those days, it was said, "jati pi dukkha". The birth, the beginning of the life is entering the field of dukkha. Vyadhi pi dukkha.

You come in contact with the disease. And when one is in contact with the disease, one is so miserable. "This disease is so vague. I can bear any other disease, but not this." Because you don't have any other disease. "Which disease is your pleasure?" Every disease is just suffering, misery, misery. Vyadhi pi dukkha. And one keeps in contact, coming in contact. This disease or that disease, this disease or that disease. One keeps on growing, growing, decaying, decaying, becoming old, old. The old age is a great misery. Jara pi dukkha, jara pi dukkha, a great misery.

A hundred-year-old man, hundred-year-old woman suffering from this disease or that disease, this weakness, that weakness, the old age, so many problems and then prays to God almighty, "Oh, God almighty. Please send death so that I am relieved of all this misery. You don't have scarcity of death. Please give me that. Please, please." And when they see the doctor comes and examines, "Old lady. Now your time has come. Maybe by tomorrow you're to quit. Old man, by tomorrow you might have to quit." And the old lady and the old man, "Oh, no, no, doctor. I made a wrong prayer. I don't want to die. I don't want to die. I have to meet my son, my grandson, my great, great, great grandson. How to do this? How to do that? Please save me somehow. I don't want to die." Death is a great misery. Great misery. Maranam pi dukkham, maranam pi dukkham.

What else? This man, he was not playing intellectual games, sitting under the tree. He was experiencing the truth inside. Why? What is the cause of misery? Going deeper, deeper, deeper. A reality came. Oh, whatever we desire, the desire is not fulfilled. Each one becomes miserable. Sitting. You have a desire that the pain should go away. And the pain does not go. You've become so miserable. Sitting, and you want lot of a sensation of bliss, ecstasy, wonderful. It's not coming, and you're miserable. Oh, whatever you decide, you're not getting it. You become miserable. Unwanted person, unwanted situation, unwanted things, you get associated with them, associated with them. Wanted things, wanted person, wanted situation. You get disassociated, disassociated, big misery, big misery.

It was understanding all that deep inside and then going deeper, deeper, deeper, he came to the stage where it became so clear, sankhittena panca upadanaskandha dukkha. At the depth in sharp, the misery is these five aggregates. One aggregate is the material aggregate, these subatomic particles, the entire body made of subatomic particles, kalapas. And four other aggregates, mental aggregates, cognizing part of the mind, recognizing part of the mind, feeling part of the mind and reacting part of the mind. These five together has made this personality, "I". A tremendous amount of attachment towards it. Upadan. Upadan is attachment, clinging. All these five aggregates are result of the clinging, clinging. And one keeps on clinging to these five aggregates and like this, one keeps on rolling in misery, rolling in misery. It was becoming clearer and clearer, this upadan, clinging, attachment.

There are four basic attachments. One attachment is towards this "I". An imaginary I without knowing what is this I, an imaginary I. These subatomic particles, the mass of the subatomic particle. Is this I? And yet one keeps on seeing this as I, I. Those four aggregates, the cognizing part of the mind cognizes and passes away. It cognizes, passes away. Is this I? Recognizing part of the mind recognizes and passes away. Is this I? The feeling part of the mind feels and passes away? Is this I? The reacting part of the mind reacts and passes away. Is this I? Or the five join together is I? But I is so important. Always a capital "I". Anyone says one word against this I feels so irritated, so agitated. Without understanding what is this I, an imaginary I, a created I. And yet, so much attachment to this I. Someone does one word against this I and again, one feels so irritated, so agitated, so unhappy. I, I, I, tremendous amount of attachment towards this I. Brings nothing but misery. Nothing but misery.

Then this fear, this circle of I start spreading. What you call mine. Mine comes in the circle. And then your attachment to this mine, mine, mine. And tremendous amount of attachment towards this mine, mine, mine. "Oh, this my watch. Wonderful watch. Such a valuable watch. One of the students brought from the foreign countries and offered me wonderful watch, such a valuable watch." Out of my carelessness. One day it falls down and breaks and I start crying, "Oh, this valuable watch. It got broken now and I don't get even spare parts in my country. How to get it repaired?" Crying. Crying. Crying. A watch of the same model of the same value on the wrist of my friend, and it falls down and it breaks. I don't cry. I don't cry at all.

On the other hand, I start giving sermons, "My friend. You should have been very careful. This type of watch, not available within our country. You can't get even spare parts repaired here." I don't cry. Hey, why? Same watch with the same model of the same value. But I don't cry. Nobody cries for the breakage of a valuable watch. Nobody cries. One cries or the breakage of my watch. My watch is broken. My watch is broken. This mine, mine. And tremendous amount of attachment towards this mine. Mine. Whatever this mine, the so-called mine is worth a few dollars or a few million dollars makes no difference. How much attachment is there, that much misery is bound to come.

The deeper the attachment, the deeper the misery, the stronger the attachment, the stronger the misery. This is law of nature. It will become clearer and clearer as you practice more and more. Attachment clinging is bound to bring misery, nothing but misery. One incident. I was new to India in those days, having come to ____Burma ____ . It was within two or three years. There were no centers. So, those were eager for this part of this technique to different people who are miserable. They used to arrange some site, somewhere, a mosque, a temple, a church, things like that. Maybe school or something. One course was arranged in a remote village, which was a pilgrim center of the Jains, a Jain Temple.

Hardly one or two from that village participating. Most of them came from the nearby cities. One very old and very poor lady came to the course. Somebody gave her train fare and she came. Participated. Two days, three days, at least five days. Very happy. She was progressing. And suddenly on the fifth day or the sixth day, she came to know that early morning there is some chanting going on in the main hall, and there are some words of blessings and good wishes, etc.. Can I go? Can I also participate? Nothing is there during the program. The management said, "Yes, you can go, but you are to meditate." Yes, yes. I'll meditate." And she came, meditated.

At the end of the chanting was so happy, so happy, smiling, smiling, smiling. She went to a residence, and as she reached the residence, she cried loudly, crying, crying. People went to her. What happened? Has some scorpion punctured her, or some snake has kissed her? What's wrong with this old lady? And she won't reply. Keeps on crying, crying, cry after some time. Sobbing, sobbing, she says. "I brought a small cloth purse, textile purse with me, and in this purse there were twenty rupees," less than a dollar, today's dollar, "20 rupees. Saving with my whole life was there in it, 20 rupees and sixty years ago when I was married, I got a dowry, a silver trinket that was also in it. And when I started for this course, somebody gave me a dry piece of sweet meat that was also in it. And every time I meditate, I keep it under my legs. When I sleep, I keep it under my pillow.

Now, I came here, and I left it in my room, and somebody has taken away. Oh, ____ All my saving is gone." Keeps on crying. People say, "Twenty rupees cash, hardly 20 rupees worth of your silver trinket, say 40 rupees or 50 rupees. Old lady, don't cry. We will get you fifty rupees. You carry on your meditation. Your meditation was going so good." She kept on crying, cry and cry. They thought you better collect some money and hand over to her. Then only the crying would stop. They started collecting instead of 50, they got 100. Very happy. Now the old lady will stop crying. They went and offered her. She threw away this money. "What to do with this money? That silver trinket which I get in my dowry." "Oh, we're to get the trinket. Now it's gone."

People kept on searching. Not anywhere. By evening somebody saw a monkey on the tree with this purse sticking out the sweet meat and eating. People ran after the monkey and got hold of it and gave the silver trinket to her. Her crying stopped. Craving. Whether it is worth 20 rupees worth of article or 20 million, makes no difference. As much as clinging is there, as much attachment is there, that much misery is bound to be there, bound to be there. I, mine. I, mine. Whether you use these words or not doesn't matter. But this I, mine and your attachment to it, full of misery. Full of misery.

I remember another incident. Again, in a very remote village of northern India. A very learned monk participated. After five or six days, he comes to me going, "Goenka, between 12pm and 1pm you gave interviews to the students and just ten minutes in those days, students were less ways to give 10 minutes to each student. Ten minutes. For this household is what questions there were. Even 10 minutes is too much for them. I'm a monk. Recluse. I have so many questions. Please give me half an hour."

I said, "Reverend, sir. I know you'll be talking about philosophies and all that, and I am not interested. I can't give you that." "Oh, no, no. Goenka. your last five days or so, I understood all this philosophy, the talks are useless. I will talk only about the technique." "About the technique? Why you request half an hour for technique?" "No, no, please give me half an hour." "Alright. Somehow I manage, come." And he came. Two, 3, 5 minutes, he talked about the technique and suddenly the topic was changed, subject was changed. "Goenka," from the big city from which he came, "Goenka, in that big city your monastery," "My monastery? Monasteries are always for the monks, not for the householders. I'm householder. How could I have monastery?" "Goenka, try to understand. "Your monastery."

"Reverend sir, I can't have monastery. I am a householder, and I carry such a colossal proof testimonial that I am householder, how can I have a monastery?" And he keeps on saying, "Goenka, you are monastery. You are monastery." And after that he says, "Goenka, in your monastery, you are elephant." "My elephant?" What is talking? And then suddenly it clicked in my mind. This is India, a wonderful country, a vast country, having so many traditions. There is a tradition. Some people have a strong belief that throughout the life we don't use this dirty word, I and mine. You don't use. Whenever I have to say I, I will say you. Whenever I have to say mine, I will say your.

"Ah, now I understand. Yes, reverend sir. At my monastery, my elephant. Go ahead. What went wrong?" Look, he's a recluse, renounced everything. He has built a monastery in the midst of the city without the permission of the counselor, municipality. And now the order has come they will smash it, they will break it. And in the midst of the city, elephant is not allowed to be kept there. So, order has come to take it out. And from somewhere he learned that the Lord Mayor of the municipality of their city had been to Burma and had stayed with me as my guest. "So, Goenka, just a few words from you, and your monastery will be saved. Your elephant will be saved."

He doesn't use the word I, doesn't use the word mine, but tremendous amount of attachment, attachment is bound to bring misery. Nothing but misery, misery. Deeper the attachment, deeper the misery is bound to be. There would not have been any misery if I develop attachment to this I and this I remains eternal all the time. And I develop attachment to the mine. This mine, it means eternal. There is no misery. But the trouble is, this I does not remain eternal. Mine does not remain eternal. Whatever I say mine, mine, mine, mine passes away. And I am helpless. I can't do anything. Or if this remains the so-called I passes away and I'm helpless. If departure, a separation is bound to come and that brings so much misery. If attachment is there, if the clinging is there the misery is so great.

Another attachment one develops, main is this I turns into mine and then my views, my philosophy. My dogma. My belief. My religion. My tradition. Tremendous amount of attachment. One does not understand that I am wearing colored glasses and I have got attachment towards the color of the glass. If I wear red color glass for me, everything is red, red, red. Somebody is wearing green colored glass for him everything is green, green, green. We keep on fighting with each other. I can't convince him that it is all red. He can't convince me that it is all green. We keep on fighting, break each other's head. Still, we can't come to terms because the attachment and the attachment is to the color. We don't see things as they are. This big attachment brings big misery.

Then in some cases there is attachment towards rites, rituals, ceremonies, etc.. Not here I have seen, but back in the East, people are so very much attached to their daily rites, their daily rituals. They come to the course and they say, "Why you stop these rites, rituals. Give me just fifteen minutes. I'll finish my rite and then come meditate and you say 'no'." They become so agitated because of that. Later on, of course, they start realizing. But initially, because of the attachment the misery is there. These four big attachments make us so miserable, so miserable.

And he was there to go deeper, deeper. Why after all this attachment? And it became clearer and clearer. A craving arises. Craving for something that you want. You want to possess. You want to retain. It very soon turns into clinging attachment. A craving, you want to get rid of something, you don't like it. And tremendous amount of attachment towards this craving. You don't want it. You want to get rid of it. And yet you can't get rid of it. Oh, the craving turns into clinging into attachment and the misery starts. Why this craving?

He was not playing intellectual game. He was not reading scriptures or discussing scriptures. He was experimenting like a scientist what is happening deep inside. A small little desire starts. You start liking it. And how quickly it turns into craving. A small little desire to get rid of something which turns into aversion. Oh, tanha. In the language of those days, craving means tanha. Tanha paccaya upadana, craving turns into clinging. Small little desires turn into craving and craving into clinging. Why these small little desires even? What is the cause? It became so clear because he was experiencing it. Vedana paccaya tanha. These sensations on the body.

When one experiences sensations on the body, and if the sensation is pleasant, you start liking it, which very soon turns into craving, clinging. When the sensation is unpleasant. When you experience unpleasant sensation, very soon it turns into aversion, hatred. You like to get rid of. The craving is to get rid of it. Oh, the sensations. Vedana paccaya tanha. Paccaya means the cause. Vedana means sensation. Sensation is the cause of your craving which turns in to clinging. Why these sensations? What is the cause? What's experimenting? What's happening? Pasapaccaya vedana.

There is a contact. And as soon as there is a contact, there is bound to be a sensation on the body. Contact of what? With what? This sixth sense doors. The eyes. Contact of the eyes with some shape, some form, some color, some light. The object of the eyes. As it comes in contact, there's bound to be a sensation. Object of the ear sense tool. A sound comes in contact with the ear sense tool, there's bound to be a sensation. Nose sense tool, a smell coming in contact bound to be a sensation. Tongue sense tool, a taste coming in contact, bound to be a sensation. Body sense tool, there is a contact of something tangible, bound to be a sensation. And the mind sense tool, any thought, any emotion there is bound to be a sensation on the body. Oh contact.

Why this contact? And it was so simple, so clear. *Sadayatana paccaya passa*. *Passa* means contact. *Sadayatana* means the six sense doors. So, long as one is having the sixth sense doors respective objects, the entire world is full of respective objects. There is bound to be one contact or the other in one sense tool or the other. The contact is because of the sixth sense doors that we carry and there are respective objects in the world. Why this sixth sense doors? What is the cause of this? So clear. *Namaru papaccaya saratana*. *Nama* means the mental structure. *Rupa* means the physical structure. The combination of these two.

As soon as this combination started, that means the life flow started. The continuum of this life started. It started with this sixth sense doors. Why this mind and matter life started like this? And it was so clear *vinnana paccaya namarupan*. This flow of consciousness is there all the time. And as soon as one life ends, this flow of consciousness comes in contact arises somewhere else. It keeps on arising, passing, arising, passing. At the time of death, it passes. Then again, it arises somewhere in another life, another body, and starts going in the same way. *Vinnana paccaya namarupan*.

Why this *vinnana*? What is the cause of it? And it was so clear. *Sankhara paccaya vinnana*. This mental volitional actions that take place. All mental volitional actions are responsible for the consciousness of the next moment. This moment I generate is *sankhara*. This word you'll be listening again and again. *Sankhara*, the mental volitional action. When you generate *sankhara*, next moment, consciousness arises. You generate *sankhara*, next moment consciousness arises. At the time of death, a very deep *sankhara*, which is like a deep line drawn on the rock with chisel and hammer, death arises on the surface, gives a strong push, and the consciousness arises somewhere else.

So, the flow continues because of the *sankhara*. Why this *sankhara*? And it was so clear, *avicca paccaya sankhara*. Oh, ignorance, ignorance. Everybody is generating *sankhara* because of ignorance. What ignorance? Not ignorant because one has not gone to any school or college. Not ignorant because one has not read scriptures. Not ignorant because one has not listened to Dhamma talks. Nothing doing. Ignorance at the experiential level. One does not know how the misery is arising deep inside, how there are sensations everywhere and how pleasant sensation one reacts with the *sankhara* of craving, how unpleasant sensation one keeps on reacting with the *sankhara* of aversion.

This whole process continues deep inside and one at the surface level doesn't know anything what is happening and this process of multiplication, generating misery, multiplying misery generating misery, generating sankhara, multiplying sankhara. Oh, ignorance, ignorance. The whole chain became so clear. Every link was so clear. Avicca paccaya sankhara. Because of ignorance one generates sankhara. Sankhara. Sankhara paccaya vinnana. Because of sankhara there is vinnana, the consciousness. Vinnana paccaya namarupan. Because of the consciousness, a new life in mind and matter starts. Namaru paccaya sarayatana with this mind and matter, sixth sense doors are there. Sarayatana paccaya passa. Because of the contact is there. And passa paccaya vedana. And because of the contact, a sensation is there. And vedana paccaya tanha. And because of this sensation, a craving is there. Vedana paccaya tanha, tanha paccaya upadanam, and this craving turns into clinging, into deep attachment.

Upadan paccaya bhava. And because of this deep attachment to the craving, the process of bhava means flow of life, the flow of life keeps on flowing, flowing. It gets all this strength. Every time one comes to the end of the life, this bhava, this sankhara, which is so deep, is called bhava sankhara, which is responsible to give a new life. So, the process of becoming, becoming, becoming continues. It does not stop at the end of the life. It continues. Bhava paccaya jati, and because of this process of becoming, becoming, becoming even after death, a new life starts, jati, again, a life, a birth comes.

And when the birth comes, jati paccaya ____ Whenever life starts, it has to pass through all these miseries. Miseries of old age, misery of disease, misery of death, misery of wanted things not happening, unwanted things happening. All kinds of physical and mental miseries one has to pass because the birth started. It became so clear, the whole process became so clear, which can become clear with anybody who goes deeper, deeper, deeper, deeper. Getting rid of the ignorance, understanding the truth, understanding the truth at the experiential level. Now it was clear how this process of misery, how it starts, how it keeps on multiplying, multiplying, how to get rid of it, how to come out of it, how to break this chain, this link, this chain full of links, which link has to be broken. Where the chain has to be broken.

A life has started already with nama and rupa. That means mind and matter. The flow has started. What to do? Shall I commit suicide and the problem gets solved? Oh no it does not get solved. One does not come out of misery. When one is committing suicide, what is the volition of the mind at that time? What was the condition of the mind? Full of agony. The last mind of the life is full of agony. It will produce nothing but a new life full of agony. The next mind is full of agony because it is the product of the last mind of this life. Suicide does not solve any problem. One cannot come out of misery with suicide. Then when the nama and rupa is there, mind and matter is there, the life is flowing.

Then the sixth sense doors, I better destroy them. The eyes, the ears, the nose, the tongue. Alright. And then body and then mind. Again, with the suicide. How to destroy them. Then all the respective objects around the world destroy them. Impossible. How can I destroy all that? When these six doors are there and the respective objects are there, contact is bound to be there. You can't run away from them.

And when the contact is there, the vedana, the feeling, the sensation is bound to be there. You can't get rid of it. And here the wisdom arose. This is the place where I can use an X and cut the link here. The vedana is bound to come so long as one is alive, alive. Things keep on getting in contact. This tool, that tool, at least the mind and matter keep on getting in contact every moment. And there is a sensation, there's a sensation.

With sensation because of ignorance, because of avicca, with sensation, tanha arises, craving arises, aversion arises. Now, one has to turn the whole thing. Sensation will be there, but with sensation wisdom will arise. The reality, the characteristic. Oh, what this sensation? This is not eternal. This is not permanent. It is a reason to pass away. Look. Let me observe how long it lasts. And yes, it arises. It passes away. It arises. It passes away. How unpleasant a sensation may be, it is bound to pass away. However, a pleasant sensation may be, it is bound to pass away. No purpose is served to react. What is the purpose of reacting to something which is by nature passing away? There is no meaning. No purpose is served. No sense in that. It becomes clearer and clearer.

Oh, coming to the stage where the sensations are being experienced and not reacting to the sensations will turn the whole process of the multiplication of misery and the process of liberation starts. He found out the sensation as an important point from where a sort of junction from where two roads start. One road is, he said dukkha _____. A road which is full of misery. You generate misery. You keep on generating misery because with sensation, you keep on reacting. Every moment you are that you are experiencing sensation, every moment you are reacting. So, it is a process of multiplication of misery, multiplication of misery. And this very junction, this very point of your sensation on the body can take you to the road, which is the road of liberation. _____. All your misery will get eradicated because now when you experience the sensation, you don't react.

You just understand anicca, anicca or impermanent or impermanent. This is what you have started doing. First important thing is that you are to be aware of the sensations, and when you are aware of the sensations, not to hear every sensation should turn into panna. That means vija. Vedana paccaya panna. Every sensation must result in wisdom. Not every sensation to result in tanha craving and aversion. This is the path that you are choosing for liberation. Going deeper to the level of sensation and not reacting. The whole chain is broken here, and you find the entire chain gets broken because of avicca. There is no more ignorance now. Avicca _____. When entire ignorance gets eradicated, sankhara _____. There is no more sankhara. You don't generate sankhara. _____. Sankhara _____. And there's no more _____. vinnana. _____. The flow of consciousness will stop. Vinnana _____. Then there is normal flow of mind and matter. Namaru _____, no more sixth sense doors. _____ no more contact. _____ No more sensation. And _____ no more craving. _____ no more clinging. _____ no more the process of becoming, becoming, becoming. _____ no more new birth. And _____, all _____ the miseries that follow the birth, they automatically go away.

Easy to understand. One may accept at the intellectual level but doesn't help. One has to practice. Go to the depth where there are sensations and you're not reacting. There are sensations. You're not reacting. And merely accepting it at the theoretical level does not help. Even someone may not believe in past life or future life, doesn't matter. That's not very important, that you must first accept this past life and future life, then only your technique will help. One has to accept the present life. It is there, and every moment you are generating misery for yourself, every moment you're generating sankhara, and every sankhara is a misery for you. And you keep on repeating the sankhara, repeating the sankhara, making it so deep, deep line deep inside, like a line drawn on the rock with chisel and hammer so deep. More and more misery. Deeper and deeper misery.

At least you start coming out of it. You started coming out of that misery, your present misery. Law of nature is said, when you stop generating a new sankhara with the experience of sensation on the body, the old wants to start coming up on the surface. All your accumulation of the past, which lie low, which are in the storehouse deep inside, they will start coming up. And as they come up, they will come up with some sensation or the other. And as they come up again, you are equanimous, you're not reacting. They lose the strength. They become feebler and feebler and pass away. Another big chunk of past sankharas will come with this sensation or that sensation. Again, you are equanimous. Like this, the old ones will get eradicated.

Once you stop generating new sankharas, the old ones automatically get eradicated. Little by little, as much as you are equanimously, they come on the surface. They got eradicated. They come on the surface; they get eradicated. This is what we say, anicca vata sankhara. You'll be listening this every now and then. These words of Buddha, anicca vata sankhara. Every sankhara is so anicca, arising, passing.

____ arising and passing away, arising and passing away. It's just nature. ____ But when it passes away again, it arises, it multiplies and again it arises. But if you are aware of your sensations and you don't react to them, then ____, it gets eradicated. It comes on the surface, of course, gets eradicated, eradicated. And as much as is eradicated ____ that much you start enjoying liberation. Peace of liberation. Happiness of liberation. Because that much misery has gone away.

This is the whole process. And this was the enlightenment of this person. He found out the real cause of misery, and he found out how to get rid of this real cause at the deepest level. The first words when he became fully enlightened. The first words of Buddha are so wonderful. Every word of Buddha is very wonderful. But the first words. What were the first words of Buddha when he became enlightened? These stand out so you'll be listening every day at least three times a day. ____.

Now that was a night full moon night of the month of ____ when he was sitting under the tree observing the truth inside. As one goes deeper and deeper, purifies the mind, purifies the mind, certain faculties of the mind increase.

One faculty is the memory of the past. By the time he was, he had passed the midnight. This faculty arose. He started seeing his past. Not only this life, but the past. Second past life. Ten past life. And like that kept on looking at his past, past, past. Countless lives. And then he sees ____ In this flow of the world, I have taken so many times birth. Birth after birth. Birth after birth. Oh, so many lives. Countless. Anek means countless. Not just one. Countless. ____ And every time I've taken birth, I kept on running, running ____ incessantly without stopping. Everyone who takes birth keeps on running. Keeps on running towards the death. As soon as you take birth, you start running, running, running towards the death, you can't wait even for a second. Let me get to it now. I don't go towards death. You can't wait. You keep on running, running, running incessantly towards the death without obtaining anything, without achieving anything.

And then in some of the lives he found, some wise people told him that all this circle of birth and death and misery, you can come out of this provided you can witness the creator, the great creator. So many lives he kept on searching this creator. Who is the creator? ____ the creator of this house. What house? Every time one dies, another house is ready. Every time one dies. Another house is ready. ____ Who creates this house? ____ in search of the creator of the house, ____ again and again, I kept on getting birthed full of misery, full of misery, in this plane or that plane. Everywhere misery is there. Even at the highest planes, celestial planes, of Brahminic planes, the misery of the old days and the misery of death is there. You are not totally out of misery.

____ Oh, builder of the house. Now you have seen. I've seen you. ____ You can't build any house for me anymore. You can't be. How can somebody build a house for you? There must be building materials for that. Some timber or steel or cement or mortar. I've destroyed everything. ____ I have destroyed all the building materials. You can't make a building for me. What are the building materials? ____ My mind is now free from all the sankharas. The sankharas which are responsible for a new birth are totally eradicated. ____ And the craving is rooted out. There is no trace of craving left, so no more new sankharas. Old sankharas are all eradicated and I can't generate new sankhara now. That is the stage of full liberation.

And anyone and everyone can reach that stage. But one has to work. One has to work. Not just by craving and not just by praying. Not that some miracle will happen, and one will get liberated, one has to work. Each individual has to work and work very seriously. These 10 days you will get a technique how to work, how to go to the depth of the mind. You keep on generating sankhara day and night, day and night there is sankhara of craving, aversion, craving, aversion. How to change this habit pattern unless you start feeling sensations.

There were many meditation techniques at the time of Buddha, before Buddha and after Buddha. But this was the contribution of Buddha. The discovery of Buddha that you cannot come out of your misery. The whole process of misery will remain unless you reach the stage where sankhara is being generated, craving is being generated, and that is generated at the level of the sensations. You call Vipassana. You call it by any name, any meditation which works with the body sensations and teaches us to remain equanimous with the body sensation is a meditation of liberation. Fortunately, one is very fortunate to come in contact with the meditation technique like that. And one is very fortunate, one gets inspiration to work on it, to walk on the path. Of course, it's a long path, however long it may be.

The longest path, ten thousand miles long starts with the first step. You've started taking the first step. Those are not taking one even the first step on the right path, we cannot expect this person to reach the final goal. Those who have taken first step, there is every possibility of taking the second step the third step. And step by step, step by step one is bound to reach the final goal. Make use of these five days, remaining five days. Learn how to walk on the path. And as much as you are covered the path, that much you have changed the habit pattern of your mind, that much impurities have come on the surface and you eradicated. So, you are getting hundred tons of load on your head. If you take off only 1 ton. Good, you go back with 99 only. You're relieved of one. You take off 10 tons, 20 tons, 50 tons, 90 tons, who knows, take off as much as possible and you go lighter home.

And the most important thing you learned the technique, how to take off the weight from your head, how to take off this misery and live a life, much better life, more peaceful, more harmonious, more happy. May all of you get established in this wonderful technique. Make best use of these remaining five days. Get established in Dhamma for your own good, for your own benefit, for your own liberation. Liberation from the bondages, the shackles, the chains of sankharas. And then, enjoy real peace, real harmony, real happiness. Real peace to you all. Real harmony to you all. Real happiness to you all.

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

Sadhu. Sadhu. Sadhu.

Take rest for about five minutes and then start again. Take rest for about five minutes.