

PART III

ENQUIRING VERY, VERY DEEPLY INTO YOURSELF

Wait, it is a sensation, isn't it? A feeling which is sensation. Please watch it, it's a sensation isn't it? All feelings are sensations. I put a pin in there, and all the rest of it. So it's a sensation. What's wrong with sensation? Nothing is wrong with sensation, is it? But when sensation plus thought, which becomes desire with its images, then the trouble begins. I wonder if you understand all this?

**You know , this is part of meditation. You understand, this is really part of meditation.....
this is really meditation because you are enquiring very, very deeply into yourself**

**- J. Krishnamurti
1st Public Talk, Brockwood Park, 1976**

THE ENDING OF DESIRE

THE ENDING OF "I"

**THE JOURNEY FROM SENSATIONS TO SACRED –
FREEDOM FROM THE KNOWN**

LOOK WITHIN - YOU ARE THE WORLD !

**Please refer to the Teachings of Lord Buddha and J. Krishnamurti
as quoted under
"Sensations-The Root Of Misery And Sorrow And The Key To Insight And
Freedom" "Ignorance And Conditioning..... Cause- Effect "
" Journey From Sensations To Sacred- State Beyond Mind-Matter "
" Freedom From The Known "
" The Four Noble Truths "
in the SECOND PART**

As long as there is division between you and fear then there is conflict, there is wastage of energy - by suppressing it, running away from it, talking about it, going to the analysts and so on and so on and so on. But whereas, when you see the truth that you are that fear, your whole energy is gathered in this attention to look at this thing. Now what is that thing which we call fear? Is it a word which has brought fear, or is it independent of the word? You are following this? If it is the word, the word being the associations with the past; I recognize it because I have had fear before. You understand? I look at that fear though it is part of me because I name it, and I name it because I have known it to happen before. So, by naming it I have strengthened it. I wonder if you see this? So, is it possible to observe without naming it? If you name it, it's already in the past, right? If you don't name it, it's something entirely different, isn't it? Is it possible not to name that thing which you have called 'fear', therefore free yourself of the past so that you can look. You cannot look if you are prejudiced. If I am prejudiced against you, I can't look at you; I am looking at my prejudice. So is it possible not to name the thing at all? Then if you do not name it, is it fear? Or has it undergone a change, because you have given all your attention to it. When you name it you are not giving attention to it, when you try to suppress it you are not giving your attention to it, when you try to run away from it you are not giving your attention to it - whereas when you observe that fear is you, and not name it - what takes place? What takes place? You are doing it now. What takes place?

Questioner : It's an emotion.

K: Wait, it is a sensation, isn't it? A feeling which is sensation. Please watch it, it's a sensation isn't it? All feelings are sensations. I put a pin in there, and all the rest of it. So it's a sensation. What's wrong with sensation? Nothing is wrong with sensation, is it? But when sensation plus thought, which becomes desire with its images, then the trouble begins. I wonder if you understand all this?
You know , this is part of meditation. You understand, this is really part of meditation. Not to sit under a tree and just think about something or other, or try to concentrate, or try to repeat some mantra or some word - coca cola - or something or other - but this is really meditation because you are enquiring very, very deeply into yourself; and you can enquire very deeply only when you are really without any motive, when you are free to look, and

you cannot look if you separate yourself from that which you are looking at. Then you have complete energy to look.

It is only when there is no attention that fear comes into being. You understand? When there is complete attention which is complete total energy then there is no fear, is there? It's only the inattentive person that is afraid; not the person who is completely attentive at the moment when that feeling arises. That feeling is a part of sensation. Sensation is normal, natural. It's like looking at a tree, looking at people, you know - sensation. But when sensation plus thought, which is desire with its images, then begins all our problems. You understand this simple thing? Right?

-J. Krishnamurti ,1st Public Talk, Brockwood Park, 1976

We live always by sensation - sensation of being secure - please watch it - sensation of having fulfilled, sensation of great pleasure, gratification and so on. What relationship has sensation to desire? Is desire something separate from sensation? Go into this, please. It is important to understand this thing. I am not explaining it. We are looking at it together. What is the relationship of desire to sensation? When does sensation become desire? Or are they inseparable? You follow? Do they always go together - right? Are you working as hard as the speaker is working? Or are you just saying, 'Yes, go on with it'? Or have you heard this before and say, 'Oh God, he has gone back to that again'?

Our life is based on sensation and desire, and we are asking: what is the actual relationship between the two? When does sensation become desire? You are following this? At what second does desire become dominant? I see a beautiful camera, with all the latest improvements. I lift it and look at it, and there is sensation of observation - seeing the beautifully made, very complex camera of great value as a pleasure of possession, a pleasure of taking photos. Then what is that sensation to do with desire? When does that desire begin to flower into action, and say, 'I must have it'?

Have you observed the movement of sensation, whether it is sexual, whether it is walking in the valleys or climbing the hills, overlooking all the world from a great height, or seeing a lovely garden when you have only a little lawn around your place? You see this; then what takes place that turns the sensation into desire? You are following all this? Please don't go to sleep. It is too lovely a morning. Stay with this question: what is the relationship of sensation to desire? Stay with it, do not try and find an answer, but look at it, observe it, see the implications of it; then you will discover that sensation, which is natural, is transformed into desire when thought creates the image out of that sensation.

That is, there is a sensation of seeing that very expensive, beautiful camera; then thought comes along and says, 'I wish I had that camera.' So thought creates the image out of that sensation and at that moment desire is born. Look at it yourself, go into it. You don't

need any book, any philosopher, anybody - just look at it, patiently, tentatively, then you will come upon it very quickly. That is, sensation is a slave to thought, and thought creates an image, and at that moment desire is born. And we live by desire: 'I must have this.' 'I don't want it.' 'I must become...' You follow? This whole movement of desire.

-J. Krishnamurti
Last Talks at Saanen 1985 4th Public Talk,
Saanen

First of all there is visual perception, the seeing with the eyes: you see something, a beautiful object, the perception creates in one, it stimulates, from that stimulation there is sensation - watch it in yourself, I don't have to tell you if you watch it - you see something beautiful, there is sensation, then you want to touch it, then you want to own it, then you want to possess it, take it. So there is perception, sensation, contact, desire. You see this? The seeing stimulates sensation, sensation then becomes the desire; sensation, contact, desire. Now can the mind stop there, not say, "I must possess it, I must have it" - I wonder if you are understanding this? The moment the mind says, "I must have it", it has become pleasure. Are you following this?

I see a beautiful picture, a lovely statue - I have seen so many lovely statues in the world, in the Louvre, in India, in all the various dead museums - you see it, sensation, the lines, the shape and the movement, and the depth and the quality of it. Then you want to hold it in your hands, you want to feel it. Then you want to take it home, put it in your room and look at it. So can the mind observe, see, the sensation, the contact, desire, and end there? You understand what I am saying? The moment it goes beyond it has turned into pleasure. I wonder if you get this?..... I see the beautiful sunset, or the lovely moonlight, clear, a tropical moonlight, stars so close that you can almost touch them. And - listen to this - you see it, that very experience has left a mark on the mind, then the mind says, 'I must have it the next day'. And the demand for that experience for the next day is the pursuit of pleasure. Whereas to see that moonlight, or the clear evening star, see it and observe it totally, and completely end it so that it has no movement as pleasure, as tomorrow. You understand all this? That requires tremendous attention, an awareness of the whole movement of desire. The movement of desire as pleasure is the movement of thought, which is time.

So if you can have this complete attention, when you observe, then you will see for yourself that fear, which dogs most of us, which is part of our culture, part of our consciousness, then you may be able to investigate fear in terms of pleasure. And without understanding pleasure you will never be free of fear. I wonder if you get this.

-J. Krishnamurti
4th Public Talk, Saanen, 1973

What is the origin, the source, of desire? Go into it very very deeply to capture the whole movement of desire, the implication of it, the depth of it, the reality of it. If you had no senses, there will be no sensation. Sensation arises when you see something in the window of a shop, a shirt, a radio, or what you will. You see it - visual perception. Then you go inside that shop, touch the material, and from the touching of it, there is a sensation. This is very simple. You see the car, you touch it, you look at the lights, the polish - not the beauty of Indian cars, but some of the European cars are extraordinarily beautiful. Like an aeroplane, it is extraordinarily beautiful - and you touch it, you touch that shirt you see in the window, blue shirt, and by the very touch there is sensation. Then what happens? Then, if you observe very closely, thought says, 'How nice it would be if I had that shirt on me, if I stepped into that car.' So, at that moment when thought creates the image out of the sensation, is the origin of desire.

You see a beautiful tree, which man has not created. Man has created the cathedral, the mosque, the temple, and all the things therein; but he has not created the tree. He has not created nature, but man is destroying nature. Now, you look at a beautiful tree. You wish it were in your garden. And you see it. There is the sensation of the dignity, the shadows, the light on the leaf, the movement of the tree. Then sensation arises. And then thought says, 'How nice it would be if I had that tree in my garden. When thought creates the image of that tree in your garden, at that second desire is born. Right? The fact is, it is natural to be sensitive, to have sensations. Otherwise you are paralysed. You must have sensation, you must have sensitivity in your fingers, in your eyes, in your hearing and looking, and you are sensitive to watch, to look - out of that looking, watching, observing, sensation inevitably arises. It must arise; otherwise you are blind, deaf. When there is sensation, then thought creates an image, and at that moment desire is born. Have you found it to be so? Or are you going to repeat just what the speaker has said or go back to your tradition and say we must suppress desire or say what you are talking is nonsense? If you really go into this question of desire, which is so important in life, then you will find out for yourself the origin, the beginning, of desire. Now, the question is to look at a car, at the shirt, at a woman, at a picture; there is arising of sensation. Find out whether thought can be in abeyance, not immediately create a picture, an image of you in that shirt, or in that car, and so on. Can there be a gap between sensation and thought impinging upon that sensation? Find out. It will make your mind, brain, alert, watchful.

- J. Krishnamurti Mind without Measure 2nd Public Talk
Calcutta

So we are going to enquire together, not me enquire and you just listen, together because it is your life: what is desire? Why has it become such an extraordinary potent power in our life? We desire so many things, from the most trivial to the sublime - right? That is our life. So one has to enquire, explore together, what is desire? How does it come into being and whether it can be controlled? Then if you are controlling it, who is the controller? You follow? If you are controlling your desire - right? - the controller is

another form of desire - right?...I desire to achieve some kind of so-called spiritual experience - I don't know why, I must be cuckoo! And the controller, who says, "I must control my desire", the controller wants to achieve that, that kind of funny, romantic nonsense. And then the controller is another form of desire. You see this? So the controller and the controlled are the activities of desire. Clear? Is this clear? We are together in this, are we? Because this is a serious question. One has to go into it very, very carefully.

So what is desire? How does it come into being? There must be a cause. And we are going to discover for ourselves what the cause is. There is, you see, and if I may go on with this simile, you see a car, the latest Mercedes, and the seeing, the sensation, contact, sensation - right? That is the process: seeing, contact, sensation. Right? That is clear? This is what takes place. Then thought creates the image of you sitting in the car and driving it. You understand? Thought creates the image of you owning it, driving it. Seeing, contact, sensation, then thought takes over, you, the image created of you sitting in the car and then driving it. So there is an interval, or a gap, a hiatus, between sensation - right? - contact, seeing, contact, sensation, instantly thought creates the image, you in the car and driving it. The instant that thought creates the image, that is the beginning of desire. Have you understood this? Please exercise your brains, don't just accept or reject what the speaker is saying, look at it carefully. Right? You see there is perception of a car, then touch it, contact, from that touching, contact, there is sensation which is natural, healthy because you are not paralysed. Then thought creates the image, at that second desire is born. Is this clear? Right? Are we clear on this? Oh, for goodness sake. May we explore more into it? Yes, you want to explore more into it. What is the matter with your brains? You have something put forward to you, very simple, and you...

I see this blue shirt in the window of a shop. I go inside, touch it, see if it is a good material, and if it suits me. I have a sensation, it is a nice blue shirt. Then I say how would it look on me? So I go to the mirror....I go to the mirror, put it on and look at myself. Then the image is created at that moment desire to own it. Right? This is what you all do. Only the thing is so rapid, so quick, but if you slowed it down and watched it, watched the movement, the movement of contact, sensation, slowing down. Then the image created by thought, at that second desire is born. Right?

So the question is not of control, but watching the process slow down. The process of seeing, contact, sensation, thought creating the image, at that moment desire and so on, fulfilling it or being frustrated - right? Now to watch all this process slowly, carefully, step by step - right? So then the question arises, not of control, not of suppression, not of escaping from desire as monks have done throughout the world, they have controlled it, they have suppressed it, but they are burning with it. Therefore they pick up the bible or the *Gita*, or some other book and keep on reading it,.... Right, you are following all this?

So can you, can we, slow down this whole process so to watch every step very carefully? When you so watch it, then you find there can be a gap between sensation and the moment when thought takes it over - right? An interval. You are following all this? Is

this clear? No? Isn't this clear? At last some young person agrees. So to extend that gap. That is, I see the blue shirt in the window, go inside, touch it, see the quality of it and wait, so that the thought doesn't immediately enter and take over. You understand? That requires very careful attention, watching, all your reactions so that there is an interval between sensation and the activity of thought with its image. Extend that gap then you will see desire has very little potency. You have understood? Right? So that desire then becomes not the master but the slowing down of the sensation and the thought. Got it? So that you are extraordinarily alert. It is the inattentive that are a slave to desire - right? Is the question clear now? The object, the car, seeing, contact, sensation, awakens the desire to own it and then the battle - shall I have it, shall I not have it, have I the money, etc., the desire to fulfil and the frustration not to have it and so on..... So if we can observe this whole process totally, that requires your attention, your care, your watching.....you understand? Right?

-J. Krishnamurti ,3rd Public Question & Answer meeting, Saanen,
1983

We live by sensation. Our sensory responses, their reaction is the activity of sensation. Right? I see you, well dressed, clean, healthy, beautiful or whatever you are. I see it. The seeing is the beginning of sensory responses. You are following this obviously. It is not complicated. So the seeing, observing, contact and sensation, which are the responses of the senses. Right? Is this clear? Then what happens? You understand? I see a beautiful house, a lovely chalet in the mountains, beautifully built, strong: see it, contact, actually touch it and from there sensation. Then what happens? This is really important to understand. I see you, a beautiful woman..... I see a beautiful woman or a beautiful man, if you are a woman. The very seeing of that beauty - nice, clear, intelligent face, is a sensation, isn't it? Then what is the next step that takes place? Think quickly for god's sake, move. I'll show you. You see I have to tell you, which is a pity. That is why - please - you become second hand human beings. But if you saw it for yourself you are completely out of that mediocrity. You see a beautiful something, a statue which has been created by love and skill and matter. Then as you see it, sensations arise, you touch it, then what happens? Please listen, find out for yourself. Please listen, sir. Then thought comes in and says, how beautiful, I wish I had that statue in my room, I wish I was in that car, I wish I had that house. Right? At that moment when thought takes charge of sensation, at that precise moment, desire is born. Do you understand this, sirs?

We will go into this a little more. Sensation which is normal, healthy, vital, otherwise you are dead. To suppress sensation mean you are dead and probably that is what happened here in this country. You read the *Gita* and the *Upanishads* and all the sacred books and you follow guru after guru, discipline your desires, control, suppress, escape and so on. Whereas we are saying something entirely different, if you can follow this a little bit. Sensation, then immediate association of thought with the object. Right? That is, sensation, seeing the car, thought then says, how nice it would be I sat in there, it is a beautiful car and has tremendous power behind it - not the Indian cars - and beautifully

made, then begins desire Right? You understand this? Now is it possible for thought not to intervene? You understand my question? Not immediately thought saying, it will see itself in the car. Is there a hiatus, an interval between sensation and thought not immediately taking charge ?. You understand this? So that there is an interval, a gap. If there is a gap, what happens? That requires extraordinary skill and attention. Right sirs? To see where sensations are important, because if your senses are not alive you cannot see the beauty of the earth, the movement of the sea. So sensations, the sensory responses are essential for life, but when thought controls, shapes, gives identity to sensation, then at that precise moment desire is born. Can we find out, without control, without suppression, just to see how thought is acting upon sensation, just to see it..... go into it very deeply, to have such alertness, such care, such attention, such love to see the nature - how desire is born.

- J. Krishnamurti ,3rd Public Talk, Madras,
1983

Therefore the mind is part of the senses, the mind is part of the thought, emotions, certain faculties and so on and so on. Is that outside, or the whole structure of the organism the whole brain, body, eyes, ears, all that is part of this mind which is the process of thinking . No?

- J. Krishnamurti ,3rd Conversation with Buddhist Scholars, Brockwood Park,
1978

Question: You said last Sunday that most people are not self-conscious. It seems to me that quite the contrary is true, and that most people are very self-conscious. What do you mean by self-conscious?

Krishnamurti: This is a difficult and subtle question to answer in a few words, but I will try to explain it as well as I can, and please remember that words do not convey all the subtle implications involved in the answer.

Every living thing is force, energy, unique to itself. This force or energy creates its own materials which can be called the body, sensation, thought or consciousness. This force or energy in its self-acting development becomes consciousness. From this there arises the "I" process, the "I" movement. Then begins the round of creating its own ignorance. The "I" process begins and continues in identification with its own self-created limitations. The "I" is not a separate entity, as most of us think; it is both the form of energy and energy itself. But that force, in its development, creates its own material, and consciousness is a part of it; and through the senses, consciousness becomes known as the

individual. This "I" process is not of the moment, it is without a beginning. But through constant awareness and comprehension, this "I" process can be ended.

- J. Krishnamurti , Ojai 2nd Talk in the Oak Grove, 12th April,

1936

Questioner: How would you cope with an incurable disease?

Krishnamurti: Most of us do not understand ourselves, our various tensions and conflicts, our hopes and fears, which often produce mental and physical disorders.

Of primary importance is psychological understanding and well being of the mind-heart, which then can deal with the accidents of disease. As a tool wears out so does the body, but those who cling to sensory values find this wasting away to be a sorrow beyond measure; they live for sensation and gratification and the fear of death and pain drives them to delusion. As long as thought-feeling is predominantly sensate there will be no end to delusion and fear; the world in its very nature being a distraction it is essential that the problem of delusion and health be approached patiently and wisely.

If we are organically diseased then let us cope with this condition as with all mechanism, in the best way possible. The psychological delusions, tensions, conflicts, maladjustments produce greater misery than organic disease. We try to eradicate symptoms rather than cause; the cause itself may be sensate value. There is no end to the gratification of the senses which only creates greater and greater turmoil, tension, fear and so on; such a living must culminate in mental and physical disorder or in war. Unless there is a radical change in value there will and must be ever increasing disharmony within, and so, without. This radical change in value must be brought about through understanding the psychological being; if you do not change, your delusions and ill health will inevitably increase; you will become unbalanced, depressed, giving continuous employment to physicians. If there is no deep revolution of values then disease and delusion become a distraction, an escape, giving opportunity for self-indulgence. We can unconditionally accept an incurable disease only when thought-feeling is able to transcend the value of time.

The predominance of sensory values cannot bring sanity and health. There must be a cleansing of the mind-heart which cannot be done by any outer agency. There must be self-awareness, a psychological tension. Tension is not necessarily harmful; there must be right exertion of the mind. It is only when tension is not properly utilized that it leads to psychological difficulties and delusions, to ill health and perversions. Tension of the right kind is essential for understanding; to be alertly and passively aware is to give full attention without the conflict of opposition. Only when this tension is not properly understood does it lead to difficulty; living, relationship, thought demand heightened sensitivity, a right tension. We are conscious of this tension and generally misread or avoid it thus preventing the understanding that it would bring. Tension or sensitivity can heal or destroy.

Life is complex and painful, a series of inner and outer conflicts. There must be an awareness of the mental and emotional attitudes which cause outward and physical disturbances. To understand them you must have time for quiet reflection; to be aware of your psychological states there must be periods of quiet solitude, a withdrawal from the noise and bustle of daily life and its routine. This active stillness is essential not only for the well being of the mind-heart but for the discovery of the Real without which physical or moral well being is of little significance.

Unfortunately most of us give little time to serious and quiet self-recollectedness. We allow ourselves to become mechanical, thoughtlessly following routine, accepting and being driven by authority; we become mere cogs in the vast machine of the present culture. We have lost creativeness; there is no inward joy. What we are inwardly that we project outwardly. Mere cultivation of the outer does not bring about inward well being; only through constant self-awareness and self-knowledge can there be inward tranquillity. Without the Real, existence is conflict and pain.

-J. Krishnamurti
Ojai 7th Public Talk 1945

I sat on the floor, with legs crossed, meditating,
Forgetting the sunlit mountains,
The birds,
The immense silence,
And the golden sun.....

As the Eastern breeze
That suddenly springs into being
And calms the weary world,
There in front of me
Seated cross-legged,
As the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.
That one look
Showed the progress of the world,
Showed the immense distance between the world
And the greatest of it's Teachers.

How little it understood,
And how much He gave.
How joyously He soared,
Escaping from birth and death,
From it's tyranny and entangling wheel.

Enlightenment attained,
He gave to the world, as the flower gives
It's scent,
The Truth.

- J Krishnamurti 'The immortal friend'

Ommen : Star publishing Trust 1928, Pages 8-10 also quoted in 'J Krishnamurti as I knew him' by Susunaga Weeraperuma, Motilal Banarsidass-1996, Pages 181-183.

There was not a sound in the valley; it was dark and there wasn't a leaf moving; dawn would come in an hour or so. meditation is not self-hypnosis, by words or thought, by repetition or image; all imagination of every kind must be put aside for they lead to delusion. The understanding of facts and not theories, not the pursuits of conclusions and adjustments to them and the ambitions of visions. All these must be set aside and meditation is the understanding of these facts and so going beyond them. Self-knowing is the beginning of meditation; otherwise so called meditation leads to every form of immaturity and silliness. It was early and the valley was asleep. On waking, meditation was the continuation of what had been going on; the body was without a movement; it was not made to be quiet but it was quiet; there was no thought but the brain was watchful, without any sensation; neither feeling nor thought existed. And a timeless movement began.

-J. Krishnamurti
Krishnamurti's Notebook Part 6
Bombay and Rishi Valley
20th October to 20th November 1961

LOOK WITHIN — YOU ARE THE WORLD !

I think there is a way of understanding the whole process of birth and death, becoming and decaying, sorrow and happiness....we see around us this continual becoming and decaying, this agony and transient pleasure, but we cannot possibly understand this process outside of ourselves. We can comprehend this only in our own consciousness, through our own ‘I’ process and if we do this, then there is a possibility of perceiving the significance of all existence.

- J. Krishnamurti, 3rd public Talk, Ojai, 1936

Questioner: Is there a reason for being?

Krishnamurti: Why do you want a reason for being? (*Laughter*). You are here. And because you are here and don't understand yourself, you want to invent a reason. You know, Sir, when you look at a tree or the clouds, the light on the water, when you know what it means to love, you will require no reason for being..... Then all the museums in the world and all the concerts will have only secondary importance. Beauty is there for you to see, if you have the mind and the heart to look-not out there in the cloud, in the tree, in the water, in the thing, but in yourself.

What is important is not to follow anybody but to understand oneself. If you go into yourself without effort, fear, without any sense of restraint, and really delve deeply, you will find extraordinary things; and you don't have to read a single book....

In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open, except yourself.

- J. Krishnamurti, Pg. 158, You Are The World

*Imasmimye v yammatte kallevare
Sasannimhi samanke-
Lokanch pannapemi, loksamudayanch,
Lok nirodanch, lok nirodhgamininch patipadanti.
- Anguttara Nikaya, Rohitassa Sutta.*

In the *Rohitassa Sutta*, The Buddha states :-

**“ In this very one-fathom-long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world,
and the path leading to the cessation of the world ”**

**(The cessation of the world is the cessation of suffering –
Nibbana – the ending of all misery and sorrow)**

THOUGHT — SENSATIONS

Lord Buddha Said :

*“ Khudda vitakka, sukhuma vitakka , anuggata manaso uppilava .
Ete avidva manaso vitakke , hurahuram dhavati bhantacitto .
Ete ca vidva manaso vitakke , atapiyo samvarati satima .
Anuggate manaso uppilave, asesmete pajahasi Buddho . ”*

The thoughts arise and the mind pursues them - filled with pleasure. When one is ignorant (insensitive) to these thoughts - then the confused mind keeps running here and there. But when one is properly aware (sensitive) to these thoughts - then there is order. The Enlightened One completely ends the pursuit of the mind after pleasure.

Vitakka is the initial application of mind on an object. These *vitakka* are the precursors of thoughts (*vicara*) . These small-minutes *vitakka* arise and the mind follows them seeking pleasure, finding pleasure in the small-minute sensations (*vedana*) that arise due to these *vitakka*. When one is not aware (not sensitive-at the level of sensations or *avidva*) of these thought- precursors and the sensations associated with them ; then one keeps rolling in them . One starts rolling in thoughts - the mind is filled with craving for pleasant sensations .

This attachment, this mad pursuit of pleasure is misery - is bondage....this goes on and on.....and thus the wheel of misery and sorrow (*bhavcakka*) keeps on turning....

The Enlightened One completely ends all craving, aversion and ignorance with penetrative insight into this process (*panna- pativedhan*).

The Enlightened One completely ended the craving for pleasant sensations and
Escaping from birth and death,
From it's tyranny and entangling wheel,
Enlightenment attained,
He gave to the world, as the flower gives
It's scent,

The Truth.

We do not see the impermanent as impermanent. The entire field of the senses is impermanent but we keep welcoming the sense objects (stimuli) at the 5 sense doors and go on relishing them-taking them to be permanent. Sometimes we see a pleasant sight-sometimes we smell a pleasant perfume-sometimes we hear a pleasant sound-sometimes we experience a pleasant taste or a pleasant sensation of touch. When we sit quietly, the memories of these pleasant sights / sounds /smell /taste / touch flash in our minds. Even if we have not experienced a particular kind of pleasant sight /sound /taste /smell/touch, but have only read/heard about it, still the imagination of these experiences fills our mind.

Whether it be the memories of these pleasant experiences or the imagination of the pleasant experiences yet to be experienced-thinking about them and pondering over them appears to be as pleasant as actually experiencing them.

When there is no sense object at a particular moment and there are only the memories and imaginations of it - small-small, minute-minute *vitakka* (thought precursors) start arising in the mind and the vibration-the waves of these thought precursors and thoughts (*vitakka* and *vicara*) give rise to the pleasant feeling of small-small, minute-minute sensations on the body. We start relishing and taking pleasure in these sensations at a subtle level.

We madly-blindly seek pleasure and follow these sensations, we do not want these pleasant sensations to end , we want them to be permanent . We become restless at the mere thought of the possibility of any hindrance to our pleasant experiences and we do not like the people /objects /situations that may come in the way of our pleasant experiences. We generate aversion towards all such people, objects, situations that block our pursuit of pleasure. This craving and aversion - craving and aversion - the mad pursuit of pleasure at the level of sensations drives the mind crazy, the mind runs here and there and as a result there is disorder-a disturbance.

Why does this happen? This happens due to the fact that we are not aware-we are not sensitive to these small-minute waves / vibrations that arise on the body-mind. We are not at all aware of these sensations. How the mind starts taking pleasure in these sensations? How the mind gets engrossed with these sensations? We are not aware at all and the mind gets immersed in relishing these sensations - the mind starts rolling in thoughts and there is utter disorder.

Vipassana is the right way to see - the correct way to see , *vipassana* is the process of observation. *Vipassana* means seeing all this process with penetrative insight-being choicelessly aware of these minute vibrations in their true nature(*vidva* , *sampajano satima*).

what is their true nature? .Their true nature is *uppadavayadhammino / udayattha* - arising-passing , arising-passing, arising and passing away. Every wave / every vibration arises only to pass away.

When we see these vibrations in their true characteristic of *anicca* (impermanence) - when we are choicelessly and effortlessly aware of this whole process- then our illusions start dropping away and there is true understanding . We start coming out of our habit pattern of relishing these impermanent sensations, we start coming out of our ignorance, we start understanding how the mind gets engrossed in these thought vibrations and the pleasant sensations that arise due to them, we start understanding how the mind gets conditioned - how the mind reacts based on the habit pattern of it's conditionings- how the mind craves-clings to pleasant experiences and forms 'psychological memory' (conditioning or *sankhara*), we start understanding how the mind seeks pleasure and how the process of misery and sorrow goes on and on.

The reality keeps changing from moment to moment and we are aware, just aware - aware of
of
'what is' and 'what is' is not static- it keeps changing from moment to moment. This is 'Real Meditation' as we are looking deeply within . This is the path and we keep walking on the path-just observing ,choicelessly .It is not a beaten track . The changing reality makes it the 'pathless path' .

This is not suppression - this is not control - this is mastery of the mind in the real sense. Mere observation - Bare observation - effortlessly - choicelessly from moment to moment . Just aware of this whole process , just aware of the characteristic of impermanence of these subtle sensations - just aware of the fact that all sensations come to an end and yet we have craving for pleasant sensations and aversion for unpleasant sensations -mere observation of the whole process -how the mind gets conditioned-how the mind reacts based on the habit pattern of it's conditionings- looking and inquiring very very deeply within.....deeply inquiring how the mind gets attached to these impermanent , suffering and egoless phenomenon....is there anything called 'I', 'me', 'mine'.....? .

Vipassana means seeing the reality 'as it is', staying with 'what is'.....and 'dying to the past'....the ending of all craving and clinging....the ending of all misery and sorrow.... walking on the 'pathless path'.... the journey from sensations to sacred....

-based on an article by SN Goenka , Pg 135-137,
Jaage Antarbodh (Hindi / Pali)-VRI.