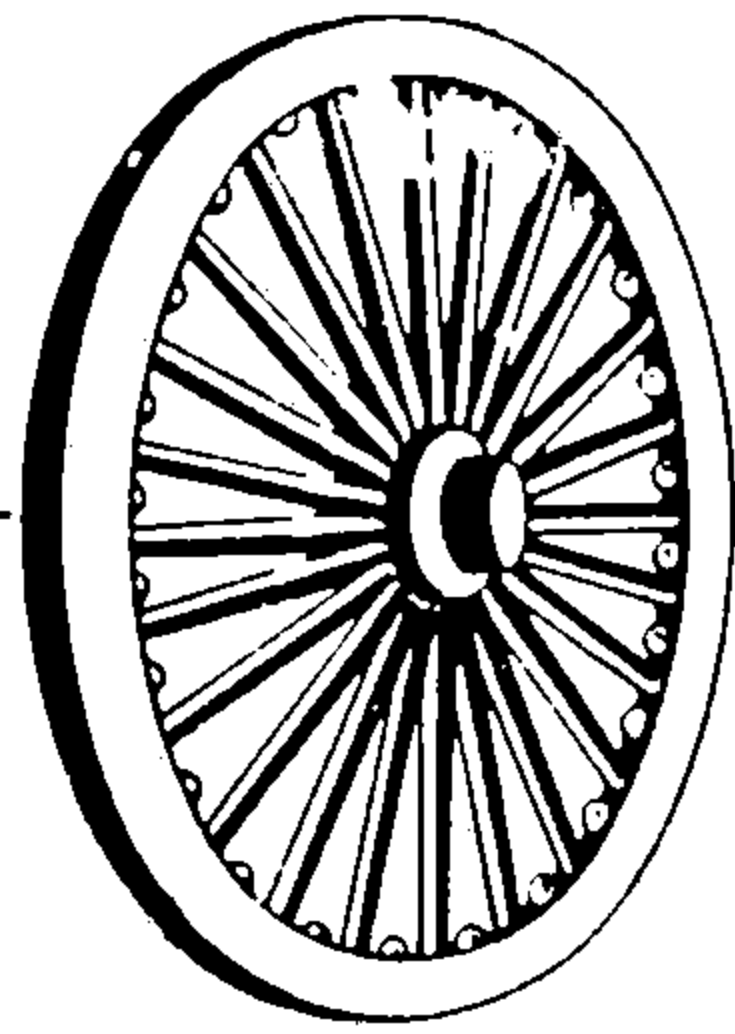


SEMINAR ON
VIPASSANA MEDITATION



VIPASSANĀ
RESEARCH INSTITUTE

**SEMINAR
ON
VIPASSANĀ MEDITATION**

DECEMBER 20, 1986 TO JANUARY 1, 1987

AT

VIPASSANĀ INTERNATIONAL ACADEMY

**DHAMMAGIRI, IGATPURI, DIST. NASIK,
MAHARASHTRA, INDIA**

SEMINAR PROGRAMME

PART ONE : PARIYATTI -- THEORETICAL BACKGROUND OF VIPASSANĀ

Saturday, 20 December

	<u>Venue</u>
11.00 am to 1.00 pm -- Inauguration Welcoming of guests Speech of Chief Guest Keynote address	Seminar Hall
1.00 pm to 2.00 pm -- Lunch	Dining Hall
3.00 pm to 4.30 pm -- Presentation of papers	Seminar Hall
4.30 pm to 4.50 pm -- Tea-break	
4.50 pm to 6.30 pm -- Presentation of papers	Seminar Hall
6.30 pm to 7.00 pm -- Tea-break	
7.00 pm to 8.00 pm -- Presentation of papers	Seminar Hall
8.00 pm to 9.00 pm -- Dinner	Dining Hall

Sunday, 21 December

7.30 am to 8.30 am -- Breakfast	Dining Hall
9.00 am to 10.30 am -- Presentation of papers	Seminar Hall
10.30 am to 10.50 am -- Tea-break	
10.50 am to 12.30 pm -- Presentation of papers	Seminar Hall
12.30 pm to 1.30 pm -- Lunch	Dining Hall
2.00 pm to 3.30 pm -- Presentation of papers	Seminar Hall
3.30 pm to 3.50 pm -- Tea-break	
3.50 pm to 5.30 pm -- Presentation of papers	Seminar Hall
5.30 pm to 6.30 pm -- High tea	Dining Hall

PART TWO : PATIPATTI -- PRACTICAL EXPERIENCE OF VIPASSANĀ

7.30 pm to 7.50 pm -- Briefing	Seminar Hall
8.00 pm to 9.00 pm -- Opening session of Vipassanā course	Meditation Hall

Monday, 22 December to Tuesday, 30 December -- Participation in Course

Tuesday, 30 December

by 11.00 am -- Closing of meditation course	Meditation Hall
11.30 am to 12.30 pm -- Lunch	Dining Hall

PART THREE

Venue

2.00 pm to 2.30 pm	--	Formation of committees and briefing	Seminar Hall
2.45 pm to 4.15 pm	--	Committee meetings	Various locations
4.15 pm to 4.35 pm	--	Tea-break	
4.35 pm to 6.30 pm	--	Committee meetings	Various locations
7.00 pm to 8.00 pm	--	Group meditation	Meditation Hall
8.00 pm to 9.00 pm	--	Dinner	Dining Hall

Wednesday, 31 December

6.30 am to 8.00 am	--	Breakfast	Dining Hall
8.00 am to 9.00 am	--	Group meditation	Meditation Hall
9.00 am to 10.30 am	--	Plenary session : presentation of reports of committees	Seminar Hall
10.30 am to 10.50 am	--	Tea-break	
10.50 am to 12.30 pm	--	Committee reports	Seminar Hall
12.30 pm to 1.30 pm	--	Lunch	Dining Hall
2.00 pm to 3.30 pm	--	Committee reports	Seminar Hall
3.30 pm to 3.50 pm	--	Tea-break	
3.50 pm to 5.30 pm	--	Committee reports	Seminar Hall
5.30 pm to 6.30 pm	--	Tea	
6.30 pm to 7.30 pm	--	Group meditation	Meditation Hall
8.00 pm to 9.00 pm	--	Dinner	Dining Hall

Thursday, 1 January

5.00 am to 6.00 am	--	Group meditation	Meditation Hall
6.30 am to 8.00 am	--	Breakfast	Dining Hall
8.00 am to 9.00 am	--	Committee reports	Seminar Hall
9.00 am to 10.00 am	--	Valedictory address of Kalyāṇamitra S. N. Goenka	Seminar Hall
10.30 am	--	Early lunch	Dining Hall

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VIPASSANA MEDITATION AND SOCIAL CHANGE

T K N Unnithan*

Meditation is an accepted means to achieve mental peace and happiness. It is usually associated with religious practices. However, Shri Goenkaji, the leader of the Vipassanā Meditation movement in India holds that the Vipassanā technique of meditation is non-religious, non-sectarian, and open to all, irrespective of caste, creed, religion or nationality considerations. According to the organizers of this Seminar, "Vipassanā Meditation is to enable one to see things as they really are; it is the process of self-purification by self-observation. With a sharpened awareness one proceeds to observe the changing nature of body and mind and experience the universal truths of impermanence, suffering and egolessness. This truth realisation by direct experience is the process of purification. The entire Path (Dhamma) is a universal remedy for universal problems and has nothing to do with any organised religion or sectarianism." And the objectives of the Vipassanā Meditation are indicated, as the purification of mind by bringing out its true nature of love and compassion, and the consequent transformation of human attitude and personality. Vipassanā Meditation is very ancient and was developed by the Enlightened one, Gautama, the Buddha, 2500 years ago in order to alleviate the sufferings of humanity.

The questions that arise in this context are : can Vipassanā Meditation really develop human compassion and bring about change in human attitudes and personalities? If it can, can it be an effective instrument of social change and social progress?

Let us try to understand the extent of the impact of Vipassanā Meditation on human attitudes and personalities. A devotional approach will not be of help in this regard, on the contrary it is likely to lead us to a speculative subjective assessment of the impact of meditation. But only a scientific investigation which will objectively try to arrive at the truth would enable us to make a correct appraisal. As one who was associated with the scientific investigations on the impact of Vipassanā meditation on individuals I can testify to the fact that there is positive impact of Vipassanā meditation on individuals in developing their compassionate altruistic attitudes. As it is well known, two scientific studies on the impact of Vipassanā Meditation were conducted under the auspices of the University of Rajasthan; one on the impact of Vipassanā Meditation on Prisoners and the other on Police Officers. Prisoners and Police Officers were deliberately chosen for the studies on the basis of the hypothesis that if there is change in the attitude of police and prison officers who are supposed to possess hardened attitudes and values, then the impact of Vipassanā Meditation on ordinary individuals would be significant. We can then hold conclusively that Vipassanā meditation has a definite contribution to aid social change in the direction of social progress. On the basis

*Professor Unnithan is the Former Vice Chancellor of Rajasthan University and Professor of Sociology and was associated with research studies on the impact of Vipassanā meditation undertaken under the auspices of the University of Rajasthan.

of the above studies my colleagues Prof. Ram Ahuja, Prof. Sinha, Dr. Prasad, Dr. Sharma and I hold that Vipassanā Meditation has positive impact on changing people's attitudes.

Our studies, however, were conducted only before and soon after a Vipassanā Meditation course, so we do not know how many of the prisoners and police officers continued with the meditation and brought about a change in their personalities and in their relations with the rest of society. It would be well if the Vipassanā Research Institute tracks down some of those who undertook the course and finds out the changes that occurred in their life-styles. Our studies conducted before and after the course definitely indicated a change in the attitudes of meditators. This means Vipassanā meditation has the potential to bring about social change.

This takes us to the second question. What are the potentialities of Vipassanā Meditation to contribute to transformation of the social order?

SOCIAL CHANGE IS A VALUE-NEUTRAL CONCEPT: Society is ever-changing; it can change for the better or for the worse. Social degradation and social progress are both social changes. We are indeed concerned with social change for progress : any change of the social order in the direction of a desirable goal is social progress. What is our desirable social goal? What is the state of affairs of our contemporary social order in relation to the ideal and why? If this situation is not in accordance with our expectations what can be done and should be done to achieve social progress and how? What is the role of Vipassanā Meditation in this?

If we take the classless, casteless, society which Mahatma Gandhi wanted to build as our ideal social order which we may aspire to achieve, one can see the depth of degeneration our contemporary society is in, and the enormity of efforts needed to reconstruct it. This social degeneration is certainly not on account of our poverty conditions alone. By the same logic it should be understood that economic development or material progress alone cannot bring about social development and progress. Most unfortunately our development programmes, by and large, are aimed at alleviation of poverty and at economic growth rather than the development of individual personality or society as a whole. Any efforts to develop our society should aim at a total social reconstruction by building up a qualitatively better social order where human relationships will be governed by altruistic values and considerations. Only when such a social order can be developed and qualitatively better human relationships will develop, we can hope to have an altruistically oriented society and real social progress.

The contemporary situation with reference to our social ideal is indeed pathetic and pathological. Acts of violence and miseries of many kinds are increasingly becoming the order of the day. Indian society continues to be highly hierarchical and compartmentalised. An unhealthy and dirty physical environment and its increasing pollution appear to be of no concern for the majority of our people. The awareness of one's own duties or social responsibilities as a citizen are deplorably lacking in our contemporary India. As a consequence of this, inequalities and injustices in all spheres of life are rampant and physical ailments

and diseases of all kinds plague our multitudes. The persons in power seem to have no viable solution to these problems or any magic formula or talisman to cure them except appealing to our people in the name of our great cultural heritage or our great men like Gandhi and Nehru, according to the dialectics and dynamics of our statesmen. The official strategy of social development through economic development is bound to fail and the much desired social progress which we are in search of will elude us. Even after 100 years our poverty and relative deprivation situation is likely to continue. This is more so when the much needed development funds are diverted for military build up. In 1986, the so called International Year of Peace, according to the United Nations Reports the world has spent over 900 billion dollars in defence expenditures. The explosive energy stockpile of nuclear weapons, 97 percent of which is held by the super powers, is 160 million times that of the blast at the Soviet Union's Chernobyl nuclear reactor. No doubt, the super powers are responsible for 60% of the world's military expenditure. But it should be noted that 40% of the world's military expenses is undertaken by powers which are not so super, including the poor nations. India, though poor, is forced to increase its military expenditure due to the deteriorating world situation and threat from its neighbouring countries. India is undergoing one of the worst periods in its history. The Land of Buddha, Mahavir and Gandhi wedded to the ideals of compassion, peace and harmony and unity of the country is witnessing increasing violence in all spheres of life. With the intensification of the activities of the elements of disruptive and disintegrative forces, we seem to be really in an area of darkness instead of in an area of light lit by the Enlightened ones.

This leads us to the questions of why such a situation has developed, why the degradation of society has advanced to such an extent, and who is responsible for this? Surely the responsibilities for this situation rest with ourselves; we the persons who make our society. At the theoretical level we can delineate three aspects of our social order namely the (a) cultural (b) social (c) personality aspects. The cultural aspect represents the totality of our values system. The social aspect relates to the totality of social relations between individuals who constitute the social groups. The personality aspect represents the various roles that individuals play in society. An individual from the time of birth is in constant interaction with the sociocultural milieu in which one is born. As Sorokin says (*Reconstruction of Humanity*).

"From the cradle to the grave we breathe the atmosphere of organized groups, and the incessant impact of actions and reactions shapes our body, mind, personality, and conduct. If this complex of social institutions is saturated with the poisons of egoism, we tend to become egoistic; if it is permeated with invigorating altruism, we are moulded along altruistic lines.

What is happening in our society is the development of the poison of extreme egoism in our culture and social institutions particularly when we are all becoming extremely individualistic and self-oriented, when we are increasingly concerned with preservation of ourselves, our families and our kith and kin even at the expense of others". Again Pitirim Sorokin (*ibid*) has beautifully summarised the present state of humanity in the following words: "Amidst

the jungle of contradictory norms and values, an individual lacks a consistent set of standards. His personality thus remains unintergrated. He is the victim of endless conflicts, worries, and unhappiness, which render him an irritable psychoneurotic whose irreconcilable selves incessantly war with one another, with other persons and groups, with God and the world at large. Under these circumstances he cannot develop a sense of true altruism or consistently obey the commands of Christianity or any other moral norms. These inner conflicts are responsible for unhappiness, deterioration of one's physical health, growing cynicism, outbursts of rage, violence, and destructive tendencies, criminality, and even suicide. If one is subjected from birth to mutually contradictory norms of conduct, one group teaching that property or the marriage vow is sacred, another group declaring that possession of property is theft and the marriage vow a bourgeois hypocrisy, he can scarcely believe that any value is sacred or any norm is binding. The slightest biological or other stimulus is sufficient to induce him to violate his norms and standards. Such violations multiply, leading to ever-growing interpersonal and intergroup conflicts. Brute force and fraud raise their ugly heads as the supreme arbiters.

Individuals placed in this situation are bound progressively to transgress even their contractual obligations and loyalties. Like an investor who puts his money into too many banks, an individual attached to a multitude of contradictory groups exhibits only scant loyalty to any and is unconditionally loyal to none. His "freely accepted obligation" becomes in his eyes superfluous; he unhesitatingly repudiates it at the first temptation, the more so since if he attempts to be loyal to the values and norms of one group, such a loyalty means disloyalty to other groups, with opposite sets of standards. So long as this situation persists, there is no hope of avoiding its disastrous consequences. Hence arises the necessity of modifying this breeder of egoism, conflict, unhappiness, and mental disease".

This brings us to the question of how to modify this breeder of egoism, conflicts, mental desires and consequent unhappiness and what really can and should be done to achieve the such desired social progress and how it can be accomplished. It is now possible to establish a qualitatively better social order if our efforts can be channelled in that direction. But for this we must aim at simultaneous transformation of our cultural and social institutions and the personalities of individuals. We should strive to build up an India of Gandhi's and Nehru's dreams through a social reconstruction programme on the principles of peace and non-violence as envisaged by Mahatma Gandhi and Jawaharlal Nehru.

Gandhi has said (*India of my dreams*) : "I shall strive for a constitution which will release India from all thralldom and patronage, and give her, if need be, the right to sin. I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice; and India in which there will be no high class or low class people, an India in which all communities shall live in perfect harmony. There can be no room in such an India for the course of untouchability or the course of intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall be at peace with all the rest of the world neither exploiting nor being exploited,

we should have the smallest army imaginable. All interests not in conflict with the interests of the dumb millions will be scrupulously respected, whether foreign or indigenous. This is the India of my dreams."

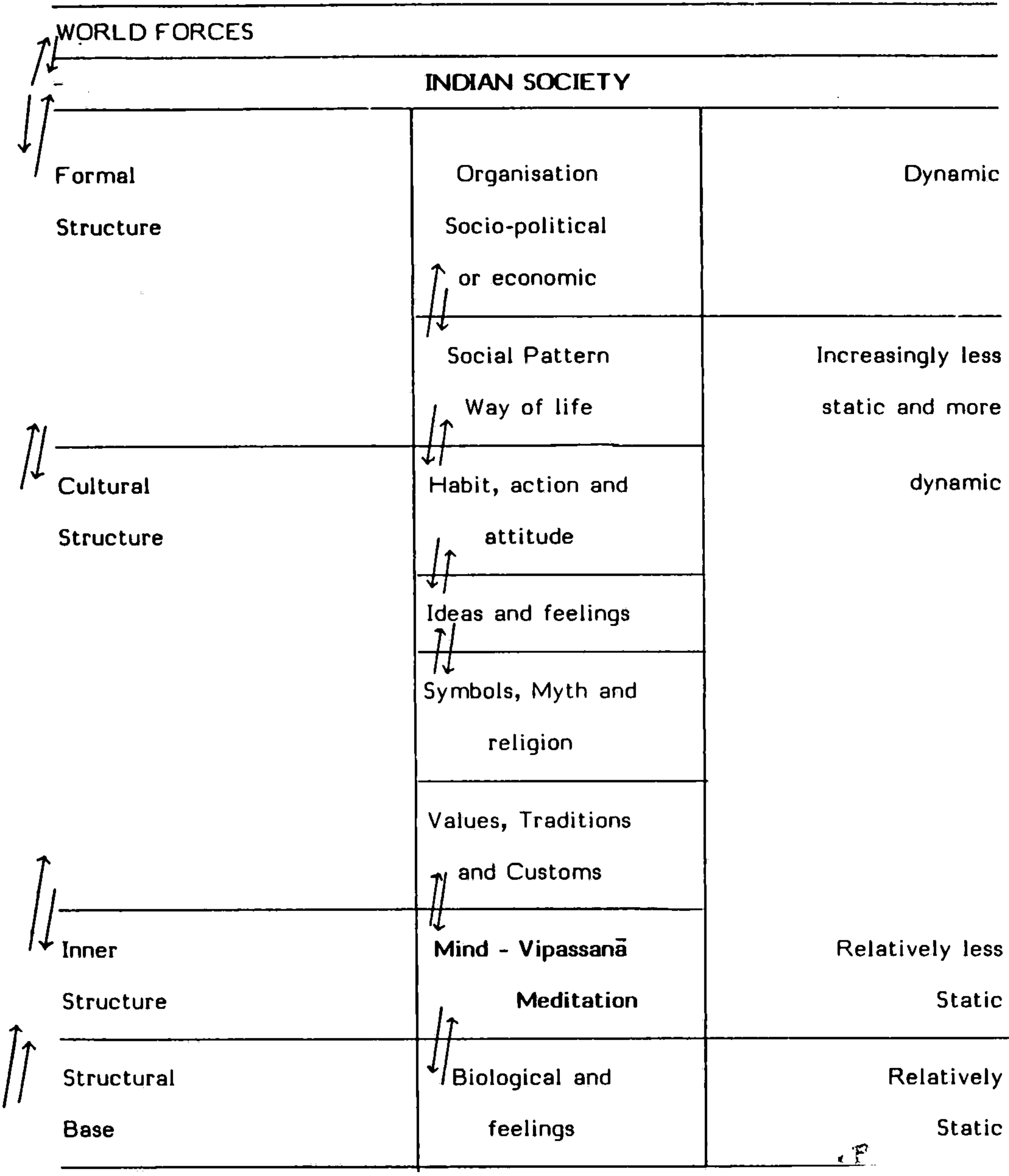
And Jawaharlal Nehru wanted: "We should not become narrow-minded, provincial, or communal and caste-minded because we have a great mission to perform. Let us, the citizens of the Republic of India, stand up straight, with straight backs, and look up at the skies, keeping our feet firmly planted on the ground and bring about this synthesis, this integration of the India People. Political integration has already taken place to some extent, but what I am after is something much deeper than that, an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time all our wonderful diversity."

The Gandhian social reconstruction would be a programme for change without violence. As Albert Schweitzer said, "Gandhi continued what Buddha began. In the Buddha the spirit of love sets itself the task of creating different spiritual conditions in the world; in Gandhi it undertakes to transform all worldly conditions In Gandhi's ethical life-affirmation Ahimsa is freed from the principle of non-activity in which it originated and becomes a commandment to exercise full compassion. It becomes a different thing from what it was in the thought of ancient India." The Gandhian theory of social change centres round the role of the individual in generating non-coercive persuasive social power which can bring about a non-violent transformation of our social, cultural and personality systems. In this context the individual emerges as the supreme commander of his social universe. In Gandhiji's ideal state composed of village republics, life will be "an oceanic circle whose centre will be the individual, always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units, and where the outer-most circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from the centre". It is the centre that generates power capable of initiating changes. It is the individual who can generate the non-violent power (soul force or truth force or love force as Gandhi often referred to it) which can bring about a non-violent transformation of the overall sociocultural structure. The individual who becomes egoistic in the course of social dynamics must develop altruistic orientation. Altruism according to Sorokin begins "when an individual freely sacrifices his rightful interests in favour of the well-being of another, refraining from harming him, even though his legal right entitles him to do so, and helping him in various ways, though no law demands of him such action. In this sense altruistic conduct is always above the purely legal conduct exacted by statutes. In contrast to obligatory legal conduct, altruistic conduct is always free from any external compulsion. It is freely chosen and it is also the purest form of free conduct known. Genuine altruism is pure also in its motivation: altruistic actions are performed for their own sake, quite apart from any considerations of pleasure or utility. "(Ibid) Creative altruism will promote the development of kindness and compassion and help one to go beyond one's personal concerns for another, doing others positive good, even at the sacrifice of one's own interests.

So the actual question is how individuals can become more and more altruistic. Even if we are unable to turn a vast number of persons into altruists, our efforts to develop altruism on the lines indicated by the greatest of altruists namely Buddha, Mahavir, Jesus Christ, St. Francis and Mahatma Gandhi would indeed result in positive contributions in bringing about desirable social transformation.

Even if a few altruists come into existence, they will be able to radiate their influence as Gandhi or Buddha or any of the great altruists have been able to do and thus bring about the desirable change in the social, cultural and personality systems through their power of love and compassion. But the basic question is how to develop altruism and how to promote a co-operative social order based on mutual concern, help and altruistic relationships. This can be accomplished by a change in the value system and attitudes of individuals. It is here that meditation, particularly the Vipassanā meditation technique as taught by Buddha the Enlightened one, assumes great significance. The individuals personality is developed by continuous interactions with people in society and through the society in which one is born and brought up. This takes place through primary and secondary groups like family, neighbourhood, peer groups etc. and through a process of continuous reflection whether one has really absorbed and is acting in accordance with social norms, values and expectations. The individuals thus are mere manifestations of any society at a particular time. When our society is ridden with so many problems indicative of a decline of positive values, it is but natural that the individual personalities do not reflect any assimilation of positive social values or any altruistic orientation in their relationships in society. Vipassanā Meditation deals with human minds. There is clear empirical evidence documented in our Rajasthan studies that Vipassanā Meditation can change the habits, attitudes, and relationships of people. A successful programme of Vipassanā Meditation can generate love and compassion indicative of a change in the development and personality of individuals. This will change the value system and social relationships individuals. The attached paradigm explains this.

Vipassanā Meditation enables the individual to purify his mind by getting rid of accumulated complexes. This raises his level of awareness, consciousness. He begins to understand the unit of all living beings and futility of anger, and ill will. He becomes compassionate and altruistic. His attitudes to life, values, ideas, feelings and way of life change. Such changes in the personality structure of individuals definitely brings about a qualitative change in social relationships which brings about change in the cultural structure. As a matter of fact the entire social organisation becomes transformed and society moves towards a qualitatively superior ideal social order; in short it moves towards progress. Even if only a few are able to actually undertake the Vipassanā Meditation programme, it will have a salutary impact, as they will be able to radiate their positive influence to the rest of the society.



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SEMINAR
ON
VIPASSANĀ MEDITATION

Theme	Vipassanā Meditation, a technique for purification of mind - its sources in Pāli Literature - its application in life.
Objective	The Seminar has twin objectives - explore the sources in Pāli Literature, primarily, <i>Satipatthāna Sutta</i> , <i>Vedanā Sanyutta</i> and other references contained in <i>Buddha Vāṇī</i> and interpretation of certain words and terms in the light of Meditational Experience and - explore the possibility of its application as an instrument for: (a) better health and happiness, (b) social change, (c) induction of human values, and (d) fostering secularism and national integration.
Venue	Seminar Hall, Vipassanā International Academy, Dhammagiri, Igatpuri (Distt. Nasik, Maharashtra).
Participants	Eminent Scholars in Pāli from India and other countries, Educationists and Vipassanā Meditators.
Observers	Educationists, Doctors, Psychiatrists, Social Workers, Judges, Government Officers, Persons working in various fields and Vipassanā Meditators.

SEMINAR
ON
VIPASSANĀ MEDITATION
SEMINAR SCHEME

This is a special Seminar. In this Seminar, distinguished Scholars of Pāli, Educationists, Doctors, Psychiatrists, Social Workers, Judges, Government Officers and persons working in various fields and Vipassanā meditators have been invited to join as participants and observers. They are getting together to have a thorough understanding of the theory of the technique of Vipassanā and also to go through its practice.

The papers to be presented to the Seminar provide ample exposition on the theory of Vipassanā and its significance as an instrument of social change. The technique offers immense possibility of bringing about qualitative improvement in MAN -- his disposition, attitude and behaviour.

Vipassanā is a very ancient technique of India. Its sources are found in *Pāli-Tipitaka*. Over the years, rather centuries, some of the words and expressions used, seem to have lost their original meanings and have not been clearly interpreted in translations that are available. This becomes evident to a serious student of Vipassanā, when he passes through its practice and grasps the content at the experiential level.

Looking to the importance of this technique and its relevance in the areas of change and reform at the level of individual and through him social groups, a thorough study and research on the content and precise meaning of words and expressions used in the sources is imperative. It is a big task.

VIPASSANĀ RESEARCH INSTITUTE is devoted to this task. The SEMINAR is the first step in this direction.

In pursuance of this goal, one of the objectives of the Seminar is to explore the sources in Pāli literature, primarily *Satipatthana Sutta*, *Vedanā Sanyutta* and other references contained in *Buddha Vaṇṇa* and interpretation of certain words and expressions in the light of meditational experience. The precise understanding of these words and expressions is of profound importance. Right understanding leads to right practice.

The Seminar is also called upon to explore the possibility of the application of the technique as an instrument for: (a) better health and happiness, (b) social change, (c) induction of human values, and (d) fostering secularism and national integration.

To achieve these objectives the Seminar will be organised in three parts. The first part consists of theoretical exposition, which covers Inaugural Session and presentation of papers in six sessions on December 20-21.

The second part of Seminar is devoted to the practice of Vipassanā (from December 21-30). It is a real nine-day RETREAT to the realm inside. The participants will have a unique opportunity to see within, to look within, to introspect, to see the truth, to perceive the ultimate truth.

The third part of the Seminar begins on December 30. The Seminar will divide into Committees. Each Committee will deal with a subject or group of subjects. The Committees will meet separately, in two sessions. The subjects, assigned to the Committees will be discussed and conclusions recorded by the Convenors/Coordinators of the Committees. The Resource Persons will be available for help.

Then, the full Seminar will meet in four sessions to consider the reports of the Committees. All the participants and observers will have an opportunity to make their contribution. Brevity, relevance and restraint in referring to points already made are a key to the success of any Seminar, much more, this Seminar.

The Concluding Session (January 1, 1987) is planned to have a clear picture of the outcome of the Seminar. The main conclusions of the Seminar will be presented in full and open Session.

The Seminar will conclude with the Valedictory Address by Vipassanā Acharya S. N. Goenka.

VIPASSANĀ MEDITATION

AN INTRODUCTION

DEFINITION

Vipassanā means to see things as they are: to see things in their true perspective, in their true nature. It is, in essence, a technique of self observation, truth observation, self exploration.

HISTORICAL BACKGROUND

Vipassanā is a very ancient meditation technique of India, rediscovered about 2,500 years ago by Gautama the Buddha, the Enlightened One. The technique helped a large section of people of India to come out of their suffering and attain a high level of growth in all spheres of human activity. Subsequently, the technique went to neighbouring countries of Burma, Sri Lanka and many others. It had the same ennobling impact on the people of these countries, as in India.

After about 500 years, since Buddha taught this technique, India lost it and so did many other countries. In Burma, however, it was preserved in its pristine purity through a chain of teachers, though in small numbers.

Shri S. N. Goenka learnt this technique in the year 1955 from the late Sayagyi U Ba Khin of Burma, a renowned teacher of *Vipassanā*. For nearly 14 years Goenkaji took training under his illustrious Master. Sayagyi wished that the technique of *Vipassanā* should go back to India, the place of its origin, and help India to come out of its manifold problems and spread to other parts of the world to liberate mankind from the pangs of suffering.

Goenkaji took this as the mission of his life and has been teaching this technique in India since 1969 and in other countries since 1979. The main centre for the training and practice of *Vipassanā*, VIPASSANĀ INTERNATIONAL ACADEMY, was established at Dhammagiri in 1976, and now regular courses are conducted all the year round. In addition, *Vipassanā* Centres have come up at Hyderabad in Andhra Pradesh, Jaipur in Rajasthan, Kathmandu in Nepal and also in the USA and Australia where at least one ten-day course is held every month.

Goenkaji has appointed over 50 Assistant Teachers in India and abroad to assist him in conducting courses at these centres and at other places. Goenkaji himself has conducted more than 275 ten-day courses. The courses conducted by the assistant teachers come almost to the same number.

Thousands of people from all walks of life in India and abroad have attended and benefited from these courses. The technique is non-sectarian and open to all without any distinction of caste, creed, religion or nationality.

OBJECTIVE

The objective of the technique is to purify the mind. All human actions emanate from mind and a pure mind by nature is full of love and compassion. Sustained practice of Vipassanā brings about total transformation of the human personality.

METHOD

For learning Vipassanā every student is required to take a ten-day residential course under a qualified teacher.

OBSERVANCE OF SĪLA (MORAL CONDUCT)

For the duration of the course, the student is expected to observe sīla - certain rules of moral conduct. He is to abstain from killing any sentient being, stealing, sexual misconduct (observe complete celibacy during the course), telling lies and taking any intoxicants. Observance of sīla is an indispensable part of this technique. A student, keen on attaining complete purification of his mind, has to start with a certain degree of purity. Any violation of the rules of conduct is bound to agitate and defile the mind. An agitated mind cannot proceed on the path of truth; the path of self-exploration. Observance of sīla is, therefore, a prerequisite, an indispensable condition for the practice of Vipassanā.

ĀNĀPĀNA

The student then starts the practice by observing respiration -- the flow of incoming breath and outgoing breath; just breath. Two things happen at this stage of the practice; gradually the mind gets concentrated on the process

of respiration and the student becomes aware of the relationship between mental states and respiration. It will be observed that whenever there is some agitation in the mind due to anger, hatred, fear, passion -- the normal respiration is affected; it gets disturbed. Although this happens all the time, the student discovers it for the first time -- a big discovery indeed! He continues the practice unruffled by the change in respiration. As the mind gets more and more concentrated, the student advances on the path of development of mental absorption -- *jhānic* state and can be progressively led on the path of 8 *Jhānas* -- absorptions -- the region of *Samādhi*.

The Buddha, the Master Teacher is not content with the absorption stage. The aim is to achieve total purification of the mind and *Ānāpāna* is taken as a means to reach the higher goal of eradication of defilements from the deepest level of the unconscious mind.

VEDANĀ (SENSATIONS)

Man is nothing but a combination of the mind and the body -- *Nāma-Rūpa*. The bodily sensations are manifestations of the interaction of the mind and the matter, a process which goes on continuously. As the six sense-doors come in contact with their respective objects, sensations occur on the body. These sensations are pleasant, unpleasant or neutral, according to the perception and evaluation made by a section of the mind. As soon as these sensations are felt, perceived and evaluated, the mind reacts on the basis of its past conditioning. A continuous process of multiplication of deep complexes is the result. This phenomenon is explained as the four functions of the mind, i.e., *Vinnana*, *Saññā*, *Vedanā* and *Samkhāra* (consciousness, perception, sensation and reaction).

VIPASSANĀ

As the student proceeds on this path, his awareness becomes sharper. He is no more oblivious of what is happening inside. He now observes bodily sensations in all parts of his body. He comes across various types of sensations which occur or vary from moment to moment: heat, cold, throbbing, pulsation, lightness, heaviness, itching, burning, pain etc. etc., and sometimes subtle vibrations as though in a process of flux: just wavelets. A strange experience

indeed! But, there is nothing strange about it. The student observes that these sensations arise and pass away with great rapidity. He understands their impermanent character, their ephemeral nature at the experiential level. A proper grasp of this process (which is natural) is, indeed, a breakthrough. He observes these sensations objectively without any identification of 'I', 'Me' or 'Mine'. The student is just an observer of the constantly changing mental and bodily phenomena. Continued and proper practice of Vipassanā brings about even the elimination of the concept of an observer. Only observation remains. The entire phenomenon is nothing but cause and effect.

THE PROCESS OF PURIFICATION

During the meditation period, moments come when there is no new input of any complexes -- *Samkhāra*. The mind is just aware of sensations, unattached and full of equanimity. When this happens, layers after layers of accumulated deep complexes, which are the cause of suffering, get eradicated. The mind gets cleaner and purer, unburdened of defilements. Awareness gets established and analytical faculty of the mind becomes sharper. There is no more sloth; there is energy. As a result of the growth of these factors, a kind of happiness descends on the mind resulting in bliss, tranquillity and concentration, and finally in equanimity. These factors of enlightenment lead to liberation, release from all sufferings, here and now.

All this is not achieved just by attending a course of ten days. There is no short cut; one has to make sustained effort; one has to work really hard. The goal is achievable. A ten-day course followed by regular practice sets in motion a process of improvement which is worth attempting, sublime and elevating.

PRESENT ENVIRONMENT

The development in the realm of Science and Technology, particularly in electronics, has revolutionised human life. It seems there is an all-round material progress. In fact, this apparent progress is superficial; underneath, the mind of man is under great stress, even in societies which are developed and affluent. The problems of drugs, conflicts arising out of racial, ethnical, sectarian and caste prejudices, the problem of poverty, ignorance and ill health,

the menace of terrorism and erosion of moral values cast a deep shadow on the future of human civilization.

APPLICATION OF VIPASSANĀ IN SOCIAL CHANGE

Is there a way out ? The answer is a clear and unequivocal YES. The problems are man-made. Man will have to change -- change his attitude and his perceptions. Vipassanā deals with human mind, human psyche. There is clear evidence of people changing, getting transformed, coming out of anger, avarice and conceit. Addicts of drugs and intoxicants have come out of their malady. The cruel have become kind and the rowdy, disciplined. There has been substantial improvement in the efficiency of people and their inter-personal relations. Students have done better in their studies; professionals have become more effective.

A few experiments made in this connection bear ample testimony to the efficacy of this technique. On the request of the Government of Rajasthan two Vipassanā courses were conducted by Goenkaji in the Central Jail and one in the Police Academy at Jaipur, in the years 1976 and 1977, respectively. In the former, hardened criminals convicted of heinous crimes and some jail officials participated. In the latter, Police Officials of all ranks took part. Studies by the University of Rajasthan on the impact of these courses indicated positive results. There was adequate evidence of the attitudinal change in the participants. Persons convicted of crime felt remorseful and relieved of tension with perceptible change in their behaviour. Some prisoners who were prone to commit petty offences in Jail became disciplined, crimes in jail got reduced to a considerable extent. Jail Officials, who participated in the courses became more sensitive towards their duties and responsibilities. The condemned prisoners showed improvement in their behaviour, having developed calmness and equanimity. The Police Officials who participated in the course got a clearer perception of their functions and roles and developed greater awareness of their duty towards society. There were visible changes in their behaviour and outlook -- wonderful results, indeed.

In other areas of functioning of the Government, Vipassanā can make a major impact. In Burma, Sayagyi U Ba Khin used Vipassanā as an instrument

of change and reform. He succeeded in eradicating most of the corruption from the departments, headed by him. He instilled a high sense of duty in the officials working under him and put these departments on a level of high efficiency. Efficiency level increased to a considerable extent in the Home Department of the Government of Rajasthan as a result of the participation of a few key officials in Vipassanā courses. Disposal of cases became quicker, staff relations improved and decision-making got accelerated.

Some studies have indicated that many psychosomatic ailments get cured as a byproduct of Vipassanā Meditation. Here again, the human mind is the dominant factor.

It is quite obvious that no social change is possible by lectures and sermons. The criminals will never become good citizens by sheer fear of punishment. Caste and sectarian prejudices cannot be eliminated by punitive measures. Human history is replete with examples of failures of such attempts.

The individual is the key. He is to be treated with love and compassion. He is to be trained to improve himself not by exhortation of moral precepts, but by instilling in him a desire to change. He is to be taught to explore himself and initiate a process which brings about change and leads to purification of his mind. Such a change will be lasting and enduring. In the past, India successfully tried this method and transmitted it to many other countries of the world and got the unique distinction of being described and respected as a Teacher of the World. Once again, the opportunity is knocking at the door. Vipassanā has the capacity to sublimate human mind and character.

IMPACT OF VIPASSANĀ ON INDIVIDUAL AND SOCIAL BEHAVIOUR

Usha Modak

In the world today with all its technological and economic development man is unhappy in the midst of multifarious pleasures. Engaged all the time in stomach and pocket activities, modern man is a slave of his own cravings, euphemistically called ambitions, aspirations, aims, ideals - which (alas!) are seldom fulfilled and then cause deep distress and unbounded frustrations.*

In the complex competitive and ever-changing society of today, the needs of the individual multiply endlessly. A lame man in a wheel chair despairs at the sight of a healthy pair of legs moving past him, but the man who can walk sighs at another swiftly passing him on a scooter, the man with the scooter is jealous of the motor-car owner; while the motor-car owner keeps worrying over the taxes he has to pay. Such indeed are the 'sorrows' of man. The social problems such as crime, delinquency, beggary, riots, strikes, corruption are reflections of the frustrations among people.

The individual in modern society is the victim of stresses and strains in varying degrees. His is an existence of constant conflict between the world within and the world outside. Unable to synthesize the two, he does not know what to do with his life and in what way to get some peace, if not happiness.

Suffering is the problem of humanity. All other problems are included in this one. To this single problem, we give different names - economic, political, social, psychological and even religious problems. Do they not all emanate from one single problem- *Dukkha*, suffering or unsatisfactoriness? It is a conflict between our desires and facts of life. Man's every endeavour is to remove this unsatisfactoriness, put an end to dissatisfaction, but they beget each other and then he puts fresh efforts to solve them, but they often crop up in other forms. This goes on incessantly. Such is the nature of our suffering. It appears to pass away, only to reappear in another form. No being is free from the bond of misery. This is a Universal Truth. When one suffers from agitations, he does not keep it to himself, but distributes it to others and thus defiles the entire environment. Unwanted things take place and he creates tensions within him. Throughout life, such things will continue to happen and we keep tying knots and generate negativity within our system and then the entire mental and physical structure becomes tense. Defilement enters the mind through emotions such as anger, jealousy, resentment, pride, envy, etc.

*'Want' is a growing giant whom the coat of 'Have' was never large enough to over. It has been well said : "He is not poor that has not much, but he that craves much." -Ed.

Modern man therefore needs a way by which he could clear off the junk in his mind and thereby bring about a harmony in his life and that of others. There comes the role of Vipassanā.

Vipassanā is a technique of seeing things as they are and not as they appear to be. It teaches one to be a detached observer of one's own physical sensations and mental emotions. It is a universal technique and does not need any knowledge of scriptures of any religion or any other preparation.

The foundation-stone of this practice is the observance of the five basic precepts of morality (*Panch Sheela*) wherein practice means abstaining from violence, lying, theft, sexual misconduct and use of alcohol and narcotics; in short, right action, right speech and right livelihood. When one violates these, one generates impurities in one's mind which is the root cause of our stresses and strains from which we are trying to gain release.

The next step is observing the normal respiration -- incoming and outgoing breath. It is called *Ānāpānasati* meaning "awareness of breathing". This concentration helps to sharpen the mind which is useful when the meditator takes the next step of Vipassanā when he is required to observe the bodily sensations in the entire body, beginning at the top of the head and then gradually coming down to the other parts of the body, down to the soles of the feet. The bodily sensations are of various types occurring from moment to moment, e.g., heat, cold, lightness, heaviness, throbbing, pulsating, flushing, fatigue, numbness, etc.

It is a common experience that whenever there is any defilement in the mind, two things start happening at the physical level. One is that the breath loses its normal rhythm and becomes hard and heavy. This happens at the gross level. At a subtler level, the chemistry of the body begins to change resulting in some sensations. Every defilement will generate a sensation of one kind or another in any part of the body.

The meditator is required to observe these sensations in a detached manner without craving for any pleasant sensations or aversion for the unpleasant or painful ones. This is not easy because of the habit of the mind to enjoy the pleasant and dislike the unpleasant. But as one proceeds on this path, one experiences that all sensations, whether pleasant or unpleasant, are impermanent and constantly changing. This is the beginning of the understanding of 'Anicca' which means impermanence, decay. This is the inherent nature of everything that exists in the Universe, whether animate or inanimate. One begins to understand this now

at the experiential level and not merely from book knowledge. One also sees that while the unpleasant sensations are always unpleasant, even the pleasant ones become cause of grief, because they are not permanent and disappear sooner or later. This experience with proper understanding helps in developing a detached attitude towards both the pleasant and the unpleasant sensations. One gradually learns to be aware of the different sensations either on the surface or the inner world of body, without reacting to them and accepting their changing impersonal nature, with equanimity. The technique is not to select sensations but accept whatever arises naturally and remain equanimous. In the past also we had similar sensations in our body but we were not aware of them consciously and we reacted to many of them unconsciously. In this technique, we are learning to be aware and not to react.

Our mind is constantly reacting to pleasant or unpleasant things happening in the world outside. A word of praise is heard and I start liking it. A word of abuse and I start disliking it. At each of the sense doors, the same process occurs - eyes, ears, nose, tongue, body. Similarly, when a thought or imagination comes in contact with the mind a sensation arises on the body and one starts liking or disliking it. These likes and dislikes soon begin to develop into craving and aversion and one starts tying knots inside.

There are two aspects of the technique. The first is breaking the barrier between the conscious and unconscious levels of the mind. Many of our reactions are unconscious and they easily overpower the mind. By this technique the entire mass of the mind becomes conscious and aware.

The second aspect of the technique is equanimity. One is aware of all that one experiences, every sensation, but does not react, does not tie new knots of craving and aversion and does not create misery for oneself.

In the initial stages, one will react to one's sensations most of the time but there will be some moments when one will be equanimous despite severe pain. Such moments are very important in changing the habit-pattern of the mind. Gradually a stage will come when one will smile at any sensation knowing that it is 'Anicca', bound to pass away.

To attain this stage, a person has to walk on the path himself. No one else can do it for him.* As he progresses on the path, he can see his own impurities of anger, hatred, envy, pride, jealousies, etc. more objectively. Vipassanā, therefore, is a process of self-purification through self-observation and introspection. If practised sincerely

*The negative attitude of depending upon others is expressed in the saying, "Let George do it"-Ed.

diligently and richly, it frees one from stresses and strains and trivialities of daily living and helps one to live a fuller, richer life. It is a universal remedy for universal problem and can be practised freely by all, irrespective of caste, creed or religion.

Apart from the spiritual gains which is the main goal of Vipassanā, the meditator also experiences gains at the physical and psychological level. Many of our psychosomatic illnesses such as blood pressure, headaches, ulcers, etc. are cured automatically as these are only physical manifestations of basic psychological problems and stresses and strains. The body becomes fit, addictions disappear, mental powers such as memory, will-power are enhanced.

From the psychological point of view, Vipassana can be described as a technique of non-verbal, self-administered psychoanalysis, as it sets in motion the process of disintegration and tension release. One is able to operate on one's own mind and observe it as a witness. To the extent one develops an attitude of equanimity, one prevents further tying of psychic knots resulting in release of tension, mental peace and purification of the mind from negativities such as *Rāga Dwesha* (Attachment and Hatred).

This helps one to pass through the vicissitudes of life in a detached way. One is then able to remain unaffected by the ups and downs of life and face tragedies in life with greater understanding and fortitude. The purified mind becomes free from agitation and its energy increases manifold. One is able to divert energy to constructive activities. One's work efficiency increases both quantitatively and qualitatively. One's family relationship also improves as one now is able to see things in the right perspective. One thus becomes a better individual. This in turn enables one to make one's contribution to the society in which one lives. One learns the art of constructive social living which promotes positive social interaction.

Thus, Vipassanā is a technique which has a very practical approach and promotes both the individual and social good. It is, therefore, not only a science of self-development but also of social development.

DUKKHA-NIRODHA-GĀMINI-PATIPADĀ AS THE BUDDHA'S GREATEST CONTRIBUTION FOR MANKIND

Under the Mahābodhi tree at Buddha-Gayā (popularly known as Bodh-Gayā) Siddhārtha Gautama, the noble son of the Sākya family of Kapilavastu, became supremely Enlightened One by annihilating all defilements for good from the very root. He became Buddha. He preached his first sermon, according to tradition, at the deer park of Isipatana (now known as Sārnath) to the famous group of five monks (*pañcavaggiya-bhikkhus*) who were very much helpful to him when he was self-resolute in striving before his enlightenment. The first sermon of the Buddha is known as the "*Dhammacakkapavattana Sutta*." It is, therefore, obvious that this *Sutta* will contain what the Buddha contributed for the good and welfare of the mankind.

Now let us see what is the essence of the *Dhammacakkapavattana Sutta*. The essence is nothing but the Four Noble Truths (*cattāri ariyasaccāni*), viz., suffering (*dukkha*), cause of suffering (*dukkha-samudaya*), cessation of suffering (*dukkha-nirodha*) and the path leading to the cessation of suffering (*dukkha-nirodha-gāmini-paṭipadā*). Now there is the popular understanding that the discovery of the four noble truths is the major contribution of the Buddha. But this is not the fact. Because there were thinkers, both contemporary and earlier to him, who also experienced *dukkha* (as it spares none) and believed that mental defilements might be the cause of *dukkha*. And to eradicate mental defilements they practised different *Yogas*, *Jhānas* and *Samādhis* with different objects, as they had idea that origin of anything might have its cessation (*jātasya hi dhruvo mṛtyuḥ*). They also developed certain techniques, but they could purify the mind only on the surface-level-- the deep-rooted defilements remained latent and used to raise their heads at the opportune moments only to make a person more and more unhappy -- if one kind of *dukkha* ceased, another came into being, so on *ad infinitum*. *Dukkha-nirodha-gāmini-paṭipadā* (the path leading to the cessation of suffering) remained unknown to the world before the enlightenment of the Buddha.

Buddha too, while he was still the Bodhisattva, not awakened, became very much perturbed seeing the inevitable nature of *dukkha* in the form of ageing, disease and dying. As a result, he went forth from home to homelessness, in the very prime of his life, in quest of a matchless way leading to the perfect liberation from *dukkha*. He learnt about the great thinkers of his time like the sage Ālāra the Kālāma and the sage Uddaka, Rāmaputta and approached them, one after the other. But neither of them could satisfy him. Because Ālāra the Kālāma realised and proclaimed upto the plane of nothing (*ākāññāyatana*) 7th *Jhāna* while Uddaka, Rāmaputta went a step further, i.e., upto the plane of neither-perception-nor-non-perception 8th *Jhāna*. Bodhisattva practised meditation under their guidance and within a short time realised super-knowledge upto the so far known plane of neither-perception-nor-non-perception (*nevasaññā-nāsaññāyatana*). But that super-knowledge could not show him the path leading to the cessation of *dukkha* (*dukkha-nirodha*). He found that the dormant defilements (*anusaya-kilesas*) in the depth of the mind remained not eradicated. So he turned away and finding no other greater thinker who could quench his thirst, he engaged himself in striving alone. He underwent rigorous penances and the nett gain was that he lost his health totally. Ultimately he realised that he was not following the right path. Then he chose the middle path

(*majjhima-paṭipadā*), i.e., neither to undergo severe penances telling upon the health nor to indulge in the pleasures of the senses. And thus, following the middle path of Dhamma, one day he became fully awakened. Knowledge and vision arose in him. His search for a technique to help eradication of the latent impurities accumulated at the deepest level of the mind resulted in the rediscovery of the noble eight-fold path - comprising *sīla*, *samādhi* and *paññā* - i.e., *Vipassanā*. Taking the observance of *Sīla* as the foundation (i.e., restraining bodily and vocal acts), concentrating the mind with the help of the *ānāpāna* method, i.e., minutely observing the in-going and out-going breath and carefully observing the sensations of the body with an equanimous mind experiencing their three-fold characteristics - *aniccatā*, *dukkhatā* and *anattatā*, he was successful in liberating himself totally from *dukkha* - from the bondages of the latent defilements (*anusaya-kilesas*). Thus an incomparable and matchless path leading to supreme bliss, i.e., *Nibbāna* was rediscovered by him and propagated for the good of all. This was the biggest contribution of the Buddha to the mankind. And from the time of the Buddha down to this day the noble eight-fold path - the *Vipassanā* - continues to work in the world with its pristine glory.

It is easy to give sermons and advices to come out of the passions and defilements. But how difficult it is to really work with a technique and get the aim materialised. Buddha was a practical man and gave utmost importance to practice rather than to the theory. *Dukkha* is there. The cause of *dukkha*, i.e., *taṇhā* (craving) is obvious. But this alone does not help unless one finds out a way to eradicate the cause and come out of *dukkha*. Buddha's greatness lies in the fact that he did not proclaim himself as the Buddha until he had really liberated himself from all the defilements and attained the stage of total *dukkha-nirodha* which is otherwise called *Nibbāna*.

So, this was the major contribution of the Buddha. He gave all emphasis on the practical aspect of Dhamma. Because he realised that mere sermons cannot help. Dhamma has to be practised. His disciples were not supposed to be satisfied by merely chanting '*Buddhaṃ Saranam gacchāmi*', '*Dhammaṃ saram gacchāmi*' and '*Saṅgham saram gacchāmi*' - but they had to actually practise Dhamma and eradicate all the cankers and defilements of their mind (*āsavakkhaya*). Only then they were supposed to have completed the teaching of the Buddha, to have laid down the heavy burden of defilements (accumulated through innumerable births and lying dormant in the deepest level of the mind) and finally to have cut off the bonds of existences (i.e., attained the stage of *dukkha-nirodha* -- *Nibbāna*). Hence was their joyous utterance :

*"Paricinno mayā sattha, kataṃ Buddhassa sāsanaṃ
Ohito garuko bhāro, bhavanettī samūhatā" ti.*

Bhavatu sabba-maṅgalam.

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PAṬICCASAMUPPĀDA - PROCESS OF EXISTENCE

Maresh Tiwary

1. "The 'man' with 'attachment' as his companion, has been flowing in the stream of repeated existences from the time immemorial. He comes into being, experiences various types of suffering dies again and again and does not get rid of this unbroken process of renewal". This is *saṃsāra*, said the Buddha.

He said further that "Rightly understanding the perils of this process, realizing fully the 'attachment' as its cause, becoming free from the preyaous and further accumulations, one should mindfully lead the life of detachment". "As he, whose attachment is uprooted, mind has become serene, finds himself far away from this process and achieves a state where there is no becoming at all." It is the state of Nibbāna.

2. There are thus two statements made by the Buddha; the former describing the nature of *saṃsāra* - a state of continuous suffering, and the latter speaking about the nature of *Nirvāṇa* - a state of eternal bliss. But how the former can be stopped and the latter be realized, is the question. For this purpose, there is the prescription of a principle, technically known as the 'Law of dependent origination' or *Paṭiccasamuppāda*. It proceeds with the detailed analysis of the causes responsible for maintaining the process of repeated existences as inter-connected chains of a circle and also points out the method of their breaking for ever.

3. The word *Paṭiccasamuppāda*. has got two component parts, *Paṭicca* and *Samuppāda*. *Paṭicca* means depending upon, and *Samuppāda* refers to the origin. *Paṭiccasamuppāda*, in this way, is the law of the origin of states depending upon some causes or conditions. There is nothing like a self-independent entity. Everything comes into existence depending upon some other thing. "When there is the existence of the former, there is the existence of the latter. When there is the cessation of the former, the latter also ceases to exist." "*Imasmim sati, idam hoti imasmim asati idam na hoti. Imassa uppādā, idam upajjati : imassa nirodhā, idam nirujjhati.*" It is a universal principle. "The Buddha may exist or may not but this law of dependent origination exists and governs the process of becoming."

4. It is stated that there are twelve links which make the wheel of becoming (*Bhava cakka*) revolve. They are rather twelve chains which, being inter-linked together, form the wheel of becoming. They are (1) Ignorance (*avijjā*), (2) Activities (*saṅkhāra*), (3) Uniting Consciousness (*Viññāna*), (4) Mind and matter (*Nāma-rūpa*), (5) Six bases (*Salāyatana*), (6) Contact (*Phassa*), (7) Feeling (*Vedanā*), (8) Desire (*Taṇhā*), (9) Craving (*upādāna*), (10) Existence (*Bhava*), (11) Birth (*Jāti*), and (12) Decay and Death (*jarāmaraṇa*). Now depending upon 'ignorance', there arise 'activities'. Depending upon the 'activities', there arises the 'Uniting consciousness' and so on. This shows that depending upon one, there is the origin of the other. The former serves as the cause and the latter appears as the effect. So long there is the inter-linking of the twelve chains, there is the revolving of the wheel of becoming; and this results in maintaining the *saṃsāra*. This way

of explaining the process is called *Anuloma - Paṭiccasamuppāda* or the direct law of dependent origination. It is also said that when one chain is broken, the other one automatically becomes defunct. There remains no dependence of one upon another and, as such, the wheel of becoming comes to an end. This way of exposition is called *paṭiloma - paṭiccasamuppāda* or the Law of dependent origination in the reverse order. The two ways of exposition have a definite purpose - to make intelligible the twelve links, their way of functioning in the process of *saṃsāra* and the way they are to be snapped. One cannot hope to bring about their cessation till one does not know their nature. The ever-continuing process of birth and death is a universal problem. One cannot avoid it simply by ignoring or running away from it but by becoming mindful of it. One should actively exert for its eradication. As such, the knowledge of twelve links and their associates is essential for the adept. For this purpose a brief note on each of them is given below.

5. (1) Ignorance (*Avijjā*), Ignorance (*avidyā* in Sanskrit) is not a generic term in this context. It does not mean the ignorance of a particular language or that of a particular trade. The term connotes the ignorance of the nature of reality. Technically speaking, it is the darkness that distorts right thinking. Its characteristic is to put a covering on the nature of reality (*dhammasabhāva paṭicchādana lakkaṇa*). Its function is to make the mind bewildered, and subject to doubt and perplexity. Consequently, it does not allow one to know that (1) there is suffering, (2) there is the origin of suffering, (3) there is the cessation of suffering, & (4) there is a path leading to the cessation of suffering. The threefold characteristics of things, namely, impermanence (*anicca*), subjection to suffering (*dukkha*) and substanceless (*anatta*) are never understood under its blinding influence. The stream of existence, flowing from the past, continuing in the present and turning to the future, due to the force of the resultant consciousness of the moral and immoral deeds, is not understood. The nature of dependent origin and that of universal flux remains unknown as a result of the foggy Psychic atmosphere it generates. When there is the dominant influence of ignorance, one does not find oneself able to know the moral roots, immoral roots, moral actions, immoral actions, etc. One's activities are just like those of a blind man who moves here and there without any definite destination. To highlight it, it has been said -

"As a blind man without a guide takes sometimes the right path and sometimes the wrong one, similarly, a man with ignorance goes on flowing in the stream of becoming, doing sometimes moral and sometimes immoral deeds and never getting rid of suffering."⁴

(2) Activities (*Saṅkhāra*). The second link in action, in the Buddhist tradition, is the name of volition (*Cetanā*). First of all, there arises a volitional effort at the surface of mind to do this or that. Such effort, when it finds manifestation through the physic-door, is called physical action (*Kāya-kamma*). When it appears through vocal door, it is called vocal action (*vācī-kamma*). When it arises just like the waves on the surface of mind only, it is called mental action (*manā-kamma*). Action, really speaking, is mental only, and the three names, it receives is due to the doors through which it appears. Consciousness and action are synonyms.

Action, again, is moral, immoral and meditational. Each type of action is determined on the basis of the roots (*hetu*) it springs from. The roots are mainly of two types moral and immoral. Sacrifice (*alobha*) - Friendliness (*adosa*) and Right Understanding (*amoha*) are the moral roots. Consciousness rooted in

these roots is moral consciousness and the physical, vocal and mental actions generated by that are moral actions. Similarly, Greed (*lobha*), Hatred (*dosa*) and Ignorance (*moha*) are immoral roots. Consciousness associated with them and the actions generated by them are, respectively, immoral consciousness and immoral actions. Meditational actions are associated with moral roots and are always moral. These three types of actions moral, immoral and meditational have ignorance as their cause.

(*Avijja - paccaya sankhara*)

(3) Uniting Consciousness (*viññāna*). It is the third link. The literal meaning of the term *viññāna*, is consciousness. Its technical meaning is birth-consciousness or uniting consciousness. It links one state of existence with another. It is one of the resultant consciousnesses which prepares the background of the birth of a being in a particular form of existence. According to the tradition, an action appears and disappears just like the waves in the river. It, at its moment of disappearance, leaves behind its impressions on the mind. Such an impression is called *vipāka* or the resultant of the action. Since the actions are of three types - moral, immoral and meditational the resultants are also of three types. That is to say, when an action is moral, it produces a moral resultant; when it is immoral, it gives rise to an immoral resultant. The meditational actions, however, always produce moral resultant.

The resultant of an action is always mental. It is never seen in material, gross form. In conventional expression, it is just the impression of an action. A simple analogy should make the point clear. Imagine a man holding in his hands flowers deeply surcharged with fragrance. After some time he throws away those flowers. But the fragrance will continue to linger on in his hands even when they are devoid of flowers. Similarly, actions leave behind impressions.

There may also be the case of pollution of the palms emitting foul smell due to holding of something rotten and foul in nature. In this way, moral and immoral resultants may be understood. The resultants of actions go on accumulating throughout life. The sum-total of the same appears in the last moment of life, technically called the 'death consciousness' (*cuti-cita*). This consciousness unites the present state of existence with the new one and thus the process of existence goes on continuing. That is why, it is called 'uniting consciousness' (*viññāna* or *paṭisandhiviññāna*). It arises depending upon action (*saṃkhārapaccaya viññānam*).

(4) *Nāma-rūpa* (Mind and matter). As soon as the *Viññāna* or the uniting consciousness flows in the new state of existence, there is the arising of initial subtle form of mind and matter taking within themselves the entire potential forces. *Nāma* here stands for consciousness and psychic factors (*citta-cetasika*). *Rūpa* refers to matter. These two *dhammas* constitute the personality of a being. Consciousness and psychic factors are co-existing and closely associated states which arise together, cease to function together and also have the same objective context and the same base. They constitute the mental aspect of personality whereas *Rūpa* or matter constitutes the material aspect. Thus mind (*Nāma*) and matter (*Rūpa*), together constitute the form of man.

There is a detailed study of *Nāma* (mind) and *Rūpa* (matter) in the Buddhist thinking in general and in the *Abhidhamma-piṭaka* in particular. Consciousness has been classified into one hundred and twenty one types and analysed as moral (*kusāla*), immoral (*akusāla*), non-moral (*abyākata*). The detailed analysis of the psychic factors is also seen in its fifty-two varieties, forming the basic groups of the moral, the immoral and the indifferent.

The concept of matter (*Rūpa*), in Buddhist tradition, is qualitative. It does not refer to a gross mass of material things but an amalgam of qualities. A piece of stone is constituted by its qualities - namely, its colour, its hardness, its shape, its weight and so on. Apart from these qualities, a stone has no existence. In other words, the Buddhist tradition does not accept the existence of substance apart from qualities. The flat earth that we see around us, is not the real earth. Earth in the tradition, is the name of roughness (*Kakkhalata*). Similarly, water is the quality of binding things together; fire is heat and the air is the quality of holding things. Thus earth, water, fire and air are qualities and not the gross matter as it is perceived in the ordinary conventional way. In this way, *Rūpa* is not exactly matter but the material qualities. Earth, water, fire and air are the basic material qualities (*Bhuta-Rūpa*) and there are twentyfour material qualities generated by them (*Upādā-Rūpa*). Thus there are a total number of twenty-eight types of material qualities in all.

Thus *Nāma* (one hundred and twenty-one types of consciousness, fifty-two types of psychic factors) and *Rūpa* (twenty-eight types of material qualities) constitute the personality of man. They come into existence depending upon uniting consciousness (*viññāna-paccaya nāmarūpam*).

(5) Six bases (*saḷāyatana*). The eye, the ear, the nose, the tongue, the body and the mind are the six senses. They are called *āyatana* because they make the extension of suffering. Immediately after the appearance of mind and matter, there come into existence these six bases. Out of them, the first five are material whereas the sixth one is the mental. Each of the five senses is a quality or potentiality to do something. The eye, which we see externally, is not the real eye. A man may possess this external form but still be blind. Therefore, the real eye is the quality to see (*darsana-samatthata*). Similarly, the ear is the quality to hear, the nose is the quality of smell and so on. It is for this reason that they are called sensitive material qualities (*pasadarūpa*). The function of each sense + organ is to grasp the object. Each has a definite range. The area of the range of the sense-organs is not the same. Thus the eye has the visual horizon as the area of its range; the ear has the auditory horizon as the area of its range. Similarly should be understood the range of other senses. Whenever an object comes in the range of a sense organ, it grasps the object. Grasping of objects in this way is the natural way of the functioning of these senses. There also the eye and the ear grasp their objects even when they are situated away from them. The nose, tongue and body grasp the objects only when they are situated nearby. The mind as a sense organ catches only ideational objects existing within itself and which simply appear on its surface like waves caused by a stir generated by some stimulus within.

These six bases come into existence depending upon mind and matter (*nāma-rūpa-paccaya-saḷāyatanam*).

(6) Contact (*Phassa*). It is the name of the contact of the sense organs with their respective objects. When an object presents itself within the range of a sense organ, there is the contact of the two. For instance, when a visible object comes within the range of the eye, there is the contact of the eye and the visible object. This contact is, really speaking, mental. An eye cannot see the visible object when it is not associated with mind. Similarly, mind also cannot see the object without its association with the eye. Therefore, it is the contact of the mind, through the sense-organs, with their respective objects. Since there are six types of objects - visible, audible, odorous, sapid, tangible and ideational - and

since they appear in the range of six sense organs (eye, ear, nose, tongue, body and mind), there are six types of contacts also. They receive their names on the basis of the senses they lie within the range of - such as the eye-contact, the ear-contact, the nose-contact, the tongue-contact, the body-contact and the mind-contact . Such contact prepares the background for further attachment. The contact comes into existence depending upon the six bases (*Salāyatana-paccaya-phassa*).

(7) Feeling (*Vedanā*). When there is the contact of the sense-organs with their objects, there arises feeling. Feeling means having the experience of the association of the objects. Mainly, there are three types of feelings - pleasant feeling (*sukha-vedanā*) unpleasant feeling (*dukkha-vedanā*) and indifferent feeling (*upekkhā-vedanā*). *Sukhavedanā* is further divided into mental and physical pleasant feeling. The former is called *somanassa-vedanā* and the latter *sukha-vedanā*. The unpleasant feeling is also divided into two types, namely, mental unpleasant feeling and physical unpleasant feeling. The former is called *domanassa-vedanā* and the latter *dukkha-vedanā*. The indifferent feeling is mental only. Thus there are five types of feelings. There is the possibility of arising of these five types of feelings with reference to the six types of contacts. Feelings have further been analysed from the standpoint of a house-holder and that of a recluse. The difference arises on account of the difference in their respective attitudes and the nature of their consciousness. These feelings arise depending upon the contact (*phassa-paccaya-vedanā*).

(8) Desire (*Taṇhā*). The contact generates feeling. Ignorance generates the desire to possess the object. This desire is in the form of covetousness for the belongings of others. The more the intensity of desire, the bigger becomes the degree of attachment with the worldlings. The amount of suffering also increases accordingly. It is in this background that desire is stated to be the cause of suffering - in the series of existences. In short, desire manifests itself in six ways with reference to the six types of objects. They are the desire for the sensual pleasure connected with the visible objects, the audible objects, the odorous objects, the sapid objects, the tangible objects and the ideational objects. This desire originates depending upon feeling (*Vedanā paccaya taṇhā*).

(9) Craving (*Upādāna*). The word craving or *upādāna* is the name of strong desire. When there arises a desire for having an object being associated with the force of ignorance, there follows a craving for the same. The desire now becomes strong and manifests itself through different doors for materialization of liking. Suppose a man sees a beautiful flower. He likes to have it. This much is the desire; but he stretches his arms to have the object and, if opposed, resists the opposition with physical and vocal action. This is called craving. This craving is also of six types according to six types of sense-organs through which it enjoys their respective objects. It originates depending upon desire (*taṇhā-paccaya upādānam*).

(10) Existence (*Bhava*). Here the word existence is the literal translation of the term *bhava*. *Bhava* is also rendered as becoming. Really speaking, it is the name of the activities. When the desire becomes strong and it compels man to have the materialization of the objects, there start the moral, immoral and other types of activities. Since ignorance is at root, generally immoral activities are performed. Even when moral activities are done, they are performed with some selfish gain. In this background, the word *Bhava* is sometimes translated as the 'lust for existence'. This existence originates depending upon craving (*Upādāna-paccayā bhava*).

(11) Birth (*Jāti*). It has been pointed out earlier that whenever an action is performed, it yields similar resultants. Since the various types of actions are performed in the form of *bhava*, they produce a number of resultants. The resultants go on accumulating throughout the process of life, and as the sum-total of the same, there arises a birth consciousness. It is called *Jāti* or birth. In this context, one should understand that the birth is not the same as we conventionally understand it. Really speaking, birth is the entering of the being into the womb of the mother or uniting one state of existence with the other. It is another name of *viññāna*. It comes into being depending upon existence (*bhava-paccaya jāti*).

(12) Decay and death (*Jarā-marana*). Immediately after birth, the process of decay starts. It should be clearly understood that everything is impermanent. There is arising and cessation in every moment of life. The moment a thing comes into being, it starts decaying. There is exception to it in the framework of conditioned things. There comes a moment when there is total destruction of the life force. We name it death (*marana*). The decay and death come into being depending upon birth (*Jāti-paccaya jarāmaranam*).

In this context, it may be understood that the twelve links of the law of dependent origination belong to the three consecutive forms of existence. The first two, ignorance and activities, belong to the past life. The last two, birth and decay and death belong to the future life. The remaining eight belong to the present life. It has been pointed out through them that depending upon the past life, there is the arising of the present life. Depending upon the present life, there is the arising of the future life. In this way, depending upon one, the other goes on continuing and keeps the wheel of repeated existences revolving. The law of dependent origination, in one way, points out the causes in the form of twelve links of the continuity of *samsāra* and, in another way suggests that by breaking up one link, there is the automatic breaking of the others - which means the cessation of the *samsāra*. In this way, this law is immensely beneficial in helping the beings in getting rid of the process of existence. Therefore, the Buddha has clearly stated that "it is the profound doctrine. One who understands the law of dependent origination, understands the dhamma and one who understands the dhamma knows the law of dependent origination".

Notes :

- 1 तण्हादुत्तियो पुरिसो, दीयमदधान संसरं ।
इत्यभाव अथाभावं, संसारं नातिस्तीति ॥
- 2 एतमादीनवं अत्वा, तण्हं दुस्सस्स सम्भवं ।
वीततण्हो अनादानो, सतो भिक्खु परिरब्बजे ॥ सुद्धक निकाय, १, 383
- 3 उच्छिन्न भाजतण्हस्स, सन्तियत्तस्स भिक्खुनो ।
विक्खीणो जितसंसारो, नीत्य तस्स पुनब्भवो ॥
- 4 "यथा पि नाम जट्थन्धो नरो अपीरनायको ।
एकदा याति मग्गेन, कुम्भगेनापि एकदा ॥
संसारे संसारं बालो, तथा अपीरनायको ।
करोति एकदा पुञ्जं, अपुञ्जमपि एकदा " ॥ विदुदधमग्ग, १.17, 381

INTERPERSONAL RELATIONS AND VIPASSANĀ MEDITATION

Lily de Silva

The human being is essentially a social animal. He cannot survive alone. The human child goes through a long period of growth before he can fend for himself in any meaningful way. During this period he needs the love and care of his parents. When he is older he needs the support of not only the members of his family but also that of his community and society. Alone the human being is defenceless and vulnerable, but together there seems to be hardly any problem he cannot surmount. As it is only by working together that man can lead a profitable meaningful life, interpersonal relations assume great significance in society.

Though essentially a social animal the human being practically lives alone in a private world of his own, constructed by his sense experience. No two human beings can share the same world of sense experience. Each one sees the world differently from his own perspective and each one reacts differently to what he sees too in his own unique way. What one person loves and treasures may be disliked and considered a trifle by another. What is beautiful and precious to one may be ugly and worthless to another. Thus each one of us has his own private world of sense experience with his own fears, guilts, prejudices, obsessions, likes and dislikes. This makes interpersonal relations problematic unless we understand the realities underlying individual idiosyncrasies and adopt an intelligent sympathetic attitude of tolerance towards others.

When we deal with other people our relationships are influenced to a great extent by our previous experiences. Those who have generated feelings of pleasure and happiness in us we tend to regard as friends. Those who have generated painful feelings we tend to regard as enemies. Those who generate neutral feelings we regard as strangers. We hardly relate to others without any affective bias. Generally we have a mixture of these emotional biases when we relate to others. Similarly others too relate to us through emotional biases of their own making. As emotions generally distort reality and as they themselves keep on changing all the time, interpersonal relations which are coloured by them become complex and tricky, unpredictable and difficult. Vipassanā meditation helps us a great deal to understand and master our emotions and thus improve the quality of our interpersonal relations.

The *Sigālovāda Sutta*⁽¹⁾ enumerates six fundamental relationships an individual is called upon to enter into in society. They are the relationships between parents and children, teachers and pupils, husband and wife, individual

and friends, employers and employees and the layman and the clergy. This *sutta* defines the mutual reciprocal duties and responsibilities of these moieties and the stability and harmony of the relationship depends on the commitment of each member to his or her duty. The rights of each member are duly fulfilled by the discharge of duties by other members in partnership. The neglect of duties causes the erosion of unity, quality of life and human values. The *sutta* seems to circumvent problems arising out of emotional biases and conflicts by laying emphasis on the moral obligations of each individual to other members of the society. The more closely one adheres to *sīla*, moral precepts the more harmonious these interpersonal relations become.

In the *Sakkapañña Sutta*⁽²⁾ Sakka raises an interesting question regarding interpersonal relations. Though people wish and make pious resolutions to live in harmony with one another without enmity and aggression, without recourse to weapons against one another, they in fact live in disharmony, harbouring anger and illwill against one another, sometimes resorting to weapons to terrorise and kill one another. What is the reason for this paradoxical situation that in spite of wanting to live in harmony, they cannot do so? Buddha replies that unwholesome negative emotions such as jealousy, covetousness, likes and dislikes, partiality and preoccupation with prejudices are responsible for intolerance, strife, disharmony and disunity in society.

The teaching of Buddha maintains that man's vision is obscured by five negative emotions called *nīvaraṇa*, hindrances in Pāli. These are the desire for sensual pleasures (*kāmacchanda*), anger or illwill (*vyāpāda*), indolence and lethargy (*thīnamiddha*), restlessness and worry (*uddhaccakukkucca*), and doubt or perplexity (*vicikicchā*)⁽³⁾. This group of five seems to summarise all man's negative emotions as practically all unwholesome emotions we can think of can be categorised under one or other in this group. For instance, greed and selfishness can be put under *kāmacchanda*, jealousy, envy, hatred etc. under *vyāpāda*, indifference and callousness under *thīnamiddha*, pride and remorse under *uddhaccakukkucca*, and fear, anxiety and depression under *vicikicchā* etc. Thus the five *nīvaraṇas* can be taken as quite a comprehensive analysis of negative emotions of man. Negative emotions cloud man's discerning ability and impair his judgemental capacities. This fact is beautifully illustrated by the simile of water in the *Bojjhaṅga saṃyutta*⁽⁴⁾. The mind over-powered by the desire for sensual pleasures is compared to coloured water which fails to give the true undicoloured image of an object reflected on it. The mind overpowered by anger is compared to boiling water which also fails to reflect an image well. The lazy mind is compared to moss-covered water which is incapable of reflecting an image at all. The mind given to restlessness and worry is like wind-tossed turbulent water which cannot reflect

a steady undisturbed image. The mind under the grip of doubt is like muddy water placed in darkness which also cannot portray a proper image. Thus the water simile is a lucid illustration of the inability of the mind to understand an issue in its realistic perspective when labouring under the weighty influence of negative emotions. When we are unable to judge issues impartially, problems get exaggerated far out of proportion and our interpersonal relations get adversely affected sometimes resulting in gruesome crimes and even widespread violence.

Emotions work in man at three interconnected levels and they are called in Pāli *vītikkaṃma*, *pariyuṭṭhāna* and *anusaya*⁽⁵⁾. *Vītikkaṃma* is the overt level at which negative emotions burst into expression through the channels of verbal and physical behaviour. They may break social norms and codes of ethical behaviour. For instance if a man is under a spell of anger he will use abusive words and even resort to physical violence. When negative emotions assume such overt proportions interpersonal relations get disrupted or very much strained and impaired. *Pariyuṭṭhāna* is the conscious level where negative emotions come to the surface of the mind, but do not find expression through words and deeds. For instance, anger has arisen, but the person can restrain himself without giving vent to it verbally and physically. Here, though interpersonal relations may not get disrupted to the same extent as in the previous case, a sense of intolerance and an atmosphere of cold war sets in. A person wont to experience this sort of 'boiling within' often, may become the victim of psychological and psychosomatic disorders. He is not at peace with himself. Depending on the intensity and frequency of these internal emotional experiences he can be at war with himself to a greater or lesser degree. He who is not at peace with himself cannot have genuine peace with others around him. *Anusaya* is the latent level at which negative emotions lurk deep within the human mind. This is the melting pot of negative emotions where they get fermented. They constantly send emotional fumes and gases to the upper levels. This latent level is fed by negative reactions at the overt level. The more negative unethical behaviour is displayed at the verbal and the physical level, the stronger the emotional fermentation at the latent level. The stronger the fermentation at the latent level the more prone the person becomes to violent behaviour at the overt level of words and deeds. Thus a vicious circle is formed. So long as this vicious circle is not broken so long the individual is at unrest or war with himself. So long as a person is a problem to himself so long he is a problem to society and interpersonal relations are at jeopardy.

Buddha's teachings prescribe a method of weakening this vicious circle and ultimately breaking it. The first

step is to be restrained at the overt level by the observance of moral precepts (*sīla*). An individual who refrains from negative antisocial behaviour through words and deeds prevents strengthening the latent level by feeding it with less and less emotional ammunition. At the social level he maintains respectable interpersonal relations. He would be a conscientious individual who meticulously discharges all his duties, such as those delineated in the *Sigālovādasutta*.

The conscious level of the manifestation of negative emotions is disciplined with tranquillity meditation (*samathabhavana*). By this method the volatile mind is calmed and negative emotions are much weakened. The individual experiences peace proportionate to the calm he has developed. He also improves the quality of interpersonal relations to the same extent. The *Āghātavagga* of the *Aṅguttara Nikāya* ⁽⁶⁾ explains how to deal with a specific negative emotion, namely, anger which often besmears interpersonal relations. According to this discourse anger should be allayed considering the different character types of the people with whom one happens to get angry. The methods of consideration are illustrated with the help of appropriate similes. If a person gets angry with another who has blameworthy physical conduct but is blameless in verbal conduct, one must consider his good blameless verbal qualities and try to get rid of the anger. This is compared to taking the useful part of a rag and discarding the worn-out parts. If one gets angry with a person who has a foul mouth but is blameless in physical conduct, one must ignore his foul speech and appreciate his good physical conduct and thus try not to get angry. The simile given is of a pond covered with moss, where one can move aside the moss with one's hands and drink from the cool waters. Thus, turn a blind eye on his bad qualities and appreciate his good qualities and thereby get rid of the anger. If the person with whom one gets angry is evil in both verbal and physical behaviour, but displays good qualities from time to time, one must give credit to these rare moments of good conduct and not get angry with him. It is like drinking water from a small puddle, taking care not to disturb its clear surface water. But if one gets angry with a person who has no good qualities at all, one must refrain from getting angry with him through pity. He should have compassion on him just as one would take pity and help a man who is desperately ill in a lonely desert. If, on the other hand, one happens to get angry with a person of pure noble qualities appreciate all his goodness and dispel the anger, just as one would drink, bathe and enjoy the cool waters of a large pollution-free lake. Thus whatever the character of a person with whom one happens to get angry, one must try to get rid of the anger and restore a friendly wholesome relationship.

Anger is a dangerous negative emotion which defiles the mind and spoils interpersonal relations very quickly. It is compared to fire which burns its very support, as anger consumes the very person in whom it arises. The Visuddhi-magga⁽⁷⁾ compares the act of trying to abuse another with anger to hitting another with live coal or excreta. It may or may not hit the target, but it certainly burns or defiles the hand that grabbed it. Thus the effect of anger is felt first by the person who generates it, it may or may not affect the person against whom it is directed. It can destroy harmony in interpersonal relations. Considering all these evils inherent in the negative emotion of anger, one must try to get rid of it. When anger is eliminated the mind gradually becomes filled with *mettā*, loving-kindness.

To improve the quality of interpersonal relations one can also practise the active cultivation of positive sublime emotions such as *mettā*, *karuṇā*, *muditā*, and *upekkhā* - loving-kindness, compassion, sympathetic joy and equanimity, respectively. In order to practise these effectively one must understand what is meant by each. These are non-biological, non-utilitarian modes of human relationships which generate no sorrow or disappointment at any stage. *Mettā* (Skt. *maitrī*) is derived from *mitra* which means friend. Therefore its simplest meaning is friendliness. Pāli commentators⁽⁸⁾ explain it as "the sublime emotion which softens and lubricates (the human heart) (*Mejjatīti metta, siniyhatīti attho*). It has to be carefully distinguished from *pema*, affection, which gives rise to grief⁽⁹⁾ (*Pemato jāyati soko*). Compassion is the sublime emotion which impels one to help another in distress⁽¹⁰⁾. This has to be distinguished from personal involvement in others' troubles and the experience of sadness; it means the detached readiness to help. Sympathetic joy is⁽¹¹⁾ the gladness one experiences in the happiness of another. But this does not mean that one should develop a vested interest in another's success. Equanimity is the ability to maintain an even psychological balance in the face of the vicissitudes of life. These positive sublime emotions help a great deal to foster and cement harmonious interpersonal relations.

The meditation on loving-kindness (*mettābhāvanā*) is not confined to sitting quietly in a corner and repeating the phrase : "May all beings be well and happy". Repeating this phrase is one method of trying to impress this positive emotion into the mental make-up. One must do this repetition with deep sincerity and sensitivity so that it gets ingrained as a spontaneous emotion and a genuine attitude. In addition to this formalised exercise one must consciously cultivate *mettā* in one's vocal and physical behaviour in dealing with others. Even a single word like "Yes" can be politely uttered

to pour out *mettā*, while a rude "Yes" can express anger and spoil an intimate relationship. When one is engaged in normal day-to-day activities too one can set about them calmly and gently with an attitude of amity and genuine interest in the work done. The same work can be done rudely in a haphazard manner with a display of negative emotions and that would deeply impair interpersonal relations. Therefore one intent on the cultivation of *mettā* should take proper care of his verbal and physical behaviour as well. It is with the cultivation of *mettā* that we can develop interpersonal relations free from emotional bias.

Even though the conscious level of negative emotions can be taken care of by these methods, the latent level of emotional fermentation can be eradicated only by the practice of insight meditation (*vipassanābhāvanā*). This stops the surge of negative emotions from deep within to the conscious and overt levels and the individual begins to experience deeply satisfying peace within himself. His peace remains undisturbed even when provoked. It is such a person who is capable of establishing genuinely harmonious interpersonal relations.

Let us now consider the practical aspect of *Vipassanā* meditation. Generally *vipassanā* cannot be practised without a basis of tranquillity (*samatha*). Tranquillity is best developed with *ānāpānasati*, the awareness of the in-breath and the out-breath. There is nothing mysterious or mystical about this practice, it is an exercise to calm the monkey-like restless mind. When the mind gradually calms down with the regular practice of *samatha*, one begins to notice the appearance of negative emotions whenever they occur. This is a great step forward as one was not even aware of the appearance of negative emotions earlier. It is true, for instance, that one has reacted to anger with impolite behaviour on many an occasion, but it is done mechanically, unmindfully. That is why one cannot often remember what one said or did at a moment of intense hostility. To be aware of the fact that one is angry is itself a meditative experience. The second step in the mastery of anger is to restrain oneself from giving vent to anger verbally or physically, being aware of the fact that one is restraining one's negative behaviour. When this has been repeated on a number of occasions (and the *ānāpānasati* exercise is going on regularly) one begins to notice the physical sensations one experiences at the time one is angry. These sensations comprise feeling hot, breaking out in a sweat, faster heartbeat, restlessness etc. etc. When one pays attention to these physical manifestations corresponding to the emotion of anger, one will be surprised to note how anger itself subsides. When this process is repeated on a number of occasions when anger is present, gradually anger diminishes in intensity as

well as frequency. One gradually begins to notice a transformation in one's character. An impatient, irritable person becomes a tolerant, amiable person. Positive sublime emotions such as loving kindness, compassion, sympathetic joy and equanimity begin to emerge. One begins to experience peace within, and peace in all interpersonal relationships. Thus it is by the practice of Vipassanā meditation at the individual level that genuine lasting peace can be fostered at social level. When peace at individual level is widespread the social fabric gets woven into a beautiful pattern of high quality culture elegantly embroidered with the peace and harmony of interpersonal relations.

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VIPASSANĀ IN A SECULAR WORLD

V. N. Arora

Secularism is a western concept, and it became enshrined in our constitution when we became a free nation. In ancient India, all States were theistic but the ruler and the people exercised tolerance and showed respect towards other religions. A secular State, on the other hand, is one that has no religion. Modern India, for example, has no State religion and in this country there is absolute freedom to practise or preach any religion one likes. But the fact remains that this neutral attitude of the State has led to a decline in moral values of the people. Schools and colleges cannot teach any ethic and as a consequence students have no moral commitments. Even their parents are not quite sure what values ought to be taught, growing as they are in this grab-what-you-can world. India is only one such example; there are many countries facing similar dilemma. Can Vipassanā play any role in this amoral and areligious world?

This question can be answered only when we understand the meaning of the word *Vipassanā*. Literally, the word *Vipassanā* means 'seeing in a special way', but there is a complete philosophy behind it. Its exact meaning can be understood only in the context in which it was discovered or rediscovered by Gautama the Buddha.

Gautama was born and brought up in the protected atmosphere of a royal household. Even the best efforts of his parents could not conceal from the sensitive child one of the most fundamental facts of life and that is the fact of suffering in human life. He was so painfully struck by the misery of human existence that he decided to alleviate it. When the time was ripe, the attractions neither of a young wife and a son nor of the throne could detain him. His resolve was to find a solution to *DUKKHA*, the fact of universal suffering. He gave up the comforts of a princely home to become a wanderer of the roads and a seeker. He sought guidance from many teachers and did penance day and night but was nowhere near his goal.

All these experiences brought him the realization that he must start afresh. He also realized that *DUKKHA* or suffering is an end-product, it must have a cause. In this attitude of the mind, he may be called the greatest scientist of the world. When he explored this virgin field, he discovered that the cause of suffering, contrary to the common belief, lay within the human mind, and not in the world outside. When the mind interacts with the outside reality through the medium of the senses, it likes or dislikes the experience. Pleasant experiences create a craving in the mind for their repetition, while unpleasant experiences create an aversion for those and similar experiences. In these cravings and aversions lie the seeds of our future suffering. But what about our present suffering? The Buddha reconfirmed the Law of Karma and discovered the seeds of our present suffering in the deeds of our past lives. He also discovered that actions, past or present, accompanied with sensations (pleasant, unpleasant or neutral), leave a residue in our consciousness, and it is these residual traces that continue to influence our lives. Neuro-scientists of our own age have barely begun to explore this realm of human knowledge, whereas Gautama the Buddha discovered and mastered it more than two thousand

and five hundred years ago. What a genius he must have been! One can't help admiring the man and his achievements.

I want to emphasize one or two things here. By an action the Buddha meant not only a physical action but also a word uttered or an idea that crosses the mind. So, an action can be a thought, word or deed (done or deliberately not done). And, whenever an action is performed (in this sense), it generates a corresponding sensation in the body. We may not be aware of an unconscious thought, for example, but we will become aware of the sensation that goes with it, provided we are trained to perceive even very subtle sensations. Again and again, the Buddha has highlighted in his sermons this intimate link between the mind and the body. Since we cannot observe the mind, we will have to learn to observe the sensations in the body; hence the emphasis on the body and the sensations in the body. More of it later.

Now, if the causes of suffering are our cravings and aversions, and if we want to avoid suffering, we will have to eliminate from our mind all cravings and aversions. It is a tall order because the most difficult thing in life is to control one's mind. And even if this were possible, what about the residue of our past actions which lies buried in some region of our mind?

In order to solve these problems, the Buddha gave us the Eight-fold Noble Path, divided into three sections: '*Sīla*', '*samādhi*' and '*paññā*', *Sīla* means good conduct, *samādhi* is an induced state of body and mind in which the birth of true wisdom is possible, and *paññā* is the knowledge or wisdom born out of experience in *samādhi*. Good conduct covers all actions which do not harm other beings. In the mind of the individual who practises *sīla* the process of purification sets in. It is the first step towards *Nibbāna*. A good *samādhi* is one in which both mind and body of the meditator are calm and undisturbed. A beginner can initially perceive only gross truths but with practice and observance of *sīla* rigorously in daily life he learns to perceive even subtle truths. Gross or subtle truths appear in the form of sensations in the body. As these bodily sensations appear, one has to observe them with equanimity, i.e., one should neither like them nor dislike them. Even though these sensations appear in the body of the meditator, one gradually learns to observe them objectively, as if they were appearing in the body of another being. This attitude of detachment leads to *paññā*, the knowledge born out of discipline of the mind and suffering of the body. However painful or pleasant a sensation, the meditator realizes through his own experience that it is ephemeral. It arises in the body of its own accord, stays for some time and then disintegrates.

One of the earliest lessons that the meditator learns in *paññā* is the Law of Impermanence: everything that is born will eventually die. His attachments and aversions gradually become weak and eventually disappear. He has rooted out the cause of suffering from his future life or lives. He also learns that *paññā* is born only when *samādhi* has been good, and *samādhi* is good when *sīla* has been good. So out of *paññā*, the motivation for observing *sīla* more rigorously is born. *Sīla* leads to good *samādhi* and eventually to *paññā*. So a chain reaction sets in, which pushes the meditator to higher and higher rungs of knowledge, the laws that govern not only his own life but the entire world. He begins to understand not just the apparent reality but subtler and higher forms of reality which is truth. When he has shed the last traces of craving and aversion, the ultimate truth reveals itself to him. He becomes an Arhant

or a Buddha. I'm afraid it is a very simplified account but the constraint of time has compelled me to resort to it.

A word of explanation about *samādhi* before I proceed further. It must not be confused with words like 'prayer' or 'worship'. There is no idol, no incense, no flowers, no *mantra*, no word or image. The meditator sits cross-legged or in any other comfortable position and with his eyes shut. He observes his or her body through the body. It may sound trite that *Nibbāna* can be attained through observing one's own body but all meditators have discovered to their utmost surprise that this apparently inert and passive body is full of activity. There is something happening all the time in every part of the body and these are sensations of various sorts. A truly trained meditator is so alert that even the subtlest sensation does not escape his attention. In this process all extraneous thoughts are cut out. When the conscious mind is fully emptied in *samādhi*, some buried residue of a past action appears in the form of a sensation or sensations. These sensations are the same that accompanied the original action that had left a residue. Since a meditator has learnt not to react to them with a new craving, or *sankhāra*, they lose their hold on the mind of the meditator. One is liberated from their stronghold. Through this process of observation of the bodily sensations the *vikāras* (defilements) of the past are purged out of the system. The meditator experiences the joy of release as well as the joy of discovery. One gains wisdom first-hand, at the experiential level. This is how *paññā* is born.

In fact, the meditator has discovered *DHAMMA*. *Dhamma* is perhaps one of the most misunderstood, misused and misinterpreted words today. We hear everyday collocations like Hindu Dharma, Buddha Dhamma, Sanatana Dharma, Jain Dharma being bandied about. It will not be wrong to say that *Dhamma* has become synonymous with religion, which it certainly isn't. As a matter of fact, *Dhamma*, in this age, could not have met a worse fate. What the Buddha meant when he said that one must lead a life of *Dhamma* was that one must live according to the laws of nature. So *Dhamma* means the laws of nature which can be adopted by one and all. He gave man no status higher than that of a being in nature, and if one lives in accordance with the laws of nature, one will, according to the Buddha, be practising *Dhamma*. And if nature everywhere and for everyone is the same, there cannot be different *Dhammas* for different groups of people. There can be one and only one *Dhamma* for all human beings, wherever they may be living and whatever their race, colour or creed.

It is, therefore, not at all surprising that the Buddha did not establish any sect or Buddhism. His compassion embraced the entire human race, and he taught one and only one *Dhamma*, the true *Dhamma*. And for himself, he claimed no status. All he claimed was that he was a member of the human race who, by dint of hard work, had attained *Nibbāna*; and, like him, anyone else, who strives, will attain *Nibbāna*. He taught them how to follow the path; nay he taught them how to discover the path for themselves and seek their own salvation.

Vipassanā is nothing but the Path shown by the Buddha, on which every person must walk all by oneself to attain *Nibbāna*. The keynote of his teachings is self-reliance. It is a life of action, for the monk as well as the lay person, a life dedicated to practising *sīla*, *samādhi* and acquiring *paññā* or wisdom.

In his wisdom, the Buddha bypassed all the traps in which men are caught. These traps are concepts like the *ātmā* and *paramātmā* and their relationship. Once this duality is accepted, tricky questions like the place of ritual in life, the type of worship that one must adopt, priestcraft and the form and colour of God become barriers that divide man from man. The Buddha believed in the unity of man, not in divisions; so he taught them universal *Dhamma*. Because the malady from which men and women all over the world suffer is the same, their cure must be the same.

To say that *Vipassanā* is secular in nature is to insult the Path shown by the great Master. *Vipassanā* transcends the concept of secularism because secularism acknowledges the existence of different religions whereas *Vipassanā*, if properly understood, destroys the barriers that divide men.

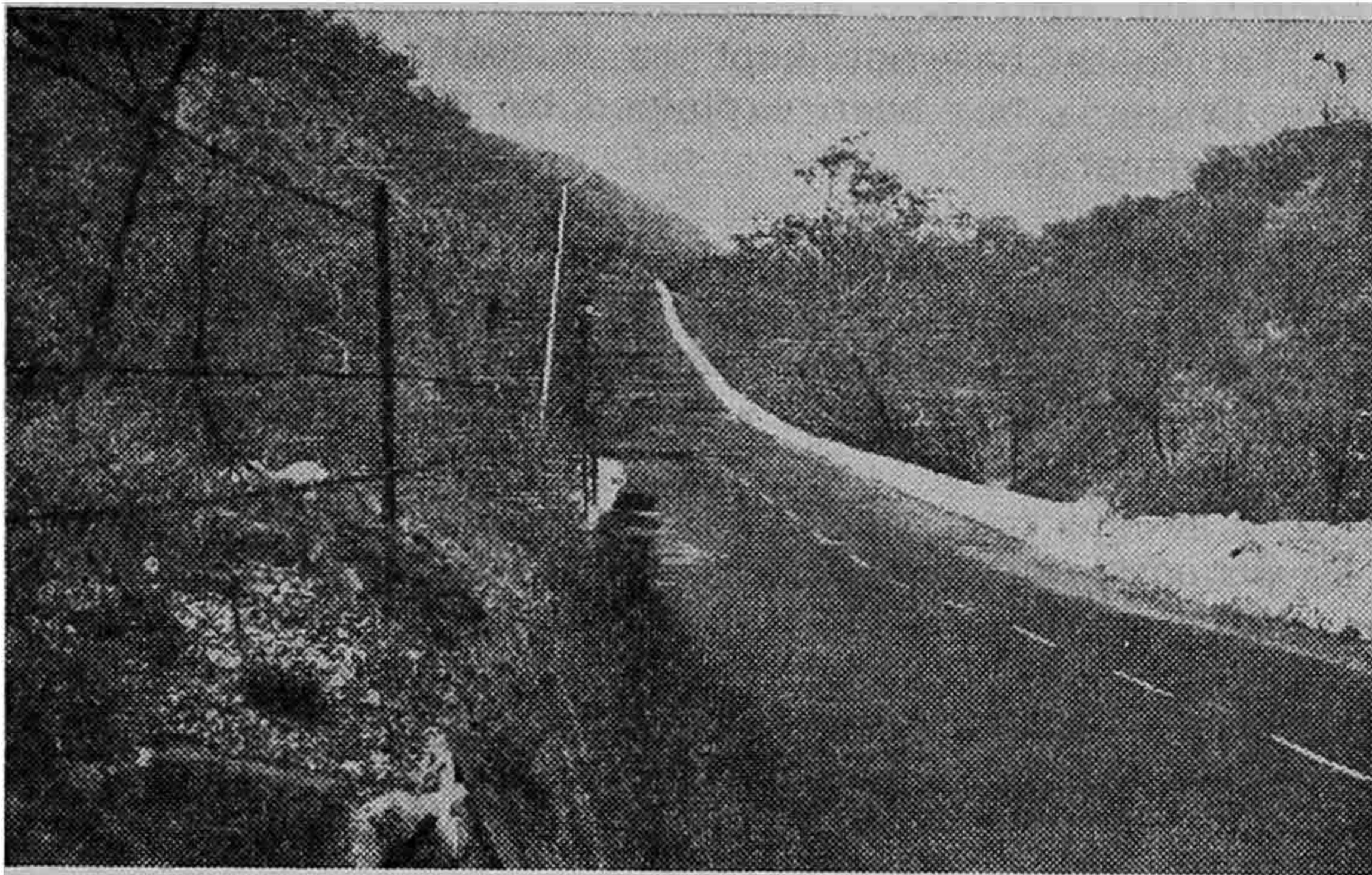
The Buddha knew no barriers that divide one man from another, one nation from another, one country from another. He understood the oneness of all men, and perhaps was the first person to visualize one world, united in love and compassion, and following the only *Dhamma*. His teachings are most rational, most universal and most practical. If the world can still be saved from the ravages of violence, greed, fear, hatred, pride and passion only a Buddha can do so. Since we don't have a Buddha among us, we will have to turn to the teachings of the Buddha. Stand as we do on the brink of a thermo-nuclear holocaust, we will have to turn to *Vipassanā*, the gift of the Buddha to all mankind. Let it reunite the followers of different religions of the world and bring them to the path of universal Truth.

The process has started already. May it gain momentum in the days to come!

EKĀYANO MAGGO - The Only Way

K. Wijeweera

Once the Buddha was staying at Isipatana in the deer park (Migadāya). He addressed the bhikkhus and said that at Migadāya the incomparable Wheel of the Doctrine was proclaimed "anuttaram dhammacakkaṃ pavattitaṃ".



Thereafter saying that Venerable Sāriputta is capable of explaining in detail the Four Noble (Great) Truths he rose from his seat and entered the vihāra. Venerable Sāriputta thereupon proceeded to explain in detail the Four Noble Truths one by one. (Ref. Saccavibhaṅga Sutta, Majjhima Nikāya Part III). The reference to this sutta is of high significance in that here also we find as in numerous other places in the suttas the Path originally proclaimed by the Buddha after his experiential realisation, is in no way even slightly changed. In this instance the Buddha himself has assured the bhikkhus that Venerable Sāriputta was quite capable of explaining the Path in every detail, and, that very explanation by Venerable Sāriputta forms a Sutta in Majjhima Nikāya thus increasing Saddhā in the Dhamma and the Path.

In the Mahāsatipaṭṭhāna Sutta the Buddha clearly and emphatically says that the four *Satipaṭṭhāna* are the Only Way (*Ekāyano Maggo*) for the purifica-

The paper highlights Buddha's advice to his disciples that the Dhamma taught has been experientially realised by him, the Path unfolded is undisputed and is the Only Path leading to Purification and Nibbāna. No part of the Dhamma has been withheld and the enlightened disciples themselves are adepts in the Dhamma. Attention is then focussed on the importance of correct direction for meditation. The later part of this paper gives an account of the spread of Dhamma in India and throughout Asia bringing about a vast social change and peace in the region.

tion of beings, overcoming sorrow, extinguishing suffering, entering the Path of Truth, and experiencing *Nibbāna*.

Thus we are very fortunate that the Only Path so clear and undisputed is unfolded to us by the *Bhagavā* (Fortunate One) after personal experiential realisation - the Path which has led a large number to become *Arahants*. Let us see the last advice given by the Buddha. In the *Mahāparinibbāna Sutta*, we find the Buddha explaining to Venerable Ananda "*Desito Ānanda mayā Dhammo anantaram abhāhiram karitvā. Natthānanda Tathāgatassa Dhammesu ācariya-muṭṭhi.*" "The Tathāgata has not kept to himself any knowledge relating to Dhamma. The Dhamma has been explained by me Ānanda without classifying it as esoteric and general."

"*Attadīpā Viharatha, attasaraṇā anaññasaraṇā Dhammadīpā Dhammasaraṇā anaññasaraṇā.*" "Live with your ownself and the Dhamma as your light and guide and not others." Thereafter he went to explain, "*Kathaṇca Ānanda bhikkhu attadīpā viharati attasaraṇo?*" "How will Ānanda a Bhikkhu live with himself as his light and guide?"

"*Kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhā domanassam, vedanāsu citte dhammesu*"

He "..... dwells ardent with correct understanding and mindfulness and correctly observing the body in relation to the body having removed craving and aversion towards this world (of oneself) sensations mind mental formations "

And his last words were "*Handadāni bhikkhave āmantayāmi vo. Vayadhammā saṅkhārā. Appamādena sampādetha.*" "O Bhikkhus I address you now. Saṅkhāras are of perishable nature. Diligently work (to become an Arahant)." The Path Buddha discovered is the same Path which other Buddhas too discovered in the very distant past. It is after six years of arduous effort that he discovered it realising it experientially. He became a *Sammāsambuddha* (All-knowing One) after he himself followed it. As such this is the only Path he indicated and extolled. He exhorted all his disciples right upto the time of *Pari-Nibbāna* to be diligent and follow it ardently (*ātāpi*) to gain purity and attain *Nibbāna*.

During the six years of great effort he tried all the systems then prevailing without success. In one instance before gaining enlightenment while being a Bodhisatta he grouped into two his line of meditation. The first group he chose for meditation was *Kāmavitakka* (reflection on craving). *Vyāpādavitakka* (reflection on ill-will or hatred) & *Vihimsāvitakka* (reflection on cruelty). He found as he proceeded that the meditation directed to this group was harmful both to himself as well as others. It obstructed the attainment of *paññā*. Then he directed his meditation to the opposite group *Nekkhammavitakka* (Renunciation), (*Abyāpādavitakka* (Loving Kindness) and *Avihimsāvitakka* (Compassion). The second group chosen helped him to gain mindfulness (*satikaraṇīya*). He could also sustain his effort (*āraddhavīriya*) which led him on the Path to *Passaddhakāya* (tranquillity) and to *Samāhitam cittam ekaggam* (concentration of mind through meditation) and thereafter to the First Jhāna devoid of *kāma* (craving) and

akusala dhamma (mental impurities) and finally on to *Āsavakkhyañña* (Realisation that all defilements are eradicated) - (*Dvedhāvitakka Sutta*, *Majjhima Nikāya Part I*). This sutta indicates the importance of right direction as discovered by the Buddha and not deviating into wrong (*micchā*) *jhānas* so harmful to oneself as well as to others.

In *Gopakamoggallāna Sutta* (*Majjhima Nikāya Part III*) Venerable Ānanda enumerates the *Jhānas* not approved by the Buddha - "*Ekacco Kāmarāgapariyuṭṭhita cetasā viharati kāmarāgaparetena, uppannassa kāmarāgassa nissaraṇam yathābhūtam nappajānāti. So kāmarāgamyeva antaram karitvā jhāyati, pajjhāyati, nijjhāyati, apajjhāyati*" "If someone meditates with a mind immersed and overcome by craving and also does not know the real way for freedom from craving and attachment that has arisen, (then) that person meditates keeping within himself that very craving and attachment and becomes disappointed, frets and is misled. Likewise meditating with a mind immersed and overcome by ill-will (*Byāpāda*), sloth & torpor (*Thīnamiddha*), restlessness (*Uddhaccakukkucca*) and Doubt (*Vicikicchā*). These are wrong *jhānas* not extolled by the Buddha.

The *jhānas* extolled by the Buddha are "... *vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ..... dutiyajjhānaṃ..... tatiyajjhānaṃ..... catutthajjhānaṃ.....*" ... the first *Jhāna* (stage of meditation) devoid of craving (sense desire) devoid of mental impurities born of detachment accompanied by correctly directed meditation and reflection and filled with joy and happiness second *Jhāna* third *Jhāna*.... fourth *Jhāna*.....

In the *Dvedhāvitakka Sutta* (referred to earlier) Buddha says "*Iti kho bhikkhave vivato mayā khemo maggo ... yam bhikkhave satthārā karaṇīyaṃ sāvakanam hitesinā anukampakena anukampaṃ upādāya, katam vo taṃ mayā. Etāni bhikkhave rukkhamūlāni, etāni suññāgārāni. Jhāyatha bhikkhave. Mā pamādattha. Mā pacchā vippaṭisāriṇo ahuvattha. Ayaṃ vo amhākaṃ anusāsanāti.*"

"Thus O Bhikkhus the path to peace (*Nibbāna*) has been unveiled by me... Whatever has to be done by a kind and considerate teacher in compassion towards his disciples that has been done for you by me. Here are places under trees; here are empty abodes, Meditate O bhikkhus. Do not be heedless. Do not later (afterwards) be repentant. This is my advice to you."

* * * * *

The Buddha before Enlightenment was the layman Prince Siddhārtha who grew up with all royal comforts at the palace of his father King Suddhodana. Seeing misery and human suffering he felt grieved and left the royal palace at the age of 29 in search of a way to overcome such suffering. He went from teacher to teacher mastering and practising their teachings with great determination, but found no satisfactory answer. After six years of ceaseless striving he discovered the Dhamma of Four Noble (Great) Truths, viz., *Dukkha* (suffering), *Dukkha Samudaya* (Cause of Suffering), *Dukkha Nirodha* (Cessation of Suffering) and *Dukkha Nirodhagāmini Patipadā* (Path for Cessation of Suffering). This Path was realised by him experientially through deep meditation

and he became a *Sammāsambuddha* (All - knowing One) without any outside or divine intervention or revelation - all by his own effort. For forty-five years thereafter until his *Parinibbāna* he went from place to place from one end of India to other on foot with his begging bowl and wearing the yellow robe teaching this Dhamma he himself discovered through personal realisation for the benefit of all beings including the gods. Thus he is known as *Satthā Devamanussānam* (Teacher of Gods and Human Beings).

He taught that Purification is from within and not through any god or sacrifice. The gods themselves have reached their position through their past *kusala kamma* - pure deeds. For self-purification mind has to be initially properly conditioned not to be upset or agitated or distracted by worldly happenings and it is said "*Phuṭṭhasaloka dhammehi cittam yassa na kampati asokaṃ virajaṃ khemaṃ etaṃ mangala muttamam* - *Mangala Sutta, Khuddaka Nikāya* (It is a blessing, when afflicted by vicissitudes of life, if one's mind is not shaken or grieved and is free from defilements and is calm.) This is an essential prerequisite for meditation to gain ability for focussing or concentration of mind (*citta ekaggatā*). Such conditioning of mind is not possible if people continue to remain drunkards or murderers or thieves or liars or tale-carriers or users of harsh language or indulging in useless talk or are given to sense - pleasures. In their case their mind is constantly distracted and wanders away due to greed, fear, ill-will, jealousy etc. and dwells on the memory of the past or on plans for the future with no time to think of the present moment. Concentration is then extremely difficult. To overcome this Buddha indicated the five precepts for training and adherence (*sikkhā*) as a basic moral code (*Sīla*) not for mere recitation for the layman. Without complete adherence it is difficult to proceed to higher stages of meditation leading to *Samādhi* when two important factors in the attainment are "*vivicceva kāmehi vivicca akusalehi dhammehi*" being detached from sense-pleasures and from impure deeds.

Thus the Buddha's Teaching of *Sīla* and *Samādhi* is a practical training (*sikkhā*) which each person has to follow to realise for himself the goal of Purification. No one else could do for him, not even the teacher.

"*Tumhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā*" You yourself should make the effort; the Awakened Ones are only teachers. (*Dhammapada*).

The Buddha's Teaching is not a religion or a belief or a philosophy or a commandment or any arbitrary system or a Way of Life. His Teaching is the bare plain Truth (*Sacca*) relating to life and is the Only Way for release from the misery and suffering of *Samsāra* - the way he himself experientially realised and which led him to become an All-knowing One (*Sammāsambuddha*).

"*Esova maggo natthañño dassanassa visuddhiyā*" - This only is the Path, there is no other for realisation of Purity. (*Dhammapada*)

"*Idhameva saccam moghamaññaṃ*" - This alone is the Truth others are empty. There is no compulsion on any one to follow the Dhamma. In fact, Dhamma invites the listeners to come and experience it themselves (*Ehipassiko*).

The Buddha has shown by his own example and by the example of his

Enlightened Disciples (*Arahants*) how each one through his own efforts could develop the full latent potential (*Pāramitā*) to gain Purification and Enlightenment and develop such great psychic powers as to be able to recollect his own previous lives (*Pubbenivāsanussatiñāna*), or to see deaths and rebirth of individuals taking place currently according to their respective accumulated *Kamma* (*Cutūpapādañāna*) or to know the thoughts of others (*Paracittavijāṇanañāna*) etc. These are powers that arise more as by-products of the effort one makes to reach the main goal of Purification and release from *Samsāra*.

It is often emphasised that each person is his own master and shapes his present and future. He has an independent identity and capacity for Purification and need not fear any eternal condemnation. No *pūjā* or sacrifice of life (animal or human) or invocation for forgiveness will lead to Purification. Such acts as well as misguided observances only obscure the Path as the mind which is supreme is then not untainted. A person who has travelled along the Path never falls from his definite attainments. He is steadfast like the great gate post at the entrance to the city standing unmoved by the winds blowing from all directions -

*"Yathindakhīlo pathavimsitosiyā catubbhivātehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi yo ariyasaccāni avecca passati"-*

- (Ratanasutta Khuddakanikāya)

Each person on realising the *Dhamma* (Truth) has cleared all obstacles including doubt and seeing other beings carried away by the great flood of *Samsāra* is filled with deep compassion (*Karuṇā*) and goes out to disclose the Path he himself realised. In *Samsāra* one could be born in any living state according to his past *Kamma*. As a human being the birth could be as a man or woman, rich or poor, fair or dark, healthy or sickly, perfect in limb or otherwise, intelligent or foolish, dumb or deaf or blind etc. accompanied by misery and *Dukkha* at birth, on sickness, at old age and at death. Buddha out of Great Compassion (*Mahā Karuṇā*) to all living beings travelled on foot far and wide teaching the *Dhamma* right upto the last moments of his life with unabated determination. His Enlightened Disciples (*Arahants*) too followed the voluntary activity in a very disciplined and exemplary manner. The lives they led were simple and their wants were few. Their worldly possessions were the begging bowl and the yellow robes they wore. Their lives of piety and dedication no doubt drew increasing numbers to listen to the Teaching and practise it. Among the regular visiting devotees were leading merchants, bankers and even the royalty who sought advice and guidance and listened to the Buddha.

The Bhikkhu Order Buddha established was open to anyone irrespective of any caste or class. Buddha explained that one does not become an out-caste (*Vasala*) or a Brahmin (High-caste) by birth but by one's own actions -

"Na jaccā vasalo hoti na jaccā hoti brāhmaṇo

*Kammunā vasalo hoti Kammunā hoti brāhmaṇo" - Aggikabharadvāja Sutta,
Khuddakanikāya.*

He also explained that Purification and Emancipation from *Samsāra* could be achieved equally by women and established the Bhikkhuni Order.

With such democratic Bhikkhu and Bhikkhunī Orders and with the Dhamma as the only refuge and guide the realisation of which brought immense compassion towards the fellow beings and with a lay following conscious of Sila as a base for further progress on the Path, the beginning of a righteous society has been truly established.

Many years later Emperor Asoka soon after his territorial conquests was filled with remorse for the misery brought about by his wars and his mind was not at peace. One day seeing Sāmaṇera Nigrodha walking along the street he observed in contrast a well disciplined calm and collected person. His curiosity was aroused and invited him to the palace. After the discussion and the sermon that followed the Emperor was determined to erase the memory of the past wars by bringing peace and happiness in the country through spread of the Buddha's Teaching. With the aim of establishing a Righteous Society he devoted the rest of his life to achieve this cherished wish. He was not satisfied with *Dhamma* being spread only throughout India. He was anxious that the great benefit is shared with the rest of the world. He arranged for Arahant Mahinda and Therī Saṅghamitta, his own children, to go to Sri Lanka and teach the *Dhamma* and to this day Sri Lanka proudly guards this treasure with gratitude to India. Likewise he sent *Arahants* to the other neighbouring countries. In due course the *Dhamma* spread throughout Asia - Burma, Thailand, Malaysia, Vietnam, Laos, Cambodia, China, Korea, Japan, Indonesia etc.

This great service to humanity by the *Arahants* over the years in the manner exhorted by the Buddha "*Caratha Bhikkhave bahujaṇahitāya, bahujaṇa sukhāya*" to travel far and wide for the benefit and well-being of the people was motivated by deep compassion and loving kindness that gush forth on personal Enlightenment and Emancipation from the frightful *Samsāra* and on seeing the remaining beings continuing to suffer helplessly unable to find a way of release; release from the *Samsārogha mahābbhaya*. This was not a service for handsome remuneration, or great comfort, or high position or for promise of an eternal heavenly abode, or for adventure, or through fear of god, or through compulsion, or blackmail, or terrorism or with sword for territorial power or conquest. It was through great compassion. At times these travels were to distant unknown countries never to return to the homeland.

The lay followers being taught of the frightful nature of the *samsāra* of re-birth and death determined by one's own *kamma*, realised the importance of *Sīla* and compassion in their daily life till they reach emancipation. The idea of free service as a *kusala kamma* became deep-rooted over the years - a concept so foreign to the present-day materialistic society, but which helped to establish a righteous society during the time of Emperor Asoka.

Buddha's Teaching is for the Intelligent. An inclination to listen and follow the Teaching arises from maturity (of *Pāramitā*). It is therefore extremely important to afford every opportunity to everyone, young or old, to prepare and train themselves initially at the basic level of *Sīla* to enable them to progress in the Path to *Samādhi*.

We often hear of the rich and the poor oppressed class. We also hear of those who have violently defended their possessions while the oppressed

had nothing to lose but their chains. Such a violent struggle among the divisive groups hardly leaves room for sober appreciation of the value of this human life. Human life in this *Samsāra* is a very precious attainment and this very valuable brief moment in *Samsāra* is not there to be sacrificed in battles of others for material gains but to engage in real struggle to free oneself from greed and hate and gain Emancipation from *Samsāra*.

May this great country of India, the birth-place of the Buddha and Emperor Asoka, be once again the beacon of *Dhamma* for this world.

Sabbe sattā bhavantu sukhittā - May all beings be happy!

ANICCATA

Change is inherent in all phenomenal existence. There is nothing animate or inanimate, organic or inorganic that we can label as permanent, since even as we affixed that label it would undergo metamorphosis. Realizing this central fact of life by direct experience within himself the Buddha declared, "Whether a fully enlightened one has arisen in the world or not, it still remains a firm condition, an immutable fact and fixed law that all formations are impermanent, subject to suffering, and devoid of substance." *Anicca*, *Dukkha*, and *anattā* are the three characteristics (*ti-lakkhaṇā*) common to all sentient existence.

Of these, the most important in the practice of *Vipassanā* is *anicca*. By coming face to face with the impermanence of oneself, the meditator realizes that he has no control over this phenomenon, and that any attempt to manipulate it creates suffering. He thus learns to develop detachment, an acceptance of *anicca*, an openness to change, enabling him to live happily amid all the vicissitudes of life. Hence the Buddha said, *Anicca-saññino bhikkhave anattāsaññā santhāti, anattāsaññī asmimāna-samugghātam pāpuṇāti diṭṭheva dhammā nibbānam--* "To one who perceives impermanence, oh meditators, the perception of insubstantiality manifests itself. And in one who perceives insubstantiality egotism is destroyed, and (as a result) even in this present life he attains liberation." The comprehending of *anicca* leads automatically to a grasp of *anattā* and *dukkha*, and having realised these facts one will naturally turn to the path that leads out of suffering.

Given the crucial importance of *anicca*, it is not surprising that the Buddha repeatedly stressed its significance for those seeking to attain the goal of liberation. In the *Mahā Satipaṭṭhāna Suttanta*, the principal text in which he explained the technique of *Vipassanā*, he described the stages in the practice, which must in every case lead to the following experience :

Samudaya-dhammānupassī vā . . . viharati ;
vaya-dhammānupassī vā . . . viharati ;
samudaya-vaya-dhammānupassī vā . . . viharati.

(The meditator) abides observing the phenomenon of arising ; he abides observing the phenomenon of passing away ;
he abides observing the phenomenon of arising and passing away.³

We must recognize the fact of impermanence not only in its readily apparent aspect around and within us. Beyond that we must learn to see the subtle reality that every moment we ourselves are changing, that the 'I' with which we are infatuated is a phenomenon in constant flux. With this experience we can easily emerge from egotism and so from suffering.

Elsewhere the Buddha said,

Cakkhu, bhikkhave, aniccaṃ, Yad aniccaṃ taṃ dukkhaṃ ; yaṃ dukkhaṃ tad anatā. Yad anattā taṃ n'etaṃ mama n'eso'ham asmi, na m'eso attā'ti evaṃ etaṃ yathā-bhūtaṃ sapaññāya datthabbaṃ Sotaṃ aniccaṃ Ghāṇaṃ aniccaṃ Jivhā aniccā Kāyo anicco Mano anicco . . .

The eye, oh meditators, is impermanent. What is impermanent is unsatisfactory. What is unsatisfactory is substanceless. What is substanceless is not mine, is not I, is not my self. This is how to regard (eye) with wisdom as it really is.⁴

The same formula is repeated for ear, nose, tongue, body, and mind -- for all the bases of sensory experience, every aspect of a human being. The Buddha then continued,

Evam passam, bhikkhave, sutavā ariyā sāvako cakkhusīnim' pi nibbindati manasmim'pi nibbindati. Nibbindam virajjati, virāgā vimuccati, vimuttasmim vimuttamhī'ti nānam hoti.

Seeing this, oh meditators, the well-instructed noble disciple becomes satiated with eye, ear, nose, tongue, body, and mind (i.e., with sensory existence altogether). Being satiated he does not have passion for them. Being passionless he is set free. In this freedom arises the realization that he is freed.

In this passage the Buddha makes a sharp distinction between knowing by hearsay and by personal insight. One may be a *sutavā*, that is, someone who has heard about the Dhamma and accepts it on faith or perhaps intellectually. That acceptance, however, is insufficient to liberate anyone from the cycle of suffering. To attain liberation one must see truth for oneself, must experience it directly within oneself. This is what Vipassanā meditation enables us to do.

If we are to understand the unique contribution of the Buddha, we must keep this distinction firmly in mind. For the truths of which he spoke were not unknown before him and were current in India in his time. He did not invent the concepts of impermanence, suffering, and insubstantiality. His uniqueness lies in having found a way to advance from hearing truth to experiencing it.

One text that shows this special emphasis of the teaching of the Buddha is the *Bāhiya Sutta*, found in the *Saṃyutta Nikāya*. In it is recorded an encounter of the Buddha with Bahiya, a wanderer in search of a spiritual path. Although not a disciple of the Buddha, Bahiya asked him for guidance in his search. The Buddha responded by questioning him as follows :

- *Tam kiṃ maññasi, Bāhiya, cakkhu niccam vā aniccam vā'ti?*
- *Aniccam bhante.*
- *Yaṃ paṇāniccam dukkham vā taṃ sukham vā'ti?*
- *Dukkham bhante.*
- *Yaṃ paṇāniccam dukkham viparināma-dhammam kalam nu taṃ samanupassitum--etaṃ mama, eso'ham asmi, eso me attā'ti?*
- *No h'etaṃ bhante.*

- What you, Bahiya : is the eye permanent or impermanent?
- Impermanent, sir.
- That which is impermanent, is it a cause of suffering or of happiness?
- Of suffering, sir.
- Now, is it fitting to regard what is impermanent, a cause of suffering, by nature changeable as being 'mine', being 'I', being one's self?
- Surely not, sir.

The Buddha further questioned Bāhiya about visual objects, eye consciousness, and eye contact. In every case this man agreed that these were impermanent, unsatisfactory, not-self. He did not claim to be a follower of the teaching of the Buddha, and yet he accepted the facts of *anicca*, *dukkha*, and *anattā*. The sutta

thus documents that among at least some of the contemporaries of the Buddha, ideas were current that we might now regard as having been unknown outside his teaching. The explanation, of course, is that for Bāhiya and others like him the concept of impermanence, suffering, and egolessness were simply opinions that they held--in Pāli, *mañña*. To such people the Buddha showed a way to go beyond beliefs or philosophies and to experience directly their own nature as impermanent, suffering, insubstantial.

What then is this way ? In the *Brahmajāla Suttanta* the Buddha provides an answer. There he lists all the beliefs, opinions, and views of his time, and then states that he knows something far beyond all views :

Vedanānaṃ samudayaṃ ca atthangamaṃ ca assādaṃ ca adīnavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā-vimutto, bhikkhave, tathāgato.

For having experienced as they really are the arising of sensations and their passing away, the relishing of them, the danger in them, and the release from them, the Enlightened One, oh monks, has become detached and liberated.

Here the Buddha states quite simply that he became enlightened by observing sensations as manifestations of impermanence. It behooves anyone who aspires to follow the teaching of the Buddha to do likewise oneself.

Impermanence is the central fact that we must realize in order to emerge from our suffering, and the most immediate way to experience impermanence is by observing our sensations. Again the Buddha said,

Tisso imā, bhikkhave, vedanā aniccā sankhatā paṭiccasamuppanā khaya-dhammā vaya-dhammā virāga-dhammā nirodha-dhammā.

There are three types of sensations, oh meditators, (all being) impermanent, compounded, arising owing to a cause, perishable, by nature passing away, fading, and ceasing.

The sensations within ourselves are the most palpable expressions of the characteristic of *anicca*. By observing them we become able to accept this reality not merely out of faith or intellectual conviction, but out of our direct experience. In this way we advance from merely hearing about the truth to seeing it within ourselves.

When we thus encounter truth face to face, it is bound to transform us radically. As the Buddha said,

When a meditator thus abides mindful with proper understanding, diligent, ardent, and self-controlled, then if pleasant bodily sensations arise in him he understands, 'This pleasant bodily sensation has arisen in me, but it is dependent, it is not independent. Dependent on what? On this body. But this body is impermanent, compounded, arising from conditions. Now how could pleasant bodily sensations be permanent that arise dependent on an impermanent, compounded body, itself arising owing to conditions?'

He abides experiencing the impermanence of sensations in the body, their arising, falling, and cessation, and the relinquishing of them. As he does so, his underlying conditioning of craving is abandoned. Similarly when he experiences unpleasant sensations in the body, his underlying conditioning of aversion is abandoned; and when he experiences neutral sensations in the body, his underlying conditioning of ignorance is abandoned.

In this way, by observing the impermanence of bodily sensations a meditator approaches ever closer to the goal of the unconditioned, *nibbāna*.

Upon reaching that goal Kondañña, the first person to become liberated through the Buddha's teaching, declared, *Yaṃ kiñci samudayadhammaṃ sabbam te nirodha-dhammaṃ* -- "Everything that has the nature of arising also has the nature of ceasing."¹⁰ It is only by experiencing fully the reality of *anicca* that he was able eventually to experience a reality that does not arise or pass away. His declaration is a signpost to later travellers on the path, indicating the way they must follow to reach the goal themselves.

At the end of his life the Buddha declared, *Vaya-dhammā sankhārā* -- "All created things are impermanent." With his last breaths he reiterated the great theme of which he had spoken so often during his years of teaching. He then added, *Appamādena sampādettha* -- "Strive diligently."¹¹ To what purpose, we must ask, are we to strive? Surely these words, the last spoken by the Buddha, can only refer to the preceding sentence. The priceless legacy of the Buddha to the world is the understanding of *anicca* as a means to liberation. We must strive to realize impermanence within ourselves, and by doing so we fulfil his last exhortation to us, we become true heirs of the Buddha.

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NOTES

1. Aṅguttara Nikāya, III. 134.
2. Ibid., IV. 5.
3. Dīgha Nikāya, 22.
4. Saṃyutta Nikāya, IV.3.
5. Ibid.
6. Ibid., IV. 59.
7. Dīgha Nikāya, 1.
8. Saṃyutta Nikāya, IV. 191. The three types of sensations referred to here are pleasant, unpleasant, and neutral.
9. Saṃyutta Nikāya, IV. 188 & 189.
10. Majjhima Nikāya, 56.
11. Mahā Parinibbāna Suttanta, Dīgha Nikāya, 16.

VIPASSANĀ AND THEREAFTER

Dr. Shanti Sheth

I overheard the word Vipassanā in a group conversation but I could not elicit further than that it was at Igatpuri and conducted by Mr. Goenka. And that he is very strict, and that not only he does not allow you to communicate with your family-members but also asks you to observe complete silence throughout the programme of ten days and that you are not allowed even to read the newspapers. On inquiring at a sketchy address, I received a prompt reply from Guruji and I was on my journey to Vipassanā in May 1977. That was a milestone in my life and the present paper is a sequel to this journey.

A question often arises as to when do we begin to develop our psychic ability. We all intuitively realize that psychic events do not just happen. Occasionally, of course, we spontaneously experience telepathy or have a flash of insight that turns out to be pre-cognitive. Generally, however, such events are rare. They tend to occur only under unusual circumstances, when we are relaxed and day-dreaming or perhaps we are under a great deal of stress. Oddly enough, it is this observation that provides a clue to the nature of psychic experience. Psychic events tend not to occur during our normal every-day, waking consciousness, but in *SPECIAL STATES OF CONSCIOUSNESS*. Visions of God or Christ have appeared during deep states of prayer or meditation or in critical states of death when one is not in ordinary state of mind. It is noticed that when the electric activity of the brain cells is in Alpha state then it is discharging 7 to 14 waves per second. It is in this Alpha state that we are more receptive, perceptive and cognitive. During our waking state of mind the electric activity of the brain cells is 14-21, i.e., in Beta state, when we are not sharp to these abilities.

After the end of Vipassanā programme my receptive, perceptive and cognitive abilities had proportionally been altered to take notice of this awareness. Apart from this, in day-to-day worldly activities in my clinical work, I could grasp patients' problems with ease and sometimes much before they would finish their case-histories. Not only my diagnosis and treatment were far accurate than before, my communicative abilities had improved considerably which enabled me to finish their treatment schedule in a much shorter period of time than before. Patients found that I was no longer icy cold but a live, warm and affectionate person.

Another thing I noticed without making any effort was that I was not reacting violently or aggressively to others and their points. And there was no such need. There was considerable harmony internally with self and externally with family-members and the environment. Difficulties seemed to by-pass me instead of hooking me, creating barriers and making me react irrationally. In fact, there was no *NEED* for anything even to exist. I felt I was flowing through life like a river peacefully and unaffected.

An experience of great magnitude, I must mention. My mother had died when I was around two years of age. I had never known what she looked

like as no photograph of her was available. One day a cousin of mine walks in to give me a group photograph taken at a *yajna* ceremony performed sixty years back. And therein I was standing with my mother. I was certainly surprised and overjoyed. I make nothing out of this except that this should happen after I had attended the course of Vipassanā. Scientific explanation would be that one gets empowered and psyche is able to externalize and gets its wishes fulfilled. Of course, it must be mentioned that all these happen without your conscious awareness and without your voluntary control.

The most obvious division of the mind's activity is to seek into its conscious and unconscious aspects. Most routine body functions - breathing, temperature regulation, heart beat - are automatic regulatory systems of which we have no awareness. Memory too is a subconscious function. Additionally, all sensory input is processed subconsciously before being passed on to conscious mind. Clearly it would be impractical for us to be aware of all our sensory impressions and memories during all our waking hours. So the subconscious works as a filter and selects what is important. Thus, it presents this to the consciousness as and when required. The subconscious works on our problems when we are busy elsewhere or during sleep, e.g., a name which we cannot recall suddenly drops in the mind when we give up the attempt at the moment and when we are busy elsewhere, or when we sleep on our problems the subconscious finds a solution. All these happen when the mind is in Alpha state or below and what Vipassanā does is to create a state which keeps you in Alpha for a prolonged period or keeps you in Alpha state all along.

Vipassanā like any other meditation brings about the sensory awakesness and awareness. The focus is on the body and the appreciations of the senses of taste, smell, hearing, touch and sight. The exercises are directed to increase the perceptions of a variety of body states by the leader of the group. Emphasis is on the non-verbal and non-communicative behaviour internally with self as well as with the environment. But there is a difference in contrast to other such activities. You do not force yourself even to ignore or even to detach from the flow of thoughts, even from worldly responsibilities. In fact, it teaches you to take the responsibilities and live with them. And in a Vipassanā state of mind, if I am allowed to call that, everything happens to you, the way it should be, life just flows effortlessly. Sometimes you do not even know that it is happening. You know long after it has happened. This is because you are not aware of the worldly bondage around you, and therefore, it just matters not whether they are there or not there.

In addition to our conscious sense perception, we receive communication through other organs of perception, which we cannot consciously call our own, although they are within us. We can treat these signals like any others. We can attend to them or neglect them, listen to them or miss them, see them or overlook them. There is a very natural temptation not to attend or observe them. It is certainly right and useful to sharpen our powers of conscious observation of things perceived, but we should not overlook the value of unconscious perception. The sensitiveness of the individual will vary. The readiness to trust the tiny stimuli and the capacity to register these tiny impressions are not possessed by everybody to an equal extent. These signals do not convey

clear information. In fact, our impressions are the result of the joint assimilation of conscious and unconscious perceptions. And here the conscious perceptions act, - to which something different is attached, behind which something different lies concealed, something deeper than the day-time thoughts. If we thrust aside the doubt communications from the unconscious, as being unreliable, indefinite and contrary to our conscious judgement and prejudices, we shall, it is true we shall seldom be deceived, but then we shall seldom attain surprising knowledge. Indeed, a special kind of keen scent is essential.

Originally, most likely it really was first and foremost man's bodily surface, the skin, that showed what was going on within. It was the earliest organ to reflect the mental processes. Blushing and turning pale still betray our feelings and perspiration still breaks out when we are afraid. All self-betrayal makes its way through the pores of the skin. Likewise, we react to our unconscious with all our organs with our various instruments of reception and comprehension.

In addition, there are other senses which we have completely lost consciousness of and which yet retain their efficacy, that is to say, are able to communicate unconscious impression to us. A comparison with the sense perceptions of animals - for instance, the way they receive and communicate perceptions, e.g., in certain insects, points to the suppositions that like senses may be surviving unconsciously within us. Assuredly there is a significant language in the animal kingdom and means of communication, not ours, no longer ours. It is true that the original, archaic means of communication has been replaced in the course of racial evolution by the superior method of communication by signs. But the older methods may be surviving in the background and then we the human beings revert to it under certain conditions.

It is in the light of this background that I want to describe to you some of the psychic experiences which are intellectually beyond my comprehension. I am sure they are not precognitive.

Some time back as recently as two months, I was feeling totally neglected by the world, feeling very unimportant and many such other feelings resulting therefrom had crowded my mind. Within a short time, I receive a telephone call from Dr. Chokhani. Please remember that he has never telephoned or conversed with me ever. He asks me that I should read a paper at this seminar. He further said that Guruji also remembers me. That such a call should sound meaningless under other circumstances but it should arrive at a time like this without my manoeuvring it. Needless to say, I felt important, wanted and delighted. That psychac is creative and the immediate need is fulfilled without my moving even a little finger.

Another experience of a different category. I had gone to attend a seminar and there was a question of transport on way back home. There I saw a man, very known to me who was staying close to my residence and who had repeatedly told me that whenever I wanted a lift way back home, it will be available just for the asking. So I thought my problem was solved. At the end of the function, when I was approaching him, I started hesitating for

which I saw no reason and this hesitation went on mounting. I thought it was embarrassment of asking that was coming in my way. I decided to overcome that and told the person concerned that I will be going back home with him. To my utter delight, I must say, he told me that he was expecting his family and from here they were going to Lonawala. Delight because I know that the inner voice of the sixth sense was exact in sensing the reality that the lift was not available. I must say that I had no way of knowing in any manner of his going to Lonawala. This is small casual listening. It has always paid me. I have deliberately selected such small events which have normally no bearing on bigger issues and they are innumerable in my life to the point of embarrassment. All these things are happening in the increasing crescendo from the time and after I joined Vipassanā. There is a difference between the psychic awareness, psychic life and the psychic state of mind. Vipassanā takes you to the psychic state where things happen to you without asking and without wanting.

You do not have to know the technology as to the working of mind, why it is happening. You remain an active observer as to what is happening to you without trying to intellectualize. That is another thing you learn in Vipassanā that you are an active observer while scanning and visualizing the various parts of the body. I want to come to the attachment part again which I mentioned earlier. When you leave the body, you leave everything behind whether you like it or not, you are detached from everything including your body. The process of detaching or not getting attached to various parts of the body starts in Vipassanā when you are told not to stay long at any particular area.

My experience at the end of the course, when I went to meet Guruji, I told him while I was coming to his office, while walking on the road I felt that I was not part of the world. I felt totally unconcerned, unaware of people around me. The world round me was blurred. I did not feel a part of it. Today the process has continued but in a more subtle way. There is no cry for basic wants. There is no greed. There is an absence of desire. The sensuous wants are minimized. In fact, they don't matter. You feel you are not affected by the environment. They do not seem to bother you. And surprisingly everything you want is always there and all that are impediments on the way are cleared without even your knowing or making an inch of an effort.

I may mention that somehow I have felt an attachment even to temples, prayers, reading scriptures and even the meditations process is an obstruction to the growth of psychic state. It must come easy and effortlessly.

Talking about relationships, I must mention how a relationship which was repugnant to everyone concerned dropped out of my life without even making an effort. It had remained with me for years and had no strength whatsoever to take any action in the matter. One day it dropped dead and I felt not only I had detached from it but it did not hurt and I was able to see the foolishness of it. Likewise, smoking, drinking,* racing and such other attachments drop out of one's life. Our attachment to so many material worldly

* "I have," said Guthrie, "four good reasons for being an abstainer - my head is clearer, my health is better, my heart is lighter and my purse is heavier." - Ed.

things, physical and mental are great barriers not only to our functioning but also to our day-to-day progress. When they drop out, our path is less loaded and the creative activity and our psychic abilities are sharpened. When we are scanning the various parts of the body, we are also visualizing and experiencing the various sensations at different level. This is done in all types of meditation programmes but Vipassanā differs from others when Guruji advises you not to stay with one part of the body for long in your experiences lest you get attached. Your capacity to detach starts from here and you are on a totally new path compared to other methods. "Aham" is most destructive to the development of psychic state and must be tackled if one wants to develop the ultimate in psychic life. Shift before you get attached. Sanyāsis are advised never to stay at one place for a long period. It is perhaps for these reasons. Some authors have mentioned that in Vipassanā the emphasis is to maintain a *continuous* awareness or somatic awareness and to include a neutral attitude of indifference and non-indulgence in the ideational material. In Vipassanā the *interpretation* of phenomenological in terms of transitory nature, illusory nature, binding nature, of emotive processes of clinging and ignorance are discouraged. The '*continuum*' and '*interpretation*' here have no place.

The continuity that is being at one place, staying more than a fraction of time at one place during scanning the various parts of the body is not advised by Guruji. That you are able to do this, that you can do this or that is the start of developing of 'AHAM'. The infant starts with the belief that "*I can do this and that*".

Interpretation also in any form is to be discouraged. You are advised just to observe and nothing more. What is required is *JUST BE* and nothing else. Therefore, continuity and the interpretation both are objectionable. Vipassanā does not advocate this at all.

My suggestion to the seekers is to follow the guidelines. Do not adjust it to your needs or to your beliefs. If you want the maximum benefits, do not inquire the why or go in any intellectual reasoning. Just observe uncritically. Let the changes flow uninterrupted. In fact, do not be a barrier to your own progress.

THE ROLE OF VIPASSANĀ MEDITATION IN PSYCHIATRIC PRACTICE

Dr. R.M. Chokhani

INTRODUCTION:

One of the more widespread examples of modern adaptations of traditional consciousness training practices is the recent popularity of Vipassanā meditation technique among both the lay public and workers in the mental health field.

'Vipassanā' is a Pāli word meaning 'insight'. It is a system of self-transformation by self-observation; the object is to eventually reach a state of inner and outer calmness and balance of mind (Thray Sithu Sayagyi U Ba Khin, 1983).

Meditation as a practice of self-liberation was developed in all cultures by and for members of religious groups in the context of their cosmology (Kutz I., Borysenka J.J. & Benson H., 1985). Teachings of Gautama, the Buddha, embody a psychological system as well as a cosmology. Known as 'Abhidhamma', this is the most systematic and intricately laid out psychology - presenting a set of assumptions and concepts for understanding mental activity and methods for healing mental disorder, which differ markedly from the contemporary psychotherapeutic outlook (Goleman D., 1977).

'ABHIDHAMMA' MODEL OF MIND

This model of mental activity is an "object relation" theory in the broadest sense: its basic dynamic is the ongoing relationship of mental states to sensory objects. 'Sense objects' include percepts in the five main sensory modalities, plus thought or cognitive activity, which in this system is seen as a 'sixth sense'. 'Mental states' are in continuous change and flux: in this analysis, the rate of change of the smallest unit of mental states - a 'mind moment' which is a moment of awareness - is incredibly fast, described as arising at the rate of millions in the time of a flash of lightning.

Each successive mental state is composed of a set of properties of mental factors which gives it its distinctive characteristics : there are 52 basic perceptual, cognitive and affective categories of these properties (Narada Thera, 1968). The basic dichotomy in this analysis of mental factors is that between pure, wholesome or healthy and impure, unwholesome or unhealthy mental properties. Just as in systematic desensitization, where tension is supplanted by its physiologic opposite relaxation (Wolpe J., 1958), healthy mental states are antagonistic to unhealthy ones, inhibiting them. Vipassanā Meditation aims to eradicate these unhealthy properties from the psychologic economy. The operational definition of mental health is their complete absence, as in the case of the 'arhant' or saint (Goleman D., 1977).

MECHANISM & PSYCHOLOGICAL EFFECTS:

Vipassana Meditation trains the concentrated attention to follow the mechanics of mental processing in a detached fashion. This perspective of

an observer allows the controlled release of mental contents like craving and aversion, past and future in a seemingly endless stream of memories, wishes, thoughts, conversations, scenes, desires, dreads, lusts and thousands upon thousands of emotionally driven pictures of every kind - which rise to the surface of mind and pass away without provoking a reaction, while simultaneously anchoring one in concrete, contemporary reality (Fleischman P. R., 1986). Since the meditator is at the same time deeply relaxed, the whole contents of his mind can be seen as composing a "desensitization hierarchy"; in this sense, Vipassanā meditation may be natural global self-desensitization (Goleman D., 1977)

The mind is deconditioned with meditation *a l t e r i n g* the process of conditioning *per se*, so that it is no longer a prime determinant of future acts (Goleman D., 1977); a refinement of awareness occurs and one responds consciously to life situations thereby becoming free from limitations which were forged by mere reactions to them. One's life becomes characterized by increased awareness, reality - orientation, non-delusion, self-control and peace (Fleischman P.R., 1986). Such a person attains a state of inner and outer calmness and is able to make quick decisions, correct and sound judgement and concerted effort - mental capabilities which definitely attribute to success in contemporary life (Thray Sithu Sayagyi U Ba Khin, 1962).

A RESEARCH REVIEW

Despite the fact that it has a longer history than almost any other psychotherapeutic endeavour, it is only within the last few years that Vipassanā Meditation has attracted some scientific attention.

Some of the physiological and biochemical measurements on Vipassanā Meditation support the obvious hypothesis of built-in relaxation. Udupa K. N. et al (1975) found an increase in the blood neurohumors and the related enzymes, namely, RBC acetylcholine, RBC choline-esterase, plasma catecholamines and plasma histaminase and a decrease in the plasma cortisol, urinary corticoids and urinary nitrogen indicating that the meditators were physically stable and under less stressful state while mentally, they were more active and in a state of increased awareness.

Unnithan T.K.N. & Ahuja R. (1977), Vyas G.N. (1977) and Shah K. (1976) showed marked change in the attitude and behaviour of the participants, who were hardened criminals convicted of heinous crimes.* They regretted their offences and became more calm and equanimous; besides, crimes and petty offences in jail got reduced to a considerable extent. Sinha S.N. et al (1976) found improved attention span, alertness and emotional stability in the subjects who were police officials. There were visible changes in their behaviour and outlook - they got a clearer perception of their functions and roles and a greater awareness of their duty towards society (Pande K.C., Bareth S.D. & Narain V., 1976)

*In a post-prayer speech delivered in the Delhi Central Jail in 1947, M.K. Gandhi said : "..... all criminals should be treated as patients and the jails should be the hospitals, admitting this class of patients for treatment and cure. No one committed crime for the fun of it. It is a sign of a diseased mind." - Ed.

Vipassanā Meditation has also been proved to be of value in relieving pain, by reducing the experience of suffering via cognitive reappraisal, in chronic pain patients who had not improved with traditional medical care (Kabat-Zinn J. 1982).

Thus we find that most of the empirical research has been concerned with looking at the physiological and/or behavioural measures related to the use of Vipassanā Meditation as a self-regulation strategy. Attention also needs to be paid to the classical perspective of meditation - phenomenological aspects of meditation-induced altered states of consciousness.

A MODEL FOR CLINICAL APPLICATION

The clinical utility of Vipassanā Meditation is more likely to be in terms of providing a general psychologic pattern of mental states rather than as a response to any particular presenting problem; generally, the conventional psychotherapies are generated as treatments for the latter. All the same, the author has been using a cognitive therapeutic technique, derived from the system of Vipassanā Meditation,** as a supplementary treatment and has found it to be effective for anxiety reduction, stress and tension management and reduction of fears and phobias.

Before commencing the formal therapy, the therapist explains to the patient its potential benefits, particularly relaxation, which helps reduce the latter's apprehension and enables him to co-operate and participate actively in the treatment. In addition, it is necessary to ensure that the physical environment is one which will facilitate relaxation; the room should be quiet and free from interruptions and the patient's couch should be reasonably comfortable.

The patient is asked to lie comfortably on the couch, close his eyes and observe the flow of his respiration by concentrating on the area of the upper lip just below his nostrils; whether in-breath or out-breath, deep or shallow, natural breath, bare breath and only the breath. If and when his mind wanders, the patient is instructed to passively disregard the intrusion and repeatedly focus his attention on his breath, without getting upset or disturbed about the drift.

Two things happen: one - his mind gets concentrated on the flow of respiration and two - he becomes aware of the relationship between mental states and flow of respiration, that whenever there is agitation in the mind - anger, hatred, fear, passion, etc... the natural flow of respiration gets affected and disturbed. He, thus, learns to simply observe and remain alert, vigilant and equanimous.

** The therapist ought to be well conversant with the technique of Vipassanā Meditation and a mature meditator himself. Speaking in Vipassanā parlance, the patient does 'ānāpāna' while the therapist gives 'mangal maitrī'.

The patient is advised to continue practising the technique at his residence, twice daily in the morning and at night, each session lasting for about 30 minutes. The therapist reviews the patient from time to time and encourages him to continue to strive for his personal autonomy (Surya N.C., 1979) - that is, to take personal responsibility for his own health.

CONCLUSION

It is my contention that this technique shortens the total duration of treatment and helps the patient to cope better in the community by providing a general pattern of stress - responsivity less likely to trigger specific over-learned maladaptive responses, whether psychologic or somatic; moreover, there is a change in the patient's internal state, whereby his attention is focussed, his perceptual and motor systems function optimally and his anxiety is minimal and this in spite of and while meeting a great variation in the external environmental demands. In short, there is an optimal fit between one's capability and the environmental demand by virtue of one's self-regulating and developing one's internal capacities with Vipassanā Meditation.

Multicentred controlled clinical trials of this technique with sophisticated experimental designs would help us to study its value and limitations in the prevention and treatment of various psychiatric disorders. Also, it needs to be clarified as to which patient with what clinical problem will benefit with Vipassanā Meditation as the treatment of choice vis-a-vis other self-regulation strategies, viz., biofeedback, hypnosis, transcendental and other meditation techniques, progressive relaxation and the like.

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MIND AND MATTER

Madhusudan B. Mor

It is said : What is mind? It does not matter.
What is the matter? Never mind.

OR

What is the Matter? Don't Mind.
How is the Mind? Does not matter.

This is how both our Mind and Matter are taken so lightly. Are we right in doing so ? To my mind, such a loose approach is definitely not beneficial to anybody at all. Man is nothing but a combination of mind and body - *Nāma - Rūpa*. The bodily feelings or sensations are manifestations of the interaction of mind and matter, which process goes on continuously and relentlessly. As the six sense doors come in contact with their respective objects, sensations are caused on the body. These sensations are pleasant or unpleasant or neutral according to the perception and evaluation made by a sector of the mind. As soon as these sensations are felt, perceived and evaluated, mind reacts on the basis of its past conditioning. A continuous process of multiplication of deep, deep complexes is the result which comes into being automatically without your knowledge. This phenomenon is explained as the four sectors of mind, i.e., *Viññāna*, *Saññā*, *Vedanā* and *Samkhāra* (consciousness, perception, feeling or sensation and reaction).

In this biological background, the development of Science and Technology and tremendous advance in electronics have revolutionised human life. It seems there is material progress everywhere. But underneath, the mind of man is under great stress in all the countries and societies. The problems of drugs, conflicts arising out of racial, ethnical, sectarian and caste prejudices, the menace of terrorism and erosion of moral values cast a deep shadow on the future of human civilization.

Is there a way out ? The answer is clear and unequivocal. The problems are man-made. They are all creations of mind. Man is to be changed. His attitudes,* his perceptions are to be observed and recycled according to the laws of nature which are permanent, universal and applicable to everybody without exception. How to bring about all this ? Can it be done without touching the mind - whether conscious or sub-conscious ? Now the universally accepted answer is - NO - because the central point of everything or matter is the individual, the Man as such - his mind is very important. The only answer is *VIPASSANĀ* and the technique of *Vipassanā* Meditation deals with human mind, human psyche. There is clear evidence of people getting changed, coming out of bad habits in temperament, behaviour and relationship. Addicts of drugs and intoxicants have come out of the malady, not one but many. There

* A vital step in the art of positive living is to change one's negative attitudes to positive ones. Illustratively, from "Confusion" to "Clear thinking", "Cynicism" to "Hope", "Defeat" to "Victory", "Evasive rationalising" to "Realistic fact facing", "Failure" to "Achievement", "Fear" to "Courage", "Frustration" to "Gratification", "Hesitation" to "Decision", "Inhibition" to "Daring", "Loneliness" to "Friendship", "Pessimism" to "Optimism", "Scepticism" to "Faith", "Sour views" to "Enthusiasm", "Suppression" to "Fulfillment" and so on. - Ed.

has been substantial improvement in the efficiency level. Students have improved in their studies. Professionals have become better professionals and cruel have become more kindly, and rowdy disciplined.

The mind has to control the matter but both are inseparable. The mind never stops its working although there may not be any appreciation of matter. Therefore, any neglect or casualness towards mind has proved dangerous.

Lord Buddha realised this through His *Sādhana* and re-developed this technique of Vipassanā for the benefit of humanity so that it can come out of miseries and sufferings.

If somebody has to ask as to what is the purpose of life ? The only correct answer can be - to come out of misery - *Dukkha* - unhappiness. Only the human mind has the wonderful ability to go deep inside, observe reality and come out of the sufferings. Not to use this ability is to waste one's life. We have to use our mind to live a really healthy, happy life. The objective of Vipassanā technique is purification of mind. All human actions emanate from mind and pure mind by its very nature is full of love and compassion. Sustained practice brings about a real transformation in human personality and attitude.

For learning the practice of Vipassanā, every student is required to take a minimum ten-day residential course under a qualified guide. We are very fortunate to have such a guide in Shri Satyanarayanji Goenka of Burma (now an Indian citizen) who has established an International Academy at Igatpuri near Bombay where regular non-stop courses for teaching the technique are conducted throughout the year without any charge or fees.

The holistic health of a man depends on Mind and body also. A man may be a physical giant but a mental dwarf, or vice versa. Healthy mind has been the need of all times - ancient as well as modern. The activity of mind is to be observed carefully - not in part but in totality. By this technique it becomes possible biologically. Intellectually, we understand many good things but when it comes to action, we have no control and we act and react. This habit formation has to be checked biologically. It has to come about from within - by your own efforts and it can never be achieved by lectures, sermons or by any other external method. It has got to be internal / introspection / inner observation. You may stop working but your mind never stops - this has to be realised not intellectually or by reading books but by practice of observation in a particular way - the natural way.

The individual is the key. Can his mind be put on the right track ? Yes - but not by the traditional ways or on the lines or footsteps shown by the authorities, by doctors or by lawyers. Time has come to understand and reevaluate these authorities. They cannot be taken for granted. They may be completely wrong and against the laws of nature. The age-old sanctions and traditional approaches have proved failures. *The basics have been misunderstood.* The relationship of mind and matter has become confused and it has been

made complicated by the vested interests. The intangibility has to be removed.

The man is to be treated with love and compassion. He is to be trained to improve himself not by exhortation of moral precepts but by instilling in him the desire to change. He is to be taught to explore himself and generate a process which brings about change and lead to purification of his mind. Such a change will be lasting and enduring. In the past, India successfully tried the technique of Vipassanā and transmitted it to many parts of the world and got the unique distinction of being described and respected as the world Teacher. Once again the opportunity is at the door. Vipassanā has the capacity to sublimate human mind, regulate the matter and thereby sublimate human character.

All the saints and sages have repeatedly reminded us to go inside -- KNOW THYSELF -- so as to realise that you are the God yourself -- full of energy, vitality and creativity. The question is how to go inside and how to know oneself. The Technique of Vipassanā is the only answer where there is no sect, *sampradāya*, *pūjā* or *ashīrwād* and blessings etc. The defilement of mind starts getting out of your body biologically and one starts living a life and not just exist only.

This is not just because somebody has said it. "EHI PASSIKO" - come and see for yourself and experience. If you feel happy and less confused - then continue nor give it up. There are no Swāmis or Bābās or Bhagwāns.

Mind has tremendous power over matter. But it is like a wild unruly horse. It has to be trained through constant vigilance of observation, i.e., through the technique of Vipassanā where you do not get any brand, label or name, nor you are initiated under any guru -- neither there is any *mālā* (rosary) or particular colour clothes. Only the continuity of practice is the key to your success. This ancient Art of Living is worth trying so that Mind and Matter are understood on the experiential level to live a happy life.

All health will automatically come if your mind is healthy. The so called Aura can be created if the mind is made ready biologically and not only intellectually. All this starts with vibrations and sensations. Slowly, slowly even the observer also diminishes and what remains is *Kewalya Darshan* which is happiness which everybody wants. Every moment we are changing - changing. Something is becoming. We have to learn the art of observing all this which is only possible by the technique of Vipassanā which is available free. Everybody knows sympathy but what about Empathy?

BETTER HEALTH AND HAPPINESS THROUGH VIPASSANĀ

Deshbandhu Gupta

The mind, which is the central directing force of our entire activity, consists of two parts: conscious part, which is a much smaller part, and sub-conscious/unconscious part, which is much bigger.

The sub-conscious/unconscious part of the mind is the storehouse of the effects of our past karma, called "*sanskāras*". The cumulative effect of total *sanskāras* till date forms the habit-pattern or conditioning of a person's mind.

This part of the mind is always active and, unlike the conscious mind, it does not even sleep. Simple evidence of this fact is that even when we are asleep, if we feel cold, automatically we cover ourselves. Likewise, when mosquitoes disturb us, our hands would automatically move to remove them.

The conscious mind can be improved/modified in many ways, including auto-suggestion. However, the unconscious mind keeps on reacting to actual life situations based on its conditioning by past *sanskāras*. Simple evidence of this behaviour is that, under a given situation, different people behave differently. E.g., if we see any person who is not known to us, some may like him, others may dislike him, still others may feel frightened to be with him but some others may feel benevolent towards the person and so on.

The unconscious mind expresses itself in four major languages. First, it keeps on forming apprehensions about various situations over which we have no control. Second, it visualises imbalanced figures/forms on which again we have no control. The third, it keeps on reacting even during sleep by manifesting itself in the form of dreams on which again we have no control. The fourth and most significant language of the unconscious mind is the impulses it sends through some biochemical process on the body to react as per the conditioning of the mind to the outside life situations. In fact, this impulse explains why under the same situation different people behave differently due to their mind conditioning which is based on past accumulated *sanskāras* as per our actions till date.

The *sanskāras* develop all the time through reactions of the mind to the outside environment and, thus, the interaction between mind and matter continues. We develop personal likes and dislikes based on our past conditioning and, depending on the intensity of such likes/dislikes actuated by sensations arising from the unconscious mind, different parts of the body are continuously affected. Whichever part develops a weakness due to various internal/external causes, becomes a victim of these reactive vibrations and this gets manifested in the form of psychosomatic disorders. When something undesirable happens, for example, we generally feel tense and uncomfortable. To explain this scientifically, this undesirable factor is a reaction of our mind to the outside situation passed through vibrations from the mind on the body which it considers undesirable. Such feeling further creates aversion for such situations and

thus mind multiplies such *sanskāras* of aversion which makes us to react still more negatively in similar situations. Such negativity of the mind develops mental stress and also gets reflected on the body through various diseases. We also find an increasing menace of drug addiction and alcoholism* in today's society. Scientifically, such addiction is also due to serious negativity of the mind to outside environment and largely reflects a tendency to run away from actual life situation by trying to forget oneself through use of alcohol or drugs or smoking which essentially acts by lowering perception. As per medical knowledge, we know that more than 50% of all diseases are due to such negative effects of the mind on the body.

Our ancestors were very wise to understand this great science of mind and matter interaction and, dating back to the era of the *Rgveda*, they developed a technique named *Vipassanā* where, by observing vibrations of the mind experienced on the body, without reacting to them, one could progressively weaken the effect of such vibrations and thus get freed from such *sanskāras*. The practice of *Vipassanā* helps to neutralise the negative and reactive characteristics of the mind over a period of time, thereby enabling a person to see life as it is in its normal and correct perspective. Even the meaning of the Pāli word *Vipassanā* is to see things as they are in reality and not as they appear to be or as we may want them to be.

By observing these vibrations during meditation without reacting to them, we can progressively change the habit-pattern of our unconscious mind. Through continuous observation of these sensations without reacting to them, one keeps on getting freed from the past conditioning and move towards the original and natural form of the mind, which is full of love, compassion and real happiness.

These vibrations are essentially carriers of good or bad happenings in actual life of everyone as fruits of our past actions (or as in Hindi we call "*Karma Phal*"). Thus, these vibrations were always there and they were bringing results as per past *sanskāras* in day-to-day life without our knowing, through their normal cycle of nature. One way, therefore, is to improve *sanskāra* by good karma guided by the yardstick of selfless service to the humanity in a detached manner for the present and the future. Whereas, with the help of *Vipassanā* by neutralising these vibrations through their equanimous observation, one learns the technique of mitigating or eliminating effect of accumulated *sanskāras* of past karma and thus either reduce or save oneself from the tragedy they would otherwise bring in actual life. With continuous practice one keeps on liberating one's self from the effects of past *sanskāras* and thus with the help of this meditation coupled with pure karma, one acquires a potential to become master of one's own destiny.

With such equanimous observation of these vibrations, the first effect is the reversal of the negative effects created by the reactive vibrations on the body earlier, thereby getting rid of various types of psychosomatic disorders. People from all walks of life, suffering from a wide range of

*The Japanese say : "A man takes a drink, then the drink takes a drink, and the next drink takes the man." -- Ed.

psychosomatic disorders, have benefited through the regular practice of Vipassanā. These include migraine, hypertension, arthritis, spondylosis, asthma, diabetes, vague pains, various phobias, addictions such as smoking, alcohol and drugs and there is even one case of muscular dystrophy, declared as a hopeless disease in today's medical science.

This is basically a scientific process and entirely secular in nature, and hence should benefit anyone who practises it, irrespective of caste, creed or any other belief. It must be understood that the process is of de-conditioning the mind or purifying the mind of defilements that arise continuously due to accumulated *sanskāras*. At the base level, such defilements arise out of cravings and aversions, both of which impart negative characteristics to the unconscious mind. With continuous practice, one keeps reducing the accumulated *sanskāras* of both types, starting from grosser levels to more and more subtle ones.

Freedom from the *sanskāras* of cravings and aversions enables one to truly enjoy life as it comes without being unduly reactive to the environment in which we live. Thus, with reduced stress and strain one begins to live in a happier manner. One begins to feel lighter by neutralisation of the mind-created habits of anger, fear, cravings, aversions, etc. This enables a person to live in better harmony with all others, including his family and society. Thus, Vipassanā is truly a prescription for happier living through mind purification, better health being an incidental gain. Effects of such happier living are bound to transcend national boundaries, creating a potential for one great, happy society universally.

We plan to do further research into this ancient wisdom of India, which was re-discovered by Gautama the Buddha and was again lost to India, but was fortunately brought back to India from Burma by Shri Satyanarayanji Goenka.

VIPASSANĀ GAVE ME A NEW LIFE

Shravan Kumar Agarwal

About eleven years ago, at the age of 30 in 1975, the doctors diagnosed my ailment due to the 'Progressive Muscular Dystrophy' (weakness of muscles, a disease of muscle cells) a very painful incurable malady. In this sickness, the protractile muscles gradually weaken and get degenerated. Hands and feet stop working and the patient is forced to live as an invalid, confined to the bed. So far, there is no cure available for the ailment in India or abroad.

This diagnosis threw me in very great desperation and I started accumulating more tensions. The future life was threatened by unending darkness. I underwent all sorts of other ayurvedic, homeopathic and nature-cure treatments without any relief.

In the course of four years, by the end of 1979, the malady got worse every day. With the failing muscles, arising, walking and working with hands was fastly getting impeded and it became apparent that I will be bed-ridden very shortly. The entire future looked very bleak.

In this deplorable state, at the behest of some old meditator friends, in November 1979 I attended my first Vipassanā course at the Jaipur Centre. Encouraged by some slight signs of improvement, I undertook many courses in succession. Now there appeared still more vivid and miraculous re-vivification which imbibed hopes in me and I struggled hard to meditate as I was told to do. I could foresee a renewal lease of life for me in that.

Various improvements that appeared after taking up this meditation practice are summarised as under:

Previously walking a few steps was a great ordeal and torture, now I can walk upto one kilometer easily, though at a slow pace.

It was very difficult to ascend a few steps up, now I can easily cover 25-30 steps.

A short journey of 2-3 hours by bus or train was highly tiresome, now after long stretches of 18-20 hours rides, I feel fresh and vigorous.

Earlier, both legs indicated lower temperature compared to the other parts of the body, now they are warmer proving thereby that the blood circulation therein has improved.

The toes of the feet which were getting shrivelled and further atrophied have now opened up by about half an inch. Ankles and knee-joints have also expanded considerably. The muscles have started regenerating and have gained appreciable strength, rendering me capable of easier movements.

How all this has happened? After learning to observe the body sensations by the technique of Vipassanā meditation - What I experienced in my body is briefly narrated as follows:-

Sitting in meditation, with eyes closed, I feel the flow of the subtle vibrations in the form of wavelets and mild soothing electric current throughout the whole body, including the affected limbs. Wherever there are blockages, these waves are found to be striking against the impediments in the muscle filers, nerve tissues and bony structures pushing them up to open and expand. I can better explain it by an illustration.

There is a big rock amidst the strong flow in a river-bed, creating an obstruction. The fast current of the flow keeps on striking the rock. The water flows over it, under it and by its sides. The continual dashes of the waves striking against the boulder ultimately succeed in shaking this hurdle, moving it, disintegrating it, pulverizing it and in course of time getting rid of the rock completely. Now the flow runs smoothly uninterrupted.

Lately, I met with an accident. While walking I stumbled and fell down hurting myself. I felt strong sensations of terrible pain all over the body but soon after I regained my mindfulness and started observing the pain equanimously with the understanding of its nature of ANICCA-changing, changing. Doing so for some time the pain subsided. An inflammation developed over the leg by evening. I decided to go to the doctor the next morning. But soon after the morning sitting of meditation there was no swelling to be found.

In this way I got a new lease of life by the courtesy of Vipassanā. The doctors who had known my precarious condition are baffled to see my limbs working and active. This is all due to the blessing of the Dhamma.

On the mental level, I have come out of the grief of the malaise. The mental agonies and tensions, the dread of future insecurity has subsided to a great extent. Now I have acquired the strength to smilingly face any difficult situation in life while previously I used to get agitated and worried creating more tensions leading to more and more unhappiness. A feeling of well-being for all keeps going within. There is a phenomenal increase in tolerance and working efficiency.

On the social front, the relations with the near kith and kin that got strained for the past seven years have greatly improved with my changed behaviour pattern due to the practice of this meditation. I feel happier on this account as well.

Like this I am deriving great miraculous benefits on physical, mental and social levels. It is as if a dead person has come to life again.

I am very highly indebted to my great benefactor - revered Shri Goenkaji for giving me the dhamma and very compassionately guiding me on the path with special consideration to my ailments. Now I sincerely strive to lead a life of dhammā as far as possible.

I wish all sentient beings of the world to be happy and peaceful.

BHAVATU SABBA MANGALAM

*Fears do not come out of the blue. They are purely head-trips. - Ed.

VIPASSANĀ AND ASOKA'S DHAMMA

D. C. Ahir

The name and fame of Asoka, the great Emperor of India, is well-known throughout the whole world. Paying tribute to him, H.G. Wells, the great historian of modern times, says:¹ "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star".

Asoka was the grandson of Chandragupta, the founder of the Maurya dynasty. After the death of his father, Bindusara, Asoka ascended the Magadha throne in 273 B.C. His coronation, however, took place in 269 B.C.

Asoka was fortunate in inheriting a well-established empire which included almost the whole of modern India, excepting Orissa and the far South, Pakistan and Afghanistan. To this vast empire, Asoka added Kalinga (modern Orissa), which he conquered after a bloody war. The large-scale massacre in the Kalinga war deeply influenced his mind and brought revolution in his character. With this event, his outlook, both in his personal and public life, changed. Consequently, he was drawn to the mild teachings of the Compassionate Buddha. After adopting the Buddha's teachings, he declared that henceforth he would prefer '*Dhamma-Vijaya*' to '*Rājya-Vijaya*'. In other words, he took a vow to win the hearts of the people, both inside and outside the borders of his empire, by persuasion and love, instead of by the use of force and sword.

Asoka speaks to us through his inscriptions on the rocks and pillars which have since been discovered at 40 places in India (34), Nepal (2), Pakistan (2) and Afghanistan (2). All the inscriptions found in India and Nepal are composed in various forms of Prākṛit and are written in the Brāhmī script. The two inscriptions at Shahbazgarhi and Mansehra in Pakistan are written in Kharoshthī. An inscription discovered at Kandhar in Afghanistan is bi-lingual, in Greek and Aramaic. In all the records, Asoka refers to himself as '*Devānāmpīya Piyadasi Rājā*' (the Beloved of the Gods, the king Piyadasi). Only in two versions of Minor² Rock Edict I, the king's name is mentioned.

In his edicts, Asoka time and again refers to '*Dhamma*' and exhorts one and all to inculcate the practice of Dhamma. What was meant by 'Dhamma' by Asoka has been a subject of comment by the historians. Some scholars have even opined that 'Asoka's Dhamma' was his own innovation and it had nothing to do with the 'Buddha-Dhamma'. This is not a correct interpretation. Asoka propagated Dhamma as taught by the Buddha. This is very well confirmed by the evidence that Asoka himself provides in his edicts.

In one of the earliest rock edicts to be issued by Asoka, he says: ³

"A little more than two years and a half passed since I am avowedly a lay follower of the Buddha. But I was not vigorously exerting myself in the cause of Dhamma for the first one year. However, it is little more than a year that I am devotedly attached to the Sangha and exerting myself vigorously".

The above edict, now known as Minor Rock Edict I has been discovered at as many as 14 places in India. This means that Asoka gave widest publicity to his increasing devotion to the Buddha's teachings.

In the third Minor Rock Edict, which has been discovered only at Bairat near Jaipur, Rajasthan, Asoka says:⁴

"King Piyadasi of Magadha salutes the monks of the Sangha, wishes them good health and comfort in their movement, and addresses them in the following words. It is known to you, Venerable Sirs, how far extends my reverence for and faith in the Buddha, the Dhamma and the Sangha. Whatever, Venerable Sirs, has been said by the Lord Buddha, all that is well-said. But Venerable Sirs, I deem it proper to speak out what appears to me the way as to how the true Dhamma may be of long duration".

Asoka then goes on to list seven texts⁵ of Dhamma (for details please see note 5), and directs that the monks and nuns may constantly listen to and remember these texts. Likewise lay men and lay women too.

Asoka not only suggested constant study of certain texts by the monks, nuns and the laity, he also took keen interest in the affairs of the Sangha. He even endeavoured to check schism in the Sangha. In the Minor Pillar Edict I found at Allahabad-Kosam, Sanchi and Sarnath, Asoka addresses the monks and nuns in these words:⁶

"No one is to cause dissension in the Order. Whoever creates a schism in the Order, whether monk or nun, is to be dressed in white garments, and to be put in a place not inhabited by monks or nuns. For it is my wish that the Order should remain united and endure for long".

Asoka's own words, quoted above, make it clear that he was a devout follower of the Buddha. Not only he refers to the Buddha, the Dhamma and the Sangha, the Buddha is also represented in the Edicts by the well-known symbol of the White Elephant⁷ which is indicated by an inscription at Girnar at the end of R.E. XIII, and represented by a figure cut on the rock at Dhauri, and incised at Kalsi with the label 'gajatame', "the most perfect elephant". The elephant stands for the Buddha's descent on earth as His mother saw in dream, before conception, a white elephant entering her womb. The four animals topping the Asokan pillars are: the Elephant, the Bull, the Horse and the Lion. These animals were chosen by Asoka as they are associated with the Buddha. The Elephant typifies Conception, the Bull indicates Nativity, Buddha's birth as a human being, the Horse stands for the Buddha's Renunciation, and the Lion represents Buddha as the great Teacher. Four Lions facing four directions indicate that the Buddha (*Sākya-simha*) preached in all the directions and to all the mankind.

Asoka's devotion to the Buddha is evident from some other facts also, such as, his pilgrimage to the holy shrines; his observance of *uposatha*;^{*} and convening the Third Council at Pataliputra. In spite of all this, however, Asoka nowhere in his edicts calls it 'Buddha-Dhamma'. He merely calls it 'Dhamma' or 'Dharma' everywhere. The essence of Dhamma has been elucidated by Asoka in five principal edicts, viz., three rock edicts and two pillar edicts.

* certain days for the observance of eight precepts, etc. - Ed.

In the third Major Rock Edict found at Girnar in Gujarat, Asoka defines Dhamma in these words :

"It is good to be obedient to one's mother and father, friends and relatives, to be generous to *brāhmaṇas* and *śramaṇas*, it is good not to kill living beings, it is good not only to spend little, but to own the minimum of property".

In the fourth Major Rock Edict, at Girnar again, Asoka says: ⁹

"Through his (Asoka's) instruction in Dhamma, abstention from killing and non-injury to living beings, deference to relatives, *brāhmaṇas* and *śramaṇas*, obedience to mother and father, and obedience to elders have all increased as never before for centuries".

Again in the Major Rock Edict No. XI found at Kalsi, near Dehradun in Uttar Pradesh, Asoka says : ¹⁰

"There is no gift comparable to the gift of Dhamma, the praise of Dhamma, the sharing of Dhamma, fellowship in Dhamma. And this is --good behaviour towards slaves and servants, obedience to mother and father, generosity towards friends, acquaintances, and relatives and towards *śramaṇas* and *brāhmaṇas*, and abstention from killing living beings".

Of the seven Major Pillar Edicts, Dhamma is specifically defined in two edicts. In edict No. II, on the Topra Pillar now standing at Ferozshah Kotla, Delhi, Asoka says : ¹¹

"The practices of Dhamma are meritorious. But what does Dhamma consist of ? It consists of the least amount of sin, many virtuous deeds, compassion, liberality, truthfulness and purity".

Again in edict No. VII on the same Delhi-Topra pillar, Asoka says : ¹²

"My intention is that the noble deeds of Dhamma and the practice of Dhamma, which consist of compassion, liberality, truthfulness, purity, gentleness and goodness, will thus be promoted among men".

The Asokan Edicts were primarily addressed to the people in general, the lay men and lay women. Hence, without referring to the purely Buddhistic terms like the Four Noble Truths, the Noble Eightfold Path and *Nirvāṇa*, Asoka lists in simple language the virtues, the path that a lay person ought to follow. And while doing so, he lists the virtues keeping in view the 'layman's code of conduct' as laid down by the Buddha in the *Sigāla - Sutta*¹³ (No. 31 of the *Dīgha-Nikāya*). Asoka preaches the ethical discipline, the virtues which lead to the attainment of happiness in this world and the next. He preached these virtues to all classes of people, both rich and poor, and endeavoured to inculcate the spirit of true Dhamma - self-control, purity of thought, compassion, truthfulness and goodness to all. Moral foundation for a nation is a must for material, mental and spiritual rise. And this is what Asoka endeavoured to achieve through Dhamma.

There are two forms of meditation. One form is *Samatha*, Calm or development of mental concentration. The other form is *Vipassanā*, Insight, which was discovered by the Buddha at the time of His Enlightenment. *Vipassanā* means to see things as they really are. It aims at "exposing the truth of imper-

manency, the suffering, and the unsubstantial nature of all material and mental phenomena of existence".¹⁴ (*anicca, dukkha, anatta*). Vipassanā ultimately leads to the complete liberation of mind, to the realization of the Ultimate Truth, *Nirvāṇa*.

Asoka nowhere refers to Vipassanā, yet it is felt that besides constant emphasis on the virtuous living (*sīla*), he must have arranged to preach and teach the people the deeper aspects of the Dhamma. In the Pillar Edict VII¹⁵ Asoka speaks of 'manifold Dhamma instructions' and orders his officers to explain the same in detail to the people. His manifold Dhamma instructions must have included instructions on practising the Dhamma based on *Sīla* (Morality), *Samādhi* (Meditation - mastery over mind), and *Paññā* (Wisdom); the three essential ingredients of the Vipassanā meditation. Some indication of this is available in the selection of the seven Texts recommended by Asoka for study by the monks, nuns and the lay people. If we just have a look at the three suttas chosen by Asoka from the Sutta-Nipāta, it is apparent that all the three Suttas recommended by Asoka lay emphasis on meditation.¹⁶

Even if it is disputed that Asoka's Dhamma instructions did not cover the Vipassanā technique as such, yet it cannot be denied that the Dhamma preached by him was the universal Dhamma and was fully in accord with the spirit of Vipassanā. Asoka's Dhamma consisted of the virtues of: Kindness (*dayā*), liberality (*dānam*), truthfulness (*satyam*), inner and outer purity (*śaucam*), gentleness (*mārdavam*), saintliness (*sādhutā*), self-control (*smayama*), purity of heart (*bhāvaśuddhi*), gratitude (*kritajnatā*), firm devotion (*driḍhabhakti*), and attachment to morality (*dhamma-rati*). Thus it was the Dhamma or *Sīla, samādhi* and *paññā*, that leads one from darkness to light, from passion to dispassion, from turmoil to tranquillity.

Buddha's teachings stand on three pillars -- the Buddha, the Dhamma and the Sangha. Of these, Dhamma has naturally the central position because it is only the practice of Dhamma which enables a person to attain *Nirvāṇa*, the highest goal. The late Sayagyi U Ba Khin, the great Vipassanā Teacher of modern Burma (the country that preserved the Vipassanā technique in its pristine purity), says,¹⁷ "There are three gems, the Buddha, the Dhamma, and the Sangha. Of these three gems, the most important is the Dhamma because without the Dhamma, a Buddha cannot arise". . . . "Buddha is what is called the aggregate of the *Dhammakāya*, the embodiment of the Dhamma". Likewise, Asoka too speaks of his respect for and faith in the Buddha, the Dhamma and the Sangha, but the all-pervasive force in his inscriptions is 'Dhamma'. Significantly enough, Asoka uses the term '*Dhamma*' as many as 125 times¹⁸ in his inscriptions. For him, the practice of Dhamma was the most vital thing. So he "governed the people according to Dhamma, administered justice according to Dhamma, caused happiness to them according to Dhamma, and protected them according to Dhamma"¹⁹. Thus the sound of the dhamma drum (*dhamma-ghosa*) reverberated throughout his empire. In brief, ...
 Asoka's *Dhamma-Vijaya* consisted "in the expression of goodwill and assurance of territorial integrity, the friendly acts of public utility, and advancement of the cause of humanity through piety".

A Vipassanā student cultivates the four Sublime States (*Brahma-Vihāra*) of *Mettā* - Loving-kindness; *Karuṇā* - Compassion; *Muditā* - Sympathetic Joy; and *Upekkhā* - Equanimity or Evenmindedness. In tune with the *Metta-bhāvanā* or *Maṅgala-maitrī* of the Vipassanā tradition, Asoka says,²⁰ "There is no greater

duty for him than doing good to the whole world". (Major Rock Edict VI). The benevolent Asoka goes on to say:²¹ "All men are my children. I wish happiness and welfare to all men, as I would wish to my own children". (First Separate Rock Edict - Dhauili Text). For the material welfare of his subjects, Asoka undertook the provision of public works of utility on an unprecedented scale. And influenced by the virtues of *Mettā* and *Karuṇā*, Asoka ordered abolition of sacrificial slaughter of animals; *samajas* (merry-making of a kind, accompanied by animal fights and feasting with consumption of meat etc); meat diet for the royal household; "tours of pleasure" accompanied by hunting and other similar amusements.

While keen to preach and propagate the marvellous teachings of the Buddha, Asoka showed equal respect for the various religious sects. Even though an ardent follower of the Buddha himself, he asks no one to adopt Buddhism. Similar is the approach of the modern Vipassanā teachers. Goenkaji says,²² "When an Enlightened One teaches Dhamma, it is always pure Dhamma, free from sectarianism.* Pure Dhamma is universal truth. Pure Dhamma is good for all, beneficial to all. It is not at all necessary that one should call oneself a Buddhist in order to experience the benefits of the Dhamma taught by the Buddha What really matters is one's actual practice of Dhamma".

A Vipassanā student is reminded time and again during the Dhamma discourses that in order to practise true Dhamma, he should shun ritualism and avoid useless religious ceremonies. According to Asoka also, "the auspicious ceremonies performed on the occasions of illness, the weddings, the birth etc. are trivial and meaningless²³". By the third century B.C. the relic-worship or the *caitya*-worship had come into vogue amongst the followers of the Buddha. Asoka himself is said to have built as many as 84,000 *stūpas* throughout his empire, and some of these *stūpas* had even the sacred relics of the Buddha enshrined in them, yet, significantly enough, he does not refer to the relic-worship or the like in his inscriptions. For, in his view²⁴, "The quintessence of Dhamma consisted in *sīla* or good conduct, and not in creed, rituals, ceremonies or worship".

In sum, the records of Asoka were not to commemorate his military triumph over Kalinga and other secular achievements but they were intended to "convey the lofty message of an enlightened seer for eternal good and happiness". Asoka wanted the Dhamma to illumine the path of all to the Ultimate Goal, *Nirvāṇa*, reaching which one leaves behind all that is *dukkha*; all that is born of *lobha* (greed), *dosa* (hatred), and *moha* (delusion) and all that is rooted in *avijjā* or Ignorance.

Asoka, also called *Dhammāsoka* or *Dharmarāja*, "the King of Dharma" passed away in 232 B.C. but the respect for Dhamma propagated by him endured for a long time. For centuries, "the followers of the Buddha's teachings have called their faith simply *Dharma*²⁵ or at the most '*Saddharma*' or '*Sadharma*' and to have styled themselves as '*Dharmin*' or '*Sadharmin*'".

* Cf. the saying: "The prophets unite but the priests divide"

NOTES

1. H.G. Wells, The Outline of History, p 402.
2. Minor Rock Edict I, Maski (Andhra Pradesh) and Gujarra (Madhya Pradesh) texts. cf. D.C. Sircar, Inscriptions of Asoka, Delhi, 1957, pp. 34-35.
3. D. C. Sircar, Inscriptions of Asoka, Delhi, 1957, Minor Rock Edict I, p 33. This edict has been found at Sahasaram (Bihar), Ahroua (U.P.), Balrat (Rajasthan), Bahapur (Delhi), Rupnath, Gujarra (Madhya Pradesh), Brahmagiri, Jaitinga-Ramesvara, Siddhapura (Karnataka) and Maski, Yerragudi, Gavimath, Palkigundu, Rajula-Mandagiri (Andhra Pradesh).
4. Sircar, Inscriptions of Asoka, Minor Rock Edict III, p. 38.
5. Sircar translates the seven texts listed by Asoka as under: the Exaltation of Discipline; the Noble States of Living; the Fears to Come; the Song of the Hermit; the Discourse on the State of a Hermit; the Questions of Upatishya; and the Exhortation to Rahula, which was delivered by the Lord Buddha on the subject of falsehood. Sujitkumar Mukhopadhyaya identifies these texts with the following texts in the Tipitaka:

 Vinaya-samukase - Vinaya-samukkansa - "select passages from Vinaya", Cf. Atthavasa-vagga in the Anguttara-Nikaya, 1. 98-100.
 Aliya-vasani - Ariya-vasa (dasa) "The excellent state of mind", Digha-Nikaya, III, 269, 291; Anguttara-Nikaya, V.29.
 Anagata-bhayani (panca), Anguttara, III. 100-110. Muni-gatha - Muni-sutta, Sutta-Nipata, 1.12. (sutta). Moneya-sute - Nalaka-sutta, Ibid., III II(sutta). Upatissa-pasine - Sariputta-sutta, "What Upatissa (Sariputta) asked", Ibid., IV. 16.
 Laghulovade - Rahulovada, "Instruction to Rahula", cf. Ambalatthika-Rahulovada-sutta, Majjhima Nikaya, 1. 414-20. cf. Sujitkumar Mukhopadhyaya. The Asokavadana, Sahitya Akademi, New Delhi, 1963, Appendix B. Asoka Inscriptions, p. 154.
6. Romila Thapar, Asoka and the Decline of the Mauryas, Delhi, 1973, Appendix V, A Translation of the Edicts of Asoka, p 262.
7. R. K. Mookerji, Asoka, Delhi, 3rd edition, 1962, pp. 61-62.
8. Romila Thapar, Asoka and the Decline of the Mauryas 3rd Major Rock Edict, p. 251.
9. Ibid., 4th Major Rock Edict, p. 251.
10. Ibid., 6th Major Rock Edict, pp 254-255.
11. Sircar, Inscriptions of Asoka, Pillar Edict II, p.68.
12. Ibid., Pillar Edict VII, pp. 75-76.
13. The six sets of reciprocal duties enumerated in the Sigala-sutta, No. 31 of Digha-nikaya, are: between parents and children; between pupils and teachers; between husband and wife; friends and companions; masters and servants; and lastly the laity and the Sangha. In each case, there are five duties, except in the case of Sangha's duties to householders, which are six.

14. Nyanatiloka, Buddhist Dictionary - Manual of Buddhist Terms and Discourses, Fourth edition, Buddhist Publication Society, Kandy, Srilanka, 1980, p.245.
15. Sujitkumar Mukhopadhyaya, The Asokavadana, Appendix B, Asoka Inscriptions, Pillar Edict VII, p. 147.
16. The following three verses are taken from "The Sacred Books of The East - Edited by F. Max Muller, Volume X, Part II - the Sutta-Nipata - Translated from Pali by V. Fausboll, Motilal Banarsidass, Delhi, 1973 edition:
 "6. The man who has the strength of understanding is endowed with virtue and (holy) works, is composed, delights in meditation, is thoughtful, free from ties, free from harshness, and free from passion, him the wise style a Muni". (211)
 -- 1.12 - Muni Sutta, p. 34.
 "31. Applying himself to meditation, and being wise, let him find his pleasure in the outskirts of the wood, let him meditate at the root of a tree enjoying himself". (709).
 -- III. 11-Nalaka Sutta, p. 129.
 "18. Let him be with downcast eyes, and not prying, devoted to meditation, very watchful; having acquired equanimity let him with a composed mind cut off the seat of doubt, and misbehaviour". (972).
 -- IV. 16- Sariputta Sutta, p. 182.
17. Vipassana Journal, Special Number, 19th January 1983, Hyderabad, Sayings of Sayagi, last page.
18. The term 'Dhamma' is used by Asoka 57 times in the 14 Major Rock Edicts, and 48 times in the 7 Major Rock Edicts, and 20 times in other inscriptions.
19. D.C. Sircar, Inscriptions of Asoka, Pillar Edict I, p. 67.
20. B. M. Barua, Asoka and His Inscriptions, Calcutta, 1968, 3rd edition, Major Rock Edict VI (p. 246).
21. Sircar, Inscriptions of Asoka, Rock Edicts XV and XVI, pp. 56 and 59.
22. Vipassana Journal, Special Number, January 1983, opposite page 67.
23. Sircar, Inscriptions of Asoka, Rock Edict IX, p. 47.
24. Amulyachandra Sen, Asoka's Edicts, Calcutta, 1956, p. 34.
25. N.N. Vasu, Modern Buddhism and its followers in Orissa, 1911, pp 150-151. Some Buddhists of Orissa (Kalinga) still call themselves as 'Mahima-Dharmis' or followers of the Praise-worthy Dharma.

ASOKA'S ZEAL TOWARDS THE PRACTICE (PATIPATTI) OF HIS DHAMMA

C. S. Upasak

Since the decipherment of Asoka's edicts in 1838 by James Prinsep a lot of study has been done by a host of scholars throughout the world both in the East and West. Perhaps there is no greater royal personality than this Buddhist emperor who has received so much appreciation and applause on account of his distinctive piety and loving kindness which he introduced into politics. H.G. Wells, the famous historian in his '*Outline of History*' has eulogized him in these words : "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, like a star." From Volga to Japan his name is still honoured. China, Tibet and even in India, though it has left his doctrine, preserve the tradition of his greatness. "Scholars have carried out many dimensional studies of his royal edicts, the '*Dhammalipi*'. The significant feature of these studies is mostly embedded in the unique meaning and purport of his *Dhamma* which has pervaded his entire 'proclamations'. Yet the scholastic studies which have been made in multi-dimensional angles still possess much scope to discern the exact meaning and nature of *Dhamma*. The present paper is an endeavour towards this direction.

The Edicts of Asoka have been discovered throughout the length and breadth of his empire which extended from Orissa in the east to Kathiawad in the west and from Afghanistan in the N. West to Mysore in the south. These edicts are engraved on rocks, stone-slabs, pillars, cave walls and on boulders of stone. The language of the edicts varies in local Prakrits in India while in Afghanistan Greek and Aramaic are used. Similarly, four scripts, viz., Brāhmī, Kharoṣṭhī, Aramaic and Greek have been used. The Indian versions of his edicts are in Brāhmī script while Greek and Aramaic are noticed on the inscriptions found in Afghanistan and that Kharoṣṭhī in Peshawar district of Pakistan.

The main purpose of engraving these edicts or the '*Dhammalipi*' by the Emperor Beloved of Gods (Devānāmpriya Rājā) was, as it transpires from them itself, to introduce, inculcate, promote and nourish the 'Instruction in Dhamma' (*Dhammānusathi*) and the 'Practice in Dhamma' (*Dhammānupatīpati*) among the general mass in his own kingdom and also in other distant peoples in friendly countries like Greece, Syria, Egypt, Sri Lanka etc. It is, however, true that one or two of his edicts may be labelled as sectarian in nature as they exclusively refer to Buddhism, the faith that Asoka upheld, also carry, though remotely, the very 'piety' or *Dhamma* which he cherished so much. As a matter of fact, the *Dhamma* as exposed in his edicts is truly endowed with 'piety' and 'righteousness,' so beneficial to all men in all places and in all times to come.

ASOKA, A TRUE BUDDHIST :

In a number of ancient texts, both in Pāli and Sanskrit, the life and activities of Asoka as a devout Buddhist Upāsaka have been described. The stories as found in them are almost identical and so bear authenticity by themselves. Some of his edicts also corroborate him as a pious Buddhist. The *Dīpavaṃsa* and the *Mahāvaṃsa*, the two Ceylonese Chronicles, present rather more detailed accounts than the others. In these texts it is related that in the beginning he

was a cruel person and followed the religion followed by his father. But soon he, being disappointed, began to look out for some holy men of other religion. Accidentally he saw from his window his nephew, Nigrodha as a Buddhist monk endowed with saintly character. He is described as *Dāntaṃ* (restrained), *Guttaṃ* (watchful), *Santindriyaṃ* (with passified faculty) and *iriyāpathasampannaṃ* (endowed with 'good' behaviourism).¹ Asoka invited him into the palace and listened to a discourse delivered by him. It is recorded that *Sāmaṇera* Nigrodha preached him the *Appamāda-vagga* or 'the Section of Unwearing zeal'.² We know that this *Vagga* occurs in the second Chapter of the *Dhammapada*.³ In the Fifth Division of the *Saṅguttanikāya* (*Mahāvagga*) also several chapters are called '*Appamāda-vagga*.'⁴ He thereupon adopted Buddhism and became an *Upāsaka* or lay-devotee in the 4th year of his coronation. It appears the preaching on 'unweariness' or 'vigilance' had a tremendous impact on his life as it is evident from his inscriptions in which he has laid great emphasis on *Parākrama* or 'zeal' or 'exertion' towards his *Dhamma* and exhorts others too to act accordingly.⁵

It appears that after being formally initiated to Buddhism he studied the Buddhist texts and then fully realised the significance of the two dimensions of this religion, namely, *Pariyatti* (theoretical knowledge) and *Paṭipatti* (practice of the 'Path'). He declares in his Minor Edict - I that "For over two and a half years I have been initiated as *Upāsaka* but for more than a year and half I have approached the *Saṅgha*, during which I have undergone extreme 'exertion'. (*Sādhikāni adhatiyāni chavacharāni ya hakaṃ upāsake sātireke tu kho mayā saṅghaṃ upayīte, bāhaṃ pakāṃte*). It is evident from this statement that

in the beginning he acquired the theoretical or textual knowledge of Buddhism by studying the scriptures and other texts and thereby understood philosophy and tenets of this religion. Later he approached the *Saṅgha* or Buddhist Order (of high rank) for 'practical' or 'experimental knowledge' by undergoing the practice for one and a half year (under some 'able' and 'competent' *sādhaka* monk). He was successful in his efforts and, perhaps, attained some proficiency in his 'practice'. In one of his edicts he exhorts that 'the quality of Dhamma is fine and subtle (*sukhuma dhammaguṇa*)⁶ and which he could know only through 'utmost exertion' (*agena palakamena*) and by 'treading upon the Dhamma' (*parakamīnena dhammaṃ caraminenā*) or 'paṭipatti'⁷ which includes 'meditational practices.' Asoka was fully aware of the teachings of Buddha in which emphasis has been laid, time and again, on *paṭipatti*, rather more than *pariyatti*.⁸ He certainly made strenuous effort and acquired proficiency in 'meditation' or *nijhati* (P.E.VII) and *palikhāya* (retrospection in meditation or *vipassanā* - P.E.I). It is interesting to mention in this context a reference to his personal meditational attainment that comes across in some Pāli texts. In the *Mahāvamsa* it is recorded that Asoka got an image of the Buddha erected by one *Mahākālā Nāga* which he worshipped it for seven days by holding '*akkhipūjā*' or 'feast of eyes' of the *Tathāgata*.⁹ The *Mahāvamsa-tīkā* further exposes that king Asoka continuously meditated upon the 'object' (*ālambana*) of the *Buddharūpa* (image of the Buddha) standing for a week without food with unwinking eyes filled with '*pīti*' or 'joy'. In this way he performed the 'great *Akkhipūjā*' of the Buddha.¹⁰ This story evidently testifies that Asoka had attained some *Jhāna* by strenuous practice. According to *Abhidhammika* terminology, he had acquired the faculty of the second kind of

Jhāna (*Dutiya-Jhāna*). This type of *Jhāna* constitutes 'pīti' and 'ekaggatā' ('joy' and 'concentration').¹¹ This *Jhāna* can only be achieved after a thorough practice under some 'able' teacher. Perhaps he made 'strenuous efforts (*palakamena*)' under the guidance of some 'able' monk in the Saṅgha for a period of one and a half year, as he says in his Minor Rock Edict. The *Mahāvamsa* records that Asoka learnt and got training in Buddha's dhamma under the guidance of Moggaliputta Tissa Thera, who was an Arhanta, the most prominent monk in the Saṅgha and who also presided over the Third Buddhist Council at Pāṭaliputta held during his time. He acted as the 'upajjhāya' (preceptor) of Dhammāsoka and taught him the Dhamma of Buddha.¹² Further, the *Mahāvamsa-tīkā* mentions that Asoka had attained the 'ādimaggaphala', i.e., had become *Sotāpanna*.¹³ That he had got some spiritual perfection and had acquired some significant stage in his meditational practices is also reflected in the *Milindapañha* where a story occurs that Asoka had an encounter with a courtesan of Pāṭaliputra named Bindumatī, who, in order to show the king the power of 'Act of Truth' (*Sacchikiriya*) made the waters of the Gaṅgā to flow back.¹⁴ This story points to the great interest of the King in supernatural attainments as he himself had acquired some such spiritual faculty. The *Samantapasādikā* calls him 'endowed with Iddhi' (*Iddhi samannāgato rājā*) - (Nalanda), (p. 37).

We may thus presume that Asoka developed some excellent faculties in his personality. The first is the 'appamadāda' or 'unweariness,' 'zeal' or 'exertion' for attaining the higher life; and the second is the *pīti* or 'joy' or 'amity' or 'loving kindness' towards all the beings, including men and animals. These multiple 'good' qualities rendered him to take up utmost efforts for the growth of his dhamma through *pariyatti* (*paripucchā*) and *paṭipatti* (*Dhammānupaṭipatti*). His edicts are throughout permeated with these two elements of his excellent personality.¹⁵ His *dhammānusāthi* (instruction in dhamma) or *dhammānupaṭipatti* (practice of dhamma) or *dhammaparipucchā* (discussions of dhamma), *dhammādāna* (donation of dhamma) or his *dhammakāmatā* (love for dhamma) are all infused with his exalted character. King Beloved of Gods places on record that all his efforts are designed for the 'good of many' and for the 'benefit and happiness of all beings including men and animals.'

WHAT ASOKA MEANT BY HIS DHAMMA ?

As a matter of fact, 'dhamma' (Skt. *dharma*) in the Buddhist texts has been rendered in several senses.¹⁶ But ordinarily it is understood as the 'doctrine' of the Buddha.¹⁷ Asoka, although a devout Buddhist, purposefully refrained from this meaning of *dhamma*. He believed that *dhamma* cannot be the tenet of a particular religion or sect or meant for a particular country or society. He believed that *dhamma* is constituted in 'good' morality or 'piety'. He also felt that when it is followed and practised with full zeal, it can bring a peaceful and happy life not only in this very world but also hereafter. Concord, amity and mutual regard amongst all the sects in society can be established only by its observance and practice. In his Pillar Edict - II he defines the main characteristics of his *Dhamma* in the following words : "*Kiyaṃ cu dhamme ti ? Apāsinaṃ bahukayāne dayā dāne sace so caye.*, i.e., "What is dhamma ? (It constitutes) free from 'impurities' (of mind and character) accumulation of much 'good

morality', 'compassion', 'truthfulness' and 'purity' (of mind and character)". Asoka has rather reproduced, in other words, the same which we find in the *Dhammapada* (Gāthā No. 183; Buddhavagga No. 5) - *Sabbapāpassa akaraṇam kusalassa upasampadā. Sacittapariyodapanam etam Buddhāna sāsanaṃ*, i.e. to refrain from all sins, acquiring 'good' (merit), purity of mind (by practice) is the message of the Buddhas. By *apāsinaṃ* Asoka implies doing less *āsava*s or sins which intoxicate the mind, bemuddle it so that it cannot rise to a higher thing. Freedom from the *āsava*s constitutes arhataship and fight for the extinction of the *āsava*s forms one of the main duties of a man. The *āsava*s are described in Pāli texts as four, viz. *kāmāsa* (sensuality), *bhavāsa* (rebirth or lust of life), *ditthi-āsa* (speculative wrong view) and *avijjāsa* (ignorance).¹⁸ As a matter of fact, defilement of mind is the cause of all 'akusala' (bad) deeds. Asoka has also stated the same in his Pillar Edict III in which he speaks thus : "*Imāni āsinava-gāmini nāma, atha, caṇḍiye, niṭhiliye kodhe māne i syā kālnena va hakaṃ nā palibhasayisaṃ. Esa bādham dekhiye iyaṃ me hidatakāye iyaṃ mana me pālatikāye.*" i.e., "These are the (factors) leading to *āsava*s or sin. (These are) violence, cruelty, anger, conceit and jealousy. Let (these) may not degrade us. We must look for (the good) of this life and hereafter. "To follow and practise against the 'bad' *āsava*s and to accumulate the 'good' (*Kāyāne*) is the *dhamma*."

MODUS OPERANDI OF THE DHAMMA :

We have seen above that Asoka was a 'practitioner' and had attained proficiency in meditation, in *nijhati*. Although he has not used the Buddhist term '*vipassanā*', he however has used a similar term of identical connotations. In Pillar Edict - VII he stresses that *dhamma* can prosper only in two ways. These are *dhammaniyamāni* or observance of the 'rules of *dhamma*' and *nijhati* or 'meditation'. But the observance of the rules of *dhamma* is light. It is the *nijhati* which is a great thing. (*Munisānaṃ cu yā iyaṃ dhammavādhi vadhita duvehi ākālehi dhammaniyamena ca nijhatiyā ca. Tata cu lahu se dhammaniyame nijhatiyā va bhuye.*). He further lays stress on it when he says in his Pillar Edict - I, "It is difficult to secure 'good' and 'happy' life in this world and hereafter except extreme 'love of *dhamma*' (*dhammakāmatāya*), extreme 'retrospection' (*agāya palikhāya* = *vipassanā*), utmost 'service to *dhamma*' (*agāya susūsāyāyā*), much dread (of sin) (*agen a bhayena*) and intense 'endeavour' (for the practice of *dhamma*) (*agen a usāhenā*). In the same edict he further mentions that 'this is the 'method' (*vidhi*). The observance of *dhamma* (*dhammena nālanā*), the constitution of *dhamma*' (*dhammena vidhāne*), the 'pleasure of *dhamma*' (*dhammena sukhiyanā*) and the 'protection of *dhamma*' (*dhammena goti ti*). Again in Pillar Edict VII Asoka exhorts in these words : "*Esa hi dhammāpadane dhammapaṭipati ca yā iyaṃ dayā dāne sace, socaye madave sādhave*" i.e. The 'noble deed' of *dhamma* and 'practice of *dhamma*' comprise in the observance of kindness, liberality, truthfulness, purity lovingness, and gentleness." "Let this grow in the world" (*Lokaḥ hevaṃ vadhisaṭi*). He further says that in accordance with the 'rule of *dhamma*' (*dhammaniyame*) he has forbidden the killing of many animals has ordered many such other things.²⁰ (*Dhamma niyame cu kho esa ye iyaṃ kaṭe imāni ca imāni jātāni avadhiyāni. Aṃnāni pi cu bahukāni dhammaniyamāni yāni me kaṭāni*). He expresses his satisfaction over his efforts and says that 'people have begun to abstain from torturing and killing of animals and have adopted to revere the elders and seemly behaviour towards their relatives, friends and servants and slaves. He exhorts that people should practise in *dhamma* (*imaṃ cu dhamānupaṭipatī anupaṭī pajantu ti adathā*

me kaṭe - P.E.- VII). He asks his sons and grandsons should 'practise' (niḥati = meditation) till the moon and sun exist. (*Se etāye athāye iyaṃ kaṭe putā papotike candamsuliyike hoṭu ti tathā ca anupaṭipajantu ti.* - Ibid.). In other words, Asoka maintains that niḥati or vipassanā is the only methodology which can create 'goodwill' and 'amity' (dhamma) among the people of all the places and all the times to come. It appears that whatever philanthropic deeds that he did, like non-killing of animals in his kitchen (R.E. -I), medical facilities for men and animals, digging of wells and plantation of trees on roads (R.E.-II & P.E.II & P.E. - VII), liberality śramaṇas and brāhmaṇas and other sects (R.E.-VIII), arrangements of shows of celestial chariots, 'mass of fire' as the horror of hell etc. were all designed to create awareness amongst the people at large for abiding the sīla or morality so that the practice or paṭipatti of dhamma through dhyāna or niḥati may easily be acquired, and the 'dhammācaraṇa' or 'good behaviour' could be accomplished. It is the crux of the dhamma (*! dam dhammacaraṇaṃ va āva savata kapā dhammhi sīlamhi tiṣṭanto dhamam anusāsi santi* - R.E.IV).

DHAMMAYĀTRĀ AS THE BEGINNING OF VIPASSANĀ CENTRES :

Asoka took several measures to propagate the tenets and methodology of his dhamma. He also realised that simple exhortation of dhamma cannot be enough to derive the fruitful result unless proper arrangements for its training or practice are not provided. We have seen earlier, as he believed, that the objective of dhamma lies in its 'practice' which can be acquired through dhyāna or vipassanā and that also by 'extreme exertion'. The first step that he took was to establish the 'centres of dhamma' which he mentions in his edicts as 'dhammādhithāna (or dhammādhithāna) (Skt. Dharmādhīṣṭhāna) and 'dhammaniśraya' (R.E. - V). Needless to say that here the terms 'thāna' or 'thāna' or 'niśraya' all mean 'place' 'centre' or 'residence'.^{2.1} The abode of Jain monks is called 'Niśraya'. It is also interesting to mention here that even to-day in Burma a centre for vipassanā is known as 'vipassanā-thāna'.^{2.2} It appears that Asoka started setting up the dhammādhithāna or centres for the practice of dhamma in his kingdom from Bodhagayā, which was surcharged with the metta vibration of the Lord Buddha where he had attained his Sambodhi. Asoka considered it as the best place for starting the centres for meditational practices of his dhamma. He himself came to 'Sambodhi' probably for this purpose in his 10th year of coronation, which he calls Dhammayātrā (R.E. - VIII). He mentions the very purpose of it. He says in his Rock Edict VII that 'In the past kings used to take up pleasure trips (vihārayātra) which involved hunting etc. King Beloved of Gods has taken up his tour by coming himself to Sambodhi; and so it is 'dhammayātrā'. By this dhammayātrā he comes across the samaṇas and brāhmaṇas and meets the people of country-side (jānapadas ca janasa daspanam) and holds the distribution of money. And also he gets the chance of imparting instructions for the practical training in dhamma' (dhammānu sathī) and also for the 'discussion in dhamma' (dhammaparipuchā)."

It may be observed here that almost all the scholars have regarded 'dhammayātrā' as his religious pilgrimage to Buddhist places like a true devout Buddhist. But, as a matter of fact, Asoka does mean something more than this. He rather regards this 'tour of dhamma' or 'tour of piety' (dhammayātrā) as the beginning of the establishment of centres where 'training in dhamma' (dhammānusasasthī) and discussions or discourses in 'dhamma' (dhammaparipuchā) could be organised. The

word *dhammānusathi* occurs in the *Milindapañho* almost in the same sense as 'instruction' in *śīla*, *samādhi* and *paññā*.²³ The same purport may be derived from the *Mahāmaṅgalasutta* which also refers to the practice of these faculties.²⁴ Obviously, the *dhammānusathi* implies *Paṭipatti* or practice while *paripucchā* implies *Pariyatti* or theory. It is also conspicuous to notice that Asoka started his *dhammayātrā* from the 2nd place out of four Buddhist sacred places instead from the first, which are mentioned in the texts in the following order - Lumbinī, Bodhagayā, Isipatana Migadāya (Sarnath) and Kusinārā.²⁵ As a devout Buddhist he should have begun his *dhammayātrā* from Lumbinī, the birth place of the Buddha. These, of course, he went only after a lapse of ten years in the 20th year after coronation.²⁶ We also do not know whether he took a pilgrimage to Kusinārā, the Mahāparinibbāna place of the Buddha. None of his edicts supply any information about it. He of course visited Sarnath which is known from his pillar edict still *in situ* there. Thus, to regard his *dhammayātrā* as his pilgrimage to sacred Buddhist places does not appear to be consistent. It appears more plausible to assume that he thought Bodhagayā as the most befitting place for the first establishment of a centre or *dhammādhithāna* for the practice' and 'understanding' of *dhamma* as being the place permeated with the *metta* vibration of the Master. His choice of this holy place for this purpose seems to be most appropriate since no place can be better than this. He probably thereafter established many more centres throughout his dominion and also in many other friendly nations like Greece, Syria, Egypt, Sri Lanka etc. and perhaps despatched personnel trained in meditation or *nijhati* (or *vipassanā*).

APPOINTMENT OF DHAMMAYUTTAS FOR DHAMMA CENTRES :

We have discussed earlier that Asoka's *dhamma* comprises all kinds of morality, avoidance of all the sins, observance of *śīla*, *samādhi* and *paññā* and to practise them through meditation. He introduced new Department for *dhamma* affairs into his administrative set-up and appointed new officers of high and low ranks, like Dhammayuttas and Dhammamahāmātras. This new department probably looked after the welfare of the public and also took steps to inculcate 'piety' and moral values and probably managed the 'centres of *dhamma*' especially established for practice of *dhyāna* or *vipassanā*. In his Pillar Edict - VII Asoka says : "It occurred to me that I should make people listen to the *dhammasāvanāni* (proclamations of *dhamma*) and to practise the 'instructions of *dhamma*' (*dhammānusathini anusāsāmi*). People should listen to it (*etaṃ jane sutu*) and should practise it (*anupaṭipajīsati*) in order to develop (morality in themselves). This is growth of *dhamma* (*dhamavaddhi*) which will be further strengthened (*bāḍham vaddhisati*). This is the very purpose of the *dhammasāvanas* which have been arranged by me. And also for this I have issued many orders."

(*Etāya me aṭṭhāye dhammasāvanāni sāvāpi-tāni dhammānuthini vividhāni ānāpitāni*). The appointment of the Dhammayuttas is significant in this respect. They were the government officials of rather lower rank who were to look after the 'dhamma centres' or *dhammādhithānas* which were established particularly for the 'training' in the practice of *dhamma* (*dhammānupaṭipati*). They probably also made arrangements of *dhammasāvanāni* and *dhammaparipucchā* or discourses on *dhamma*. They were probably trained in the theory and practice of *dhamma* and imparted its training to the public at these centres. In the Pillar Edict - IV Asoka states that

he has appointed the *Rajjukas* who have been deputed over hundred thousands for the welfare and happiness of the people in the country. They are instructed to know their happiness or grievances through the Dhammayuttas and act accordingly. (*Lajūkā me bahūsu pāna-satasahsesu janasi āyatā. Tesam ye abhihāle vā dāṇḍe vā atapatiye me kaṭe. Janasa jānapadasā hitasukhaṃ upadahevū anugahinevū cā. Sukhīyana-dukhīyanam jāni-santi dhammayutena ca viyo vadi santi janam jānapadam.*) .. The Dhammayuttas were usually deputed in the *jānapada* or countryside and so they were in a position to know the living conditions of the people. They probably acted as 'village level workers' and so, the high officials like the *Rajjukas* were advised to take the view of the Dhammayuttas into consideration while dictating punishment or reward to any person.

DHAMMAMAHĀMĀTRAS, ANOTHER HIGH OFFICIAL :

Asoka appointed another set of officers of high rank called *Dham nama-hāmātras* who were in-charge of all the *dhamma* affairs. They were made responsible for the 'growth of the *dhamma*' (*dhamma-vadhriye*) and to look after the proper arrangements of the 'centres of *dhamma*' (*dhammādhithānaye*). Asoka says, "For the first time in the world as was never done in the past, he has created the post of high official *Dhammamahāmātra* in the 13th year of his coronation for the 'growth of *dhamma*' in all the sects and also to look into the welfare and happiness of the Dhammayuttas deputed at the 'centres of *dhamma*' or *dhammādhithāne*." (*Se atikrantam antaram na bhutapruvs dhramamahamatra nama. Se tradaśa vaṣabhi sietena maya Dhramamahamatra kaṭa. Te sava paṣaḍeṣu vapuṭa dhramadhithanaye ca dhramavadhriya hita-sukhaye ca dhramayutasa.* - Rock Edict-V *Manshira* version; also see R.E. XII & P.E. - VII). The *Dhammamahāmātras* (or 'Minister of *dhamma*'/or 'piety') were deployed among all the religious sects (*pāṣaṇḍas*) like *Ājīvikas*, *Nigaṇṭhas*, *Brāhmaṇas*, among soldiers, destitutes, orphans, old persons, and even among the Buddhist *Saṅgha*. They were probably highly 'trained in *dhamma*' and possessed superior attainments in the practice of *dhamma*, which of course included *nijhati* or *dhyāna* or *vipassanā*. They were appointed throughout his dominion and also among the border tribal peoples and also among the *Yonas*, *Kambojas*, *Rāṭhikas* and *Pitinikas*. (R.E. - V). They were directed to take up such measures so that the 'essence' of all the religious sects may grow *sāraṇaḍhi savapaṣṇana* - R.E. - XII). As a matter of fact, the 'essence' of a religion is primarily embodied in morality and piety, in *saṃyama* and *bhāva-suddhi* (restraint and purity of mind) which can be attained by *nijhati* (meditation) and *palīkhāya*. (Cf. R.E. VII)/ P.E.-I, VII); that we have discussed earlier. The *Dhammamahāmātras* were also empowered with high judicial powers and could set free even those who have been convicted for capital punishment. (*Badhanabadhasa paṭvidhanaye apalibodhaye mokṣaye* - R.E. - V). They were the superior officers to look after the welfare of the Dhammayuttas, the junior officer in charge of the 'centres of *dhamma*'. (*Hitasukhaye dhamyutasa* - R.E. - V). They were probably despatched to some foreign friendly nations, some as far as six hundred *yojanas* away, where Greek king *Antiochus* and his four neighbours, namely, *Magas* of *Kerene*, *Ptolemy* of *Egypt*, *Antigonas Gonatas* of *Makedonia* and *Alexander* of *Epirus* or *Korinth* ruled. They were sent there as a part of his *dhammavijaya* or 'victory by *dhamma*' so that the arrangements for the 'practice *dhamma*' (*dhamma-vuta*) and 'instructions in *dhamma*' (*dhammanusathi*) may be done properly. It was the pious wish of king *Beloved of Gods* that people of those distant lands

may also be benefited by observing his *dhamma*. (*Dhammam anuvidhīyanti anuvi-dhiyisanti ca* - R.E. XIII).

OTHER OFFICERS FOR THE PROMOTION OF DHAMMA :

In addition to Dhammayuttas and Dhammamahāmātras some other officers were probably appointed by the king for the promotion of *dhamma* in the general mass. We find the mention of some such officers in his Rock Edict XII. They are Iśṭidhyakṣa Mahāmātra and Vacabhūmika besides some other group of officers (*añe nikaye*). The Iśṭidhyakṣa-Mahāmātra was probably a high lady officer who looked after the welfare of womenfolk including his harem. They were deputed among all sects. They were also probably trained in the 'practice of *dhamma*' and guided the women in this matter. Similarly, the other officer, the Vacabhūmika, as the name suggests, was deployed amongst those people who used to live on cattle-breeding and dwelt near forests in lonely pasturelands near the river beds. The Vacabhūmikas were mainly engaged in the 'growth of the essence' of all religious sects and also in the 'enhancement of *dhamma*' (*Salavaḍhi siyati sabra paṣaṇḍanam. Bahuka ca etaye aṭhaye vapaṭa Dhramamahamatra Iśṭidhiyakṣa vracabhūmika aṇe ca nikaye. Imaṃ ca etis phalam yaṃ atapaṣaḍa-vaḍhi bhoti dhramasa ca dipana* - R.E. - XII, Shahbazgarhi version).

Asoka is so keen for the welfare of his people that he, time and again, mentions the welfare and happiness of his subjects both in this life and also life hereafter and wishes *svarga* (heaven) for them (Cf. R.E. - VI, X, XI, XIII etc.) This, he believes, is possible by '*Dhammacarana* or 'treading upon the steps of *dhamma*' (or practice of *dhamma*- P.E.-IV) and *dhammānusāsana* or 'instructions in *dhamma*'. (R.E. -III, IV, VIII, XIII & P.E.-VII). Observance of *dhamma* (*dhammapālana*) or *dhammacarana* can only be achieved by 'extreme exertion' and 'utmost endeavour' (Cf. *agāya palikhāya aḡena usāhena* - P.E.-I and also *palakaminena sakiye vipule pi svage ārodhaye* - Minor Rock Edict - I) and also by the observance of 'morality' or *sīla* and *dhamma* (*dhammambi sīlamhi tiṣṭanto* - R.E. -V). He very plainly observes, 'Even much *dāna* or liberality is worthless unless one is not endowed with 'restraint' (*saṃyama*), 'purity of mind' (*bhavasudhi*), gratefulness (for the good) (*kiṭāṇatā*) and 'firm determination' (*dri-dhabhatitā*). (*Vipule cu dane yasa nasti sayama bhavasudhi kiṭayata driḍha-bhatita nice padam* - Rock Edict - VII, Shahbazgarhi version). Like other thinkers Asoka also understood the magnanimity of a moral life, which can be obtained by the observance of the 'rule of piety' (*dhammaniyamena*) and 'meditation' or 'retrospection' (*nijhāti* and *palikhāya*). He exhorts people to observe *dhamma* and practise it so as to lead a holy life and to achieve heaven. He has deliberately dissuaded from the use of Buddhist term *vipassanā* and instead has used *nijhāti* simply because he followed a non-sectarian policy. Accordingly, out of his zeal towards his *dhamma* he has combined this term with a host of words, like *dhammamāṅgala*, *dhammavijaya*, *dhammadāna*, *dhammacakkhu*, *dhammayātrā*, *dhammādhithāna*, *dhammacalana*, *dhammapālana*, *dhammānusathi*, *dhammānusāsana*, *dhammasanthava*, *dhammasaṃvibhāga*, *dhammasambandha*, *dhammānupaṭipati*, *dhammasāva-nāni*, *dhammāpadāna*, *dhammasusrusā*, *dhammaguṇa*, *dhammapekha*, *dhammakāmatā*, *Dhammayutta* and *Dhammamahāmātra*. As a matter of fact, he was a devout Buddhist and for Buddhism he has used the term *saddhamma* in order to distinguish it from his *dhamma*. He was successful in his mission of 'piety' or *dhamma* by his adherence to the practical aspect of it which is none other than *dhyāna-bhāvanā* or *vipassanā*.

Notes :

1. *Samantapasādikā* (Nalanda), Vol. I, p. 30.
2. *Mahāvamsa* - V - 67 - 68.
3. *Appamādevagga* of the *Dhammapada* inspired him. See particularly the *Gāthā* Nos. 2,3,4 & 5 : *Uṭṭhānavato satīmato sucikammasa ni sammakārino, Saññatassa dhammajīvino appamattassa yasobhi vaddhati. Uṭṭhānenappamādena samyamena dāna ca, dīpaṃ kayirātha medhāvi, yaṃ oghaṃ abhikīrati.*
4. The Fifth of the *Maggasmyutta*, the 10th & 15th of *Bojjhaṅga*, 7th of *Satipaṭṭhāna*, the 9th & 10th of *Indriya*, 2nd & 7th of *Sammappadhāna*, the 2nd & 7th of *Bala*, the 5th of *Iddhipāda* and 2nd of *Jhāna*.
5. Cf. Rock Edict VI, X, Minor Rock Edict I, Pillar Edict I, VII.
6. M.R.E. Erragudi - Cf. R.E. - III, P.E. - II, VII etc.
7. Cf. *Ibid*
8. Cf. *Dhammapada* (II), *Gāthā* -19 - *Bahumpi ce saṇhitam bhasamāno na takkaro hoti naro paṇatto. Gopo' va gavo gaṇayaṃ paresaṃ na bhāgavā sāmāññassa*, i.e., "A deluded mind cannot be regarded as 'competent' even if he has mastered in reciting many scriptures. He is not fit for 'sainthood' like a cowboy who counts the cows of others (none belonging to himself)."
9. *Mahāvamsa* V-94.
10. *Mahāvamsa-tīkā*- (Nal.), p. 171 - *Akkhipūjaṃ nāna mahāpūjā sattāhaṃ niran-taraṃ rājā kāraṇesī ti vutto hoti. So hi sattāhaṃ nirāhāro hutvābuddhāraṃ n-anāya pītiyā thitako buddharūpameva nimisehi olokaya nāno satthu Isa akkhi-pūjaṃ, nāna, akāsi.*
11. Cf. *Vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso eko di-bhāvaṃ avitakkaṃ avicāraṃ samādhiyaṃ pītisukhaṃ duttiyaṃ jhānaṃ. Saṃyutta Nikāya* (Nal.) V-p. 262, *Vibhaṅga* - p. 206; In the *Dhammasaṅgaṇī* the *pīti* or joy is of fivefold, namely, *khuddika*, (slight sense of interest), *khaṇikā* (momentary), *okkantikā* (oscillating interest, flood of 'joy'), *ubbegā* (ecstasy) and *pharaṇā* (interest amounting to rapture). The last one, i.e., *pharaṇā pīti* is the constituent of Second *Jhāna* of *Rūpavacara*. - Cf. *Dhammasaṅgaṇī Atthakathā* (PTS), page 115; *Visuddhi-magga* (PTS), page 143; *Majjhimanikāya* (Nalanda), III-P. p.85 etc.
12. Cf. *Vasanto sattāhaṃ rājuyyāne manorame. Sikkhāpesi mahāpālaṃ sambuddha-samayaṃ subhaṃ.* - *Mahāvamsa* - V-265; also Cf. *Samantapasādikā* (Nalanda), p. 38 ff.
13. *Dhammabhismayo ahūti adimaggaphalādhigamo ahū ti* - *Mahāvamsa-tīkā* (Nal.) p.275; *Lokuttaradhammapaṭilābho, vimuttirasānatapānaṃ ahoṣī ti vuttaṃ hoti* - *Ibid.*, p. 491.
14. *Milindapañho*, Edt. Dwarkadas Shastri (Varanasi), p. 95; Trans. Rhys Davis, Vol. I, pp. 82 - 83.
15. Cf. R.E. - III, IV, VIII, P.E. - VII.
16. Cf. *Hidata-pālate duṣampatipādaye amnat agāya dhammakāmatāya, agāya Palikhāya agāya susūsāyā agena bhāyena agena usāhena* - P.E. - I; *Dhammacaraṇaṃ āva savata-kapā dhammamhi sīlamhi tiṣṭanto* - R.E. IV; *Vipule pi cū dāne yasa, nāsti sayama, bhavaśudhi kiṭṭānatadri dha-batita, nice padam.* - R.E. - VII.

17. Cf. *Dhammasaṅgaṇī Atthakathā* (PTS), p. 48.
18. Cf. *Dīghanikāya* (PTS), Vol. II, pp. 81, 84, 91, 98, 123, 126 etc;
Āṅguttaranikāya (PTS), vol. I, pp. 165, 196 etc. *Dhammasaṅgaṇī*
(PTS) 1099, 1448; *Nettipakaraṇa* (PTS), p. 31, 114 etc.
An arhanta is called *khīṇasava*. See- *Vinay Piṭaka* (PTS), vol. I,
pp. 14; *Āṅguttaranikāya* (PTS) Vol. II, p.196, 1-77, 109; *Saṃyuttanikāya*
(PTS), Vol. I, pp. 13, 48 etc.
19. Cf. *Sabbadānaṃ dhammadānaṃ jināti, Sabbarasaṃ dhammaraso jināti*
Sabbaratiṃ dhammarati Jināti. taṇhākkhaya sabbadukkaṃ, jināti.
Yasmiṃ saccam ca dhammo ca ca ahiṃsā Saṃyamo damo.
save varitaṇalo dhiro thero'ti pavuccati - Dhammapada -
Tanhāvagga - 21 & Dhamma Thavagga - 6.
20. Cf. RE. I, II, III, XIII; S.R.E. - I; P.E. II & V.
21. Cf. *Pāli-English Dictionary* - Rhys Davids (PTS), pp. 122, 210.
22. I am indebted to Sri S.N. Goenka Ji (Guru Ji) for this information.
23. See *Milindapañho* (PTS), pp. 225, 227 & 347; also Edt. by Dwarkadas Shastri,
(Varanasi), I-IV-3-4, pp. 121-122 and IV-5-8, pp. 162-163.
24. *Suttanipāta*, No.5; *Cullavagga* No.4.
25. *Dīghanikāya* (Nalanda), Vol. II, p. 109.
26. See minor Pillar Edict of Lumbini - "Vīsati vasābhiteṇa atana agāca Mahiyite
hiḍ Budhe jāte sakyamunī ti.

MIND IS THE MASTER OF THE PHYSICAL BEING

Rama Bans

Traditionally, the medical profession has been concerned with physical illness and has concentrated research efforts on understanding and controlling the organic factors in disease. In psychopathology, on the other hand, interest has centred primarily on uncovering the psychological and emotional factors that lead to the development of mental disorders. Today we realize that both of these approaches are limited; although an illness may be primarily physical or psychological, it is always a disorder of the whole person - not just of the lungs or psyche. Fatigue or a bad cold may lower our tolerance for psychological stress; an emotional upset may lower our resistance to physical disease. In short, the individual is a psychological unit in continual interaction with the environment.

Recognition of the importance of sociocultural influences is an important part of this interactional view, for the environment affects the types and incidence of disorders found in different groups. The ailments to which people are most vulnerable - whether physical, psychological, or both - are determined in no small part by when and where they live. Likewise, on a more specific level, the life situation of an individual has much to do with the onset of a disorder, its form and duration, and whether or not he recovers. If the individual's family supports him and cooperates in his treatment programme, and if he is eager to resume his usual activities, recovery is more probable and apt to be more rapid than if he faces a return to an unpleasant marriage or a frustrating job.

The interdisciplinary approach to all disorders which fits relevant biological, psychosocial, and sociocultural data into a coherent picture is also referred to as the psychosomatic approach. It is now reflected in medical and psychological thinking, with respect to the treatment not only of physical illnesses brought on by emotional tension, but also of those cases where no causes other than physical ones are obvious. We might, for example, ask whether emotional factors have lowered the resistance of a tuberculosis patient and hence contributed to the onset of the disease. We might also ask how the individual will react to changes in his life situation brought about by the disease. Will he fail to cooperate in treatment and welcome death as a solution to his problems, or will he fight the disease with a determination to get well? Some patients apparently give up when medically the chances seem good that they will recover. Others with more serious organic pathology recover, or survive for long periods of time. In fact, a pioneer in the field of psychosomatic medicine, Flanders Dunbar (1943), concluded that it is often "more important to know what kind of patient has the disease than what kind of disease the patient has".

The clinical picture in psychosomatic disorders tends to be phasic: Typically there is an upsurge of symptoms followed by their waning or disappearance. The sequence of their appearance and disappearance appears to be directly related to the amount of stress in the individual's life situation. For example, a hard-pressed and insecure business executive may find his ulcers quiescent during a three-week vacation. However, there are many exceptions to this general trend. It is also of interest to note that there are often marked differences between the sexes in the incidence of specific disorders; for example, ulcers are much more common among men than women, while the reverse is true of rheumatoid arthritis.

Much remains to be learned about the inter-acting roles of biological, psychosocial, and sociocultural variables in predisposing an individual to psychosomatic disorders as well as in precipitating and maintaining them. However, the theme that underlies all of these disorders is life stress. In essence, chronic emotional tension elicited by life stress perceived as threatening can cause profound changes in the physiological functioning of the human body; these changes, in turn, can play an important casual role in the various disorders we refer to as psychosomatic.

In general, the development of psychosomatic disorders appears to involve the following sequence of events: (a) the arousal of Negative emotions in response to stress situations-the degree of arousal depending not only on the nature of the stress situation, but also on the individual's perception of the situation and his stress tolerance; (b) the failure of these emotions to be dealt with adequately-either through appropriate expression or through a changed frame of reference or improved competence-with the result that the emotional arousal continues on a chronic basis; and (c) response stereotype-the damaging effects of chronic arousal becoming concentrated in a specific organ system.

Approaching the problem from the standpoint of stress rather than personality factors, Alexander (1950) hypothesized that each type of psychosomatic disorder could be associated with a particular kind of stress. He concluded that peptic ulcers, for example, are typically associated with frustration of the needs for love and protection. Presumably, the frustration of these needs would give rise to such emotions as anxiety and anger, and these emotions, in turn, would trigger excessive secretions of stomach acid - leading eventually to peptic ulcers.

As another pioneer in psychosomatic disorder Day (1951) once pointed out, "To develop chronic active pulmonary tuberculosis a person needs some bacilli, some moderately inflammable lungs and some internal or external factor which lowers the resistance to the disease." He noted further that unhappiness was among the stress factors that could lower resistance.

Here we can see the potential role of stress in the development of physical disorders, including those labelled "psychosomatic" as well as many that are not.

We have repeatedly noted the destructive effects that stressful interpersonal patterns-including marital unhappiness, divorce, and bereavement may have on personality adjustment. Such patterns may also influence physiological functioning. For example, in a study of widowers, Parkes, Benjamin, and Fitzgerald (1969) reported that during the six-month period following the death of their wives, the widowers' death rate was 40 per cent above the expected rate. In fact, the incidence of cardiac deaths among them was so high that the investigators referred to these findings as "the broken-heart syndrome."

Other studies have focussed on the role of pathogenic family patterns. For example, studies of asthmatic patients have found that the mothers of such patients have in many cases felt ambivalent toward their children and tended to reject them, while at the same time being overprotective and unduly

restrictive of the children's activities (Lipton & Richmond, 1966; 1970). Since individuals coming out of such family backgrounds tend to be overdependent and insecure, it would hardly be surprising if they should react with chronic emotional mobilization to problems that do not seem threatening to most people. At the same time, we may wonder why some of these individuals develop psychosomatic disorders rather than another form of psychopathology-and indeed, why others achieve adequate adjustment. We again appear to be faced with an interaction of factors in which parent-child, family and other interpersonal patterns may play roles of varying importance, depending on the case.

The incidence of specific disorders, both physical and mental, varies in different societies, in different strata of the same society. In general, psychosomatic disorders, including ulcers, hypertension, rheumatoid arthritis, tension headaches, and asthma, occur among all major groups-from Africans to Australians, from Japanese to Russians, and from Americans to Chinese.

On the other hand, such disorders appear to be extremely rare among primitive societies like the aborigines of the Australian Western Desert (Kidson & Jones, 1968) and among the Navajo Indians of Arizona and certain primitive groups in South America (Stein, 1970). As these "primitive" societies are exposed to social change, however, gastrointestinal, cardiovascular, and other psychosomatic disorders begin to make their appearance. There is evidence of change in the nature and incidence of psychosomatic disorders in Japan paralleling the tremendous social changes that have taken place there since World War II (Ikemi et al., 1974). For example, the incidence of bronchial asthma and irritable colon have shown a marked increase among the young, while hypertension and heart attacks have increased markedly among adults.

In discussing the development of these disorders, we noted that they typically seem to involve (a) the arousal of emotional tensions in response to stress situations; (b) the failure of such tensions to be adequately discharged, with the result that emotional arousal becomes chronic; and (c) the channeling of undischarged tensions to a particular organ system, which sustains physiological damage.

We do not have adequate answers to the question of why some people develop psychosomatic disorders under sustained stress and others do not, or why some persons develop peptic ulcers and others hypertension. But in the course of our discussion we did see the extent to which the organism reacts to stress as a psychological unit-that although a disorder may be primarily physical or psychological in nature, it is always a disorder of the whole person.

Psychosomatic disorders are classified according to the organ system affected and it seems that no part of the body is immune. The ten groups and some of the specific disorders in each are :

1. Skin disorders - neurodermatosis, atopic dermatitis, eczema, and some cases of acne and hives.
2. Musculoskeletal disorders - backaches, muscle cramps, tension, headaches, and some cases of arthritis.

3. Respiratory disorders - bronchial asthma, hiccoughs, and recurring bronchitis.
4. Cardiovascular disorders - hypertension, vascular spasms, heart attacks, and migraine headaches.
5. Hemic and lymphatic disorders - disturbances in the blood and lymphatic systems.
6. Gastrointestinal disorders - peptic ulcers, chronic gastritis, and mucous colitis.
7. Genitourinary disorders-disturbances in menstruation and urination.
8. Endocrine disorders - hyperthyroidism, obesity, and other endocrine disorders in which emotional factors play a causative role.
9. Disorders of organs of special sense - chronic conjunctivitis.
10. Disorders of other types - disturbances in the nervous system in which emotional factors play a significant role.

From the foregoing, it is apparent that psychosomatic disorders cover a wide range of disturbances in which life stress plays a role; even heart attacks and a number of other disorders formerly assumed to be strictly physical in origin have recently been added to the category of psychosomatic disorders. It should be emphasized, however, that a given case of tension headache, ulcers, or high blood pressure should not be diagnosed as psychosomatic until a thorough medical examination has ruled out organic factors as the primary cause.

Here we shall briefly review five of the most common types of psychosomatic reactions-peptic ulcers, migraine and tension headaches, asthma, high blood pressure, and heart attacks.

Peptic ulcers first came into prominence in Western culture during the early part of the nineteenth century. In the beginning they were observed primarily in young women, but in the second half of the nineteenth century there was a shift, and today the incidence of ulcers is some 2 or 3 times higher among men than women. Contemporary civilization apparently is conducive to the chronic emotional reactions that lead to peptic ulcers, and it is estimated that about one in every ten persons now living will at some time develop a peptic ulcer.

The ulcer itself results from an excessive flow of the stomach's acid-containing digestive juices, which eat away the lining of the stomach or duodenum, leaving a craterlike wound. Although dietary factors, disease, and other organic conditions may lead to ulcers, it is now recognized that worry, repressed anger, resentment, anxiety, and other negative emotional states may stimulate the flow of stomach acids beyond what is needed for digestion.

In a historic study, Wolf and Wolff (1947) observed a subject, who as a consequence of an operation literally had a window over his stomach. When

he was subjected to interview experiences designed to elicit strong resentment, hostility, and anxiety, there was a marked increase in acid production, engorgement of the stomach with blood, and rhythmic contractions-in essence, digestive functions occurred as if his stomach were full of food. A number of more recent studies have shown comparable findings. Most people, of course, get over emotional upsets and return to normal bodily functioning. But if the emotional tension is sustained long enough-if anger and resentment, for example, are repressed or denied adequate expression-the excess digestive acids may eat into the gastric lining and cause ulceration.

Although backaches can result from a wide range of organic conditions, the vast majority of them-about 9 out of 10-seem to be related to emotional tension, the incidence apparently being higher among women than men. Research in this area has focussed primarily on migraine, an intensely painful headache that recurs periodically. Although typically involving only one side of the head, migraine is sometimes more generalized; it may also shift from side to side. In addition to these "ordinary" types of migraine headache, there is the sharp, stabbing "cluster" type that occurs in multiple episodes, often following a period of REM sleep (the initial period of sleep characterized by rapid eye movements and dreaming).

Migraine was extensively described by Galen and other medical writers of antiquity, but the cause of the pain remained a mystery until recently, when interest was focussed on the pain-sensitive arteries of the head. By dilating these arteries with an injection of histamine, researchers found it possible to reproduce the pain of migraine.

Turning to actual cases of migraine, they discovered that the onset of the headaches was accompanied by progressive dilation of these cranial arteries. In addition, persons with unilateral headaches showed dilation of the cranial artery only on the side where the pain occurred. As the attack subsided, either spontaneously or following the administration of drugs, the pain diminished and the arteries returned to their normal size.

It has also been shown that a variety of experimentally induced stresses-frustrations, excessive performance demands, and threatening interviews-cause vascular dilation among migraine sufferers but not among other persons.

The vast majority of headaches are so-called "simple" tension headaches. These, too, involve stress and vascular changes, but the changes are different from those in migraine headaches. As a consequence of emotional stress, muscles surrounding the skull contract; these contractions, which the person commonly experiences as "a band of pain that seems to circle my head".

Both tension and migraine headaches usually make their appearance during adolescence and reoccur periodically during periods of stress, often being so painful as to be temporarily incapacitating unless they are alleviated or stopped by some form of treatment. Of the two types, however, migraine headaches are usually more painful and difficult to treat than simple tension headaches, in which the pain can often be relieved with simple analgesics.

ASTHMA

Like migraine, asthmatic attacks have been described by medical writers since ancient times. The actual attack occurs when airways become restricted, making breathing difficult. Many asthmatics begin to wheeze in the presence of household dust, tobacco smoke, cold air, and other conditions that do not bother other people so much. Attacks may be mild or severe and may continue for hours or even days. In severe cases the individual may become extremely distressed, fight for air, and suffer convulsive coughing. Between attacks, he is relatively symptom-free. The actual incidence of asthma is unknown, but it is considered the leading chronic illness among persons under 17 years of age.

There appear to be several types of asthma, each with its own causes and triggering stimuli. Probably the most common is allergic asthma, initiated by something in the environment to which the individual has become sensitized, such as pollen (Ellis, 1970). Although the precise way in which sensitization occurs is not known, once it takes place the individual will develop symptoms in the presence of the allergen.

Other cases of asthma are associated with infectious conditions, and in still other cases asthma appears to be "intrinsic" - that is, there is no apparent sensitization to any given allergen, nor is any infectious condition present. This last form of asthma may be triggered by emotional stimuli and may occur in infancy as well as later life.

Knapp (1969) has cited the case of a young married woman who suffered from severe episodes of asthma. Medical examination revealed no selective sensitivity to particular allergens; rather, the asthma attacks appeared to be directly related to her difficulty in handling hostility aroused by interpersonal relationship.

Hypertension: Of the various organ systems, the heart probably is the most sensitive to emotional stress. During states of calm, the beat of the heart is regular, pulse is even, blood pressure is relatively low, and the visceral organs are well supplied with blood. With emotion-arousing stress, however, the vessels of the visceral organs are constricted, and blood is directed in greater quantity to the muscles of the trunk and limbs - changes that help put the body on an emergency footing for maximum physical exertion. The tightening or restricting of the tiny vessels to visceral organs forces the heart to work harder. As it beats faster and with greater force, the pulse quickens and blood pressure mounts. Usually, when the stress or crisis passes, the body resumes normal functioning and the blood pressure returns to normal. But under chronic emotional strain, high blood pressure may become chronic.

Hypertension is also a risk factor in kidney failure, blindness and a number of other physical ailments.

But a number of investigators, following the lead of Wolff (1953), have shown that chronic hypertension may be triggered by emotional stress. For example, a highly stressful job markedly increases the risk of high blood pressure (Edwards, 1973), and the stresses of slum life - as well as dietary factors - have been indentified as playing a key role in hypertension.

Heart attacks : Heart attacks are often referred to as "the twentieth-century epidemic." More people in the United States die from heart attacks than from any other cause, to say nothing of the many additional thousands who survive but suffer crippling effects. Although there are various types and causes of heart attacks, the common denominator is hypertension-itself a leading psychosomatic disorder.

In a study of sudden cardiac death, Rahe and Lind (1971) gathered life-change data on 39 subjects over the last three years of their lives prior to their sudden cardiac deaths. Both for those with prior histories of coronary heart disease and for those without, there was a threefold increase in the number and intensity of life-change units during the final six months of their lives as compared to the rest of the three years prior to death. Thiel, Parker and Bruce (1973) found significant differences between the two groups with respect to the incidences of divorce, loneliness, excessive working hours, sleep disturbances, nervousness, anxiety, and depression. While leaving room for exceptions resulting primarily from biological factors, these investigators, as well as Rahe and Lind, concluded that their findings point to a direct relationship between life stress and heart attacks.

Finally, in a study of 229 men from three different countries (Finland, Sweden and the United States) who had recently survived a myocardial infarction-one type of heart attack-it was found that common background factors included heavy work responsibility, time urgency coupled with hostility when slowed by others, and dissatisfaction with the achievement of life goals (Romo, Siltanen, Theorell and Rahe, 1974). Again it would appear that severe stress and heart attacks tend to be casually related.

The conclusion of the above-mentioned data points to the fact that health lies in the tranquillity of the mind and meditation must form the foundation of any programme designed for the well-being of the entire self, both for its curative value and for its peaceful spirit.

The Japanese have a word for it; *Kakebotoke*. The *Kakebotoke* is a mirror that reflects the user's face on its polished surface, but is shaped to hold a benign Buddha at the top. The Japanese believe that while the body and its physical beauty must be adorned and enhanced, the mind must never stray far from the calming gift of tranquillity that comes from inner peace. The more you strive for a peaceful co-existence of mind and body, the more beauty radiates, both from inside and out.

To the uninitiated, meditation appears to be a sedentary activity that might induce sleep. On the contrary, it wakes up the system. The basics are as follows: sit in a comfortable position on the floor. Close your eyes and begin to notice each breath you take as it comes in and goes out. Feel the coolness as you inhale and the warmth as you exhale. Do not give up because it is hard to concentrate on the breathings. If other thoughts and other questions interrupt, just acknowledge that they are there and return to the technique.

More than 2,500 years ago, it was in India that Gautama the Buddha advocated Vipassana, one of this country's most ancient techniques of meditation. Vipassana follows the principle of mind over matter. It aims at teaching the "art of living" at peace with oneself and one's environment.

THE EXPERIENCE OF ANICCA THROUGH VIPASSANĀ MEDITATION, AND THE MATURATION OF PERSONALITY

Paul R. Fleischman

By walking down the path of Vipassanā meditation, we arrive at experiences that season and mature our personality. The personal transformation we undergo becomes the catalyst for social change as we influence everything around us.

The great Vipassanā meditation teacher, Sayagyi U Ba Khin, wrote : "Impermanence (*anicca*) is, of course, the essential fact which must be first experienced and understood by practice." *Anicca* is a gateway, an opening. We have been walking through thickets and swamps, when suddenly we emerge into cleared pastureland : *anicca* is the clearing. U Ba Khin wrote : "*Anicca* is the first essential factor . . . For progress in Vipassanā meditation, a student must keep knowing *anicca* as continuously as possible." The Pāli word "*anicca*" is translated into English as "impermanence," or as "change." But *anicca* is not really a concept; it is only partly a noun. It is a sign, a marker like the stone cairns a pilgrim encounters on one of those cloudhugging paths in the Himālayas, signposts that indicate the trail which other true pilgrims have blazed. *Anicca* is a word-indicator that points to a fact of reality beyond any concept: the ceaseless transformation of all material in the universe. So it is also translated as "insubstantiality." Nothing is solid, permanent, immutable. Every "thing" is really an "event." Even a stone is a form of a river, and a mountain is only a slow wave. The Buddha said : *sabbe sankhārā aniccā* : the entire visible universe is fluid. For the practitioner of Vipassanā, *anicca* is a direct experience of the nature of one's own mind-and-body, a plunge into universal reality directly within oneself. "Just a look into oneself." U Ba Khin wrote, "and there it is -- *Anicca*."

For a twentieth century scientist, *anicca* is an immersion into the factual reality of biology, chemistry, and physics -- the atomic and molecular universe -- as if, after years of reading cookbooks, one at last could acknowledge that one is the cookie in question.

If *anicca* is so pervasive, absolute, anciently known and scientifically factual, why do we have to work so hard to know it? Isn't it obvious, everywhere, to everyone, all day?

Our resistance to the experience of *anicca* is the great sorrow, *s a b b e sankhārā dukkhā*. Everyone likes the idea of being purified by a dip in the Ganges, but to anyone standing on its banks as it emerges from the mountains at Rishikesh or Hardwar, icy cold and with a dangerous current, there has to be a moment of hesitation, if not outright retreat, before the actual plunge. And so much more with a river that won't purify you unless it washes you away. A dip into *anicca* clarifies reality, but it pulls us away from the comfortable, known, shore and that tearing away is initially frightening and painful.

The great sorrow, *dukkha*, leads to the loss of comforting myth, familiar alliance, and secure identity that enable us to cling to the idea that we have an eternal, immutable, personal self that will never be washed away from us into the river of life. *Sabbe dhammā anattā*. The fantasy of our own greatness, the love we have for ourselves and everything we call ours, is the rock on which all of us build our lives. But every rock is a form of river. Even, or especially, the rock of our self is revealed to be liquid, essenceless, *anatta*. How terribly, terribly sad it is to feel our lives slipping down the relentless, cold, current of time. Not a scripture in the world is free of this outcry of sorrow and disbelief that our beautiful minds and hearts and homes and families will all be stripped away from us on our passage across this earth. The psalmist wrote :

Thou turnest man to destruction; and sayest,
Return, ye children of men.
For a thousand years in thy sight are but as
yesterday when it is past, and as a watch in the night.
Thou carriest them away as with a flood . . .
(Psalm 90)

And in the great epiphany of the *Bhagavad Gītā*, Chapter XI, we read of "all powerful Time which destroys all things," which is portrayed as a world consuming conflagration, a fiery finale to all hopes and dreams. The Koran, sura LVI, reminds us of a time "When the Terror descends . . . when the earth shall be rocked and the mountains crumbled and become a dust scattered . . ." and it is up to our wisdom to understand that that day is every day.

II

With his characteristic straightforwardness, courage, and clarity, Freud dared to shock his readers with his views on organized religion. He wrote that every member of humankind felt small and helpless against the forces of nature, pre-eminently, death. The thought of death wounded the individual's sense of narcissism. Freud felt that every individual was to a greater or lesser extent like Narcissus, the Greek mythic figure who fell in love with his own reflection. To heal the wounds inflicted by awareness of time and death upon each of our own narcissistic feelings, Freud said, humans bond together in collective narcissistic excitement. Thus we see collectivities like nation-states or organized religions join in self-proclaimed self-importance. This herd drama helps the individual to feel that even though his own beautiful self may fade and die, at least he is part of something enduring, important, and powerful. We need only remember when Freud was writing to realize how tragically keen his insight was : soon all of Europe was to explode into hordes of self-aggrandizing murderers who justified their actions on transcendental grounds : I am part of the fatherland, I am forging human history. Heinrich Himmler, who was in charge of the S.S., the special forces whose job was to kill innocent non-combatant Jews, told his men that he knew they sometimes suffered confusion and guilt over what they were doing, but they should not be deterred, for they were serving their Leader and Fatherland in "an unwritten and never-to-be forgotten glory."

Freud's psychoanalytic psychology clarifies the link between falling in love with an image of one's own idealized, beautiful self--narcissism--and the narcissistic injury that no person can avoid, when even a glimmer of death crosses their mind, to the third link in this small chain : the psychological defence against death provided by group narcissistic inflation. Grandiosity--overweening self-importance--individualistic or collective, is one way that small people can experience themselves as safe and powerful. Grandiosity is a common security operation in a world of insecurity. As Freud so poignantly foresaw, the greater the insecurity of the times, the more likelihood that people will huddle into defensive, self-protective, self-trumpeting clusters. The power of these human whirlwinds is as great as the terror that underlies them; they are inaccessible to reason, because they spring not from ideation or dogmas (which are secondarily used to justify and rationalize them), but from deeper psychological strata : the egoistic desire to transform the world into a stage for one's own, indelible self. From a desire for permanence to narcissism to grandiosity to social aggression : mob membership is a common reaction against the great sorrow that is imminent in human life. Intelligence and culture are no palliative : the greatest Western philosopher since Plato, Martin Heidegger, publicly espoused Nazism. Similarly, exhortation to abstract values like compassion and service can be used to fuel the fire of self-importance. When Nathuram Godse assassinated M.K. Gandhi, he justified his behaviour as an act of selfless courage in the service of his motherland. But his own words in his defence revealed his fear of being weak and "emasculated" and vulnerable.

Henry David Thoreau, who was probably the first American to have contact with and to attempt to practise India's ancient pathways to wisdom, wrote : "Most of what my neighbours consider to be good, I consider in my heart to be evil; and if I repent of anything at all, it is of my good behaviour." It is in the name of the gods, and the groups, that most murders are done in the service of the chimera of greatness. From the crusades to the ongoing religious warfare on our planet today, we can see activation of the link between the human ability to imagine personal death, and the reactive, outraged, denial of such frailty that triggers power seeking and violence. Rather than correcting this disease of the psyche, organized religions often provide a channel, similar to politics, through which the howl of incredulous despair can strike out.

III

Sabbe sankhārā aniccā. The individualistic drive to transform the world in accordance with egoistic desires underlies social rage. Vipassanā counters that drive at its root. So far I have been discussing the experience of *anicca*; now I want to stress the experience of *anicca*. This one insight Freud shared with Buddha : that by *directly* confronting the source of our suffering, we can be freed. To be human is to suffer; to be fully human is to suffer consciously. Vipassanā meditation enables the ordinary individual to see the invisible, to confront the elusive, to envision the unimaginable. Change is invisible; reality is elusive; the evaporation of ourselves is unimaginable to most of us most of the time. Yet through a graded, guided, time-tested process, we may grow

in our human capacities. Vipassanā provides a developmental ladder by which we can continue to climb upwards, just as we did as toddlers when we learned to walk, or as we did as schoolchildren when we learned to read and write. What is terrifying and impossible when viewed as a whole, becomes challenging and possible when viewed step-by-step.

The rung of the developmental ladder where we now stand is the experience of anicca in spite of. Because there is a great resistance in our hearts to anicca, because of the great sorrow of the loss of our image of ourselves, with which we have narcissistically fallen in love, and which we want to preserve and defend by the exercise of willful power--because we all seek security and satisfaction in life through an aggrandized, projected sense of our idealized self as we imagine it to be forever, the experience of anicca comes with pain.

Is there a Vipassanā student who never got up at the end of a sitting of strong determination without at least two small channels of the river of life flowing down his or her face?

Anicca is what we run from; anicca is what we fear; anicca is what we join forces against and attempt to smash. Anicca is the destruction of our personal power, the loss of our world as we know it. Anicca is what drives the world mad. But the experience of anicca, a precious and fortunate opportunity into which one develops slowly--it is said, over lifetimes--the actual direct experience, as opposed to our imagos, bugaboos, and sideways glances--the experience of anicca is a simple, clear, fact, like the wind. It is a release, like a dip in a healing, cool, fresh river. Now I am washed away in the river; after so much fussing, I am torn away and alone in the current. But I can swim, or rather, float. The self I held, I left with my towel on the shore, but I'm still alive; I haven't drowned or died. Pieces of what I imagined I had to grip to me, come floating along beside me. The current of the world is unravelling in faces and forms. Without my will the universe unrolls, and fills my arms with muscles, my heart with human concerns. The scintillating milky way of my back is a winking and shimmering constellation; my body itself is a river, a continent of rivers, a flickering, vibrating, shoreless ocean of currents, and channels, unfathomable, beginningless, endless. The living ride on life like the foam on the crest of a surge on the cosmic ocean.

The experience of anicca leaves one floating on the exfoliating, impersonal truth, the ocean of life. The flood of life is not what drowns us; it is what buoys us up. The experience of anicca is the place to drown and be turned into a fish, a wave, a fleck of foam on the surging expanse of life-itself.

IV

A dog without his dogtag is still a dog. I've thrown away the collar, but I've got the same old neighbourhood to patrol. The practice of Vipassanā meditation leads to activation of the experience of anicca, which in turn leads to a maturation, not an eradication, of personality. The life I thought I was

living I now know is living me, and I've got work to do. Not "my" work, but work. Laid out in front of me and around me are the events with which I am ceaselessly, inevitably interacting. I can be called, but not called by the tin drum of greatness. I do belong, but not to a mob. I walk, but don't march. When asked, I point out to others those buildings on a hill where I sit down to focus on the experience of anicca as it manifests on the field of my mind and body--those buildings that took so much time and energy to build, and which stand like a cairn on the otherwise trackless mountain of life--but which I know will blow down in one storm or another, only to sprout up again on other mountains, among other travellers. I point out the pagoda on the hill as a good place to have a seasoning, sobering experience.

Vipassanā leads to a slow, cumulative social change by organizing individual lives around new sources of well-being. It points to a sense of aliveness that is marked by a tenacious, steady investment in the impersonal and the real. It weakens the call of the trumpet, and evokes the music of the wind and rain. It makes pain more bearable than hate. It makes equanimity sweeter than excitement. It makes death more welcome than conquest. It makes service nobler than heroism. It makes sorrow and joy run back and forth into each other like twin rivulets intersecting, entwining, and separating again on the same hillside.

The experience of anicca leaves no way out--for the entire phenomenal world is anicca--except for love. The individual, for all his narcissism and grandiosity, is hopeless. As the raindrop descends, does it know its body will be absorbed by the roots of grass or trees, to be consumed by animals, to flow into milk, one day at last to dance in the blood of a singing child? All is anicca; we are helpless but to join in the dance of impersonal becoming. Psychologically, the experience of anicca through the process of Vipassanā meditation leads to the transformation of narcissism and grandiosity into mature participation, service, love. It breaks open a stone to reveal a star.

THE TEN BEST DAYS OF MY LIFE

Laxmi Chand Kenia

Everyone has to assess one's role in this life and for this one has to assess one's performance in relation to one's goal of life. When I look back I can say unequivocally which were the TEN BEST DAYS OF MY LIFE. These were the days I spent at Igatpuri while attending Vipassanā Camp No.260 conducted by Goenkaji.

I am 39-year-old, holding Master's degree in Engineering from the U.S.A. where I lived for eight years. There I learnt a lot about the words LIBERTY and FREEDOM, respect for human life, value of Western society, etc. On return to India from the U.S.A. I again started living as a member of our joint family but, gradually, a tremendous gap of communication developed with my family-members so much so that I had to live under considerable stress and I developed problem of acidity. The problems were multiplying and I decided to go back to the U.S.A. and lead my life in my own way. This decision of mine seemed to distress my parents a lot.

At this point of time someone suggested a ten-day camp. Coming from Jain background I had been exposed to *Sāmāyik*, *Pratikramaṇa*, fasting etc. From the very beginning I had my own questions regarding religion and validity of such rituals.* I wanted to learn about meditation too. As such, without knowing much about Vipassanā or in what way, if any, it will help me, I went for Camp No.260. At that time I had absolutely no expectation out of Vipassanā. But what I got in those ten days, I had never dreamt in my wildest dreams.

As days passed one after the other and as clouds of misunderstanding started clearing with progress in *Ānāpāna* and Vipassanā, a new type of selfless feeling began to arise on the 6th day. All the problems arising from *DWESHA* (Aversion) disappeared on that day. The next day the problems related to *RĀGA* (craving) disappeared mysteriously. There seemed to be no need to ask any question from anyone as all the questions I had in my mind regarding religion, faith, universe, etc. were answered from within and with the help of clarifications given during discourses.

My life, mind, relationships - everything became harmonious, as if with a magic wand someone had put together all the pieces of jig-saw puzzle in proper place. Tranquillity of mind came upon me at that time and has persisted since then. The problem of acidity has also gone.

Now I try to remain in *Sāmāyik*, in peace and harmony with myself and I wish to recommend to all to attend their first Vipassanā Camp as early as possible so as to have their "TEN BEST DAYS OF LIFE".

* The moss lies on the surface of the sea while the pearls lie deep down below - Ed.

MY EXPERIMENTS WITH VIPASSANĀ

Ram Gopal

INTRODUCTION :

Albert Einstein says, "Science without religion is lame and religion without science is blind". I, as an amateurish scientist, had been busy with most modern equipments searching truth, observing the signals, graphs and evaluating data, without *SAMMĀ-DITTHI* (right view). As a lame scientist with prejudiced* mind I was always trying to set equations with other lames for a three-legged race in the present scientific world, without realising that no man is authority, but principle and law are authority. Even law would deceive if man is of prejudiced mind, because then he misreads the law and doctrine. To him things look white when they are called black. Every image is inverted in his prejudiced mind, because he realises only with his senses and sees with his eyes and feels with his fingers only the appearance of things. Just as we say that the sun rises, judging from our eyes, although we know from our intelligence that it does not rise. We have to have this intelligence and learn how to see. That is what Vipassanā has taught me how to see with Wisdom (*Paññā*). The unprejudiced observer is the only true scientist. But in the scientific world we have jealousies and feelings of hatred towards those who know more than we do.

Knowledge makes a person simple and gentle. It makes me realise how little one knows and what a small concern one is. I, with a little knowledge, was making fool of myself and making myself think, I know it all, and the more I forgot of what I had known the bigger I felt I was. With this concept, A B C of science and blind faith in religion (without knowing what the true religion is?) I was struggling with equipments and outside world, not knowing that the root cause of all our problems lies elsewhere. My experiments with Vipassanā started with this background. The observations, evaluations and conclusions described are based on the experiences I gained during the last 5 years.

Experiment No.1 - It was April 1981. In the evening I was teaching my 14-year-old son outside in the lawn. I got up and while taking a glass of water from a cool *surāhī* (an earthen pot) I was bitten on my right foot by a scorpion. I felt terrible pain like an electric shock and practically fell down. It was the first bite of a poisonous insect in my life. Suddenly it flashed in my mind, practise *Vipassanā*, on which I had read an article a few days ago. By that time I had not taken any Vipassanā Camp. I sat on half-lotus posture and started concentrating on my breathing, all the time repeating 'This pain was not there a few minutes earlier and it will not remain after some time'. I was trying to look at it with this *Paññā*. That was the only moment I learnt I was trying to see within myself. Observation of the breath, though, was a mental exercise, but with the feeling the pain is not everlasting I felt relaxed. The pain became bearable.

I learnt to see the pain and beginning was made in understanding that the battle for self-realization will have to be fought within myself. Then I attended the first camp in May 1981 at Jaipur and tried to understand this

* All prejudices are unscientific and irrational. No prejudice has been able to prove its case in the court of reason. Ed.

technique of truth-realisation, which imparted me complete relaxation after scorpion-bite. The Dhamma seed, which was dormant within me, probably got first nourishment for sowing.

Experiment No. 2 - I attended the second camp again at Jaipur in November 1981. During the concluding session of the first camp and practising 'Mangal Maitrī', my experience was unique. Goenkaji's discourse was continued and I was completely shaken with the words, ". . . . I seek pardon from you, if I have hurt you knowingly or unknowingly, intentionally or unintentionally. I share my all Dhamma with you." Nobody is prepared in the present world to share a penny without motive and here the teacher is sharing his earnings of all births, ALL DHAMMA. I could not control my tears and found myself in utter state of helplessness. For over two hours the flowing of tears continued. This I learnt later was an 'operation', as the teacher calls it.

I progressed well and was allotted a cell out of four available at that time. Day by day, I was finding myself involved with my body equipment more and more and mind concentrated, alert, penetrating and sharp. As I progressed Goenkaji gave me a further technique on the path. And with sharp, alert and penetrating mind when I entered one day my cell after lunch my body started recording unusual signals and vibrations. I developed a very high temperature, frequent vomiting and passing of hot urine. But with SAMMĀ-SĀṆKAPPA I continued till 9.00 P.M. repeating 'ANICCA' 'ANICCA' and it subsided. The vibrations I received were of deep passion, as if someone had implanted a detonator of passion which exploded the stockpile of my accumulated KĀMA-SAMSKĀRAS'. Thus, the second major operation was experienced.

The Dhamma seed, which was sown, grew bigger and the plant started giving cool shade.

Experiment No. 3 - By now I found myself composed living peacefully and harmoniously with others. The feeling of negativities in my mind in the form of anger, hatred, aversion, fear, jealousy and passion was gradually vanishing. I was liberating myself from these negativities and many times my mind and heart were filled with love, compassion and equanimity. I made a beginning in practising Vipassanā with a firm determination and wisdom, that I have now known the most satisfying art of living, when the subsequent experiment which I am going to narrate, thrilled my family and all associates.

It was January 23, 1982 when my 15-year-old son, studying in Class X in a Central School, ran away from school as he had secured poor marks in the half-yearly examination. His whereabouts were not known to us for 22 days. All communication media including broadcast in radio, assistance from Police, 'Tantra - Mantra', astrology and vision through 'Kajālī' were tried as suggested by friends and relatives and desired by my wife. My wife did not take food during this period and lost a little over 12 pounds of weight. (A Vipassanā student had been put to test!) Though concerned with the incidence, I remained calm, quiet and peaceful, consoling my wife, mother and others. "This time would also pass, my son has to go out after a few years on some

job, think so. It is not everlasting". Many times visitors used to shed tears but I used to console them. Ultimately the boy was found 1,000 kms. away in his friend's house hale and hearty. I continued practising Vipassana completely detached, with 'ANICCA - ANICCA'.

This experience in my family and official circle has astonished many. My wife, having a doctorate in science and also a defence scientist, who was not convinced earlier in spite of my best efforts, came forward and attended Vipassanā Camp in August 1982.

I felt the Dhamma tree bore fruits and I tasted the first fruit after return of my son, whose whereabouts were conveyed to me at Hyderabad where I had gone on government duty. I was not overwhelmed but the same wisdom 'ANICCA, ANICCA' prevailed. All forces of DHAMMA helped me during this period.

Experiment No.4 - I attended the third camp again at Jaipur in August 1982 and was allotted a cell in the newly-built Pagoda. I transcended more and more subtle levels following the Eight-fold Noble Path. At this stage I was in a position to experience so many bio-chemical and electro-magnetic functions taking place inside my body. During sittings in the cell, I could explore things within me at deeper levels and experienced the truth about the mind and matter.

I can divide my state of meditation, stagewise, as follows :-

- (i) In the first stage the entire body was light, free from any pain and agony. Pleasant sensations all over the body were prevailing.
- (ii) In the second stage the feeling of pleasant sensations also vanished. The whole body lost its figure, no curves and contours. It was a state of complete thoughtlessness and experience of dwelling in a sphere with equanimous mind.
- (iii) In the third stage I felt as if all sense-organs were cut off from external communication. The body was a complete vacuum with tickling vibrations within.
- (iv) In the fourth stage which I felt I had attained for a few moments, I lost all sensations. I found myself confined to this nucleus of consciousness with just experience of being.

APPARATUS AND METHODS

- (i) Science is a repetitive truth. Students of science always draw identical results after experimenting on an equipment. The students of meditation while experimenting on their respective body equipments observe symptoms according to their 'Saṃskāras'. They have to continue long practice to purify this equipment. Through this standardised equipment all students and researchers like Siddhārtha Gautama by following this Eight-fold

Noble Path would discover the same ultimate truth within, attain same 'Buddha' state, echo similar experience as Gautama the Buddha in his first words after he attained Enlightenment and serve for the happiness of society like all the Buddhas.

- (ii) I find this technique cent per cent scientific. It is known as '*Ehi passiko*' ('Come and see'). Faith has no place here. As in scientific pursuit, experimentation and research are its methods and analysis its methodology. Truth is to be discovered, it is not a matter of give and take.

RESULTS AND CONCLUSIONS

- (i) My *sādhana* (meditation) progressed rapidly due to '*Anicca Bodha*' (awareness of Anicca). Many more experiences and difficult stages during major operations, as teacher calls, I could overcome by wisdom and an equanimous mind.
- (ii) The relation between mind and matter as a Scientist we understand is mere surface knowledge. A meditator finds there is no difference, both are nothing but vibrations. This technique makes one witness the reversible reactions proceeding between matter, the mass and energy ($E = mc^2$, the famous Einstein's equation). The creation and destruction of sub-atomic particles like '*Aṭṭhakaīāpas*' in such a small fraction of time not measurable by scientist is experienced by experienced students of meditation where science has yet to establish their existence.
- (iii) After long practice, the breathing (one inhalation and one exhalation) in one minute has come to about 4 to 6 in my case, whereas normal rate is 16 to 18 per minute. This results in long happy life as can be seen in the case of creatures of living world. Deep, slow and rhythmic breathing sets in.
- (iv) At higher stages of meditation pain, unrest and agony within the self are controlled and overcome. Bio-chemical and electro/magnetic reactions within the body secrete useful chemicals (antagonists) which fight out the illness. A few such compounds known as endorphines have been isolated and found to be many times potent and effective than morphine (morphia).
- (v) The consumption of energy during meditation is least comparing to that needed during awakening, sleeping and dreaming. This, I find, is directly related to purification process which sets in the system needing limited and just required food and sleep. This gives benefits of curing body from diseases as byproduct, besides helping in meditation. In the present-day life, lack of proper food and sleep are causes of many diseases and disorders. Medical doctors find out certain pathological conditions and discriminate between the causes that are apparent or external. True cause of disease or unrest is within from centre to circumference. The agony is only over after uprooting the cause as the Buddha has expressed in '*Ārya Satyas*' (Noble Truths).
- (vi) I have experienced that meditator's body generates positive vibrations. This can be verified by available equipment systems. In a room charged with these vibrations not known to me, I could sense out presence of these vibrations to the surprise of scientists.

- (vii) As acu-pressure therapist I have gained much benefit by experiencing reflexes with the body due to sharp, alert and penetrating mind attained by this technique. Meditation is proving very effective in curing others.

SUGGESTIONS

- (i) Medical check-up of meditation students should be done regularly to monitor their physical progress. This would keep up morale and give incentive to others. A proforma should be prepared in consultation with meditators having medical background.
- (ii) Equipment systems should be added in the laboratories of Vipassanā Research Institute to record different mental stages of meditators as they progress in meditation.
- (iii) Nuclear/radiation scientists may also contribute in examination of radiation levels in meditation cells, halls and other related areas. Based on these findings charging of these places with useful vibrations can also be experimented. As a therapy such new equipment systems useful to mankind can then be developed, which would be useful in giving some relief during distress.

PAÑÑĀ

The Pāli term *paññā* is derived from the root *ñā*, which means 'knowing', with the addition of the prefix *pa*, meaning 'rightly'.¹ Thus, a literal English translation of the word *paññā* is 'knowing rightly'. Commonly used equivalents are such words as insight, knowledge, or wisdom. All of these convey aspects of *paññā*, but none of them corresponds exactly to the Pāli term.

In the ancient texts *paññā* is defined more precisely as *yathā-bhūta-nāna-dassana*² -- that is, seeing things as they are, realizing their impermanent (*anicca*), unsatisfactory (*dukkha*), and substanceless (*anattā*) nature. It may be expounded as *Pakārena Pakārena jānāti' ti paññā*, i.e., "Since it knows [impermanence etc.] from different angles, that is why it is *paññā*." The *Visuddhi Magga* elaborates:

The characteristic of *paññā* is to penetrate into the true nature of things. Its function is to dispel the darkness of ignorance, and not being bewildered is its manifestation. Its immediate cause is concentration (*samādhi*) according to the words, 'He whose mind is concentrated knows and sees things according to reality.'³

The suttas refer to three kinds of *paññā*.⁴ The first of these is *suta-mayā paññā*, the wisdom that arises from listening to others, from being instructed by others. It may also develop from reading the sacred texts.⁵ This type of *paññā* is clearly dependent on an external source: the understanding of the person to whom one listens, or whose composition one reads. Thus *suta-mayā paññā* consists in learning from others who are wiser or more learned than oneself. Its value lies in its ability to awaken in us the enthusiasm with which we can work to attain a particular goal. The goal in view may be of a worldly or a spiritual nature. For example, on the basis of what one has heard from others one may develop faith in the path of Dhamma, and this devotional acceptance may become the inspiration to try the path oneself.

Acceptance on the basis of faith, however, is only a first step, and so the texts speak of a higher form of wisdom, *cintā-mayā paññā*, the wisdom arising from one's own thinking. This is the assimilation of what one has heard or read by means of the intellect, the process of analyzing a teaching to see whether it is logical and conforms to reality. Having gone through such a process one can then accept the teaching intellectually. This, however, is still a borrowed wisdom. With this acceptance one may become thoroughly knowledgeable of the theory of Dhamma, and may be able to explain it to others. One may even be able to help others realize the fact of impermanence. Despite this, so long as one remains self-centred one keeps defiling the mind with craving and aversion, and so strays ever further from liberation. Thus, merely intellectual understanding can become a great impediment to spiritual progress.

The proper function of *cintā-mayā paññā* is to lead to the personal experience of the Dhamma. Thus, beyond devotional or intellectual acceptance a third step is required: *bhāvanā-mayā paññā*, the wisdom that develops in each of us by the inner realization of truth. This development of insight is also called *vipassanā-bhāvanā*, that is, Vipassanā meditation. The meditator makes right efforts and so realizes for himself that everything in the world is transi-

tory, unsatisfactory, without essence. This insight is not the acceptance of what someone else has said nor the product of deductive reasoning. It is rather the direct apprehension of the reality of *anicca*, *dukkha*, and *anattā*, an intuitive and profoundly affecting experience that will inevitably transform unhealthy mental habit patterns and so lead to liberation from suffering.

The specific tool that a Vipassanā meditator uses to develop experiential wisdom is bodily sensation, *vedanā*. By observing systematically and dispassionately sensations throughout the body, one realizes that they all have the nature of arising and passing away (*uppāda-vaya*); that is, they are impermanent. Having realized this fact one can see that not only painful sensations but pleasant ones as well are sources of suffering because of their ephemeral nature. And so the truth of the Buddha's words becomes evident: *Yam kiñci vedayitam tam dukkhasmim* -- "Whatever is felt is related to suffering."⁶ Further, by seeing the fleeting nature of all sensations the meditator realizes how insubstantial they are, changing beyond his control and regardless of his wishes.

The realization of *anicca*, *dukkha*, and *anattā* develops by observing *vedanā* since this is the most immediate and vivid way to experience the reality of ourselves. What is true of *vedanā*, however, is true of the other four aggregates -- *rūpa*, *saññā*, *saṅkhāra*, and *viññāṇa*; that is, it is true of every aspect of a human being. This the meditator realizes automatically as he observes sensations throughout the body. In the process the entire reality of ourselves unfolds as evanescent, without essence, bound up with suffering. The comprehensive insight thus achieved by direct experience is *bhāvanā-mayā paññā*, and so one might equally call it *vipassanā-paññā*. With this insight the mind sees things as they really are, and by doing so becomes freed from its past conditioning.

Another word that the Buddha used to describe this all-encompassing insight is the term *sampajañña*. Derived from *pajānanā*, 'knowing', by adding to it the prefix *sa-*, the word basically means 'knowing together' or 'knowing thoroughly'. Thus one commentary states, *Sammā sammantato sāmam ca pajānato sampajāno* -- "One has *sampajañña* who understands oneself rightly, in totality."⁷ Elsewhere it is said, *Sammāpakārehi aniccādīni jānātī' ti sampajāno* -- "One has *sampajañña* who understands in a proper way impermanence as well as suffering and insubstantiality."⁸ These words describe exactly the experience of a Vipassanā meditator.

For one seeking to develop this comprehensive wisdom the question will be, to know what, together with what? The technique of Vipassanā provides the answer: we must know bodily sensations, since through them the totality of our nature manifests itself, both mind (*nāma*) and matter (*rūpa*). It is through *vedanā* that we actually experience all phenomena; as the *Visuddhi Magga* states, *Yā vedetī' ti vedanā, sā vediyāti lakkhaṇā, anubhava rasā* -- "That which feels the object is *vedanā*; its characteristic is to experience; its function is to realize the object."⁹ Therefore it is through *vedanā* that we can apprehend directly the nature of phenomena to arise and pass away. Further, with every sensory experience *vedanā* is present; as the Buddha said, *Vedanā samosaraṇā sabbe dhammā* -- "All the phenomena one experiences are accompanied by sensation."¹⁰ The task of a meditator is to cultivate this insight with every experience and at all times. If he succeeds in doing so, his wisdom is truly *sampajañña* -- a complete and steadfast understanding of his own nature, which will lead him step by step to liberation.

The path may begin from a devotional or intellectual acceptance, but it proceeds to the direct experience of truth through the development of insight into one's own nature. The Vipassanā meditator attains this by observing bodily sensations. The deeper and more constant his insight, the closer it approaches to ultimate truth and the closer he comes to freedom from suffering.

- Vipassanā Research Institute,
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Notes

1. Pāli-English Dictionary, ed. T. W. Rhys Davids and W. Stede (Pāli Text Society, London), p. 390. Hereafter referred to as PTS.
2. Samyutta Nikāya, III. 13.
3. Burmese edition, p. 438. The Pāli runs as follows: *Dhamma sabhāvapativedha lak-khaṇā paññā; dhammānaṃ sabhāva-paticchāda-kamohandhakārayidhamsa - narāsā; assammohapaccupaṭṭhānā; samāhito yathābhūtam jānāti passati vacanato pana samādhi tassā padaṭṭhanam*. Subsequent references are to this edition.
4. At times the order is given as *cintā-mayā paññā, suta-mayā paññā, bhāvanā-mayā paññā*. See Dīgha Nikāya, III. 172.
5. PTS, p. 718
6. Samyutta Nikāya, IV. 193
7. Dīgha Nikāya, Mahāvagga Tika (Burmese edition), p. 306.
8. Patisambhidāmagga Atthakathā (Burmese edition), p. 343.
9. Visuddhi Magga, p. 321.
10. Anguttara Nikāya, IV. 184

SOURCES IN PĀLI LITERATURE --- ON VIPASSANĀ

Ayodhya Prasad Pradhan

Vipassanā is a well-known technique of observing the appearance and disappearance of bodily and mental *dharmas* internally and externally, constantly as long as possible. This is amply described in the Sati Paṭṭhāna Sutta given in both the Dīgha and Majjhima Nikāyas. The Sutta is fully dealt with in the relative commentaries, Sumaṅgala Vilāsini and Papanca Sūdani; the meaning is illustrated even by appropriate instances in these commentaries.

Sati Paṭṭhāna Vibhanga treats of this subject in the Vibhanga of the Abhidhamma. The commentary on this topic is useful. The Sati Paṭṭhāna Kathā of the Paṭisambhidā of Khuddaka Nikāya is another technique of observing the body and mind transcendently.

Paṭisambhidā Magga on Vipassanā is elucidatory; but the full detail is however available in the Visuddhi Magga, in the last seven Chapters. Its simple version is, however, observable in the Dhamma-anupassanā as given in the Sati Paṭṭhāna Sutta. The purpose of these observations is evidently to realize that there is nothing permanent as Self or Soul within or without the body.

The gradual course of this observation is given in the four Anupassanās of the Body, the Sensations or Feelings, the Mind, and the Dhammas. Out of these Observations, the constant observation of respiration and feeling as they arise and pass away has been very simple, easy, and at the same time significant metaphysically also.

The Vedanā Saṃyutta of the Saṃyutta Nikāya, Saḍāyatana Vagga, containing 31 suttas, gives us an insight into the nature of this internal phenomenon. The close observation of Feeling is the sure means of preventing the ego from its adventitious appearance, for the ego is an intrusive phenomenon.

The *Samatha*, the mental stilling, cannot be separated from the regular practice of Vipassanā; these two go side by side in any intelligent practice of meditation or of deliberation. The erect sitting posture in our practice straightens up the central canal within the Back-bone. This appears to be the reason why the regular practice of *Samatha* or Vipassanā has such a strong impact on the moral awakening in its practiser. For, the psychic power, that is said to be latent in human beings, is awakened and activated by such means.

So far as the observation of respiration is concerned, we find its occurrence in other systems of Yoga and philosophic thinking also. The observation on respiration is accompanied with devotional or philosophical keenness, in other systems as well; 'Theory of the Identity with the universal Soul', as the ultimate objective, is however subject to controversy among different systems of philosophical views.

The practice of Vipassanā is conducted through the higher faculty, so to say, of the mind. It should, however, be borne in mind that the doctrine

INTERPERSONAL RELATIONSHIP AND VIPASSANĀ

Veena Gandhi

Today science has advanced so much that it has made life extremely comfortable. But in spite of that in our complex, fast-changing materialistic society - our needs also keep on multiplying endlessly. When all the needs are not satisfied, one feels frustrated and unhappy. Everyone tries to seek pleasures and outward happiness. Everyone also tries to avoid pain and sufferings. It is just not possible to have everything one desires; as a result, there is lack of peace and content in the minds of most people.

Due to this constant unhappiness one suffers from anxiety, irritation, disappointment, depression etc. and invites diseases like peptic ulcer, gastrointestinal disorders, asthma, palpitations, high blood pressure, heart diseases, sleep disturbances, various types of bodily aches and pains, addictions and such other diseases. Strained interpersonal relationship is also a manifestation of constant unhappiness. In this paper we will concentrate only on one such aspect - and so will talk about interpersonal relationship between husband and wife.

It is common knowledge that when people are frustrated, they become angry. They cannot always express their anger at the offending individual or at the circumstance actually causing it. The offending individual could be one's boss or it could be a circumstance, say poverty. So instead one may vent one's anger against someone else, who is too weak to fight back. Usually a husband or a wife becomes the first victim.

The following examples indicate that marital discord could be displayed in many different ways. Here are only a few such instances :

A young man who constantly thinks about his work and feels unable to relax or get his mind off his work even for a little while at home and sometimes even on a vacation can create disharmony in his married life as he does not have time to tackle problems at home.

Another man, although he considers himself to be of a contemporary outlook, deep inside feels biased towards working women. He does not understand his own feelings and never tells his wife anything directly. However, this generates definite unpleasantness in their mutual relationship.

The same situation is equally true for another couple, who need the extra pay packet but find the idea of a working wife repulsive.

Jealousy is responsible for ruining many marriages. It makes life miserable for both of them when one starts suspecting the other of having a relationship with someone else.

Monetary differences are common among rich as well as poor. Some cannot agree how to spend the available money whereas some do not have sufficient money even to meet their daily needs.

Some find it very difficult to come to an understanding about a life without children and as a result they indulge in loneliness and self-pity. There are parents who cannot decide how to discipline their children.

Adolescent children can very easily accelerate fights between parents by their rebellious behaviour. These parents instead of helping their children to adjust to their new situation, ignore them and indulge in their own differences.

A perfectionist husband or wife could be very difficult to please. One of them constantly criticises the other not realizing how it affects the partner.

Some hurt each other by bitter spoken words, while some can do it without uttering a word. They completely ignore each other and do not communicate directly. Quite often they convey messages via a third party which could be their children. Though they stay under the same roof, emotionally they are miles apart.

Many find it impossible to come to grips with permanent partings like a divorce or one leaving the other and staying with someone else. Untimely death of a partner can also create a lot of problems.

In spite of differences and other problems many marriages do work. So we can say that resolving conflicts and finding adjustment is possible. Marital adjustment is a continuous process and this interpersonal relationship is an evolving one. Two different individuals when paired together may develop their personalities at different rates and quite often in different directions. Not only their family circumstances and economic conditions change over the years but also the society in which they live changes at a fast pace.

Someone has compared marriage to a house which needs building and constant repairs over the years. If it is

maintained in the best condition it does not give too much trouble.

Women in our society have to enter a completely different soil so to say when they marry. Even an ordinary plant needs proper care and attention when it is transplanted from one soil to another. Then how much vital and subtle this nurturing should be for a human being who has thrived for nearly 20 - 25 years in an entirely different atmosphere?

When marital conflicts arise, quite often one starts thinking why the things go wrong. If one sits quietly and alone, one may dive deep inside one's own psyche* and soon the cause and effect of these conflicts becomes clear to one. This sitting alone and quietly is the beginning of Vipassanā meditation.

Vipassanā meditation is a technique of intent self-observation. 'Vi' plus 'passanā' means to see things in a different way, in a special way, in a natural way, that is to say, as things are in their totality. This insight is to be developed by practice under a qualified guide. As one progresses and develops, one soon starts reflecting on questions arising in the mind and asking oneself - Am I rational? Am I prejudiced? Am I right in what I believe? Such self - introspection and self - analysis leads to awareness not only towards marital problems but also to a wider range covering all relationships. Only such self-awareness can promote change and bring about self - growth.

Gradually a time comes when one may come to terms with problems of living. Now one starts understanding what problems arise, why they persist and how they perish, what can best be done to minimise their adverse effects. Self - awareness through meditation gives one the ability to understand one's own emotions and thoughts. The clarity with which one understands oneself, affects one's relationship with others. It gives one great sensitivity and one starts feeling how one's behaviour is experienced by one's partner. One grasps reality and interacts with others in a more mature and harmonious way.

In Vipassanā meditation one is not supposed to move while meditating, in spite of any physical discomfort, or to react to it in any way because one soon realises that it is a passing phase and will change sooner or later. Not reacting to an unpleasant situation while meditating has profound psychological effect on the habit-pattern of our mind. Since birth everyone reacts blindly to all actions. Now as one learns not to react, one starts realising

* Truth is said to lie at the bottom of a well for the reason, perhaps, that whoever looks down in : arch of her sees one's own image at the bottom." - Id.

the worthlessness of reacting to a thing or a situation, which is impermanent by nature anyway. One learns to face reality and to live with it, rather than to react to it.

One also starts realising that if at all there is need to change, then one should change oneself. No one can change anyone else. As someone has rightly said that an unhappy marriage could be converted into a happy one or a happy one into a still happier one, if the ceiling of one's expectations is lowered.

Vipassanā teaches us the art of constructive social living. As the purified mind becomes free from agitation, its energy increases tremendously. When this increased energy is directed to day-to-day living, the work efficiency increases both quantitatively and qualitatively. It also assists meditators in finding solutions to disputes in any interpersonal relationship. In fact, the disputes dissolve even before they formulate or solidify.

Vipassanā makes its practitioners not only calm and tranquil, teaching them not to react blindly, but it also helps them to experience compassion and love for all living things. If only people would give up the belief that meditation has no practical value in modern times, they could practise it regularly and re-discover for themselves the Eternal Truth. Nearly two thousand and five hundred years ago the Buddha, verily, said : "EHI PASSIKO" ("Come and see for yourself").

SAMATHA AND VIPASSANĀ - A BIRD'S-EYE VIEW

Nathmal Tantie

I. The Nature and Function of Samatha and Vipassanā

The functions of *Samatha* and *Vipassanā* are clearly explained in the following passage of the *Āṅguttara Nikāya* :

Monks, these two conditions lead to knowledge. What two? *Samatha* and *Vipassanā* (tranquillity and introspection). If cultivated, what benefit does *Samatha* confer? The mind is cultivated. What benefit does result from a cultivated mind? All lust is abandoned (*yo rāgo so pahīyati*). Monks, if *Vipassanā* is to be cultivated, what benefit does it confer? Insight (*paññā*) is cultivated. If insight be cultivated, what benefit does it confer? All ignorance is abandoned (*yā avijjā sā pahīyati*). A mind defiled by lust, monks, is not set free; nor can insight defiled by ignorance be cultivated. Indeed, monks, the freedom from lust leads to release of the tranquillity of mind (*rāgavirāgā ceto-vimutti*), the freedom from ignorance leads to the release of the insight (*avijjāvirāgā paññā-vimutti*).¹

Samatha and *Vipassanā* are compared to the pair of swift messengers (*sīgham dūtayugam*), who carry the message of truth, that is, *nibbāna* to the consciousness who is the Lord of the town, viz., the body, mindfulness (*sati*) being the gatekeeper of the six senses, and the noble eightfold path being the way leading to *nibbāna*.²

The purpose of *Samatha* is to induce concentration in the mind and free it from all distractions (*vikkhepa*). The essence of *Vipassanā* is to see the truth as it is (*anupassanā*). The two jointly act as a single harmonious entity as the way to *nibbāna*.³

Sometimes an aspirant develops *Vipassanā* preceded by *Samatha* (*samatha-pubbaṅgamam*). In him the fetters (*samyojanāni*) are abandoned, the lurking tendencies (*anusayā*) come to an end. Sometimes the aspirant develops *Samatha* preceded by *Vipassanā* (*vipassanā-pubbaṅgamam*). In him also, the fetters are abandoned and the lurking tendencies come to an end. Sometimes the aspirant develops *Samatha* and *Vipassanā* together (*yuganaddham*). As he does so, the fetters are abandoned and the lurking tendencies come to an end.⁴

We have mentioned that the essence of *Vipassanā* is *anupassanā*, that is, to see the truth as it is. Such *anupassanā* is practised by the discipline called *Satipatthāna* which is translated as Foundations of Mindfulness (Retention of Mindfulness).⁵ The discourses on *Satipatthāna* occur at several places in the Pāli scriptures, for instance, in the twenty-second discourse of the *Dīgha Nikāya*, the tenth discourse of the *Majjhima Nikāya*, the forty-seventh discourse of the *Samyutta Nikāya*, and the seventh vaggā of the ninth Nipāta of the *Āṅguttara Nikāya*. The *Paṭisambhidāmagga* is also replete with passages that throw abundant light on the theme of *Satipatthāna*.

Exhorting his disciples to practise *Satipaṭṭhāna* in all earnestness, the Buddha said:

The one and only path, Bhikkhus, leading to the purification of beings, for overcoming sorrow and lamentation, for destroying pain and grief, for reaching the right path, for the realization of *nibbāna* is the way of the fourfold Foundations of Mindfulness. These fourfold foundations are: (a) Contemplation of the Body, (ii) Contemplation of Feeling (iii) Contemplation of Mind, (iv) Contemplation of Mind-objects. These are practised by the aspirant, remaining ardent, self-possessed and mindful, having overcome both the hankering and the dejection common in the world.

*ekāyano ayam, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ, samatikkamāya, dukkhadomanassānaṃ atthaṃgamāya, āyassa adhigamāya, nibbānassa sacchikiriyāya - yadidaṃ cattāro satipaṭṭhānā. katame cattāro? idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassaṃ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ.*⁶

II. SATIPAṬṬHĀNA AND ĀNĀPĀNA

Satipaṭṭhāna is the way to *Vipassanā*, even as *Ānāpānasati* is the way to *Samatha*. It is said that the meditator can put away the five hindrances (*nīvaraṇas*), the five sensual desires (*kāmaguṇas*), the craving for the five aggregates (*skandhas*), the five lower fetters (*orambhāgiyāni saṃyojanāni*), and the five upper fetters (*uddhambhāgiyāni saṃyojanāni*) by practising the *Satipaṭṭhāna*.⁷ Of the four contemplations, the contemplation of the body consists of (i) mindfulness of breathing (*ānāpāna*), (ii) the postures of the body (*iriyāpatha*), (iii) mindfulness with clear comprehension (*sampajāna*), (iv) the reflection on the repulsiveness of the body (*patikūla-manasikāra*), (v) the reflection on the material elements (*dhātumanasikāra*) and (vi) the nine cemetery (*sīvathikā*) contemplations. In the contemplation of feelings, the meditator takes care that he does not cling to any sort of feelings, whether pleasant or painful or neutral. In the contemplation of mind the meditator perceives his mind as it is. He perceives the mind 'with lust' as 'with lust', 'without lust' as 'without lust', 'with hate' as 'with hate', 'without hate' as 'without hate', and so on. In the contemplation of mind-objects, the meditator muses upon (i) the five hindrances, (ii) the five aggregates of clinging, (iii) the six internal and the six external sense-bases, (iv) the seven factors of enlightenment, and the four noble truths.

The close relationship between *Satipaṭṭhāna* and *Ānāpānasati* is brought out in the following passage of the *Majjhima Nikāya* :

The Ānāpānasati, mindfulness of in-breathing and out-breathing, monks, if developed and constantly practised, is of great fruit, of great advantage. Mindfulness of in-breathing and out-breathing, monks, if developed and constantly practised, brings to fulfilment the four foundations of mindfulness, *cattāro satipatthānā*. The four foundations of mindfulness, if developed and constantly practised, bring to fulfilment the seven links of enlightenment, *satta bojjhaṅgā*. The seven links of enlightenment, if developed and constantly practised, bring to fulfilment freedom through knowledge, *vijjā-vimuttim pari-pūrenti*.⁸

III. VIPASSANĀ AND THE THREEFOLD NATURE OF THINGS

By the practice of Vipassanā, the meditator gets an insight into the threefold nature of things, viz., impermanence, painfulness and substancelessness - - *aniccatā, dukkhata* and *anattatā*. The most important impact of Vipassanā on the meditator's mind is his perception of constant change that is taking place in his body and mind. This leads to a proper understanding of the fact of *aniccatā*, impermanence of things, mental and material. From this experience of universal flux, the direct perception of the facts of *dukkhata*, and *anattatā*, impersonality or substancelessness of things, emerge in due course. Coming face to face with change, the meditator now starts to see things as they actually are, and feel that the frequency of change in an infinitesimal fraction of time is beyond his ken. The incessant change now challenges the meditator most vehemently to appreciate the fact of suffering. Gradually, the meditator arrives at the profound truth that all existence is devoid of an abiding substance of any sort. Vipassanā supplies novel information about one's emotions and passions and the working of one's mind, one's latent instincts and motives, and ultimately purges the mind of its defilements and evil tendencies. It also teaches to live with full awareness here and now and, to look well before engaging in any act and take a complete view of things with circumspection and composure.

The right understanding of the nature of the pleasurable, painful and neutral feelings by means of Satipatthāna is the right way to the attainment of *nibbāna*. This is indicated in the following passage of the *Samyutta Nikāya*:

Who sees the pleasure as pain,
And pain as a piercing barb;
Who sees as impermanent,
The state of feeling neutral ;
That monk sees rightly indeed,
And feelings understands.
Understanding the feelings,
In this life is freed from intoxicants.
On the cessation of body, perfect in dhamma,
Crosses the world, past all reckoning.

*yo sukham dukkhato adda
dukkhamaddakkhi sallato/
adukkhamasukham santam*

addakkhi nam aniccato//
 sa ve sammāddaso bhikkhu
 parijānāti vedanā/
 so vedanā pariññāya
 ditthe dhamme anāsavo//
 kāyassa bheda dhammattho
 samkhyam nopeti vedagū⁹

IV. THE RATIONALISM OF THE BUDDHA :

The thoroughgoing rationalism of the Buddha is reflected in many of his sermons. In one of his sermons, in connection with the practice of Vipassanā, he unreservedly asserts that one can realize the *summum bonum* of emancipation even in the absence of his loyalty to any faith or religious inclination or acceptance of any hearsay, or specious reasoning or delight in dogmas, simply by means of seeing things as they are. For instance, if the meditator has seen a form (or colour), or heard a sound, or smelt an odour, or tasted a flavour, or felt a touch, or cognised an idea, and if greed, hate or delusion are in him, he knows; "There is in me greed, hate, delusion", "and if greed, hate, delusion are not in him, he knows "there is not in me greed, hate, delusion", this is the way by which the meditator succeeds in achieving emancipation, even if he is devoid of any sort of faith or religious inclination or acceptance of any hearsay, or specious reasoning or delight in dogmas.¹⁰

V. THE AGE-OLD TECHNIQUES: ĀNĀPĀNA AND VIPASSANĀ

We have given a brief survey of the practice of Samatha and Vipassanā as described in the Pāli scriptures. In modern times, we meet with a new method that is called *Sukkha Vipassanā*, that is, Vipassanā bereft of the Samatha practice of *jhāna*. We find in ancient texts, as already noted, Samatha preceded by Vipassanā, which means that the penetrative insight into reality is followed by the entry into the stages of absorption (*samādhi*), as well as the usual sequence of Samatha followed by Vipassanā. In the absorptions, the mind attains a very high degree of concentration, purity and calm and reaches deep down into the subconscious and the unconscious, the store-house of the *anusayas* or the latent seeds of defilement. With such a preparation, the subsequent practice of Vipassanā succeeds in bringing quicker results. But the conditions necessary for cultivating absorptions are difficult to achieve in modern society and as such the modern mind is naturally more attracted by the direct practice of Vipassanā. It may be mentioned here that the *Ānāpānasati*, as an important constituent of Samatha is only a means to an end, and cannot independently lead to the highest goal of liberation which is attained only through Vipassanā. In fact, *Ānāpānasati* is very intimately connected with Vipassanā, as it lies on the borderland of *Kāyānupassanā* with which the Vipassanā begins. In the *paṭisambhidāmagga*, in connection with the exposition of *Ānāpānasati*, it is said :

imehi navahi ākārehi dīgham assāsa-passāsā
 kāyo, upatthānam sati, anupassanā ñānam;
 kāyo upatthānam, no sati; sati upatthānam
 ceva sati ca; tāya satiyā, tena ñānena
 tam kāyam anupassati; tena vuccati-
 kāye kāyānupassanāsati patthāna-bhāvanā.¹¹

The inhaling and exhaling is the *kāya*, *upaṭṭhānaṃ* is (of) the *sati*, *anupassanā* is knowledge; the *kāya* is *upaṭṭhāna*, and not *sati*; the *sati* is *upaṭṭhāna* as well as *sati*; by that *sati*, by that knowledge, he (the meditator) sees the *kāya*; therefore, it is said that the *bhāvanā* (meditation) centred on *Kāya* is called *kāyānupassanā satipaṭṭhāna*. Here it should be noted that mindfulness centred on *kāya* is also extolled as a supreme virtue in the *Āṅguttara Nikāya* in the following words :

ekadhamme, bhikkhave, bhāvito bahulīkato mahato samvegāya samvattati. . . . mahato yogakkhemāya samvattati. . . . katamaṃ ekadhammo? kāyagatā sati. . . amataṃ te, bhikkhave, paribhuñjanti ye kāyagatāsatiṃ paribhuñjanti.

One thing, monks, if developed and constantly practised, conduces to great thrill. . . . to the fruits of the life of a recluse (*yogakkhema*). What is that one thing? It is mindfulness centred on body. . . . they who partake of mindfulness centred on body do indeed partake of the Deathless (*amataṃ*, that is, *nibbāna*).¹²

The *Ānāpānasati* and the *Vipassanā* qua *kāyānupassanā* are thus age-old techniques for the achievement of mental peace and moral purification.

References :

1. *Āṅguttara Nikāya* (Nalanda Edition), I.58

dve me, bhikkhave, dhammā vijjābhāgiyā. katame dve? samatho ca vipassanā ca. samatho, bhikkhave, bhāvito kathamanubhoti? cittaṃ bhāvīyati, cittaṃ bhāvitam kathamanubhoti? yo rāgo so pahīyati. vipassanā, bhikkhave, bhāvitā kathamanubhoti? paññā bhāvīyati. paññā bhāvitā kathamanubhoti? yā avijjā sā pahīyati. rāgupakkilittam vā, bhikkhave, cittaṃ na vimuccati, avijjupakkilittam vā paññā na bhavīyati; iti kho, bhikkhave, rāgavirāgā ceto-vimutti, avijjāvirāgā paññāvimutti.

2. *Samyutta Nikāya* (Nalanda Edition), III. 174.

3. *Paṭisambhidāmagga* (Nalanda Edition), p. 25:

avikkhepatṭhena samatho abhiññeyo; anupassanatṭhena vipassanā abhiññeyā; ekārasatṭhena samatha-vipassanā abhiññeyā; anativattanatṭhena yuganaddham abhiññeyam.

4. *Āṅguttara Nikāya*, II. 166.

5. Some of the definitions of *Satipaṭṭhāna* are as follows :

(i) *tesu tesu ārammaṇesu okkhanditvā pakkhanditvā upaṭṭhānato paṭṭhānaṃ sati yeva paṭṭhānaṃ satipaṭṭhānaṃ -- Visuddhimagga-Mahātikā* (Burma), pp. 481.490.

- (ii) *sampayutta-dhammesu pamukhā padhānā hutvā kāyādisu ārammanesu titthanti, nānārammaṇesu cittaḡamanam nivattetvā tesūeva kāyādisu cittaṇibandhana vasena pavattantīti paṭṭhānāni. sati eva paṭṭhānanīti satipaṭṭhānāni -- Paramatthadīpanī (Burmese Edition), p. 304.*
- (iii) *Paṭṭhātīti paṭṭhānam. asubhagahaṇādivasena anupavisitvā kāyādi-ārammaṇe, pavattatīti attho. sati eva paṭṭhānam satipaṭṭhānam - Vibhāvanī (Burmese edition), p.171.*
- (iv) *taṃ pana kāya-vedanā-citta-dhammesu asubha-dukkha-anicca-anāttākāraggaṇavasena subha-sukha-nicca-attasaññā-vipallāsa pahāna-vasena ca catubbidham ti vuttam-cattāro satipaṭṭhānā ti. -- Ibid.*

6. Dīgha Nikāya (Nalanda Edition), II. 217.

7. Aṅguttara Nikāya, IV. 91-93 :

The five *nīvaraṇas* are: *kāmacchanda*, *byāpāda*, *thīnamiddha*, *uddhacca* and *vicikicchā*. The five *kāmaguṇas* are: *rūpa*, *sadda*, *gandha*, *rasa* and *phoṭṭhabba*. The five *upādānakkhandas* are: *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa*. The five *orambhāgiyas* are: *sakkāyaditṭhi*, *vicikicchā*, *sīlabbata-parāmāsa*, *kāmacchanda* and *byāpāda*. The five *uddhambhāgiyas* are: *rūparāga*, *arūparāga*, *māna*, *uddhacca* and *avijjā*.

8. Majjhima Nikāya (Nalanda Edition), III. 144

9. Saṃyutta Nikāya (Nalanda Edition), III. 185

10. Ibid., III. 125-128

11. Paṭisambhidāmagga, page 205.

12. Aṅguttara Nikāya, I. 42-45.

THE IMPORTANCE OF THE PHYSICAL ASPECT OF VEDANĀ

Most of the teachers of religion have propagated systems of faith. What the Buddha taught, however, was a system of experience. In order to learn to live happily we have to change ourselves in fundamental ways. Even the most sublime belief is not sufficient to cause such a radical transformation. We have to experience the law of nature-*Dhamma*--directly within ourselves, and then it will be easy to live according to that law. We have to realize personally our ephemeral, changing nature, must see that any attempt to manipulate it is futile, a cause of misery. With this realization we can naturally develop the detachment that will enable us to remain happy amid all the vicissitudes of life.

The key to this direct realization is *vedanā*, since through it we actually encounter the world. According to one commentary, *Yā vedeti'ti vedanā, sā Vedayati lakkhaṇā anubhavarasā* -- "That which feels the object is *Vedanā*; to experience is its characteristic and function." ¹ Whenever a contact occurs with any of the physical senses or with the mind, a sensation is produced. At this point our wrong actions begin, and so this is the point at which to rectify our actions. Instead of allowing *vedanā* to lead on to *tanhā*, we must see that it gives rise to *paññā*, wisdom that will free the mind of suffering.

To do that, however, we must understand more exactly what *vedanā* is and where to look for it. The Buddha classified it among the aggregates of the mind, along with consciousness (*viññāṇa*), perception (*saññā*), and reaction (*sankhāra*). When defining it, however, he spoke of not only mental but physical *vedanā*.² It is the mind that feels, but what it feels has an inextricable physical element.

This physical aspect of *vedanā* is of particular importance for a meditator. If we observe only at the mental level we remain unaware of sensation at the moment when it starts. In the darkness of ignorance we react blindly to the sensation, generating craving, which intensifies the sensation. By the time we become conscious of it, that momentary spark of sensation has become a raging conflagration, a strong emotion that easily overpowers the mind. As a result, we find ourselves speaking or acting wrongly, in ways that we shall later regret. If, however, we observe at the physical level, as soon as a sensation starts we are aware of it, and can prevent any reaction from occurring.

The Buddha explained this process in the *Salla Sutta*, *Saṃyutta Nikāya*. There he said,

Assutavā, bhikkhave, puthujjano dukkhāya vedanāya phuttho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati -- kāyikaṃ ca cetasikaṃ ca . . . So sukhaṃ ce vedanaṃ vedayati, saññutto naṃ vedayati. Dukkhaṃ ce vedanaṃ vedayati, saññutto naṃ vedayati. Adukkhamasukhaṃ ce vedanaṃ vedayati, saññutto naṃ vedayati. Ayaṃ vuccati, bhikkhave, "Assutavā puthujjano saññutto jātiyā, jarāya, maraṇena, sokehi, paridevehi, dukkhehi, domanassehi, upāyāsehi, saññutto dukkhasmā" ti vadāmi.

Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phuttho samāno na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. So ekaṃ vedanaṃ vedayati -kāyikaṃ, na cetasikaṃ So sukhaṃ ce vedanaṃ vedayati, visaññutto naṇ vedayati. Dukkhaṃ ce vedanaṃ vedayati, visaññutto naṇ vedayati. Adukkhamasukhaṃ vedanaṃ vedayati, visaññutto naṇ vedayati. Ayaṃ vuccati, bhikkhave, "Sutavā ariyasāvako visaññutto jātiyā, jarāya, maraneya, sokehi, paridevehi, dukkhehi, domanassehi, upāyāsehi, visaññutto dukkhasmā" ti vadāmi.

Oh monks, the uninstructed ordinary person, when contacted by painful sensation, weeps and wails, cries aloud, knocks the breast, falls into utter bewilderment. For he feels two sensations, physical and mental If he feels a pleasant sensation, he feels it as one in bondage. If he feels a painful sensation, he feels it as one in bondage. If he feels a neutral sensation, he feels it as one in bondage. It is said, oh monks, "The uninstructed ordinary person is in bondage to birth, decay, death, sorrow, lamentation, physical and mental pain, and tribulation; he is in bondage to suffering. So I declare.

But a well-instructed noble disciple, oh monks, when contacted by painful sensation does not weep or wail, or cry aloud, or knock the breast, or fall into utter bewilderment. For he feels one sensation--physical, not mental If he feels a pleasant sensation, he feels it as one freed from bondage. If he feels a painful sensation, he feels it as one freed from bondage. If he feels a neutral sensation he feels it as one freed from bondage. It is said, oh monks, "The well-instructed noble disciple is freed from the bondage of birth, decay, death, sorrow, lamentation, physical and mental pain, and tribulation; he is freed from the bondage of suffering." So I declare. "

Our bondage arises because out of ignorance we react to physical sensation and allow it to turn into a mental event that overwhelms our better judgement. But if we learn to observe physical sensations, we can emerge from the bondage of reaction, and so are freed from suffering.

Observation of physical sensation puts the meditator in touch with the deepest, unconscious level of the mind, enabling him to prevent reactions from starting there. However it is also a way to release and eliminate the contents of the unconscious, to eradicate the stock of past conditioning of the mind. *Vedanā samosaraṇā sabbe dhammā*, the Buddha said, "Everything that arises in the mind is accompanied by sensation." By adopting the stance of a neutral observer, the meditator allows deeply suppressed emotions and complexes to rise to the conscious level, manifesting themselves as physical sensations. By witnessing these sensations without reacting to them, he allows the old complexes to dissipate themselves. As the Buddha said,

Tassa kāye ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato yo kāye ca sukhāya ca vedanāya rāgānusayo, so pahīyati.

Tassa kāye ca dukkhāya ca vedanāya . . paṭinissaggānupassino viharato yo kāye ca dukkhāya vedanāya paṭighānusayo, so pahīyati. Tasso kāye ca adukkhamasukhāya ca vedanāya . . . paṭinissaggānupassino viharato yo kāye ca adukkhamasukhāya ca vedanāya avijjānusayo, so pahīyati.

As [the meditator] abides observing impermanence in pleasant bodily sensations, their waning, fading away, and ceasing, and also observing the relinquishing of them, his underlying conditioning of craving for pleasant bodily sensations is removed. As he abides observing unpleasant bodily sensations . . . his underlying conditioning of aversion towards unpleasant bodily sensations is removed.

As he abides observing neutral bodily sensations . . . his underlying conditioning of ignorance about neutral bodily sensations is removed. ⁵

Thus, by observing physical sensations the meditator frees his mind of craving, aversion, and ignorance, of all the defilements of the mind.

Finally, observation of physical sensations is the most direct way to experience the impermanence of ourselves. *Anicca* is a fact to be realised not just externally, with reference to other people and objects. We must see that we ourselves are transitory phenomena, dissolving every moment. With that experience attachment and egotism become impossible for us, and we live the life of selflessness. Again, the Buddha described this process as follows:

*Yathā pi vātā ākāse, vāyanti vividhā puthū,
puratthimā pacchimā cā pi, uttarā atha dakkhiṇā,
sarajā arajā cā pi, sītā uṇhā ca ekadā,
adhimattā parittā ca, puthū vāyanti mālutā,
tathevimasmim kāyasmim samuppajjanti vedanā,
sukhadukkhasamuppatti, adukkhamasukhā ca yā.
Yato ca bhikkhu ātāpi sampajaññaṃ na riñcati,
tato so vedanā sabbā parijānāti paṇḍito.
So vedanā pariññāya, diṭṭhe dhamme anāsavo,
kāyassa bhedā dhammaṭṭho sankhyaṃ nopeti vedagu ti.*

In the sky blow many different winds,
from east and west, from north and south,
dust-laden or dustless, cold or hot,
fierce gales or gentle breezes--many winds blow.
So within this body arise sensations,
pleasant, unpleasant, or neutral.
When a meditator, striving ardently, does not lose his thorough
understanding,
such a wise person fully comprehends all sensations.
Having thus comprehended sensations, within this life he becomes
freed of all defilements.
After death this person, being established in Dhamma, attains
the indescribable stage beyond the conditioned world,
because he knows sensations thoroughly.⁶

We find a similar statement in the following *Agāra Sutta*, and significantly the Buddha here describes the sensations that arise in the body in precisely the same terms that are found in the section on *vedanānupassanā* of the *Mahā Satipaṭṭhāna Sutta*, which is an additional indication of how

observation of *vedanā* is to be practised.⁷

So important did the Buddha regard the awareness of one's physical reality for a meditator that he often called the technique of self-observation taught by him *kāyagatā sati*, awareness directed towards the body. In the *Dhammapada* we find the following verse on this subject:

*Na tāvatā dhammadharo
yāvatā bahu bhāṣati,
yo ca appam pi sūtvāna
dhammaṃ kāyena passati,
sa ve dhammadharo hoti
yo dhammam n'appamajjati.*

Someone is not versed in the Dhamma merely because he speaks much about it. But though one may have heard little about it, if he sees the Dhamma by means of his own body he is indeed versed in Dhamma, and will not be heedless of it.⁸

Our own bodies bear witness to the truth. By observing bodily sensations we can advance from merely hearing about that truth--that is, knowing it at second hand--to experiencing it directly for ourselves. When we thus meet it face to face, we become transformed by the truth, and in us arises real faith based not on blind belief but on experience.

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Notes:

Page references are to the Devanagari edition of the *Tipitaka* published by Nalanda University, Bihar. (References to the English edition published by the Pāli Text Society are given in brackets.)

1. *Abhidhammattha-Saṅgaha*. Hindi translation and commentary by Ven. Dr U Rewata Dhamma (pub. Varanaseyya Sanskrit Visvavidyalaya, Varanasi), I. 101.
2. *Samyutta Nikāya*, IV. 232 (IV. xxxvi. 22 [2])
3. *Ibid.*, 186 & 187 (xxxvi. 6).
4. *Aṅguttara Nikāya*, IV. 184 (X.vi.8 [58])
5. *Samyutta Nikāya*, IV. 189 (xxxvi. 7).
6. *Ibid.*, 194 (xxxvi. 12 [2]).
7. *Agāra Sutta* (IV. 195, PTS xxxvi. 13 [3]).
8. *Dhammapada*, verse 259.

THE PSYCHODYNAMICS OF VIPASSANĀ MEDITATION

Dr. C.V. Jogi

Being enlightened by Vipassanā meditation learnt at Igatpuri I was tempted to delve deep into its dynamics.

This technique was developed by Siddhārtha Gautama, the Buddha nearly 2,500 years ago. Today, thousands of people from different religious and cultural backgrounds are coming forward to learn this technique. Here is an attempt to show how it works.

Everyone in this world is in quest of peace and happiness and in this process one tries to find out the means for the same. In these days of modern civilization everyone is after pleasure which most of the time ends in pain. But one realizes this only when one gets pain which nobody wants. So long as one is in pleasure one never thinks of it. One feels happy, but begins to think only when one feels pain.

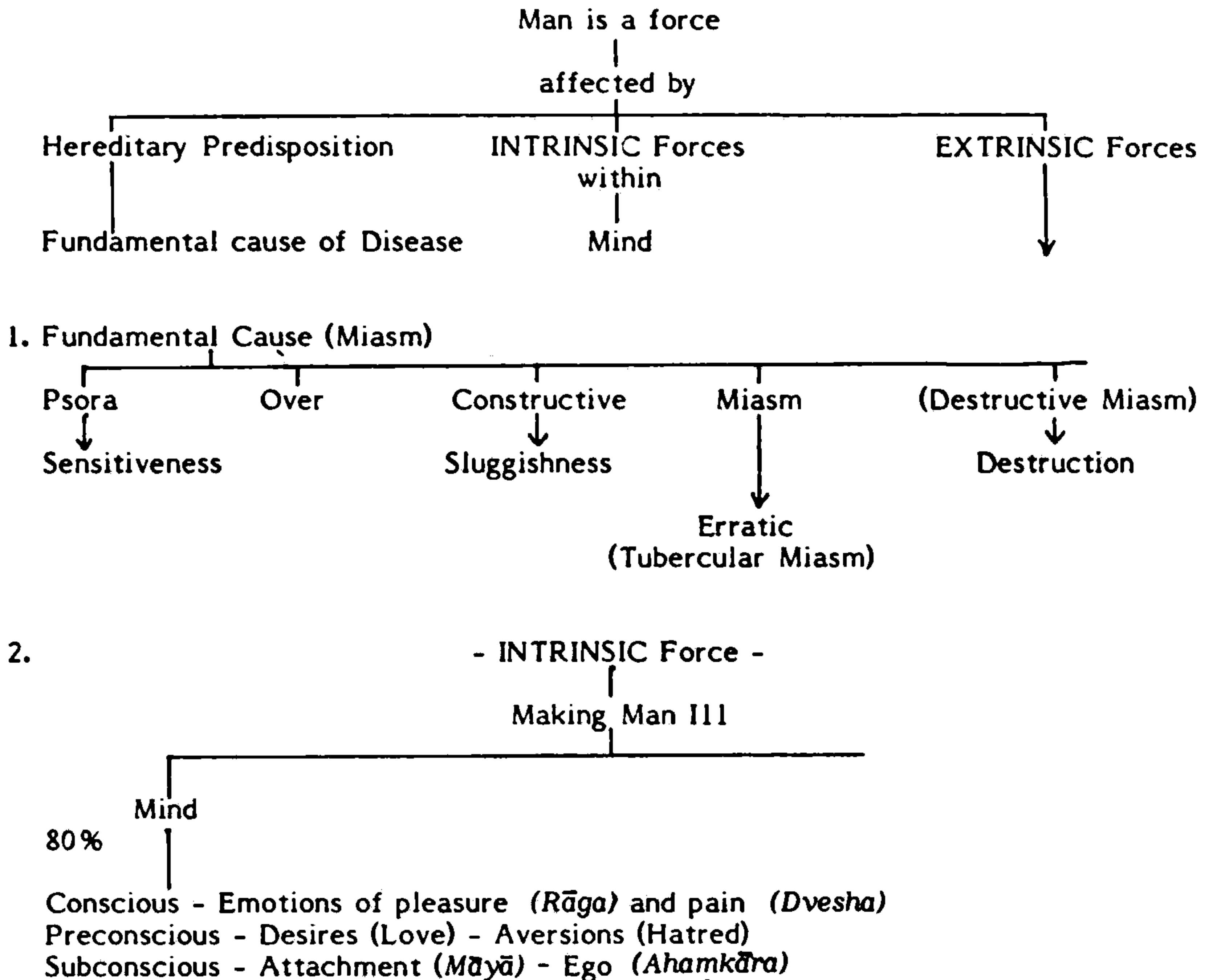
There are a number of people who indulge in pleasures of every sort and do not realise there is a limit to it. If in excess, it results in pain. This will depend upon the hereditary predisposition which is known as constitution. So long as there is adaptation to this pleasure - pain balance, nobody bothers about it but a day comes when this pleasure - pain balance tilts on the pain side and one tries to seek solace either by way of medicine, and if medicine fails to provide relief, one turns to meditation as a last resort.

All this is because of ignorance. It is rightly said that all illnesses start first in the mind and then go to the body. Many people do not understand this fundamental principle of aetiology of illness. But homeopathy is the first medical science which recognises this as the basic cause of illness. Everyone exists in three planes of one's life - the spiritual plane, the mental plane and the physical plane.

The Buddha teaches that everything existing in this world is 'anicca' (impermanent), so why bother about it? Therefore, the first advice is, not to worry even if any situation is not agreeable to you. This fundamental principle is repeated everyday in Vipassanā meditation course. So everything is dynamic, nothing is static. Even pain which you may suffer from or pleasure which you may experience is not going to last long as it is 'anicca' (impermanent), so simply look at it or observe it with an undisturbed mind. This is the fundamental principle of Vipassanā meditation.

When we utter the word 'dynamic', people do not understand it, as its meaning is very minute and subtle. Homeopathy defines disease as the dynamic derangement of the vital force. Since everyone has got energy and force which is continuously manifested throughout one's life in various ways, one is also affected by the various forces which are either intrinsic or extrinsic and because of such forces, balance of vital force is lost and man becomes ill.

Thus, human illness can be represented by the following diagram :



All these emotions and various other emotions also are hidden at the subconscious level without our understanding them at the conscious level.

- EXTRINSIC Force -

1. *Food - (*āhāra*) excess of it or deficiency of it.
Eating of things which are not necessary for maintenance of life (*mīthyā āhāra*).

* Gluttony is a crime we commit so often. The glutton digs his grave with his teeth. He puts all his trust in eating. His kitchen is his shrine, the cook his priest, the table his altar and his belly his God. - Ed.

2. Climatic influences of heat, cold or rainy season - either in excess or in less quantity or wrong (when not seasonal).
3. Various other extrinsic influences like Bacteria Viruses, Metazoa Protozoa.

All these causes make a person ill or one is ill or affected in one's vital force.

There are various forces which make a person ill. But to cure illness is not the aim of Vipassanā. Cure is the by-product of Vipassanā meditation. The aim of the meditation is to come out of one's miseries by developing an attitude of total awareness and perfect equanimity in every situation which ultimately leads to Nibbāna (deliverance from birth and death).

Ānāpāna meditation forms a prelude to Vipassanā meditation. In this you are asked to look at the breath that is coming in or going out. Simply look at it, how it goes down and how it comes up. All your attention is fixed at this. So naturally your mind does not think of anything else during this stage. This is a sort of concentration whereby your conscious mind gets engaged in observing the breath.

Mind, as we understand, can be divided into three parts :

- 1) *Conscious Mind* : Super ego. This is uppermost - modified by culturally acquired restraints, ethics, tabboos and ideals.
- 2) *Ego 'I'* : Thinks, feels, decides, wills that part of 'Id' converted to reality principle by proximity to outer world.
- 3) *Id* : Represented by unconscious.
 - I Guarded by pursuit of pleasure and avoidance of pain.
 - II Unorganised, timeless, out of contact with reality.
 - III Logic has no place in *Id*.
 - IV Lacking in morals of Ethical judgement and no sense of social values.

<i>Id</i>	-	unconscious
<i>Ego</i>	-	preconscious and conscious
<i>Super Ego</i>	-	conscious

So 'Ego' stands in between the 'conscious' and the 'unconscious'. During the process of Ānāpāna the conscious is held in abeyance because the thinking process is stopped. During the process of Ānāpāna because of full concentration on breath it naturally gets quieter and as the breathing process is quietened, the thoughts also begin to subside.

The mind has got great association with breath. If the mind is agitated, the breathing naturally becomes fast. This is an everyday observation. When breathing becomes subtle (rate is slowed down), the mind also stops thinking and samādhi (concentration) is achieved.

When conscious mind becomes quiet, the preconscious and unconscious mind come into play. They become dominant.

So, after satisfactory progress of *ānāpāna*, or when concentration is achieved, you can understand the play of conscious as the various emotions of pursuit of pleasure and pain become dominant and come to the surface and when they are dominant they make some changes at the biochemical level of the body, and are represented by what is known as '*saṃvedanā*' (sensation), or various impulses, good or bad, which can be perceived during the process of *Vipassanā*.

After sufficient practice of *ānāpāna* you are asked to undertake the practice of *Vipassanā*. This is an attempt to look at the unconscious.

When the conscious mind comes to zero activity through *Ānāpāna* meditation, the subconscious tries to come up and whatever emotions of pain and pleasure or attachment or ego are submerged at the conscious level are represented at the body level through various types of sensations. So you are to look at these sensations from head to feet as they manifest. Thus, indirectly through these sensations at the body level you can observe your subconscious mind.

This can be represented in a diagram as below :

Feeling	Thinking	Willing Mind	Action
Conscious - Super Ego			
Touch	Knowing	Understands whether good or bad	Reaction
Preconscious - Ego			
Subconscious - Id			

BODY

Head; scalp
Face; eyes, nose, ears, tongue
Neck; front and back
Chest; front and back
Right Arm; front and back
Left Arm; front and back

Abdomen; front and back
Right Leg; front and back
Left Leg; front and back

Right up to fingers.

Suppressed emotions come up and are represented at the body level through sensations because of biochemical reactions which are taking place at various levels - cellular, tissue, structural and organic.

During the process of *Vipassanā* the subconscious is emptied and emotional conflicts because of the ego and super ego opposing each other are over as conscious is at zero activity. When these sensations come up you are simply

to observe them without any expectations. You should not be sorrowful if sensations are painful and you should not, also, be joyful if emotions are pleasurable. You should also not make any attempt to bring up any particular type or types of sensations as it is not in your hand. *The only thing you have to do is to simply observe them without being led away.*

Mind and body are intimately connected with each other. Every emotion, for example, anger, hatred, indignation, attachment, love and craving is registered at the body level by way of certain minute changes at the biochemical level. These waves are electromagnetic in nature and we fail to observe them under normal circumstances as mind is engaged in outside activities.

Under the meditative process of *Ānāpāna* and *Vipassanā*, you may be able to observe these minute changes provided the activities of your mind are suspended and maintained at the 'O' Level.

During the process of *Ānāpāna* which is not very difficult, your respiration slows down as the mind becomes concentrated. When the respiration is slow, the thought activity becomes slow. By the process of *Ānāpāna* you can control your thought activity and thereby give rest to your conscious mind. When the conscious mind comes to 'zero' activity which can be achieved through this process, the preconscious and subconscious begin to come up and when they come up they begin to give vibrations at the skin level or even at the deeper body level. We know this through various types of sensations that manifest themselves. These sensations are simply to be observed.

Every sensation which you observe is nothing but a biochemical reaction or bio-electrical reaction. If these are observed with a balanced mind, the mind will become calmer and more peaceful.

Remember that all sensations, whether pleasurable or painful, are '*anicca*', that is to say, lasting only for the time being.

This is what is known as *Vipassanā* which one should practise with a balanced mind, with neither craving nor aversion. During such a process as one passes one's awareness through the body systematically, so many complexes and negativities get dissolved.

The preconscious and subconscious mind is a bundle of various types of emotions. The emotions which are not wanted are buried or repressed at the subconscious level.

Thus, during the process of *Vipassanā* if you practise it correctly the subconscious mind is emptied and you become emotion free.

There are two principal types of emotions - love (*sukha*) and hatred (*dukkha*) and attached to these are 'I' (*aham*) or ego and another is *Māyā* (attachment). Everyone possesses these in varying degrees. They are all responsible for misery and bondage of what is known as *Karma* (actions).

Vipassanā makes you free from these bondages through a process of psychoanalysis which occurs automatically, that is, without the help of any psychotherapist.

The aim of psychotherapist is to cure a person from illness while the aim of Vipassanā is to give relief from sorrows permanently. Vipassanā helps you to come out of the vicious circle of *Janma* (birth), *Jarā* (old age) and *Maranam* (death) and rebirth. This is what is known as *Moksha* (*Nirvāṇa*).

With the regular practice of Vipassanā many mental and physical ailments get eradicated. This is the by-product of Vipassanā, not the aim. To practise Vipassanā with proper understanding is known as *Pāññā* (wisdom, insight).

VIPASSANĀ MEDITATION
AND
ITS APPLICATION IN SOCIAL CHANGE

Pravinchandra S. Shah

WHAT VIPASSANĀ MEDITATION IS:

Vipassanā means to see things as they are; to see things in their true perspective, in their true nature. Vipassanā is an art of living. It is a technique of self-observation, truth observation and self-exploration by oneself only. Vipassanā frees the individual from all the negativities of Mind such as anger, greed, ignorance. It works for happiness of one and all in the society. Vipassanā means total liberation and full enlightenment. Craving, aversion and ignorance - the roots of unhappiness - are uprooted by Vipassanā and an individual is totally HAPPY, LIBERATED with full enlightenment. It means self-introspection. It is a search for the Eternal Truth within oneself.

Vipassanā is a process of awakening one's own Mind and thereby achieving automatic self-control. It is a cure of all mind illusions and fantasies. It is the normaliser of our nature, the cleanser of our mental garbage so as to establish one in one's SAHAJA (Normal) compassionate, loving being. It is pure awareness without any intruding thoughts. It is a way to freedom from Births and Deaths. It is an eternal peace which is Real - True Happiness. Vipassanā keeps one aware of ANICCA (impermanence) and so of Dukkha (Sufferings) and Anattā (Egolessness) - which is the secret of success. It works for one's salvation with diligence. Observation of *Law of Impermanence* is the essence of Vipassanā and when one lives observing this Law, suffering goes - vanishes; as a result, Egolessness - ultimate truth prevails. Vipassanā is a knowing - experience and not knowledge - theory. It is LOVE and not logic. It is Heart and not Head. When impermanence (ANICCA) is experienced and understood by practice through the technique of Vipassanā, all the defilements of Mind (good-bad; like-dislike; craving-aversion; etc.) vanish till one is liberated of all "SANKHĀRAS" (formations). Vipassanā is a study - process - practice of *Sīla, Samādhi and Paññā*; i.e., insight meditation. It is choiceless, effortless awareness and its practice keeps one aware - awake of Natural Law of Impermanence which is inherent nature of everything that exists in the Universe - whether animate or inanimate.

When Vipassanā Meditation begins "ME ends", "PAST and FUTURE cease", "all divisions drop", "Existence is experienced". It is a state of No Mind - "SHUNYATA". It is an art of "LET GO" in life. Vipassanā Meditation is free from clutches of time and space and there is harmony between thought, work and action. The practice of Vipassanā shows truth in its nakedness. It is light in darkness. As a blind person after cornea grafting gets sight and feels happy, similarly one gets light of knowing - experience free from thoughts - theory, which is

"SAMYAK-DARSHAN" - "STHITA-PAÑÑATĀ" - "BLISS" - "ENLIGHTENMENT", etc.

As Vipassanā Meditation practice grows, inner richness enhances and sphere of Love and Compassion increases in all dimensions of life. When one observes things as they are, and when one observes sensations of the body as they are, one starts getting liberated of all 'SANKHĀRAS'.

Vipassanā Meditation is just sitting and doing Nothing. Its experience can never be written in words since it is the experience of REAL HAPPINESS. Only the path can be shown where one has to work for oneself only. Though the main purpose of this meditation is total liberation of all the SANKHĀRAS, yet as a by-product physical - psychosomatic diseases are eradicated, tensions released and tied knots of old habits of reacting to pleasant and unpleasant situations are opened up soon. Vipassanā Meditation aims at the highest spiritual goals of total liberation and full enlightenment. Its purpose is not the curing of physical disease, but as a by-product of mental purification, many psychosomatic diseases are eradicated. Actually, Vipassanā eliminates the three causes of all unhappiness - craving, aversion and ignorance. With continued practice, the meditation releases the tensions developed in everyday life and opens the knots tied by the old habit of reacting in an unbalanced way to pleasant and unpleasant situations.

WHAT VIPASSANĀ MEDITATION IS NOT:

It is not a rite or ritual based on blind faith. It is neither an intellectual nor philosophical entertainment. It is not a rest cure, a holiday or opportunity for socialising. It is not an escape from the trials and tribulations of everyday life nor an asylum for disgruntled misfits. It is not memory - visualisation or future plans. It is not going into PAST or FUTURE but being Alert - Awake and Equanimous* in present circumstances. It promotes sound Mental Health since Vipassanā is neither hold-on nor clinging to people, events, insults, injuries, etc.

ITS APPLICATION IN SOCIAL CHANGE:

(a) Induction of Human Values:

Vipassanā Meditation has a great impact upon one's mind and relaxation of Mental Health is gained thereby. The root of all the diseases is unequanimous mind, which is cured by Vipassanā Meditation. The Medical Science of the day has also recognised the importance of equanimous mind which is a product of Vipassanā Meditation. People suffering from any disease slowly may practise Vipassanā which will help to have speedy recovery. Health problems can be solved by this

* Personages like Buddha, Mahāvīra, Socrates, Christ and Gāndhī belong to this category. An anecdote says that one day Socrates' wife who was a nagging woman thundered at him. There was no reaction. The infuriated woman poured a bucketful of water on his head. Socrates remained unmoved. When a passer-by expressed his surprise at this unusual behaviour Socrates commented : "After thunder comes rain." - Ed.

meditation. A number of Vipassanā meditators have cured their diseases such as Hypertension, Pain, Glands Subsiding. Many Cardiologists advise Vipassanā Meditation for lower cardio-respiratory rate and for elevated blood pressure patients. It is proved that Meditation is of far greater importance than Medication.

On physical level it helps each cell to revitalise itself; it facilitates digestion; it makes respiration more efficient; it improves circulation and quality of blood.

On mental level, it becomes a methodology to train the mind to concentrate; it cleans and relaxes the mind; it offers a way to treat serious psychosomatic illnesses without drugs; it is an efficient exercise in self-discipline leading to the end of addiction and other bad habits; it leads to what lies beyond conscious mind.

On emotional level, the active functioning of reasoning mind controls reactions to environmental conditions, situations and behaviour of others; harmonization of the functioning of nervous and endocrine systems results in control and ultimate eradication of fear, hatred, jealousy, anger, lust and sexual perversion.

On spiritual level, the firm control of the reasoning mind, regulation and transformation of blood chemistry through proper blending of the neuro-endocrinal secretions and production of dispassionate internal vibrations leads to attain infinite compassion, equanimity, bliss and happiness.

The habits of an individual can be changed for the better by the practice of Vipassanā Meditation. The mental nature of a criminal can also be changed to a fully civilized one. Since Vipassanā is a cure of tensions of mind, one can be made capable of handling more work, getting better results, etc. In the past, courses were held in jails, temples and mosques with very good results.

The relations amongst the members of the family, staff members of the office, workers of the factory, etc. are straightened out in-between the people and cordial relations are established. Vipassanā Meditation does not have an impact only on meditators but also upon others who come in contact of these persons. The obvious reasons are, the vibrations generated by the Vipassanā meditators inspire others for cordial happy relations and the harmony is maintained in family, office and factory, due to Vipassanā Meditation. Vipassanā Meditation generates love and compassion in place of ill-will and hatred and there are many examples in past and present, as reported in "Vipassanā Patrika" by a number of meditators.

Vipassanā Meditation releases a person from drugs and intoxicants, drinks and smoking, etc. and greater awareness of one's duty towards

the society is inculcated. Even the efficiency level is increased to a considerable extent in spheres of work

(b) Fostering National Integration:

Vipassanā Meditation is very helpful in fostering National Integration. A nation is made of individuals and an individual is treated with love and compassion in Vipassanā Meditation. One is trained to improve oneself not by exhortation of moral precepts but by instilling in one the desire to change. One is taught to explore oneself and generate a process which brings about the change and leads to purification of mind. Such a change from individual to individual of any nation will help National Integration.

Vipassanā is taught without any consideration of class, colour or creed. It is real-basic education and not so-called religion. When the nation is divided amongst a number of religions, number of languages and number of rites and rituals, Vipassanā Meditation works to foster National Integration. The technique of Vipassanā Meditation is totally universal since it is a remedy to the universal disease of craving and aversion. The Vipassanā Meditation can be practised by one and all without any division of vocations and thus foster National Integration. It is helpful in opening of knots tied over in the past by one against another following different vocations, religions and languages. Vipassanā meditators do not count themselves in terms of being or belonging to a particular religion, community, language or vocation. They are trained at par with others, taking human values and no prominence is given to the outer rites, rituals and dogmas which create divisions among the people. They are taught to live happily with others at the time of training and the same habit is being followed by them in their field of life after Vipassanā course. Even the children learning Vipassanā Meditation widen their limits of mind sphere and there is wide scope of national integration when they become grown-up citizens. All the barriers in the way of non-integration such as rites, rituals, languages, dress, etc. are not given any prominence in Vipassanā Meditation practice and as a result, all communities can live in harmony. The impact of Vipassanā Meditation is very high to have national integration. The disease of craving and aversion, greed and lust, likes and dislikes, pleasantries and unpleasantries, etc. is not sectarian and hence the remedy cannot be sectarian and it must be universal. Everyone faces the problem of suffering, whether one is a Hindu, Christian, Jain or Buddhist. Therefore, Vipassanā Meditation which has proved to be a universal remedy for all maladies, the practice - preaching of Vipassanā Meditation will foster National Integration to a greater extent. Central Government and State Governments should come forward to give more and more help in this task of practising and preaching of Vipassanā Meditation; the Governments will be able to solve their problem of drugs and intoxicants. Thus, a number of national problems can be solved as a result through Vipassanā Meditation and foster National Integration.

(c) Strengthening Secularism:

India is a secular State and it is the need of the hour to strengthen secularism. Vipassanā Meditation is a 'must' for one and all. It is a real education to live and let live happily. The problems of life are alike to all the people and as such Vipassanā Meditation which is a basic education to strengthen secularism should be well propagated and practised by any nation which avows to strengthen its ideal of secularism. Indian nationals are divided into many castes, religions, languages and to strengthen secularism Vipassanā Meditation will work miracles. The obvious reasons are - state of mind is cleaned, divisions are dropped and the love and compassion is increased by Vipassanā Meditation. This Meditation deals with human mind and human psyche and one who practises it easily changes one's attitude and perceptions. The people can come out of bad habits in temperament, behaviour and relationships.

Vipassanā Meditation is a study for an individual and one is filled with love and compassion, which ultimately passes on to other members of society. This strengthens national secularism. Fights between members of same caste, same religion and same language are brought to a stop since Vipassanā meditator is above all these divisions. His mind is purified and enriched by Vipassanā Meditation. Such a change will be lasting and enduring. Many Vipassanā meditators have put forth the changes they have found in them after practice in feeling of fellowship with others and thus strengthen secularism in India. Social change from outside is not lasting. Laws compelling changes do not last long. There is a fundamental change from the root of one's concept by Vipassanā Meditation since it takes one to the root-cause of all the problems. It is to know things as they are at the root of problems and as a result problems at the national level can be solved and thus strengthen secularism by Vipassanā Meditation practice.

PERSONAL OBSERVATIONS:

What is stated hereinabove will remain incomplete, if I do not state the changes that have taken place in me as a result of practice of Vipassanā Meditation. I record a few of the changes that have taken place not only in me but also in others (non-meditators) around me.

I have a large family of about 20 members and even then the family harmony has increased to a greater level and the members are able to adjust, harmonise themselves to a greater extent than before.

I was suffering from Angina-Pectoris - high blood pressure and after practice of this meditation, I noticed greater relief in these diseases.

Craving, thirst and lust for things, matters and events are being diminished to a large extent since last few years and I feel very happy on this account. I am now confident to be liberated of all *SANKHĀRAS* sooner or later, because of my practice of Vipassanā Meditation.

The social problems before me, I try to observe with an equanimous mind and as a result, the problems get dissolved soon. This is the beauty of Vipassana Meditation practice. I was rewarded by nature even in the field of my monthly income. I am a small retired land-lord and to my surprise there was a substantial increase in my monthly rent income (under Rent Act, increase of rent is not possible). This has happened without any corrupt practice, but only due to my just observing things as they are, as taught in Vipassanā Meditation practice.

Number of persons who came in my contact during the last nine years were convinced of the efficacy of Vipassanā Meditation practice and many of them have undergone the course too. My dealing with co-workers in other institutions also gives me strength to have love and compassion towards them and thus harmonious working is the result.

My approach to Government departments and other officials now goes so normal, unbiased, helpful that at times, I feel that they come forward more than expected to do my requested works/jobs, etc.

In short, life has become worth living since mind is getting cleaner day by day, due to regular practice of Vipassanā Meditation. For all this, I owe a lot to my Teacher Shri S. N. Goenkaji and I wish him very long, happy, healthy life.

standard deviations. Mahalanobis' generalised distance measures would tend to solve this problem.

The entire edifice of personality structure with its genotypical props or supports rests on a set of three bipolar ordinally placed dimensions of personality (each with a different determinant of its matrix) as under :

Presence (+) Underlying Neural-system-Absence (-) or sub-systems

- DI - LOBHA (Greed) (M.F.B.) system (ALOBHA) (Sacrifice)
- DII - DOSA (Hatred) (LIMBIC) system ADOSA (Friendliness)
- DIII - MOHA (Ignorance) (R.F.+ DTPS) system AMOHA (Wisdom)

The bipolarity, particularly the negative end, tends to negate or eliminate the positive phenotypical 'hetu'. A heuristic verification and internal validation for the putatively posited dimension of personality is possible in as much as a set of positive loadings should emerge from the positive end or presence of the continua - 'Lobha' and its negation at the negative end is likely to yield a set of negative factors on the items as an index of differential bi-directional discriminant capacity operating at both the ends of the continua.

In everyday transactions of life, as well as in the unfolding of predilections and propensities of personality dimensions one does not have to pin them down into their neural-substrata. However, neural systems or sub-systems have been hypothesized to hopefully hoist the firm foundations of each of the proposed, and ordinally placed dimensions of personality as under :

- DI - may have to depend on Medial Fore-brain Bundle at both its rostral and caudal ends to stimulate and simulate factors of *Lobha* - *Alobha*.
- DII - *Dosa* (Hatred), *Adosa* (Friendliness) may have to rely for its consistency and cogency on the Limbic System - in particular, that of the amygdala.
- DIII - From poor to - enhanced self-awareness the neural inputs may emerge and 'lean heavily' on non-specific non-sensory activation - or inactivation of Reticular Formation (ARAS) as well as the development of stable - unstable Recruiting response in the Diffused - Thalamic Projection Systems (DTPS).

Within the framework of empirical research it may appear to be naive over-physiologising. However, such recourse has been taken merely to establish the variety of construct validity to the espoused dimensions of personality.

But the truly creative act in model building is nothing but overcoming all hindrances, and the merit lies in this sense to consist in a "preserved naivety", *erhaltene Unbefangenheit*.

Thus, from this point of view '*Hetu*' as providing for three distinct ordered dimensions of personality, we can discern two criterion groups - those which are conditionally affected, by motivational lattice structures/drive states, and those which are free from them (transcend them).

Healthy developments are based on empathic awareness/realization of self-objects, and arrested or unhealthy developments of personality developed by the lack of it (*Lobha, Dosa* and *Moha*). Each of them would depend on either reactive involvement with positive end of each bipolar dimension; or the non-reactive or empathic growth-process involving the negation of positive pole (presences of *Lobha, Dosa* and *Moha*) of each dimension of personality, so as to optimize self's acquisition by "*transmuting internalization*". Transmuting-internalization is possible only when a consistent *empathic* - *intuness* (harmony, synchrony) has been present between the self and its self-objects (i.e., between child and parent and patient - therapist).

In this connection, the use of the terms '*kusala*' for 'moral' of personality or '*akusala*' for 'immoral' - 'pathogenomonic' non-autonomous-self may clarify the issues. Consequently, the effect of a deed-action or a thought can only be called as moral or immoral according to its agreement or disagreement with reality as manifested in quality of life-promoting capacity. Only equanimity, and the attainment of insight, or self-autonomy, (detachment) in the indigenous Indian way of life context, the transformation into wholeness, completeness may lead to complete liberation of self or '*Nibbāna*' as the Buddha proclaimed.

Furthermore, each dimension of personality posited, is likely to be influenced by or related to ordered realms of consciousness, viz:

- A - Sensory or Receptive Realms of consciousness - influences - *DI Lobha - Alobha* dimension, optimally.
- B - Reflective or cognitive Realm of consciousness pervades or permeates the *Dosa - Adosa* dimension of personality which is selectively/ maximally sensitive to it.
- C - Infra-consciousness Realm is related to supra non-sensory, as 'non-affective' discursive - influences at an emergent ascendant plane, above and beyond the earlier two realms and dimensions of personality optimizing its growth only representing the '*Moha - Amoha*' dimension of personality and affords examples of Premonitory behaviour - having also a (materialistic) biological survival value in the face of a nuclear holocaust.

GLOSSARY OF CERTAIN WORDS/TERMS USED IN THE ARTICLE

Constellations	- Groupings
Genotypical	- Source-based
Telos	- Purpose
Leit - motif	- Main title
Mitwelt	- World-view
Inwelt	- Person-view
Nomothetically	- Generalized manner
Lattice-structure	- Inter-connectedness
Tri-variate	- Three variables
Mahalanobis	- Name of an eminent Indian statistician
Neural-system	- Nervous system
M.F.B.	- Medial Forebrain Bundle
LIMBIC SYSTEM	- Borderline system as core structure of Brain
*R.F. + **DTPS	- *Mid-brain Reticular Formation **Diffused Thalamic - Projection System
Phenotypical	- Surface-based
Putatively	- Budding out or emerging out
Posited	- Put in a position
Caudal	- Pointing towards spinal cord end
Rostral	- Pointing towards brain end
Amygdala	- A part of limbic system or borderline system of brain
Thalamic (D T P S)	- Originating from a relay center of brain
Erhaltene Unbefangenheit	- Unbiased simplicity (preserved naivety)
Transmuting internalization	- Realizing inner changes within self
Pathogenomonic	- Illness-indicator
Supra non-sensory	- Even or much beyond awareness
Discursive	- Proceeding by argument

VIPASSANĀ - A BRIEF HISTORICAL BACKGROUND

Dr. U. Dhammaratana*

In recent times people have begun to take interest in meditation in general and meditation as taught by Siddhārtha Gautama, the Buddha, in particular. The reason is obvious: There is restlessness prevailing all over the world, and they find meditation an effective remedy for the same.

Since the days of the Buddha there was a living tradition of Vipassanā or insight meditation handed down from teacher to pupil. It continued for several centuries in India and by the end of the 13th century both the theoretical and practical traditions had disappeared from here due to reasons both known and unknown. But then luckily for us both the traditions were preserved in some of the Buddhist countries. However, there too, in course of time, due to political upheavals and other reasons, the living tradition of Vipassanā meditation began to lose touch with the people in general, and it came to be confined to a few groups and individuals here and there. Towards the memorable occasion of the 2500th Mahāparinibbāna year which was celebrated in 1956, a kind of reawakening took place in many countries towards the practical aspects of *Dhamma*. It was during this period that a kind of revival of Vipassanā meditation also took place. This revival first started in Burma and then in other countries. At present there are Vipassanā meditation centres in many countries of the world, in both East and West. In a sense Vipassanā meditation has become popular among all sections of people.

Among the few outstanding persons who have been working in this field, special mention may be made of Acharya Shri S.N. Goenka. He and his assistants have already conducted several hundred Vipassanā camps in many parts of the world. The followers of major religions of the world - Buddhists, Hindus, Jains, Christians, Muslims, Jews etc. - have participated in these camps. At the end of a meditation camp it becomes a matter of joy to listen to the elevating experiences undergone and the ennobling benefits received by the participants. I have published in two issues of the Mahā Bodhi journal, two reports based on the experiences of a cross-section of participants, and it is edifying to know about the immense good done to them by Vipassanā meditation.

The *Dhamma* taught by the Buddha is a part of the great cultural heritage of India. As mentioned above, it was lost to this country for about seven centuries. After this long period Buddhist studies have been re-introduced in the academic life of the country.

Academic studies have their importance. But then theoretical study of *Dhamma* without practice becomes infructuous. *Dhamma* comes into life only when practised in day-to-day life. While various meanings of *Dhamma* become manifest in experience at different levels, deeper meanings become manifest only in Vipassanā or insight meditation.

*Extract from the letter written by late Dr. U. Dhammaratana to Managing Trustees, Sayagyi U Ba Khin Memorial Trust, V.I.A., Dhammagiri, Igatpuri (Maharashtra).

It is true that the ultimate goal of the practice of *Dhamma* is the attainment of full liberation. But the practice from beginning to end provides the benefits of a peaceful, happy and harmonious life both at individual and social levels.

If the modern research methodology is followed in shedding light on the beneficial results of Vipassanā meditation at all levels, it is bound to go a long way in creating conditions for a happy human society.

VIPASSANA AS A MEANS TO UNDERSTANDING ONESELF

V. N. Arora

I want to begin my presentation with a public homage to my teachers because they have genuinely helped me in understanding myself better. All my life, as a teacher, I have been peddling second-hand knowledge, the knowledge transmitted to me by others through books and lectures, the knowledge acquired by the intellect; what in our jargon may be called cognitive knowledge. There were a few instances when I have had flashes of knowledge through experience but they were too few to go by and they happened at random. It is only in the last couple of years that I have understood that genuine knowledge is experiential, not cognitive. I am still on the threshold of this vast mansion and the blinders of pride still prevent me from seeing clearly the nature of reality but a beginning has been made; hence this public tribute to my teachers who have made these experiences possible.

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My earlier readings had convinced me that the key to self-understanding is psycho-analysis. Most educated people who are interested in this subject have studied depth psychology and are half-baked psychologists of sorts. My attempt in this paper is to narrate a couple of my own experiences (during meditation), and try to show how Vipassanā, the only form of meditation that I am familiar with, can act as a key to the mystery called the self, and how it can perform the same function as psycho-analysis and make us lead moral and healthy lives.

Let us see what the psychological processes are that constitute our personality. The mind is conceived in the likeness of an iceberg -- a small visible portion that forms the conscious and the major submerged portion that constitutes the unconscious. The conscious is rational, while the unconscious recognizes no rationality. The principal defence mechanism of the ego is repression, by which a wish, idea or phantasy is kept out of the consciousness, because it is unacceptable either to the ego (because it does not conform to the reality principle) or to the conscience (because it is offensive to moral precepts). It is these repressed desires, wishes, fears, traumas that eventually constitute the unconscious. All that has been repressed lies buried in the unconscious. By repressing some emotions people think that they have done away with them but they do not die or vanish. By definition, the unconscious is "the hypothetical location of those mental processes and properties which cannot be consciously recalled but which nevertheless influence actions and mental life, often [but not necessarily] by disrupting them in puzzling ways."¹ This repressed "stuff" -- fears, hopes, wishes, desires, traumas, painful experiences -- becomes manifest in dreams, complexes, hysteria, phobias, slips of tongue and abnormal behaviour. Traumas of early life need not be actual; phantasies of aggression, rape, incest, etc., play the same role in the formation of complexes in adult life. In psychology two types of behaviour is designated as irrational: (a) behaviour which we cannot explain rationally, and (b) behaviour whose criticism evokes a disproportionate response. The latter category includes no response or over-reaction.

Before I proceed further, let me sum up. Our past actions are not lost. Actions include thoughts, phantasies, words, acts of omission and commission, and experiences that have happened to us. They are stored in some region of the mind. Some of them are available to the conscious in the form of memory, and some of them are outside its pale. Those that are beyond the reach of the conscious also influence our actions in ways that we do not understand.

C. G. Jung, at one time Freud's collaborator and friend, went still further. He divided the unconscious into its "personal" and "collective" aspects. According to him,

The personal unconscious consists largely of experiences that were once either dimly conscious or too painfully salient to maintain consistent persona image [What we would like to appear to the world]. Through repressive kinds of mechanisms they are kept from easy access to consciousness.... He conceived of mind as being capable of generating images prior to and independent of conscious experience, similar in form in all people... In and of themselves they are the raw materials which often appear in dreams, fantasies and other human products.²

At another time Jung called this unconscious "a vast realm" of a system of energy which possesses "potentialities at birth." From birth an individual is engaged in, what he has called, the process of individuation. The path of an individual's life is guided by "the ultimate pull to make the potential actual to reconcile or balance the opposites, to make available to consciousness the implicit potential latent in the original structure."³

It is time to pause and draw some inferences. While Freud admits that our past action -- actions as defined earlier -- influence our present life, Jung lays emphasis on certain energies or potentialities that are latent at the time of our birth, and that the path of an individual's life is partially governed by them. There is a need to BALANCE the opposites. Because Freud was a medicine man, he was primarily concerned with curing the sick; he was occupied with identifying those forces that affect our lives negatively. If residues of our past negative actions are there in some region of the mind, will it be not logical to assume that residues of our positive actions are also there? Similarly, won't it be logical to assume that residues of all our actions -- positive, negative and neutral -- are stored in the mind? That it is so has been experimentally verified by psychologists by inserting electrodes in the brain and stimulating it artificially from outside.

Jung's concern was wider; he looked for causes not only of sickness but also of creativity, mystical experiences and visions; therefore it is no wonder that he hypothesized that we have with us "something" from the time of birth onwards that influences our actions.

Are we very far from the Law of *Karma*? More of it later.

Psycho-analysis aims at making the patient aware of the motives which are lying buried in the unconscious. By a process of free association, analysis of dreams and interpretation of dream symbols

..... the aim is to enable the patient to recover lost memories in which unconscious motives are rooted and by so doing to return to the point at which conflict or weakness in his character in such a way as to produce the inabilities and neuroses of later life.... It is a great mistake to suppose that what is involved in the awareness of unconscious motives and in the recovery of hitherto repressed motives of forgotten incidents and phantasies that analysis is simply an intellectual apprehension. *The painful emotions and scenes have to be revisited in feeling as well as in thought*, and in the whole process there is a strong element of regression.⁴ [The emphasis is mine].

The points to be understood are that in psycho-analysis,

- (a) the painful experience occurs again;
- (b) it does not lead to cognitive knowledge, but to experiential knowledge; and
- (c) if the cure takes place, the reason is the gain in experiential knowledge, not in cognitive.

Since I have had no experience of being psychoanalysed, for me all that I have written so far is second-hand knowledge -- i.e., cognitive knowledge -- but I have had a similar experience in the course of a Vipassanā Camp held at Delhi in March 1986 conducted by Dr. Savla. Let me narrate the experience at some length.

In 1977, I developed severe backache in the lumbar region and it was diagnosed that the cause was degeneration of bones. Since there is no treatment for this malady, all I could do was to learn to live with it and keep it at a minimal level by doing back-stretching exercises regularly. To sit (without support for the back) beyond a few minutes was extremely painful. I attended two ten-day and one one-month Vipassana Camps, and all the while I had some support for my back.

In March 1986, on the seventh day of the camp, Dr. Salva asked me not to lean against the wall, and rough it out. I decided to carry out the *guru's* instructions on the eighth day. The first two sessions were difficult but the pain was within the threshold of tolerance. In the third session starting at 1 p.m. the pain went on increasing and became intolerable at the end of the *Adhishtāna* hour, when I sought Dr. Savla's help. He insisted on my roughing it out.

From 4 to 5 p.m. I had a strange experience. As time passed, the pain began to take a shape. It formed a curve starting a little below the left thigh, passing through the lower lumbar region and the middle of the chest and ending on the left side of the top of the head. In short, the entire left side of the main trunk and the skull were covered.

I was reminded of a scooter accident that had taken place in January 1976. The hind tyre had burst and I had fallen on my left. My two daughters were with me. Luckily, they had escaped with very minor injuries but I was hurt badly. I wanted to cry but I had repressed my pain because I wanted to retain my image in the eyes of my daughters that their father was not easily

perturbed, especially by physical pain.* Moreover, we were on a lonely road at ten O'clock at night and I did not want them to panic.

Sitting in the meditation hall, almost ten years after the accident, I experienced pain in the various parts of my body as if I had met with that accident a few minutes earlier. The intensity of pain in different parts was identical with the intensity experienced in 1976. Even the forgotten memory of the head injury came back. Sitting there, I thought that for the last session starting at 6 p.m. I would not be able to sit there because the pain was very acute; alternatively, I would have to take some painkiller, which I always carry with me.

When the session ended at 5 p.m., and I got up to stretch my back, there was no physical pain in my body. All the pain experienced by me in that one hour was psychic, not physical. And since then, I have been sitting upto two hours without support and without much pain. Not that there is no pain in the back; it is very much there but it is the pain experienced by the nerve centres which are pressed because of the degeneration of bones. The pain experienced because of repression is gone. Vipassanā brought about a cure similar to what psycho-analysis does.

I may be wrong but my rational explanation is as under ;

In the last three or four days of a ten-day camp, every session is like an *Adhisthāna* session, at least for me. I control consciously all desires like scratching an itching part or changing the position of a painful limb whose satisfaction is achieved through unconscious actions. This discipline is similar to that of a *Haṭha* yogi. For a couple of days, it is the conscious that dominates the unconscious. In the subordination of the unconscious, the conscious gets a peep into some region of the unconscious, usually into something that is dominating the unconscious at that time. It was back-ache in my case on that day in March. Since Vipassanā teaches equanimity, the conscious accepts without hatred or craving whatever it learns from that experience, and that *Vikāra* is eradicated. The meditator is released from the strangle-hold of that *Vikāra*.

This hypothesis of mine was confirmed by another experience in the July 1986 camp that I attended, again at Delhi, and conducted by Dr. Savla.

I woke up one night at about 1 a.m. with a strong sex urge. Propriety and decorum forbid me from going into details. In short, I lay in agony for about two hours. Dispassionately, I began to observe the experience because since my earlier experience with back-ache, I had learnt the lesson of not disturbing such experiences. At about three in the morning the feverish intensity began to subside and a sort of calm descended on me. In this calm I understood my problem. There was no psychoanalyst there to explain it to me; it flashed upon the mind. In the language of everyday life this is what I have understood of myself:

I am the eldest child of my parents. After me, nine more children were born to my mother with an average gap of a little over two years between two children. Since my mother's attention was taken up by the younger children, I suffered from a feeling of deprivation -- the loss of mother's love -- and since I was the eldest child, my persona would not admit that I suffered from

* "Never show your wounded finger," said a Spanish philosopher more than 300 years ago. - Ed.

sibling jealousy. I also remembered that I used to beat up my younger brother, four years my junior, without knowing why but now I understand it. Since my adolescence, I had been seeking compensation for the loss of my mother's love in the love of a woman. The strong sex urge in me was a defence mechanism. It lay buried in the unconscious all these years and that night the unconscious yielded this secret to the conscious. The barrier between the two was lowered temporarily. I have understood experientially -- though painfully -- what my obsession was. Now that the yoke is overthrown, I am released from one more *Vikāra*. Since my adolescent days, the period from July to date has been the most peaceful in my life.

I may, in passing, describe another experience. In December, '84, here in Igatpuri I attended a one-month camp. The weather was similar to what it is now. One night I started feeling hot and the body began to burn as if I were in fever. I felt my pulse rate and it was normal, and so was the body temperature but I was sweating. As instructed, I was observing the phenomenon with equanimity. In an hour or so, I regained my normal state. As a consequence of this psychic experience, I have learnt to be patient with people. I do not lose my temper as often as I used to, and this development has been confirmed by the members of my family and colleagues in the office where I work.

I have narrated these unpleasant experiences to show how Vipassanā has helped me to understand myself better. There have been some positive and pleasant experiences as well. For example, I have experienced very pleasant vibrations throughout the body, accompanied with a feeling of weightlessness sometimes. What it means experientially for me is this: my body is made up of vibrations and nothing else. The corporeal form called "I" is *māyā*. It exists at one level of reality and doesn't at another. These vibrations experienced during meditation are a more subtle form of reality. Can one love vibrations? If the answer is in the negative, as it must be, it is the end of narcissism, i.e., self-love. I have understood that I need the body because it is only through the body that I can try to seek *Nirvāna* but it does not mean that it should take up all my time and attention. Since it is a means to an end, I should try to keep it in good shape. An unhealthy body will be a hindrance in the pursuit of that goal; therefore, I should give it only that much care as will make it serve that purpose.

I have also understood the Law of Impermanence because these vibrations keep on appearing and disappearing. If all is impermanence, why develop a craving for anything? As a result, my attachment to things and people is decreasing. In fact, I am passing through the most joyous period of my life. I can't say much about the future.

Before my introduction to the philosophy of Vipassanā and the teachings of the Buddha, I believed in the philosophy of existentialism which postulates that life is absurd because it appealed to my reason. When I learnt that Vipassanā teaches the Law of Causation -- nothing happens without a cause -- it also appealed to my reason. And these two beliefs seem to be contradictory, though they aren't. The Law of Causation and the Law of *Karma* are two sides of the same coin, and if I believe in the teachings of all the saints of the Orient, then a belief in the philosophy of rebirth is inescapable. Life remains absurd no more. It is a process of neutralizing some of our old *Vikāras* -- of which even Jung had an inkling -- and of forming new ones. Because the existentialist

philosopher can't see beyond this life, it seems to him to be absurd. And because the Law of Causation covers not only this birth but many, it is absurd to believe in the absurdity of life. In the continuity of life, this life is only a link, an effect of causes that we don't know. Vipassanā has taught me how to know these causes, even though dimly; therefore, I regard this philosophy as a great liberating force. I am no longer a prisoner of my past deeds, and I can make my future better. It is a positive force. I am not ignorant of the time factor -- it may take many lives to be free from all my *Vikāras*.

The Law of *Karma* can operate only if we believe in a moral order of universal nature. I have no direct awareness of this moral order but the teachings of all visionaries and saints point in that direction, as does the analogy of the universality of the laws of the physical universe. As Nature is rational in its physical aspect, it should have an immutable and unalterable moral dimension also that determines the value of our actions. It is logical to believe in such a moral universe and the practice of Vipassanā (or may be other forms of meditation as well) promises an understanding of this moral order.

As I have said earlier, I have no personal experiential awareness of this order; therefore, until I have such an experience I have kept these ideas in abeyance. What I follow is the message of the prayer: Let all beings be happy! If I have earned any merit, let it be shared by all. For me, for the time being, this is enough of a moral guideline. If one is conscientious, one can infer most human values from this simple and honest prayer. It unites all beings, not just human beings. It teaches love and compassion. It gives no importance to one's ego because this entity -- this coming together of matter and energy -- is a means for the Law of Causation to operate. It is secular in nature because it does not favour one community at the cost of another. And last but not least, it has made me understand what *Dharma* means, as distinct from religion.

For this initiation I am grateful to my teachers -- the living and the immortal.

Notes and References

¹ Neil M. Cheshire, "Unconscious Mind," The Encyclopedic Dictionary of Psychology, ed. Harre and Lamb (Oxford: Blackwell, 1983), 647.

² Irving E. Alexander, "Carl Jung," The Encyclopedic Dictionary of Psychology, 323.

³ Ibid.

⁴ Alasdair MacIntyre, "Sigmund Freud," Encyclopedia of Philosophy (New York: Macmillan, 1967), Vol. 3, 250.

ILL HEALTH AND VIPASSANĀ

Dr. Om Prakash

Among the main causes of ill health are anxiety and tension. Tension keeps the mind strained so that one cannot think or act correctly. This muddled state causes more worry which leads to insomnia -- disturbed sleep or sleeplessness. Bad temper sets in, accompanied by loss of appetite, inability to work, and mental agitation.

If one investigates this problem it soon becomes evident that whenever one starts generating any negativity or defilement in the mind, one is bound to become agitated. And how does one start generating negativity? One becomes unhappy when someone behaves in a way that one does not like, when unwanted things occur, when one's desires are forestalled by obstacles. In this way tension is created. The constant repetition of this process causes perpetual anxiety, leading to ill health. First minor ailments arise and then major ones such as diabetes, high blood pressure (hypertension), and sometimes even mental imbalance. Thus it is rightly said that all misery comes from fear and unsatisfied desire (*taṇhā/trśṇā*).

Body and mind are interconnected, and physical and mental processes are intermingled. What happens in the mind is reflected by the body. In fact, the mind controls the functions of the body. As a simple example of this correlation, take food : the eyes see it, the nose smells it, the tongue tastes it. The senses all appreciate it and produce a sensation that goes to the mind. Immediately a reflex response occurs in the working of the involuntary nervous system, and biochemical reactions take place. The mouth secretes saliva, the stomach glands gastric (digestive) juices, the pancreas and other intestinal glands intestinal juices and insulin. Thus through the mind the physical sight of food is turned into a biochemical phenomenon very quickly. The same process occurs with the functioning of hearing, touch, and all the other sense organs. They all give rise to biochemical activity through the endocrine glands (internal, involuntary secreting systems) and other glands. For example, when we are sad or very happy, tears flow. When we are frightened or angry or excited, the adrenal glands start working. Anger makes the face flush, the eyes glare, the voice become louder, the respiration become rapid, the pulse rate and heartbeat speed up, the blood pressure be raised. As a result, we say what otherwise we would not; we abuse, quarrel, fight, sometimes even commit murder. All these actions originate because of anger, which is our response to the fact that someone said or did something we did not like.

All this goes to prove that whatever our senses encounter outside is reflected in the body through the mind. We all experience this reality every day.. In day-to-day life one must face such difficult situations, which can eventually lead to disease and unhappiness. And this unhappiness spreads beyond oneself to one's family and other fellow beings, to create unhappiness in society as a whole.

Now how not to become disturbed? One way is to divert the attention : drinking a glass of water when angry, or chanting mantras, or reciting the

name of a deity.* Though this seems easy to do, it is not always practicable. Often there is no time to do this before the mind has become engrossed in its agitation. It does not always work, and even when it does, it is a temporary, superficial solution. We must find a better way.

To do so we must come to know ourselves. What we call "body", for example, is really a series of interactions, of changes. In a river the entire mass of water is flowing every moment, and in the same way the body changes from moment to moment. At this level we know nothing about the functioning of our bodies. In performing an autopsy we may dissect a dead body and examine its structure, but we cannot see it actually functioning. We cannot see this directly in a living body because our attention is not acute enough to perceive the subtle movements, the biochemical and electromagnetic changes that occur within us all the time.

We can perceive this level of reality only by sharpening the mind to enable it, as it were, to penetrate deep within the body. In this process of penetration we begin with the gross and advance to subtler perceptions. We do this by observing breath and then sensations, first on the surface and later deep inside the body. This self-observation as a means to self-penetration is what Vipassanā teaches us to do.

Passanā is a Pāli word meaning to see with open eyes. *Vi-passanā* means to see in a special way, that is, to observe things as they really are, not just as they appear to be. The technique is also known as the meditation of mindfulness or awareness, of insight. According to Sayagyi U Ba Khin, the great Burmese Vipassanā master, the aim of Vipassanā is to develop understanding of the true nature of self by self-exploration, in order to reach a state of inner and outer calm and balance of mind.

In this process of self-observation, the instrument is the mind itself. The full force of our attention is directed to the world within. This is a fundamental change from the habit, inculcated since childhood, of always focussing on things outside -- a habit that has virtually destroyed our ability to observe our inner mechanisms. Vipassanā, however, reverses this harmful habit.

Whatever we know about the world has been learned by the power of our minds. In Vipassanā this power is turned inwards. We attempt to stop the mind from straying outside and to concentrate it on the inner world. By thus controlling the mind we become capable of analysing the inner world to discover how misery arises. And when we understand the cause of misery, we learn how to eliminate it, and thus to eliminate worries, anxiety, and the resulting ill health.

* Cf. Charles Dickens : "When angry, count ten before you speak; if very angry, an hundred." - Ed.

In this way we can realize that mental distress causes most diseases. The real remedy for this problem lies in Vipassanā. In fact, thousands of afflicted persons have benefited by their own efforts in applying this technique. They have given up medications and been freed from drug addiction. Many physical ailments get cured, and the mental condition becomes balanced.

Vipassanā teaches us not to be overwhelmed by emotion. It shows us how to observe inner reactions and thus to ward off their ill effects. By observing oneself, the meditator remains dispassionate and leads a peaceful, noble life. He or she attains enhanced perception and cognition and reaches a heightened emotional state, what is technically called an undifferentiated regressive state.

Far from hurting anyone, the practice of Vipassanā benefits all. It tones down nervous excitement, induces calmness, and enables one to see things more clearly. One's temperament improves, and one can do much more work - both quantitatively and qualitatively - while remaining cheerful. The results are better health and a happier life, despite all the vicissitudes one may face in life.

THE RELEVANCE OF VIPASSANĀ IN THE LEGAL PROFESSION

Ashok H. Desai

The initiation into the technique of Vipassanā Meditation takes place in an atmosphere which is austere and isolated. There is the physical isolation of the centre and the cells of Dhammagiri. And the mental isolation induced by the noble silence which by its nature gets extended so that each student is engrossed in personal contemplation even while walking or eating. This atmosphere ensures that the initial turbulence of the mind can settle down and it will not be subject to continuous new pressures. The mind has a chance to be tranquil. It is when the waves subside that the sediment settles down and the bottom of the lake can be seen clearly. In these surroundings it is relatively easy to feel almost euphoric and to feel that one can easily cultivate *Sati* and *Samatha*.

But the stay - like all else ! - is transitory. And the buffeting starts from the Igatpuri station itself. Like *Shmashāna Vairāgya* (the feeling of renunciation arising in a funeral ground), the feeling of detachment in a hermitage can be short-lived. Vipassanā is relevant only if it can permeate daily life with all its continuous pressures and tensions.

An abiding feature of Vipassanā is its rigorously rational approach. There is no transformation by grace of a presence much less a guru; no rituals or crutches; no promise of spiritual or temporal gifts. In the *Kalāma Sutta* the Buddha says : "Do not believe in what you have heard; do not believe in traditions because they have been handed down for many generations; do not believe in anything because it is rumoured and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely on the authority of your teachers and elders; - after observation and analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it."

The emphasis is entirely in discovering oneself by using the technique. This discovery is founded on practice and yet more practice.* It recognises the limitations of texts and the imperative necessity for practice. As the *Dhammapada* warns "a man who knows many scriptures but is slothful and does not follow them in practice is akin to a cow-herd who counts the cattle of others." Therefore, any view of Vipassanā will essentially be correlated to the actual experience of the narrator. Of these, there are some which cannot be articulated but all of them are essentially personal and must necessarily have only conditional relevance for others.

Vipassanā starts by using breath as a bridge for contemplation. This approach has a remarkable effect in daily life. The meditation is no longer confined to formal sittings. Being mindful about the breath itself acts as

* A young squirrel who eagerly wanted to climb to the top of his first tree in order to enjoy the wide wonderful world asked his mother; "How do I get faith enough to climb this tree?" "Do it," she said. "But if I slip?" "Do it." "But if I slip?" "Do it." "But if I slip?" "Do it." So he did and did it. - Ed.

a catalyst. Unlike other techniques which involve visualisation, sound, ritual or special postures, in Vipassanā any mindful breath can act as a trigger. Whatever one's activity, one finds that the moment one is mindful about breath the technique becomes effective. One can invoke the technique almost anywhere and at any time. In fact, after a while one can remain in meditative awareness throughout the day. This extension of meditation is possible because breath is concurrent with life.

It would be ideal to be able to do formal meditation for one hour twice a day. But, candidly, this is difficult for a professional person. Sometimes there is a choice between taking a long period of say one hour once in two days or to distribute the time over daily shorter periods. I find, that in order to be effective, there must be at least 15 minutes of formal practice at a stretch. But given this minimum it is more helpful to have several regular shorter periods rather than a longer period once in a while. This is because each formal practice seems to reinforce the earlier experience. If one continues to practise every day, even though for a short period, one feels one is continuing from where one left off.

How relevant is the technique to the professional life? I think Vipassanā has a great contribution to make to the attitudes even in an unrelated field like law. The lawyer can compound his tensions by the tensions of his clients. After all he is seeking to solve the problems of others for a modest (!) fee. Our profession is conducted by the adversary system, whereby each lawyer represents his client. A case can become a bitter contest between two gladiators, very keen on winning it at any cost. One initially wonders whether the various aspects of *Sīla* or *Paññā*, much less *Samādhi*, can be of any help.

But Vipassanā meditation uses its technique as a bridge to cultivate the noble virtues of *Samatha*, *Karunā* and *Maitrī* all of which have direct influence on daily life. The approach of Vipassanā is not merely to go through the contemplation at a fixed time but let it lead to a new attitude to life. For instance, the teaching of *Anityavāda* or *Samatha* enables a lawyer to realise that he is not a gun for hire wanting to win at all costs. In a proper legal system a lawyer is an officer of the Court and the public can look upon the court as a system to arrive at a resolution of disputes according to correct legal principles rather than a battlefield where one side must win at all cost.

Even greater is the relevance of *Maitrī*. A legal case is a clash between two contending parties from two opposite points of view. Whenever there is a decision there is a losing party and a discontented party. Sometimes in a legal battle both parties lose. In many cases - particularly those involving individuals - a little help from the lawyer, a little piece of advice, a little restraint can resolve the dispute. Both parties cannot win a case, but the bitterness can be diminished and the wounds can be healed by an approach of *Mettā*. Curiously - or perhaps not so curiously - however reluctant a party to settle a dispute clients always appreciate such a resolution in the long run. A settlement is not often possible - but it should not be lost for want of trying.

VIPASSANĀ MEDITATION

Niranjan S. Mehta

In the world of mounting crisis and personal problems the understanding of the whole process of living or life has become an urgent necessity. We sometimes try to deal with these problems through political and organizational methods, through economic readjustments, or various social reforms. But none of these will ever resolve the complex difficulties of human existence though they may offer temporary relief. Sometimes these reforms, however extensive they may appear to be, are productive of further confusion.

The pursuit of pleasure and happiness is a basic biological and psychological law governing human behaviour. Freud called it the life instinct. This drive for expansion of happiness compels people to strive for more affection, more wealth, more prestige, more comforts, more knowledge and more satisfaction in every area of life. For many people this drive for 'more' leads to frustration because they fall short of their goals*. This could explain why persons from so many materially advanced countries of the world consume enormous doses of tranquillizers - valium and librium every year.

This cultivation and expansion of needs is the antithesis of wisdom. It is also the antithesis of freedom and peace. Every increase in needs increases dependence on external factors which one cannot control and this creates existential fear. Only by reduction of needs can one promote the reduction of such tensions.

The darkness around us makes it necessary to search our hearts for answers to some fundamental questions :

- 1) Is human life a divine gift or is man just born for purposeless existence?
- 2) Is human life just an accident and is our birth a first entrance into this life phenomenon?
- 3) Should we make 'hedonism' our only religion or try to find out whether there is anything like inner living?
- 4) Does death ring down the final curtain on this drama of life?
- 5) Is there a way of living which could free one from this misery, sorrow, pain and anxiety?

* The character of Tolstoy's story 'How Much Land Does A Man Need' ran and ran so as to encompass the maximum land before sunset and so doing collapsed. - Ed.

We must consider ourselves blessed to be born in this country of rishis and saints who have become "Buddhas" and enlightened the world about the ultimate truth of life. What they have said is that a state of bliss and permanent happiness is within the reach of every human being and inner individual authentic perception is the only source of real knowledge. Life is full of boundaries outside but it is unbounded deep within. Therefore, it is best to turn one's attention deep within and experience that unbounded wholeness of life.

To get nearer the truth we have to study the three important aspects of the human drama :

- 1) Significance of Life;
- 2) Significance of Religion;
- 3) Significance of Meditation.

Let us study the four levels of existence to study the significance of human life :

- 1) Mineral Life;
- 2) Plant Life;
- 3) Animal Life;
- 4) Human Life.

No one has any difficulty in recognising the mysterious and astonishing difference between a living being and one that has died. The one that has died has fallen to the level of the lowest being - the inanimate matter. The power that has been lost we call it 'life'. As an engineer I would call that factor 'X'. If we call the mineral level of existence 'M' we can call the plant level 'M + X' and the animal level can be described as 'M + X + Y', because an animal has some powers which the plant does not possess and if we move from animal level to human level a man can be described by the factors 'M + X + Y + Z'. Man has the powers of life like the plant, powers of consciousness like the animal and evidently some mysterious power 'Z'. This power 'Z' has undoubtedly a great deal to do with the fact that man is not only able to think but also be aware of his thinking. It is this factor 'Z' which enables a man to look inwards to reach a permanent state of bliss and happiness.

What is the significance of religion in human life?

If we study the etymology of this word it is derived from the Latin word 'reli' and 'gio' which means to bind. What does religion bind you with? It is supposed to bind you with lasting happiness. True religion has no barriers of caste, birth or creed. The practice of true religion would show that the enlightenment which you are seeking is in a place which you least suspect - inside yourself. The significance of Vipassanā meditation is to help the meditator to experience this truth within.

A meditator is initiated into "Vipassanā" by the constant observation of breath for the first three days. The mind which first refuses to free itself

from the discordant influence of social and business life slowly starts quietening down. For a few moments one experiences freedom from thoughts.

(Biologically also it has been proved that a person meditating gets a unique state of rest. The brain constantly gives rise to faint electrical impulses called waves. EEG research has helped delineate physiological differences between states of waking, sleeping and dreaming. In meditation EEG shows a marked conformity of frequency and amplitude of brain waves which is more synchronous like music.)

After three days the meditator is initiated into "Vipassanā". The technique is application of a penetrating concentration on each part of the body. The meditator starts at the crown of the head and slowly works down to the tips of the toes covering all parts of the body. A slow awareness is created of the cellular movements and the impermanence of the body processes. The division between the observer and what is observed becomes distinct and clearer. The goal of the observer is to realize the ultimate truth and to achieve freedom from thoughts, to stop giving rise to new 'saṃskāras' (formations). If this is achieved the result is the 'saṃvar' (containing) of new 'saṃskāras' and the 'nirjarā' (destruction) of old 'saṃskāras'. The "Vipassanā" helps the meditator to pay for his kārmic indebtedness in the shortest period of time helping him to snap his attachment with the self.

YOGĀVACARA

Murlidhar Upadhyaya

Samādhi, according to Buddhist tradition, is the second step of the holy life. The first step is the *Sīla* which trains the body and speech. The physical and vocal misdeeds are totally eradicated when *Sīla* is honestly observed. *Samādhi* brings mental training. The mind becomes pure and subtle after the practice of *Samādhi*. It helps in realisation of *Paññā* which is the third step of the holy life. In following the precepts of *Sīla*, practising the various stages of *Samādhi*, and realizing the *Paññā*, mind has a very important role to play. Therefore, more stress has been given on the training of mind. With this view, a *Yogāvacara* makes an endeavour for practising *Samādhi*. Who is *Yogāvacara*?

Yogāvacara (Meditator) is a technical term used in Buddhist literature for a man who makes endeavour for a spiritual development. Actually speaking the word 'Yoga' is the synonym of endeavour, exertion, effort etc. and *Avacara* stands for one who makes a practice like that. It is generally used for such person who is devoted to mental training or one who is under the discipline of cultivating mental concentration. The mental concentration is also expressed with the term, the spiritual practice. The other meanings of *Yoga* as M/s. R.C. Childers and T.W. Rhys Davids have given, are the junction, union, method, means, plan, device, application, endeavour, diligence, devotion, mental concentration etc. These meanings are useful in different contexts of the text. Here it has got a definite and technical sense.

Here the *Yoga* stands for the effort or a strive for restraining the consciousness from its moving in different directions by the influence of desire "*Cittassa nigganbane i Yogo Karanīvo*. But this effort must have some purpose. What for a man strives for restraining the consciousness? The answer may be that one makes effort for crossing the ocean of repeated existence. It is then the real import of the term under this background. It has rightly been told that "*Sam sārāsāgaram tarantassa Yogāvacarassa*," the *Samsāra* here does not refer to the sense which is expressed in ordinary sense, but it stands for the repeated existence.

According to *Milinda-Pañho*, "taking birth in some other place and suffering death" in some place, or dying in a place, is *Samsāra*. It is a name of the repeated birth and death and means to continue in the form of repeated existence. This coming into existence again and again is the repeated suffering of a man. Thus one who makes an effort for putting a stop to such repeated existence is the *Yogāvacara*. Taking into consideration his such effort he is defined as "*Padhānam. Padahanto Yogāvacaro*."

The *Yogāvacara* desirous of practising *Samadhi* for realization of *Nibbana* selects a *Kammaṭṭhāna* suitable to his temperament. If he does so by himself, that is good. If he is not able to select a *Kammaṭṭhāna* by himself, he should take help of a real friend technically known as *Kalyānamitta*. Who is he?

Kalyānamitta literally means a noble friend. The word *Kalyānamitta* has a technical sense along with a literal one. It refers to a spiritual teacher who is respectable, considerate, selfless and a well-wisher of the beings. He inspires the *Yogāvacara* in his spiritual endeavours and suggests a suitable object for meditation. In traditional expression he is a real teacher, who prescribes the object of meditation according to the temperament of *Yogāvacara*. Therefore, it is said that after getting rid of all impediments which create hindrances in the concentration of mind, the prospective *Yogāvacara* should exert for finding a competent teacher for proper guidance and suitable instruction in his pursuit of spiritual endeavour.*

But how one should know the *Kalyānamitta*? For this, some special qualities of a *Kalyānamitta* have been laid down by the Buddha. Marking all these qualities the *Yogāvacara* should try to understand the *Kalyānamitta*. Thus a *Kalyānamitta* is he who is :-

"Lovable, reverent and adorable,
A counsellor, a patient listener,
A speaker of deep discourse, and one
Who would not lead to a useless end."

According to the tradition, the Supreme Buddha is the *Kalyānamitta* par excellence. He is endowed with all such qualities and he is a perfectly Enlightened and Emancipated Being. He is omniscient and knows the temperaments of all the beings. Because of his omniscience, nothing remains unknown to him. He knows the mind of the *Yogāvacara*. The temperament, together with the latent factors and belief of the new comer, are known to him. He clearly understands the nature of the *Yogāvacara* and prescribes a *Kammaṭṭhāna* suitable to his temperament. Therefore, he is regarded as the best *Kalyānamitta* and it is proper to go to him for asking a *Kammaṭṭhāna*.

There are many references which bear the evidences of Buddha being a *Kalyānamitta*. He has expressed this sense to Ānanda, indicating clearly that "Having come to me, the noble friend, living beings subject to birth, become free from it." He lays more stress on this issue in other contexts when it is said that "Indeed, Ānanda, on account of approaching me as the good friend, beings who are subject to suffering caused by birth become happy, being freed from birth; beings who are subject to suffering caused by decay, become happy, being free from decay; beings who are subject to suffering caused by death become happy, being freed from death. In the *Maghiyasutta* Lord Buddha has described the different methods of meditation and also shown the importance of the role of *Kalyānamitta*. In this background, a noble friend is regarded as indispensable for a *Yogāvacara* exerting for concentration of his mind. In the presence of the Buddha, he should be approached first for the purpose.

The Pāli scripture presents a list of competent teachers who should be approached in the absence of the Buddha. There the following types of persons have been stated in descending order. It means that in absence of one, the other should be approached. They are the *Arahanta*, *Anāgāmi*, *Sakadāgāmi*, *Sotāpanna*, a *Puthujana* who practised *Jhāna*, the master of the three *Piṭakas*, the master of the two *Piṭakas*, the master of one *Piṭaka*, the master of one *Nikāya* with commentary, and lastly a *Lajji* or a conscientious

* Always try to associate with people who can bring you out. - Ed.

teacher who has cultivated and developed self-control.

If a *Yogāvacara* is competent enough to select a suitable *Kammatthāna* by himself, he should do so according to his temperament. Finding himself incapable, he should approach a *Kalyānamitta*. It is not necessary to go somewhere without meeting such a competent teacher in his surroundings, if he finds a competent one in his own monastery, it is proper to approach him for the purpose. If not, he should go to a monastery, where such a teacher resides. The *Visuddhimagga* has also suggested the manner in which a noble friend should be approached and it is based on Psychology.

The monk desirous of getting a suitable *Kammatthāna*, according to his temperament, should approach the *Kalyānamitta* in the proper manner. He should not go with feet washed and anointed, wearing sandals, with an umbrella, surrounded by pupils, bringing oil tube, honey, molasses, etc. He should start after doing his duties and carrying his bowl and robes himself. He should do all the duties in each monastery on the way. He should possess only a few belongings.

He should not enter some other room for resting a while. He should ask for the teacher's dwelling and go straight to see him. If the teacher is a junior, he should not consent to the teacher's receiving his bowl and robe, and so on. If the teacher is senior, he should go and pay homage to him and remain standing till he is asked to put down the bowl and robe. He can wash his feet with water brought by others, sitting in a screened place out of sight of the teacher, or in the open, in one side of the dwelling. If the teacher brings an oil tube, he should get up and take it carefully with both hands and put a little on his head and then anoint his feet and give it back with thanks and respects to the teacher. He should not ask an object of meditation on the very day he arrives. He should first of all make himself acquainted with the teacher. If the teacher has a habitual attendant, he should ask his permission to do the duties in bringing three tooth-sticks and two kinds of mouth-washing water and bathing water, that is hot and cold as needed by the teacher. All the duties should be done by him as have been prescribed by the Blessed one in the *Mahāvagga*.

Finding a suitable moment, he should request the teacher for an object. Getting it, according to his temperament, he should select a suitable place and start practising meditation. His right efforts should continue to know the five hindrances (*nīvaraṇas*) suppress them and for arising of the five *Jhāna*-factors (*Jhānaṅga*). With the presence of the *Jhāna*-factors, he should gradually attain the different stages of *Rūpa Samādhi* and *Arūpa Samādhi*.

VIPASSANĀ MEDITATION — BEGINNER'S VIEWPOINT

K. Seetharamulu

The practice of the technique for self-exploration through the understanding of the transient nature of the occurrences within one's own self, has been subconsciously transforming my outlook. Almost automatically whenever under any stress, I could recover to notice the associated rough sensations and get back into the feeling of smoothness within, through the technique of Vipassanā. It was about 29 months ago that I was initiated to Vipassanā and by now almost effortlessly can fall back upon the meditation and rise above the agitated/confused string of thought-sequences. This can be elaborated with an illustration. Like any other parent of a girl, I was a worried person on the occasion of her marriage. Everything seems to be going well and then all of a sudden an unforeseen problem crops up, as if insurmountable.. After about 10 minutes' Vipassanā amidst the vicissitudes of activities around, I could regain my composure and the problem seemed melting away like any other sensation within. Such instances are not few. The realization of transitoriness leads one to increasing awareness - perhaps the only way to success in realizing the TRUTH - disillusionment to "certain" equanimity.

The societies are becoming increasingly unpredictable and therefore *complex*. The judiciary is increasingly becoming information dependent. Information and lot of it, is leading to the displacement of logic, knowledge and wisdom. The ultimate wisdom which is a synonym of TRUTH is getting more and more diffused and obscured. First industrialization, then electronics and now computers; while expanding the sphere of their influence, are expected to nurture the finer aspects of intellectual pursuits but instead, these developments of this era are making our perspectives disjointed and this is yet another definition of the *complexity*. We are becoming increasingly vulnerable to the activities anywhere in the world. Short-term conveniences and gains are being mixed up with conscience. Against this backdrop, any amount of planning cannot bridge credibility gap and thereby resulting in more number of open-ended problems.

Where are we then? Instead of looking inward, we seem to be bewildered by the vast overwhelming information. Without knowledge we seem to be getting distanced from clarity; our ability to analyze the data bank be it deterministically or statistically seems to be getting diminished. Our relations vis-a-vis members of family, places of work and society seem to be lacking understanding which comes through love. Love* lifts the level of activities from mere drabness to liveliness. The positive qualities when nurtured are equally fast in permeating their influence and diminishing the *complexities*. The self then perhaps becomes indistinguishable from the totality. I would like to be led from "where I am" to this kind of totality.

Vipassanā camp was to commence from the evening of Sunday (May 20, 1984). The morning news had reported Bhiwandi disturbances. Goenkaji's arrival was delayed due to the disturbances. The camp progressed and I was slowly coming to terms with myself. On the seventh day of the camp (Sunday, 3.20 p.m. sitting),

* When the young son of a rich merchant was asked to write the word love, he spelt it as *love*. Ed.

there was this unique experience of an explosion from a kind of containment of the self and then it was altogether a different kind of feeling. While watching the sensations (interaction of mind and bodily matter), there seemed to be all the three attributes -- solid, liquid and ether. The body seemed unusually smooth but very much in solid form and the peculiar sensation was the same everywhere within. While watching within, the flow was smooth as if through a medium of perfect fluid and at the same time a feeling of ethereal vacuum offering absolutely no resistance to the feeling of 'contraction' and 'expansion' of the self. In short, a peculiar experience, never felt before and my vocabulary fails to describe the event. It is very much personal. Being different for different individuals, it is sometimes advised to keep to oneself such personal experiences. It is with considerable hesitation only that I am attempting to record for the limited audience of the Seminar. In short, this 'smoothness' was practically 'sensation free' and it was a great elevating feeling. That state of mind and body continued till the next day morning (8th day of the camp). By the afternoon of the 8th day all those old sensations sprang back with a vengeance, so to say, but in the same sitting *ANICCA* prevailed over and tranquillity recovered. From the last 29 months, the meditation with varying intensity has been going on through all kinds of apparent ups and downs. Through *ANICCA* I could succeed in regaining a state of composure in facing and seeing the problems solved.

THE PLACE OF VEDANĀ IN THE TEACHING OF THE BUDDHA

The basic problem of life is suffering. Throughout the world, throughout the ages thinkers and saints have pondered this problem and sought to explain the unsatisfactory and imperfect nature of our existence. One among them was Siddhārtha Gotama. Unlike many other sages, however, he did not approach the problem merely intellectually. Instead, he sought to realize for himself what suffering actually is, what is its cause, and what is the way to eliminate it. Out of his personal experience he found and declared that suffering arises because of *taṇhā*, the mental habit of craving.

This in itself was not a revolutionary discovery. Even before the Buddha, even among his contemporaries were thinkers who held that craving causes misery. They recognized that it is the unending round of push-and-pull, of repulsion and attraction, aversion and desire which makes us unhappy. What we ought to do, they taught, is to abstain from craving, to cultivate detachment. No one can quarrel with that, but to practise it we need to understand what we crave, and from what we must be detached.

Obviously from the objects of craving, most thinkers have said, from the various pleasures and terrors of sentient existence. And so those seeking spiritual development have sought to distance themselves from the objects of the world which they identified as the causes of their craving.

The Buddha, however, tackled the problem in a different way. Having learned to examine the depths of his own mind, he realized that between the external object and the mental reflex of craving is a missing link: *vedanā*, or sensation. Whenever we encounter an object through the five physical senses or the mind a sensation arises; and based on the sensation arises *taṇhā*. If the sensation is pleasant we crave to prolong it; if it is unpleasant we crave to be rid of it. In the Chain of Dependant Origination he expressed this discovery:

*Phassa-paccayā vedanā,
vedanā-paccayā taṇhā.*
Dependant on contact, sensation arises;
dependant on sensation, craving arises.

The immediate cause for the arising of craving and of suffering is, therefore, not something outside but rather the sensations that occur within us. To free ourselves of craving and of suffering we must deal with this inner reality, that is, with sensations.

This is what Siddhārtha Gotama himself did to achieve enlightenment. As he said in the *Brahmajāla Sutta*,

*Vedanānaṃ samudayaṃ ca atthangamaṃ ca assādaṃ ca ādinavaṃ ca
nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupāda-vimutto, bhikkhave, tathāgato.*

Having experienced as they really are the arising of sensations, their passing away, the relishing of them, the danger in them, and the release

from them, the enlightened one, oh monks, has become detached and liberated.¹

Further, the Buddha taught others to do as he had done, as we can again see from his own words:

Vedīyamānassa kho panāham, bhikkhave, idam dukkham'ti paññāpemi, ayam dukkha-samudayo'ti paññāpemi, ayam dukkha-nirodho'ti paññāpemi, ayam dukkha-nirodha-gāminī-paṭipada'ti paññāpemi.

To one who experiences sensations, oh monks, I teach what suffering is, I teach what is the arising of suffering, I teach what is the cessation of suffering, I teach what is the path leading to the cessation of suffering.²

The Four Noble Truths which are the essence of his teaching, he said, can really be understood and experienced only through *vedanā*.

Still more precisely, in the *Saṃyutta Nikāya* we find the following statements :

Imāsaṃ kho bhikkhave tīssannaṃ vedanānaṃ parīññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo'ti.

The Noble Eightfold Path is to be practised for the thorough understanding of the three [pleasant, unpleasant, and neutral] sensations.³

Imāsaṃ kho bhikkhave tīssannaṃ vedanānaṃ abhiññāya parīññāya parikkhayāya pahānāya ayam ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The Noble Eightfold Path is to be practised for the true knowledge of the three sensations, the thorough understanding of them, their gradual eradication and abandonment.⁴

Vedanānaṃ parīññāya cattāro satipaṭṭhāna bhāvetabba'ti.

The four *satipaṭṭhānas* are to be practised for the thorough understanding of sensations.⁵

The last statement in particular requires some elucidation. The *Mahā Satipaṭṭhāna Suttanta* is of course the principal text in which the Buddha explained the meditation practice by which one can reach the goal of detachment, that is, of liberation. A more familiar name for this practice is *Vipassanā* meditation. In the text, however, the Buddha speaks of four types of *Vipassanā*: *kāyānupassanā* (observation of body), *vedanānupassanā* (observation of sensations), *cittānupassanā* (observation of mind), and *dhammānupassanā* (observation of mental contents). The four are explained separately, but in meditation they all are combined and practised simultaneously. The task in *satipaṭṭhāna* is to experience the reality of ourselves directly, without any preconceptions. As human beings we obviously have two aspects, physical and mental, both of which are to be observed. We

cannot experience the reality of the body apart from what arises in it, that is, from sensations. We cannot experience the reality of the mind apart from what arises in it, that is, from mental contents. The Buddha said, however, *Vedanā samosaranā sabbe dhammā* -- "Everything that arises in the mind is accompanied by sensation."⁶ Thus the entire reality of ourselves, mental and physical, can be experienced through observing sensations, and this practice encompasses all four *satipaṭṭhānas*.

How does the observation of sensations actually lead to liberation? What is the release from *vedanā* which the Buddha declared he had experienced (p.2, above)? In the *Samyutta Nikāya*, *Vedanā Samyutta* he explained:

Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ vedanāya assādo. Yā vedanā aniccā dukkhā viparināma-dhammā ayaṃ vedanāya adinavo. Yo vedanāya chandarāga-vinayo chandaragappahānaṃ idaṃ vedanāya nissaraṇam.

The physical and mental happiness arising from sensation is the relishing of sensation. That sensations are impermanent, painful, and subject to change is the danger in sensation. The restraint and abandonment of craving for the stimulation of sensations is the release from sensation.⁷

Relishing or wallowing in sensations is the habit of an untrained mind; this is the habit of generating *taṇhā* with every sensation one experiences. By learning to observe them, however, one comes to see that all sensations are impermanent and causes of suffering. Realizing this the meditator deliberately refrains from developing craving towards the sensations he experiences. Instead he adopts the stance of an impartial observer, of a scientist witnessing an experiment in his laboratory. By doing so he sets in motion a process by which the old conditioning of the mind manifests itself in sensations. The more he observes dispassionately, the more layers of conditioning are eradicated, until he reaches the stage where the habit of reacting with craving is broken, abandoned. Now the stance of detachment is not something the meditator must deliberately adopt; it is natural for him, because his mind is liberated from conditioning.

It is a gradual process. As the Buddha said, *Mayā anupubba-sankhārānaṃ nirodho akkhāto* -- "I have shown a step-by-step extinguishing of mental conditioning."⁸ Each step, however, is taken by observing *vedanā*. The Buddha explained,

Tassa kāye ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, patinissagānupassino viharato yo kāye ca sukhāya ca vedanāya rāgaṇusayo, so pahiyati.

As the meditator abides observing the impermanence of pleasant sensations in the body, their waning, fading away, and ceasing, and observing the

relinquishing of them, his underlying conditioning of craving for pleasant bodily sensations is removed.⁹

In the same way, the text continues, by observing unpleasant sensations one eradicates the underlying conditioning of aversion; and by observing neutral sensations one eradicates the underlying conditioning of ignorance.¹⁰ Thus sensations are the tools by which we can free ourselves of conditioning -- of *tanhā* -- and attain liberation from suffering. Again the Buddha said,

Tīsu vedanāsu parinnatāsu ariya-sāvakassa n'atthi kinci uttarikaraṇīyam'ti vadāmi.

For the noble disciple who has understood completely the three sensations, I declare there is nothing more to do!¹¹

Sensations are completely understood only by one who has observed them from their beginning to their end. They end only in the experience of *nibbāna*, when the sensory organs cease to function. The disciple can be called noble and has no more work to do because by observing sensations he has reached the goal of *nibbāna*, has become liberated.

This is the goal that all can attain through the practice of Vipassanā meditation. Describing it more exactly the Buddha said,

*Samāhito sampajāno, sato Buddhassa sāvako
vedanā ca pajānāti, vedanānaṃ ca sambhavaṃ,
yattha c'eta nirujjhanti, maggaṃ ca khayagāminam.
Vedanānaṃ khayaṃ bhikkhu nicchato parinibbuto'ti.*

A follower of the Buddha, being concentrated, aware, and understanding properly, understands sensations, their arising, how they cease, and the path to their cessation. With the ceasing of sensations the meditator is freed from craving, fully liberated.¹²

The observation of sensation thus is a path that leads to the final goal. It is, in fact, the Path of Liberation.

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VIPASSANĀ : SOURCES IN PĀLI LITERATURE

S. K. Meshram

As a result of two wars that have devastated the world, men and women everywhere feel a twofold need. We need a deeper understanding and appreciation of other peoples and their civilizations, especially their moral and spiritual achievements. And we need a wider vision of the Universe, a clear insight into fundamentals of ethics and religion.¹

And when the aims and objective of Vipassanā meditation are to make people truly cultivated, having good moral, to make them love one another, to make them feel their unity and to be compassionate towards each other and to cultivate humanity, the Vipassanā Meditation should be studied and practised scientifically. This is the need of the times.

Meaning of Vipassanā

The dictionary meaning of the word Vipassanā is inward vision, insight, intuition or introspection.²

Thus, Vipassanā means to see things as they are: to see things in their true perspective, in their true nature. In other words, Vipassanā is a technique of self-observation and the cultivation of such potentialities to perfection and the development of the precepts.

Sources in Pāli Literature

The primary source of our knowledge of Vipassanā meditation, we find in Dhamma Cakka Pavattana Sutta of Dīgha Nikāya.³ and Vinaya Mahāvagga.⁴ While addressing the Pancavaggiya Bhikkhus in Migadāya Vana at Vārāṇasī the Enlightened One, the Buddha said, 'There is a Middle Path, O Bhikkhus, avoiding these two extremes, discovered by the Tathāgata - a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full Enlightenment, to Nibbāna. That is to say, Sammā - Ditṭhi, Sammā - Saṅkappo, Sammā - Vācā, Sammā - Kammanto, Sammā - Ājīvo, Sammā - Vāyāmo, Sammā - Sati, Sammā Samādhi.

The Buddha explained the Sammā Samādhi in these words, "Ya Kho Bhikkhave cittassa ekaggatā - ayam samādhi I cattāro satipaṭṭhānā Samādhi nimittā I Cattāro sammappadhāna Samādhi parikkhāra I Yā tesam yeva dhammānaṃ āsevanā, bhāvanā, bahulikaranam ayam tattha samādhi bhāvanā I."⁵

The meaning of the above passage is as follows:

"O Bhikkhus, whatever is one-pointedness of mind, this is concentration, the four arousings of mindfulness are the distinguishing marks of concentration, the four right efforts are the requisites for concentration. Whatever is the practice, the development, the increase of these very things, this is herein the development of concentration."

We find many references of Vipassanā in Tipiṭaka literature. In Saṅgīti Sutta of Dīgha Nikāya we are told -

"Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā Sammāsambuddhena dve dhammā sammadakkhātā, tattha sabbeheva Samgāyitabbam na vivaditabbam, katame dve? samatho ca vipassanā ca".⁶

Its meaning is - "These are double doctrines, friends, which are perfectly set forth by the Exalted One, who knows, who sees. Thereon there should be a chanting in concord not in wrangling, that, thus this holy life may persist and be long maintained which are the doubles - calm and insight."

Majjhima Nikāya refers - "Monks, if a monk should wish, May I be agreeable to my fellows in the pure life, liked by them, revered and respected he should be one who fulfils the moral rules (sīla), who intends on calming the mind (cetosamatha) within, whose meditation (Jhāna) is uninterrupted, who is endowed with discerning (Vipassanā), a frequent of solitary abodes (Suññagāra) ^{6(a)}

The Dasuttara Sutta of Dīgha Nikāya says, "Katame dve dhammā bhāvetabbā? Samatho ca Vipassanā ca--ime dve Dhammā bhāvetabbā".⁷

Which two things be practised? Calm and Insight (meditation). These two things be practised.

The most important Sutta is Satipaṭṭhāna Sutta from Majjhima Nikāya which describes the applications of mindfulness as follows:-

"Ekāyano ayaṃ bhikkhave, maggo Sattānaṃ Visuddhiyā, sokaparicievānaṃ Samatikkamāya dukkha domanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyaṃ yadidaṃ cattāro satipaṭṭhānā." ⁸

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for gaining the knowledge, for attainment of Nibbāna, the four arousings of mindfulness.

Again in Majjhima Nikāya Mahāvedalla Sutta describes Vipassanā, as under-

"Idhāvuso Sammā-diṭṭhi silanuggahitā ca hoti, suttanuggahitā ca hoti, śakachhānuggahitā ca hoti, samathānuggahitā ca hoti, Vipassanānuggahitā ca hoti". ⁹

Here, friend, right understanding is forwarded by moral habits, and it is forwarded by hearing, and it is forwarded by discussion, and it is forwarded by calm and it is forwarded by vision.

Mahāgosiṅga Sutta from Majjhima Nikāya also refers Vipassanā in following words -

"Idhāvuso Sāriputta, bhikkhu paṭisallānārāmo hoti, Paṭisallamarato, ajjhattam cetosamathamānuyuttho anirākata-jjhāno Vipassanāya samānāgato".¹⁰

Here, reverend Sāriputta, monk delights in solitary meditation, he delighted by solitary meditation, he is intent on mental tranquillity within, his meditation is uninterrupted, he is endowed with vision, a cultivator of empty places.

Āṅguttara Nikāya also refers the word *Vipassanā* - "dve bhikkhave dhammā, Katame dve? Samatho ca Vipassanā ca." ¹¹

O, monks there are two things: which two - calm and insight (meditation).

We find many references of *Vipassanā* Meditation in non-canonical literature also such as Milinda - Pañho and Visuddhimagga. In Milinda - Pañho. it has been described thus - "Āyasmā pi kho Nāgaseno Tassa Mahaupasikaya anumodanam katvā attanā desitadhammam paccavekkhamto Vipassanam patthapetvā 'tasmim yevāsane nisinno Sotāpatti phale patiṭṭhāsi" ¹²

The meaning of the above paragraph is thus - "And Nāgasena also, when he had concluded that thanks - giving discourse, felt the force of the truth he himself had preached and he too arrived at insight, he too entered, as he sat there upon the stream."

In Samādhi Niddeso of Visuddhimaggo, we find the word *Vipassanā* thus - "Sekkha Puthujjanānam Samāpattiyo Vutthaya samāhitena cittaena vipassissamā" ti bhāvayattam Vipassanāya padatthanatā appanāsamādhi bhāvanā pi sambadhe okāsādhiganaṃ yeva upacāra samādhibhāvanā pi vipassanānisamsā hoti". ¹³

Anussatikammatthāna Niddeso refers the word in this way, "Sallakkhanā ti vipassanā" -- ¹⁴

Observation is the insight.

Thus, in the above-mentioned paragraphs we have seen some of the sources of *Vipassanā* meditation traced in Tipiṭaka-Pāli literature and Non-canonical literature.

Aims and Objectives -

Now we will see the aims and objectives of *Vipassanā*. It is very clear that the Buddha in his discourse has given the purpose of *Vipassanā* in the famous Gāthā of Dhammapada, which also contains the essence of Dhamma, the Buddha Sāsana. *Sabba pāpassa akaranam Kusalassa upasampadā sacitta pariyodapanam etam Buddhānasāsanam.* ¹⁵

Cease to do evil, learn to do good, cleanse your own heart, this is the teaching of the Buddhas.

Thus, it is very clear from the above Gāthā that the meditation or concentration of mind is a method of cleansing our hearts so that we can apprehend the truth and reality through serenity. Day and night, in sleeping, in awakening, our mind is always in turmoil of thoughts, emotions, desires, loves, hatreds, and worries. In such a condition of mind, right concentration of mind is very helpful.

In the words of John Walters we can put, "The four Noble Truths, the three signs of Being, and other Buddhist Teaching which may have seemed puzzling,

are in the state of concentration, completely understood. All through this experience there is a feeling of light of gladness and of peace." ¹⁶

In this way one can achieve Supreme Wisdom through *Vipassanā* meditation. While explaining the point very clearly John Walters said, "This road to Supreme Wisdom is reached in four stages of meditation or the four *Jhānas*. In the first stage the monk devotes his mind to reasoning on some religious subjects. In the second stage the monk's concentration gives his mind clarity and reason becomes replaced by pure intuition. Then in the third stage the subject of his thought and intuition fades away. Now the monk is filled with a sense of eternal joy. Lastly, in the fourth stage ecstasy passes, to be replaced by a purity of equanimity and mindfulness, devoid of either joy or sorrow. This indeed must be close to the peace of *Nibbāna*".¹⁷

There is no place for any kind of prayer in Dhamma. Instead, the concentration of mind through meditation and thereby reaching a comprehension of Reality, has important place in Dhamma. John Walters has explained this very clearly, "Formerly it was regarded as a useless pagan practice. But today methods of Buddhist meditation are studied by many Western psychologists. Some believe that it has strong therapeutic value. The concentration of all the mental faculties in meditation produces what is called 'onepointedness of mind'. In Right concentration the mind is devoted with intensity exclusively to a single object, thought or problem. Gradually his mental reaction to all outside stimulus disappears and he reaches a state of supreme serenity that can lead on into ecstasy and rapture. In such a state, the mind attains Transparent Clarity during which the truths, such as the nature of sorrow, are at last lucidly comprehended. Finally, in the concentration of a much practised and fully dedicated Buddhist, reason, emotions and feelings are lost in *Nibbāna*, the highest state of Enlightenment." ¹⁸

Thus, "Meditational practices constitute the very core of the Buddhist approach to life," explains Edward Conze and further adds, "Enlightenment or the state of *Nirvāṇa* is, of course, the ultimate aim of Buddhist meditation. On the way to *Nirvāṇa* they serve to promote spiritual development to diminish the impact of suffering, to calm the mind and to reveal the true facts of existence."¹⁹

"We have many people around us the whole day and there is noise everywhere. Hence it is very difficult to find peace of mind in daily life. Therefore those who have free time and who want to lead a secluded life can concentrate their minds in meditation. Instead of talking about faults or vices of other people one can think of meditation and practise it. This is better than sitting idle. This is possible in every-day life.

In *Vipassanā* *paññā* will gradually develop and it will know things as they are. The *paññā* developed in *Vipassanā* is the 'Right Understanding' of the Eight-fold Path which leads to *Nibbāna*.²⁰

Nina Gorkan says, "I understand that in the development of *Vipassanā* we learn to see things as they are. Seeing things as they are means seeing *Nāma* and *Rūpa*

as they are. So we should distinguish *Nāma* and *Rūpa* from each other more clearly. In *Vipassanā* we develop awareness. Awareness in Pāli is *Sati*." ²¹

Thus, the aim of *Vipassanā* is detachment through the development of Wisdom. In other words, the development of *Paññā* which knows realities of life.

"The word *Samādhi* used in the Buddha dhamma means *Kusala cittassa ekagga-tā*, the one-pointed state of the mind. When successfully practised it brings about the absence of wandering or distraction of mind, resulting in the accompanying states of calmness and serenity. It is in such a state of complete detachments and freedom from distraction that Wisdom dawns upon the individual. It is the state of Enlightenment or *Paññā*, the attainment of which is the ultimate goal of human life." ²²

He further adds, "*Sammā Samādhi* (Right Concentration) is the last state of the Noble Eight - fold Path, consists of exercises in concentration. The Buddhist monk is expected to devote some time of a day in the exercises of concentration of mind. Having divested the mind of all hindrances, the disciple in religion takes to contemplation, with unfailing regularity each day. As he progresses in his contemplation his mind begins to feel joy and his body becomes calm." ²³

The Buddha said, "*cattāro Bhikkhave Satipaṭṭhānā bhāvitā bahulikātā ekamta-nibbidāya virāgāya nirodhāya upasamāya abhiññāya Sambodhāya nibbānāya samavattati*."

"Brethren, these four foundations of mindfulness (*satipaṭṭhāna*) when fully practised produce detachment, freedom from craving, complete release, perfect bliss, perfect wisdom, Enlightenment, *Nibbāna*."

To enter the practice of Insight Meditation (*Vipassanā*) means the cultivation of such potentialities to perfection and the development of precepts, concentration and wisdom, from the lower to the higher levels. The precepts fall into two classes: Mundane consisting of the ordinary moral codes for laymen and Bhikkhus, and the supermundane, which are developed only in persons practising Insight Meditation (*Vipassanā*) upto attainment of the Path. Concentration also falls into the same two classes, the mundane concentration of practitioners who have not yet attained to the levels of path and fruition and mundane concentration arising in persons practising Insight Meditation (*Vipassanā*) up to these levels.

The same applies to the faculty of wisdom, mundane wisdom comprising insight into what is meritorious or demeritorious, beneficial or detrimental, profitable or unprofitable and some understanding to the nature of mental and physical states and the three characteristics, while supermundane or developed wisdom arises in those practising Insight Meditation (*Vipassanā*) upto the levels of the path, the fruition and *Nibbāna*. ²⁴

Thus, by contemplating the object for *Vipassanā* or Insight, one can get rid of sufferings of rebirth, old age, disease and death. Moreover, the person practising meditation can attain the supreme state emancipation called *Nibbāna*.

Some Precautions:

However, while studying the teachings and pondering over them, we must have clear understanding of our life. Moreover, if we were to develop *Vipassanā* without studying we could not understand what is the right path and what is wrong path. Without study of *Vipassanā* we cannot get right view of *Vipassanā* and *Samatha*.

Again, we should be very careful about the result of *Vipassanā*. Nina Gorkon has elaborated this important point well. She says, "We should not forget the Second Noble Truth - craving is the origin of *Dukkha*. As long as there is craving for *Nāma* and *Rūpa* there will be rebirth and thus no end of *Dukkha*. When people want to develop *Vipassanā* and they crave for results, they forget this Truth. For instance, they want to know within a short time the difference between seeing and colour, hearing and sound, they wish to experience the arising and falling away of *Nāma* and *Rūpa*. But as long as they cling to obtain the result of *Vipassanā* there is no way that they will come to know the truth. The way of the eight-fold path is long*, in order to become detached from the concept of self. *Paññā* has to know every kind of *Nāma* and *Rūpa* which appears. *Paññā* can only be developed through being mindful of *Nāma* and *Rūpa* when they appear so that there will be precise knowledge of their different characteristics."²⁵

Again, John Walters has cautioned the meditators in the following words, "But one should be very clear in his mind that the meditation is not a way to gain any kind of supernatural powers". He further adds, "The Therāvāda Buddhism does not regard meditation or mind-training in general as a method of obtaining supernatural powers. It disapproves of self important people who claim that their meditation exercises have given them unearthly ecstasies or the ability to perform miracles or indeed any kind of conjuring trick."²⁶

Benefits of *Vipassanā*

Those discerning persons who have joined in the practice should be considered as having done enormous benefit to themselves and to others, even including the nation, the faith and the constitution.

"*Vuddhin virullim Vepullam Pappoti Buddhasāsane*" "Finally, may you all be prosperous, flourishing and fortunate in Dhamma; in other words, may you attain the path, the fruition and *Nibbāna*".²⁷

There are several benefits of practising Insight Meditation (*Vipassanā*). They are as follows:-

1. To give certainty into truth and not to be deceived by and not to hold fast to concepts (*paññatti*) which are mere mundane conventions.
2. To make people truly cultivated having good moral.

*There is a story of a farmer who sowed the seed and next morning proceeded to the field with a sickle in hand. The fool must have returned empty-handed, sadder but wiser. - Ed.

3. To make people love one another, make them feel their unity and to be compassionate towards each other, and to make them have gladness and appreciation when they see others who are joyful.
4. To bring about a better standard of human behaviour.
5. To make people know themselves and how to govern themselves.
6. To cultivate humanity.
7. To bring about realisation of human unity.
8. To make people abide in gratitude. ²⁸

There are also some other benefits of *Vipassanā* meditation:

9. The destruction of defilements and the elimination of the ten fetters, means the cessation of suffering.
10. *Nibbāna* is the supreme object of Buddha's teaching. It is inconceivable, indescribable and unconditioned. It is the only object of the noble fruition state. One who attains the first state of sainthood gains the first vision of *Nibbāna*, thereby enjoying the taste of the bliss of *Nibbāna* by attaining the noble fruition state.
11. *Nirodhasamāpatti* means the cessation of perception of feeling and of the function of the mind in course of attainment.
12. After attaining the highest state of sainthood, the noble one becomes worthy of receiving gifts offered and homage paid by the world. ²⁹

We can sum up in the words of Alex Wayman, "All Buddhist sects granted the truths of Buddhism were discovered by the Buddha in the course of his meditation, especially beneath the Bodhi tree at Gaya in India. Thus, meditation has a paramount role in Buddhism for indicating man's own ability to attain the truth." For further explanation he has quoted the *Visuddhimagga* and said, "Buddhaghosa arranged his *Visuddhimagga* in three parts in accordance with the Buddhist categories of three instructions that of morality for forming the basis of other two mental training aimed at *Samādhi* and insight leading to the seeing of things as they really are with full comprehension of Buddhist truth or discerning of reality". ³⁰

And as long as this strong belief is in the hearts of the laymen and the Bhikkhus *Vipassanā* will be studied and practised all over the world.

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27. Ven. Tepasiddhimuni Mahāthera, *The Path to Nibbāna* P.15
28. IBID P.36
29. *Buddhist Meditation* P.41
30. Alex Wayman - *Buddhist Insight* P.69

Correction :-

In the 5th paragraph on the first page of the article, please read "Samyutta Nikāya" in place of "Dīgha Nikāya".

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VIPASSANĀ IN FORMATIVE AGES

Rajaram Beri

This Seminar is a major step in the direction of inviting people from all walks of life to familiarise themselves with the technique of Vipassanā meditation.

My subject of this paper is 'Vipassanā in Formative Ages'. The aim of the paper is to show how Vipassanā can be taught to young boys, and girls, adolescents and college-going students by bringing it to their door-step.

I have been an humble student of Vipassanā for the last seven years. Not a bright one, who has taken great strides, but nevertheless, sincere and persevering on the path of truth. My capacity, leave alone authority, to write such a paper is, indeed, limited. However, I feel I should convey my thoughts on this subject.

Vipassanā can be learnt and practised by anyone, young or old, educated or uneducated, dull or clever, rich or poor. You must have felt just as I do, that Vipassanā would have made a world of difference in us, had it come to us or we had known about it earlier. The younger the age, the more innocent and flexible the mind is.

The period of seven to twenty-five years of age is the most formative. In this period, we come out of our homes, go to school and then to colleges. As age advances, the sphere of our activities becomes more and more widened, and so does the complexity of the mind.

Last year, I had an opportunity to serve as a worker at Igatpuri and to come in closer contact with Goenkaji and this organisation. Goenkaji has in mind a project of starting a Vipassanā school - a residential school like all others, but with the difference that Vipassanā will form an important element in its curriculum. Goenkaji casually talked to me saying that *ānāpāna* can be taught even to a seven-year-old boy. I had also read a small article in Vipassanā Patrika long back.

When Goenkaji was on his tour abroad, he was invited to the home of a youth by his mother. Vipassanā had helped the youth come out of the clutches of drug addiction. When there was hardly an hour left for Goenkaji to proceed to the airport, the mother urged him to teach her Vipassanā. Goenkaji found a way out. He taught her *ānāpāna* in about fifteen minutes.

Another incident occurred when I gathered my six and ten year old grand-daughters before me. I asked them to sit still and watch

their breath. To my surprise, breath-watching came to them quite easily! (I don't think children would tell a lie).

These three incidents have inspired me to write this paper.

As Vipassanā is spreading day by day, there are quite a number of meditators who have attended regular ten-day courses, say, four to five times.

There are more than fifty assistant teachers authorised by Goenkaji to conduct courses. Training of an assistant teacher has necessarily to be long and arduous. It also makes demands on both the capabilities and time of the assistant teachers. To organize a ten-day course at places other than where regular courses are conducted, is not an easy task.

It is suggested that for ānāpāna training, instructors may be appointed. Short training courses of the duration of a month or two can be conducted at places like Igatpuri, Jaipur etc., where facilities already exist. These courses can be joined by such meditators as have attended at least four to five Vipassanā courses and are found suitable. When these instructors return to their homes, they can conduct ānāpāna courses in their spare time at their own places or places in the vicinity. These courses can be conducted in local elementary and secondary schools, and colleges. A course of three days' duration - say beginning on Friday and covering Saturday and Sunday - is feasible. Holidays on such three consecutive days are not uncommon in schools and colleges. Classrooms, where it is comparatively quiet, are easily available.

The instructors will approach the local school and college authorities and talk to them about the usefulness of such a course*. Usefulness of the course in making students more attentive in classes and in their homework, helping them to have a quiet mind at the time of examinations and to be more disciplined should be stressed. If the authorities are convinced and agree to give a trial, the next step would be to give an explanatory lecture to the class teachers whose close cooperation is necessary. Some of the schools and colleges would welcome such a course, while others may not. It is more likely that schools may be better to start with, as there is more control over the students by the school staff. The younger minds are also apt to be more receptive to new ideas. The instructors themselves will have to find time out of their normal life schedule. They are supposed to conduct at least two to four courses every year.

* The schools are the manufactories of our future citizens and deserve the nation's greatest care and attention. As is the sapling, so is the tree. - Ed.

The Academy or the Research Institute can help the project by preparing model literature for teachers, the school and college authorities and also literature explaining the course to the parents. May I suggest that Goenkaji, who is otherwise so busy, should find some time to prepare three-day discourses separately for the students of elementary schools, secondary schools and colleges? The discourses will be based on ways of life students of each age-group lead, and spoken in words which each age-group can easily understand. Tapes of these discourses as well as of the instructions (which can, of course, be common to all) should be made available to the prospective teachers. These can either be just audio tapes or video tapes. Tapes will have to be in the regional language of the place. Once the discourses are prepared, they can easily be translated. The discourses in different languages will also have to be spoken by senior meditators who command a good voice. We can get such voluntary meditators. The timetable of this course can be suitably framed to suit the younger age-group.

The students should be expected to bring their own lunch-boxes. The cost of tea and fruits can partly be met out of the donations the students give and partly through voluntary donations by local meditators. The students are expected to take a vow to observe the five precepts during the period of this course. They should practise silence during specified periods.

It will be noticed that according to this scheme, the students go home in the evening and come back next morning. This, indeed, is a crucial period. It would be far more advantageous if arrangements can be made for the students to stay in the school, but this may not be practicable. Elaborate arrangements to serve food, provide bathrooms, toilets and other facilities will have to be made, which may be difficult. Part of the time in the morning of the first day will be devoted to an introductory discourse and to give initial instructions on how to practise *ānāpāna*.

Such a course, in its little way, will serve as a good introduction to students. The students can practise *ānāpāna* at home and if the school or college authorities desire, an *ānāpāna* period can be made a part of the students' extra-curricular activities.

Some of the students would, then, definitely like to attend the regular courses conducted by the Academy, or the Vipassanā Centres.

If the above scheme is found viable, it can be further introduced in local offices, factories, etc. on similar lines.

It is hoped that this paper is found worthy of some consideration. If the main concept underlying the scheme is acceptable to the Seminar, a suitable scheme may be framed. This will be an important step in the direction of introducing the young generation to a way of life which will help in inculcation of discipline and building of sound character.

VIPASSANĀ MEDITATION IN THE PRACTICE OF MEDICINE

Dr. George Poland

Two thousand years ago the Romans felt that mind over matter, and mind over disease was a reality. They were not separate parts of the body that did not ever communicate. In modern times, as a byproduct of the scientific understanding of disease, most physicians believe that the mind has no role to play in the treatment of disease but that rather all curing of disease can be medicated through chemicals. Paradoxically, however, these same doctors admit that the majority of the patients that they treat suffer from some psychosomatic disease. But if psyche can cause illness, can it not also play a significant role in healing as well?

Up until very recently there has been no evidence of a link between mind and body to account for such a role. But now, the circle may be closing. Several scientific studies have shown how the immune system can be influenced by the mental state of the patient, and thus affect the course of his/her disease.

In one study it was found that in men who had recently experienced the death of a spouse, their immune systems responses were significantly lowered, thus representing an increased risk for certain diseases. In another study done in Chicago it was found that those individuals who on psychological testing scored highest on a measure of depression, had approximately double the risk of dying of cancer. Further studies in both animals and humans suggest that stress can cause a drop in the immune system and that one's ability to cope with stress may determine how one's health is affected.

It is easily accepted that if one can find a way to reduce the stress in life, many psychological illnesses may be eliminated. In my own experience as a family doctor I have seen many cases of patients suffering from psychological problems manifesting as insomnia, anxiety, depression, etc., who were relieved of these symptoms through the practice of *Ānāpāna* and *Vipassanā* Meditation. As they became better able to cope with the stress of daily life by maintaining a balanced and equanimous mind, their symptoms disappeared. Because the cause of the stress is psychological and the treatment affects the mind, this effect is understandable. Of great interest to me was the following case of one of my patients who suffered from a chronic physical problem which disappeared after beginning practice of *Vipassanā* meditation.

The patient, a young civil engineer from Viet Nam, came to me complaining of chronic sinusitis. He had great difficulty breathing due to blocked sinuses and this affected his sleep and his work. He explained that he had undergone numerous operations to try to cure his condition, but to no avail. Each time the problem returned as bad as before. Trying to discover the cause of this condition, I asked what he found made the problem worse. (I was looking for some allergic cause which we might try to eliminate.) To my surprise, he replied that he found the condition always got worse when he was exposed to stress, at work or at home. From my own experience I knew that *Vipassanā* meditation

was a very effective way of eliminating stress and so I strongly suggested that he consider taking a 10-day course of training. He became very interested and registered for an upcoming course in Montreal being given by Goenkaji. In the meantime, we tried various medications to help control his symptoms.

He completed the 10-day course and returned to his daily routine, meditating regularly. Six months after this first course, his surgeon was astonished to find that his disease had receded significantly in spite of giving up all medications. One year later he was declared 90% cured, for no apparent reason from the surgeon's point of view. The patient, however, is convinced that Vipassanā was the cure of his illness (as evidenced by the accompanying letter written by him). I feel that it is quite reasonable to assume that through the practice of Vipassanā he was better able to cope with stress, thus enhancing his immune system response which in turn played a significant role in resolving his physical illness.

Of course, the effects of practising Vipassanā are much more profound than just curing physical disease—this is just a byproduct of the mental purification which takes place. However, I shall certainly continue to encourage my patients who are so inclined to participate in courses of Vipassanā, thus enabling them to experience the effect of mind over matter, as well as the peace and well-being which accompanies such mental purification.

TESTIMONY FROM CANADA

My story began in 1968. I remember that day very vividly. It was just announced on the radio senator Robert Kennedy had been shot while campaigning for President in that far-away land called America. The song "Love is blue" was on the hit parade and half a million GI's were roaming my country. I was lying on a hospital bed, suffering from tremendous pain and discomfort.

I was not directly hit by the Vietnam war, but by a chronic and insidious disease some doctors said I might never come out of. This was to be my first from a series of almost yearly operations I had to go through, with no end in sight.

Many years later, I came into contact with Vipassanā meditation, in what was to be the first organized course in North America. The year was 1979. Six months after that first ten-day course, my surgeon-doctor was astonished to find that my disease had receded significantly and one year later he declared me to be 90% cured, for no apparent reason. He is a very nice and competent doctor, but from that day he lost what he considered "a long and interesting case"; his medical students used to investigate my case as an unusual and difficult one. I still feel I owe him a lot, and he must still have those beautiful handicrafts I brought as a gift from Vietnam.

My disease was nothing else than a chronic and complicated sinusitis, but it interfered greatly with my living. I could not breathe properly, and thus could not sleep. My health had deteriorated badly and my schoolwork was very much affected. It was especially worse in stressful situations. Suicide was never a serious consideration, but did appear as a welcoming relief in the worst of times.

Having come out of all this and more, I bear deep personal gratitude to Dr. Geo Poland who organized that ten-day course, and to Goenka-ji who gave me this rare jewel. And I had received it in America, the land I could only dream about on that day of 1968.

VIET TRAN

**Montreal, Canada
November, 1986**

VIPASSANĀ - A TECHNOLOGY OF RIGHT ACTION

Jayantilal S.Shah

Everybody is quite familiar with words like Action - Reaction - Inaction. However, all of us like something and dislike something else. If somebody becomes unjust to us, unfair to us, harms us, makes wrong accusations against us, tries to protect himself by making us a scape-goat, we get annoyed, irritated and ultimately angry. If anger is projected further, it generates ill-will, bitterness, prejudice and hatred. All these responses from dislike to hatred arising out of human interactions are called Reactions. Stimulus for these Reactions is outside and is called Inter-action.

Now take an exactly opposite example of a real-life situation in which your neighbour, friend or a brother is fair towards you, kind, nice and helpful; not only he does not want to harm you but at times he wants to protect you. Your behavioural response - a Reaction - once again arising out of this Interaction is friendliness, a smile, gentleness, kindness, benevolence and love.

There is also a third Reaction not arising out of Interactive process, but happening in the outside world without our participating in it - without our interaction but in persons around us or familiar to us. If they prosper, if they become outstanding in their professional achievements, if they become successful businessmen, if they become leaders of community, achieve name and fame, are welcomed and respected wherever they go or even when we are successful, they overtake us in their degree of success, and if they happen to belong to the first group of people, against whom our response ranges from dislike to hatred, we become unhappy to get this news. We become out of mood, sorry, sometimes depressed about these happenings and reverse becomes the case, if this group of people fail in life, get disrespect and miserable. This is an inner Reaction to an external happening. Name of this Reaction is Jealousy. It makes us blind towards fact, truth or reality. It also creates an illusive and imaginative reaction which we believe Real.

There are many other combinations of above processes which generate a reaction of Hatred, Love and Jealousy. Hatred can also be stored in our system as irritation, if we get wronged in a situation when we are helpless and unable to hit back.

A reaction when it is expressed in any form either Hatred or Love, leaves the system neutral. If the system is neutralised after angry exchange of words, result is

weakness. Otherway round, it results in all kinds of strength, but again neutral and relaxed.

A system in which negative responses like Hatred or Jealousy get stored, becomes a system under stress. Tensile stress or what we usually call tension is the result of stressed situation in which we live and cannot correct it. Living under this situation and if we happen to be a factory Executive* and make an imaginary situation that there should be enough sale of our products with adequate profits and there should be no labour strikes or as children, we would like to pass with First Class distinction or get admission in Medical or Engineering or any other such ambitions and if this imaginary condition is punctured a Reaction starts.

If someone is lazy, dull or weak, one submits to this loss of ambition or failure. This resignative attitude is called Inaction. System is without tension, neutral and relaxed but at a very very low energy level.

A system under a tensile stress or tension resulting from a failure, frustration or loss of ambition, shows abnormal behavioural responses. Sometimes, it loses temper out of proportion to the external cause; it gets irritated even in small matters. If something happens the way it wants, it becomes overjoyous. If it starts talking or working, it loses awareness of time or proportion. Sometimes it goes on harping on the same thing again and again out of proportion to the incident. With threefold duties at home, business and society, system Reacts in an unbalanced way, heavily in favour of one to the exclusion of other duties. These systems are called Stressed Systems, weak and unbalanced, degree of unbalance depending upon the amount of stored-up stress.

Again, there is Cause-Effect relationship between stress and weakness. Stress increases weakness and weakness then further increases stress build-up. Its ultimate outer symptoms are depression, anxiety, fear, sadness, frequent loss of temper, irritation, lack of concentration, pessimism, loss of enthusiasm, forgetfulness while working, remembering trivial hurts, extra sensitiveness to small happenings, etc. It is a fairly explosive situation - a time bomb nearing its time of explosion. It becomes self-charging, keeps on exploding time and again till it becomes a victim of some disease which leaves the system extremely weak and unable to explode with noticeable strength. It leads the system from Reaction to Inaction.

* A conversation was going on somewhere.

"Who are you ?"

" I'm so and so."

"What do you do ?"

"I am in the manufacturing business."

"What do you manufacture ?"

"I manufacture my own unhappiness!" - Ed.

So far we have talked about Interaction replied either with Reaction or Inaction. Reaction either internal or external - both finally leading to weakness, fear and Inaction.

A real-life situation will always be a mixed one - some people behaving in a fair and just way, others the other way round - some going ahead of us, some remaining behind us. The proportion of these events or times at which we become victims of our internal hatred or jealousy are the times where some defence is necessary. Defence must have both strategy and technology and the end-result must be the victory - victory against our own enemies - our jealousy, greed or hatred. Victory must be tangible in the sense that we should feel once again buoyant, energetic, youthful etc.

Vipassanā system of meditation to my mind gives us strategy as well as technique. Strategy is to isolate the system for the time being from all sorts of external Interaction like dealing with people, talking to them (even on telephone), organising or directing business, reading a newspaper, keeping a diary, prayer, rosary, worship, anything. It protects the system completely from all types of Interactions - Direct or Informative. In a way, it leads the system to surrender to Nature completely for the time-being.

Now it is a well-known Law of Nature that as soon as you stop charging something - in this case your own self - a process of discharge starts. Nature acts like a large Reservoir in which all negative charge can be discharged without it itself being charged.

Ten days of a Vipassanā course are really ten days of Discharging. If the stress build-up is heavy, ten days are not enough - and repetitive camps become necessary till one feels buoyant and joyful again.

However, when one relieves the stress build-up in the system, one learns to Act. According to Buddha, there are only four types of Action in response to every situation in life - Reactive or otherwise - and they are -

*Love or Friendship
Compassion or Help
Humour or Smile
Indifference or Neutrality.*

It is worthwhile to know how to Act- what is Action; by properly understanding these words we have nothing to lose except our sorrow or sickness - an effort worth attempting - full of Reward.

Having dealt with what constitutes Reaction, Action and if these words are not properly understood and corrected, how they lead to Inaction (Lower Energy Level), we now turn to the main theme of this Article, how Vipassanā Technique leads us from Reaction to Action.

All of us are well aware of the Second Law of Thermodynamics as to how spontaneous processes lead to lowering of energy levels and under what conditions reverse process takes place. Vipassanā technique is reversing this process so as to reach a higher state of Energy Level - a level where confusions, contradictions change into system, order, bliss and joy.

All outward movements of the energy of the inner psyche lead to lowering of Energy Levels. Reverse process has to take place by withdrawing all attention from outside and directing it to the study of one's own Breath. This is the first step in our long journey into the innermost recesses of our own self, where resides bliss and happiness.

When the attention is focussed on how the Breath comes in and goes out, whether it is shallow, deep, whether inhalation and exhalation times are equal, one studies very gross forms of changes within us. The more we direct our attention to the study of our own Breath, the more we experience the changing patterns of our own breathing from morning to evening and from day to day.

Next step would be to feel the Breath on our inner nostrils and triangular part just above the upper lip. Incoming breath is colder than the outgoing one and due to non-observation - non-direction of our attention to inner workings, our ability - sensitivity of our skin inside the nostril and on the outer skin of the upper lip has become dead. By slow and perseverant effort, this sensitivity becomes apparent.

Next step is to focus attention on the outer surface of the body and watch sensations due to changes in our inner workings, study and experience its changing patterns and the positive, purifying and benevolent role that a neutral observation plays in watching these changes. Once the sensitivity of outer surface to changes occurring within us is established by repetitive participation in 10-day camps, first task of Vipassanā meditation is achieved.

Having regenerated the sensitivity of the outer surface of the body to the changes within, the next exercise involves shifting of our attention from one limb to another covering all parts of the body from Head to Feet and in order one after the other.

In the beginning, one will feel difficult to concentrate attention and shift it and that too in order. My personal experience is that some skill in this exercise starts getting developed from the third camp, first two serving to prepare the mind for the success in the third. It is sufficient to say that with continued effort it is possible to concentrate and also shift the attention in a concentrated way. It is advisable that a beginner whose concentration is not established, should attend, if possible, one camp every four months. Now the stream of consciousness moves throughout the body similar to blood stream but unlike it in so far as it is immaterial in Nature. It is connected with motor and sensory nerve centres in the Brain.

Negative emotions like Hatred, Jealousy, Anger, Greed, Violence etc. are stored in this reservoir (sub-conscious mind) and only come out when some external situations give a spark. If the stored-up level is more, it surfaces out with a trivial spark, otherwise a longer duration of disagreeable situation or a severe intensity of the spark is required. During Vipassanā when external stimulus of any kind is artificially stopped, concentration is directed inwards, in other words when one surrenders to Mother Nature, the kind Mother starts washing her child - ridding him of all defilements - negativities - impurities, because the only function of Nature when left to herself is to make impure things pure, dirty things clean, unhygienic hygienic etc. Only condition required is that student during those ten days is not required to do anything whatsoever to disturb Nature from working. Whether sitting or sleeping, the student has simply to observe what happens on the body without disturbing the happening in any way.

The process of Purification manifests itself in the body or its outer surface in the following ways -

1. Burning sensation on the skin partially or throughout the body.
2. Excessive perspiration.
3. Excess movement/shaking of Hands, Feet, Head, Chest etc.
4. Weeping, crying, shouting etc.
5. Pin-pricking, throbbing, pulsating, crawling of an insect etc.
6. Changes in breathing pattern, growing from slow to very vigorous.
7. Many more not described here.

All these sensations are Nature's purification processes. In the initial stages one experiences mostly gross sensations but, later on, after one has attended a number of camps and maintained the practice at home the sensations tend to become subtler and subtler.

At the end of every Vipassanā Camp, Nature having done her job, leaves her child purer than what he/she was at the start and the result of the purity is inner strength - equanimity, calmness, serenity, freshness, development of insight into day-to-day work, joyfulness, sweetness etc. All harsh lines on the face start disappearing, face becomes bright, speech becomes more harmonious, loses its sting, temper becomes steadier and behaviour becomes more polite, less prone to excitement and more coherent in family and society. There are lesser quarrels, bitterness, strifes, tensions - this negativity in behaviour giving place to love, benevolence, co-operation, patience, toleration and all those qualities which make human nature positive and constructive to all real-life situations - be it in family, in job, in business, in society, anywhere and everywhere. Such bountiful are the gains of this practice. One has nothing to lose except one's chains of Negativity and weakness to be exchanged for positivity and strength.

VIPASSANĀ AND SOCIAL CHANGE

N. M. Bhatt

1. In the introductory statement with the announcement of this Seminar on Vipassanā Meditation, the Vipassanā Research Institute has presented the following points :
 - a) That Vipassanā Meditation is a technique which had helped human beings in the past and still can help them come out of suffering and attain a high level of growth in all segments of activities. The objective of the technique is purification of mind. The practice of Vipassanā brings about transformation in human personality and attitudes.
 - b) Regarding scope and possibilities of application of Vipassanā in social change it is stated that (i) there is evidence of people getting changed, coming out of bad habits etc; (ii) there is evidence that students have improved in their studies; (iii) there is evidence that the criminals in jail, police officials and jail officers developed greater awareness of their duty towards society; and (iv) then, there is an example of Sayagyi U Ba Khin who helped to raise the Government Officers' morale, efficiency, and consciousness in Burma. It is stated that the individual is the key. He is to be treated ... trained to improve, by instilling in him a desire to change. He is taught to explore a process ... which can lead to the purification of his mind.
 - c) It is stated as the objective of the Seminar to explore the possibilities of its application as an instrument of education for (i) better health and happiness; (ii) social change; (iii) induction of human values; and (iv) fostering secularism and national integration.
2. I myself have gone through several courses and known, by personal experience, its benefits. I have pursued the technique and found it very helpful in my personal life. I have also seen friends who have benefited and I accept the claim of the technique, that it is very helpful in bringing about a change in mentality, attitude and personality in general. I agree with the organizers of the Seminar that its application for social change must be explored.

3. Most of us have learnt about Vipassanā going through one or more courses and we are fairly well-acquainted with the basis : Observance of Sīla and practice of ānāpāna and Vipassanā. We also are informed about the explanations and theory of saṃkhāras and their elimination, the anicca aspect of the body, sensations etc. We have known all this by actual experience.
4. It is said that Yogis do not preach practical yoga, nor do they speak on this subject. There is a difference between their practical experience and the theoretical knowledge obtained from books and literature. The essence of meditation ultimately comes from one's own experience. Since the Master eschewed the theoretical method of realising truth, the practical method adopted was virtually the method of meditation and of insight based upon it and leading the yogis from Saṃsāra to Nibbāna.
5. It is possible that the practice of Vipassanā, as available to us at present, may have come from the customary handing-down of the technique from one generation of Teachers to the next or possibly compiled from the talks and teachings of Buddha as reported in the disciple's accounts. It has been a very revealing experience to me personally when I read the following narration of the Bodhisatta's reminiscence ... "I remember, when I was seated beneath the shady rose-apple tree in the farming field of my father Shākyā, that I had, quite separated from sensual desires and separated from evil thoughts, organised and dwelt in the first trance (*Jhāna*) with *vittaka*, with *vicāra*, overflowing with joy (*pīti*) and pleasure (*sukha*) born of seclusion. ... This is perhaps the way to *Bodhi* (enlightenment). At the same moment my inner voice said that 'This is the *Bodhi*'".
6. The Shākyā prince must have frequently seen the miseries as well as the happiness of the world. But it was the misery that touched his heart deeply. He has expounded in several Suttas in full detail, the human sorrows, namely, birth, decay and death. In those remote ages there were many seekers. They had left homes and families in search of a solution to these sufferings. It was renunciation they followed.
7. Siddhārtha Gautama also followed the line to go into seclusion, to Gurus, trying austerities and tapas to find a way out. When he could not find a solution through these means he determined to follow up his own earlier and first discovery of meditation and trance he had in Kapilvastu. He abandoned the austerities, took food, regained strength and then soon organised, through meditation, the first trance (*jhāna*). By the

normal process of sublimating the first, he gained the second trance (*jhāna*), by similar means he reached the third and fourth trances (*jhānas*). From what we gather from his reminiscences, the successive stages of the trances (*jhānas*) were the natural outcome of the original first. It is a state of steady, brilliantly clear and overwhelming flow of consciousness. The fourth stage was exceptionally pure and free from attachment to any meditative phenomenon.

8. If through the practice of Vipassanā, we have to reach this stage, it is obviously a stage for personal development and this is where those who want to use it as a means for social change will have to start with themselves first and next with others* - those who need the change.
9. The method of practice available at present is that a qualified Teacher, through a ten-day course, helps a student learn the same and the student through further practice leads himself/herself to have a continuous growth from experience to experience and so it is the first course where the student starts.
10. Before commencing the course one has to commit oneself fully to it by abandoning all previous practices and what constitutes one's personality on account of birth, education and culture and open oneself to this practice. One must be fully committed to the observance of *Sīla* (the moral code, control over the senses) the same way as was done by Siddhārtha Gautama who abandoned the teachings of the previous teachers, left fasting and other austerities and started with *ānāpāna*. This implies that the student must first be ready for a change or accept to be changed.
11. When we are exploring the possibility of Vipassanā's application as an instrument of education for induction of human values, it is mainly through the development and acquiring of a character which holds to the moral code already vowed to in the beginning and to continue to be in the state of calm, quiet, equanimity with no attachment or hate and not acting under the old *saṃkhāras* (complexes of the present or earlier life or lives). As many more people become so enlightened, so will the quality of life and society change or so will the social change be ushered.
12. Thus, more and more people should be interested in Vipassanā. This programme will be of one type for

* One lamp to light another - Ed.

adults who will come, of their own will, to join the course. But for the children it should be a course or courses right from an early age. These courses may differ and may be planned for children's requirements.

13. The aim of all spiritual movements in the world has been to lift a human being up to higher enlightened being. Many of these spiritual movements have been started by those who were called Avatārs, Maharishis, Masters and Teachers. First they struggled and realised the Truth through a particular way and taught the world what they learnt. It is wisely said that there were many Buddhas before the birth of Gautama Buddha and many will follow after his death. Even in the present times we have Āshrams and schools started by such great men in their effort to help people grow. Although these schools do not go into a regular routine of the ordinary educational systems prevailing in this country, they are important and are sort of experimental schools offering a special environment for free growth and help to produce talent and character. They are rare laboratories for experimentation by realised Teachers. So far they have not come out with a model that could be followed, duplicated and applied. As we are talking about the social change, through education elements of Vipassanā sādhanā, we must note this and aim more accurately. The question could be asked: Can a Vipassanā school for children help the social change and how?

14. Vipassanā is a technique that concerns the mind and trains it so that a better human being emerges. There are many techniques in the world which claim to give benevolence and happiness to the human being and which could also be considered as holding promise for social change. In India yoga and naturopathy are important techniques. Karate and Samurai techniques and other similar schools in Korea, Japan and China are also such techniques. Although accepted as useful techniques, widely followed, they have not emerged out as national movements for a national social change. We must consider Vipassanā also as very similarly limited in its application as a social movement or instrument of change.

15. Vipassanā at present is in its beginning stage here and the entire movement is being conducted by one man, Shri S. N. Goenkaji, of course, assisted by some assistant teachers. The activities are limited to the organizing of ten-day courses at various places. There are Vipassanā Centres - the regional centres where groups of Vipassanā meditators meet, but the number, the spirit, the dedication and activities are at a very primary or formative stage and they

can hardly take leadership in the society for initiating any social change as envisaged by Vipassanā. As such, organising of a movement for social change seems to be a difficult proposition. But, as has happened in all big movements, a few thinking people must gather, express and explain the Truth that they have known and let other thinking people join. Now there are enough people to declare Vipassanā as a way out of the present difficulties. They do feel inspired to meet in this Seminar to discuss things of wider social interest and applications and we should have more and more discussions and exchanges through which a plan of action might be formulated.

16. We should lastly recognise the importance of the time-factor and then study the application of the Vipassanā technique for social change. In the past a king and royalty was the recognised leadership and was the key-person in the movements for social change. In the modern times of democracy and free thinking, the process of social change has no more remained dependent on a single man with such great understanding as to be called in praise and reverence as Divine, who comes in the world, goes himself through the process of transformation and ushers a social change when people follow him. Even in reference to Prince Siddhārtha Gautama, it is mentioned that the age in which the Prince found himself was conducive to free thinking. It was very probable that the wandering ascetics holding diverse views and their discussions raised doubts on traditional tenets and superstitions and these doubts must have given birth to free thinking in the Prince. In the modern times, the beginning of the process of change is through reason, thought and mind. Like-minded people get together and work in common programmes for an agreed social change. This is in contrast with another old tradition when an exclusive thought or ideal or dogma was replacing the other's thinking or ideals and then rule the change. Moreover, Buddha himself had talked of *Atīta Buddha* and *Anāgata Buddha*. Thus it is that the idea of Vipassanā being the only technique for emancipation from the present-day difficulties, should also change. Time requires us to co-operate, co-ordinate, think together and work together with the forces that are already working for the required social change and to meet more often in such seminars.

17. This Seminar in our history is a very important mile-stone, indicating that we have gained the benefits out of Vipassanā and now want that the world benefits through it. The importance of *Dāna Pāramitā* is emphasised by Goenkaji so often. With this status, we must now be able to participate in the National stream of such thoughts and let people know about Vipassanā for purification of mind and alleviation of suffering of one and all.

THE PRACTICE OF *metta-bhāvanā* IN VIPASSANĀ MEDITATION

The practice of *metta-bhāvanā* is an important adjunct to the technique of Vipassanā meditation, indeed its logical outcome. It is a technique whereby we radiate loving-kindness and goodwill towards all beings. The Buddha instructed his followers to develop *mettā* so as to lead more peaceful and harmonious lives themselves and to help others to do so as well. For a student of Vipassanā, *mettā* has much the same function. Through it we find a way to share with all others the peace and harmony that we have discovered in practising Vipassanā. We do so by deliberately charging the atmosphere around us with the calming, positive vibrations of pure and compassionate love.

The text states, *Mijjati siniyhati'ti mettā* -- "That which inclines one to friendly disposition is *mettā*."¹ It is a sincere wish for the good and welfare of all. It is diametrically opposed to hatred or ill-will and hence can be defined as their absence: *Adoso'ti mettā* -- "Non-aversion is *mettā*." The chief characteristic of *mettā* is a benevolent attitude. Its culmination is the identification of oneself with all beings, a recognition of the fellowship of all life.

To grasp this concept at least intellectually is easy enough, but it is far harder to develop such an attitude oneself. For this some practice is needed, and so we have the technique of *mettu-bhāvanā*, the systematic cultivation of goodwill towards others. This technique is widely spread in the Theravadin Buddhist countries of South Asia, but to be really effective it must be practised along with Vipassanā meditation. So long as negativities such as aversion lurk in the unconscious, it is futile consciously to formulate thoughts of goodwill, and doing so will be dangerously close to performing a ritual devoid of inner meaning. When, however, negativities are removed by the practice of Vipassanā, goodwill naturally wells up in the mind. When we emerge from the prison of self-obsession, we can begin to concern ourselves with the welfare of others.

For this reason the technique of *mettu-bhāvanā* is introduced only at the end of a Vipassanā course, after the participants have each passed through the process of purification. At such a time meditators can really feel from the depths of their beings a volition of *parahita kāmata*, wishing the good of others, and therefore their practice of *mettā* will be truly effective. Though limited time is devoted to it in a course, *mettā* may be regarded as the culmination of the practice of Vipassanā meditation. *Nibbāna* itself can be experienced only by those whose minds are filled with infinite loving kindness and compassion for all beings, as well as with sympathetic joy and equanimity. These four qualities constitute the *Brahma-vihāra*, the sublime state in which dwell beings of pure mind.

Simply wishing for that state is not enough; we have to purify our minds in order to attain it. We do this by Vipassanā meditation, and that is why the emphasis is on this technique during a course. Very soon in the practice we become aware of the underlying reality of the world and of ourselves: arising and passing away every moment. We realize that the process of change goes on without our control and regardless of our wishes. Gradually we come to

understand that any attachment to what is ephemeral and insubstantial will produce nothing but suffering for us. By trial and error we learn to be detached, to keep the balance of our minds in the face of any experience. As we do so, we begin to experience what real happiness is: not the satisfaction of desire or the forestalling of fears but rather liberation from the cycle of desiring and fearing. The more this inner serenity develops, the more clearly we can see how others are enmeshed in suffering, and naturally the wish arises that they may find what we have found: the way out of misery, the path of peace. This is the proper volition for the practice of *metta-bhāvanā*.

Mettā is not prayer. It is not the pious hope that an outside agency will act to help others. On the contrary, it is a dynamic process in which the meditator acts to produce a beneficent influence on others, to create a supportive atmosphere that will enable others to act to help themselves. It can be omni-directional or channelled towards a particular person. In either case, however, the meditator is simply providing an outlet for a power that far transcends himself. The *mettā* that he feels is not 'his' *mettā*. More correctly, by eliminating egotism he has opened his mind and made it a conduit for the forces of positivity throughout the universe. He merely transmits *metta-dhātu*, the vibrations of *mettā* that charge the cosmos. The more clearly one realizes this fact that *mettā* is not produced by oneself, the more one's *mettā* is truly selfless.

In order to conduct the electricity of *mettā* the mind must be calm, balanced, free from negativity. This is precisely the type of mind that we develop in the practice of *Vipassanā*. A meditator knows by experience how anger, antipathy, or ill-will destroy one's own peace and frustrate any efforts to help others. It is only when hatred is removed and equanimity attained that one can be happy oneself and wish happiness for others. Simply declaring "May all beings be happy" is valueless. The words have force only when uttered from a pure mind. Backed by this purity they will certainly be effective in fostering the happiness of all. When one sees the positive effect it has, then one knows that the *mettā* one practises is truly effective.

A meditator must therefore examine himself before practising *metta-bhāvanā* to check whether he is really capable of transmitting *mettā*. Should he find even a tinge of hatred or aversion in the mind he must refrain from the attempt at that time, since otherwise he would be liable to transmit that negativity, causing harm to others. If, however, both mind and body are filled with serenity and well-being, it is natural and appropriate to seek to share this happiness with others: "May you be happy, may all beings be peaceful, may you be liberated from the defilements that are causes of suffering."

Such an attitude enables a meditator to deal for more skilfully with the vicissitudes of life. Suppose, for example, one encounters a person who is acting out of deliberate ill-will to harm others. The common response would be to react to such a person with fear and hatred, a self-centred response that does nothing to improve the situation, that in fact broadcasts further the negativity of this person. It is far more helpful to remain calm and balanced, with a feeling of goodwill even for the person who is acting wrongly. This

must not be merely an intellectual stance, a veneer over unresolved negativity. *Mettā* works only when it is the spontaneous overflow of a purified mind.

The serenity achieved in Vipassanā meditation will naturally give rise to feelings of *mettā*, and throughout the day they will continue to affect the meditator and his environment in a positive way. Thus Vipassanā ultimately has a dual function: to make the meditator happy by purifying his mind, and to enable him to contribute to the happiness of others by preparing him to practise *mettā*. What, after all, is the meaning of freeing oneself of negativity and egotism unless one shares these benefits with others? In a retreat one cuts oneself off from the world temporarily, in order to return and share with others what one has gained by working in solitude. These two aspects of the practice of Vipassanā are inseparable.

In these times of violent unrest, widespread malaise, and suffering, the need for such a practice as *metta-bhāvanā* is clear. If peace and harmony are to reign throughout the world, they must first be established in the minds of all the inhabitants of the world.

The energy of *mettā* exists all around us. We need only to open ourselves sufficiently in order to become channels of this boundless goodwill so that it may spread and influence all beings. Vipassanā meditation is the way to achieve this opening, to develop peace and harmony within ourselves so that we may share peace and harmony with all others.

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Notes

1. Abhidhammattha-sangaho, text with Hindi translation and commentary by Ven. Dr. U Rewata Dhamma and Dr. R. S. Tripathi, Vol. II, p. 881.

VIPASSANĀ IN THE WEST

Bill Hart

From the early 1970's people from Western countries have attended Vipassanā courses in India taught by S. N. Goenka. When they returned to their own homes they made efforts to organize Vipassanā activities there. However it was not until Goenkaji himself came to teach in the West that regular course programmes developed there. He did this first in 1979, when he taught two courses in France at the invitation of the European Federation of Yoga Teachers, continuing later to give courses in Montreal (his first in North America) and in Britain. Since then Goenkaji has visited Western countries every year and has taught Vipassanā in the U.S.A., Canada, England, France, Switzerland, Japan, Australia and New Zealand. In many of these places local trusts have been established and year-round course programmes are offered. In 1982 sites for centres were purchased in the northeastern U.S.A. and in Australia. In California a house has been rented on a long-term basis as a place to hold courses. This has also been done in Japan near Tokyo. In Britain and New Zealand the local trusts are on the brink of purchasing sites, and in France a search is going on right now for a suitable property.

The more the opportunities have increased for meditation, the more the demand has increased. Accordingly, starting in 1982 Goenkaji has appointed older students as assistant teachers to conduct courses as his representatives. The first such course in a Western country was held in Vancouver, Canada in June 1982, conducted by Graham and Anne Gambie. During the past year between 80 and 90 assistant-led courses have been held in the West.

Another important aspect of Vipassanā activities is the English-language Newsletter, published quarterly from the centre in Massachusetts. Regional editions are also published in Europe and Australia, as well as Japan.

In the West students have had to work in a situation where they are far from the Teacher and cannot keep turning to him for guidance in every little matter, either personal or concerning Dhamma activities. Accordingly they have had to develop structures that could be relied on to function according to the guidelines laid down by S. N. Goenka. This is turning out more and more to be a source of strength for the spread of Vipassanā in the West.

Many groups, when bringing Asian spiritual techniques to the West, have felt free to adapt and change them almost at will. Students of S. N. Goenka, however, have made the effort to maintain the technique in its integrity exactly as Goenkaji teaches it. In particular, centres are run and courses conducted only on the basis of donations of old students, without any fixed charges for room and board. Further, like S. N. Goenka the assistant teachers receive no remuneration for their services, nor do those who serve on courses. In this way we have tried to safeguard the Dhamma from becoming a business.

In the technique itself, we have also tried to maintain the essence unchanged. For the practice of Dhamma, that means emphasizing the

importance of *sīla* (something which can be fairly controversial in the West), as well as *samādhi* and *paññā*. We have stressed the universality and non-sectarian nature of the technique, and refused to be deflected from our own purpose of providing people with the opportunity to purify their minds through Vipassana. We have not tried to establish meditation communities since these tend to be closed societies. A centre is not a community but a teaching institution where anyone--even deadly enemies--may come to learn Dhamma.

Since 1979 we have witnessed a growth which though not spectacular has been very gratifying. We now find serious old students in the West who have never even been to India and had only limited contact with Goenkaji directly. Yet the technique they practise is exactly what he teaches.

The possibilities for the future are vast. The demand for course continues to grow as rapidly as our facilities. There have been inquiries about holding courses in many more countries and also in prisons and schools. The Dhamma continues to spread in new directions.

Most gratifying is to see that basic principles need not be compromised when transplanting the Dhamma from East to West. The teaching itself is universal. If the effort is made to preserve its integrity, it can be easily accepted by people everywhere.

DRUG ADDICTION AND VIPASSANĀ MEDITATION

Richard Hammersley & John Cregan

Cyrenian House is the leading drug rehabilitation centre in Western Australia. It is also the only completely drug free rehabilitation centre in W.A. It was founded in 1981 by Richard Hammersley and has treated over 600 addicts on an inpatient basis and over 400 on an outpatient basis. The Therapeutic programme consists of:

- a) Individual counselling
- b) Group therapy
- c) Promotion of physical and mental well being through yoga, relaxation, meditation, sport and drama
- d) Attendance at Narcotics Anonymous meetings
- e) Participation in arts and crafts projects and household work programmes.

Cyrenian House is part of an umbrella group of organisations under the W.A. Council on Addictions. Other facilities include Newhaven Farm, a 15 hectare therapeutic community and Detour House, a halfway house.

W.A. Council on Addictions is co-ordinated under the co-directorship of Richard Hammersley (President), and John Cregan (Administrator), both old students in Vipassanā, who also co-ordinate the activities of the Vipassanā Foundation in Western Australia.

For three years, W.A. Council on Addictions has made time available for its residents (addicts) and staff, to attend ten day Vipassanā Meditation courses. At present 80% of the staff are old students, having sat at least one ten day course. At each course held in W.A., approximately 20% of the students are connected to Cyrenian House, either as staff or residents. There has been a 100% success rate with addicts doing ten day courses as the final part of their rehabilitation programme. That is to say, not one addict who has completed the Cyrenian House programme and then done a ten day Vipassanā course is today using any form of alcohol or illegal drug.

One of the other reasons for the successful recoveries at Cyrenian House is the excellent role modelling that a counsellor provides once they are firmly established in the Dhamma. Nearly all the counsellors are ex-addicts, having passed through the Cyrenian House Programme. Recovering addicts are inclined to model themselves on the ex-addict counsellors when they see the virtues of honesty and compassion being displayed which they acquired from the practice of Vipassanā.

Cyrenian House treats addiction as a family illness, and provides an environment which enables members of the addict's family to receive support, particularly through the Nar Anon programme, which is a twelve step programme for relatives and friends of drug addicts.

Each time a person uses drugs he is suppressing reality - whether

it be an unhappy financial situation, unhappy relationship or just uncomfortable body sensations. This suppression leaves a mark on the mind and Vipassana Meditation is the only technique we know of that goes to these deep marks and removes them. Of course, over a long period of time, some of these marks may be removed by other methods, such as giving some positive suggestion to the conscious mind, (the Cyrenian House programme) but the speed with which Vipassana works means that an addict can virtually clear his mind and start again free of the memories and conditioning of this terrible period of his life.

Drug addiction is an addiction to the sensations on the body. Initially, a person may start taking drugs for a number of reasons, but eventually, when a person is a true addict, it is the dreadful sensations and their accompanying thoughts, that make an addict continue to use drugs. This is known as 'hanging out' and an addict would define this term as craving. Hence, an addict craves drugs. He is caught in the web of craving and aversion. Vipassana teaches a student to become equanimous to sensations, and thoughts, and therefore escape the web of craving and aversion.

Narcotics Anonymous is a worldwide organisation based on the successful Alcoholics Anonymous programme founded in America during the 1930's. It draws its membership from Narcotics-addicted people. The Narcotics Anonymous programme is based on the twelve steps which are:

- 1) We have admitted that we were powerless over our addiction, that our lives had become unmanageable.
- 2) We came to believe that a power greater than ourselves could restore us to sanity.
- 3) We made the decision to turn our will and our lives over to the care of God as we understood him.
- 4) We made a searching and fearless moral inventory of ourselves.
- 5) We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
- 6) We are entirely ready to have God remove all these defects of character.
- 7) We humbly ask Him to remove our shortcomings.
- 8) We make a list of all persons we had harmed, and become willing to make amends to them all.
- 9) We make direct amends to such people wherever possible, except when to do so would injure them or others.

- 10) We continued to take inventory, and when we were wrong promptly admitted it.
- 11) We sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us, and the power to carry that out.
- 12) Having a spiritual awakening as a result of those steps, we tried to carry this message to addicts and to practice these principles in all our affairs.

There are a large number of similarities between Vipassanā Meditation and the Narcotics Anonymous programme. Firstly, the goal of Narcotics Anonymous is serenity and the goal of Vipassanā is equanimity. Both programmes are purifying programmes, concentrating on acceptance of things as they are. In fact acceptance is the main theme and message of Narcotics Anonymous. Accept things as they are and accept myself as I am (the fifth step - admitting to another human being our imperfections, having them accept them, leads to acceptance of ourselves).

Both programmes are built on a foundation of morality - the five precepts in Vipassanā and the fourth step in Narcotics Anonymous - a fearless moral inventory which is a realistic positive plus negative self evaluation, followed by sharing with others, leading to confrontation of one's good and bad points. A person following the Narcotics Anonymous programme endeavours to bring honesty into their everyday life, as does a Vipassanā student.

The philosophy of Vipassanā does not go against the Narcotics Anonymous philosophy - both are based on spiritual evolvment, through self awareness and insight (understanding). In fact, the Vipassanā philosophy reinforces the Narcotics Anonymous philosophy, as the main object of understanding (Narcotics Anonymous) and realisation (Vipassanā) are the same. This object is impermanence. The addict bases his recovery on the understanding that things are changing, and by taking one day at a time, life is manageable. A ten day course enables the recovering addict to take life one minute at a time.

During his stay at Cyrenian House the addict realises that he is responsible for his recovery and nobody else. This realisation and his observation of successful role models (ex-addict old students) is an initial motivation to do a ten day course.

Confidence building has been a keynote operation from detoxification through the house programme (Goal attainment scaling) and halfway house experience.

The very fact of completing a Ten Day Course is a great boost to his confidence and self esteem. As well as that the addict gets confidence and self dependence from the acquisition of the Vipassanā technique. Practising the technique the addict develops more inner strength and positive results are achieved.

Vipassanā provides them with the realisation that they have other choices to using drugs, by giving them an example of peace that is obtainable within themselves. Therefore a course gives them experiential understanding of harmony, rather than an intellectual one. Vipassanā is therefore a refinement of the Narcotics Anonymous programme.

The reason we believe the ten day course is a perfect conclusion to the end of our programme is this: When a person has used drugs for a long period of time, they become numb to feelings. When they stop using drugs, it is important for them to have time to experience and identify feelings and accept the feeling of isolation and low self esteem that is common. To do a course when a person has only just stopped using drugs is to do a course as an addict - with addict values and outlook. To do a course after a period of sobriety and when one has accepted oneself, is to do a course honestly as a human being.

The ongoing practice of the technique assists in times of stress which could possibly have led to relapse in the past.

The addiction has gone to the deepest level of the mind and there is likelihood of the root remaining in the deeper consciousness. As Vipassanā deals with the subconscious (unconscious) level of the mind by dealing with the sensations, it removes the roots of the addiction.

The deeper level of the mind is constantly in contact with the bodily sensations to which the unconscious mind is connected, therefore as the sensations rise to the conscious level of the mind and are observed equanimously the addiction at the subconscious level is automatically removed.

It has been our observation that an addict demonstrates dramatic behavioural improvement after a Meditation Course compared to an average person with no dependancies. Recovered addicts who have passed through our programme and the Meditation Course show exceptional willingness to help others addicts.

Summary of Appendix to paper

Cyrenian House is a rehabilitation centre for drug addicts. Among its programmes it

- helps addicts not only to free themselves of drug use but also to reintegrate into society by finding employment, education opportunities, accomodation etc;
- provides counselling for the families of addicts to teach them how to cope with the addict and give him encouragement and support to break his drug dependance;
- sends staff to visit prisons in order to work with drug offenders and to run rehabilitation programmes for inmates;
- works with drug offenders referred to them by the courts during the course of their legal proceedings;
- provides drug awareness programmes in schools and community groups.

Cyrenian House is supported partly by Government funding and partly by private donations.

VIPASSANĀ IN THE NEW AGE MOVEMENT IN THE UNITED STATES

Theodore M. Vestal

INTRODUCTION:

Life in the United States in 1986 epitomizes advanced technological achievements and material progress. Most people live comfortably in a land blessed by abundant natural resources and a generally high standard of living. Yet beneath the comfort and electronic gadgetry, many Americans are distressed by problems over which they feel they have no control. Mental suffering is widespread. People's desires and aversions create a life out of kilter. On the personal level, in the scramble to survive, people live lives of quiet (and sometimes noisy) desperation.

On another level, Americans are concerned about the worldwide problems of food, population, terrorism, despoliation of the environment, sporadic regional violence, and the dark specter of nuclear obliteration. In coming to grips with the realities of these chaotic problems, many have lost confidence in traditional Western ideas and conventional ways of doing things.

While some have returned to their Judeo-Christian religious roots for answers,¹ others have directly or indirectly rejected the concept of a single, omnipotent God Who has revealed His will to man. Instead they have experienced an awareness of a yearning for deeper meaning or purpose in their lives.

Some of these seekers have turned to a collection of disparate organizations and iconoclasts challenging orthodox thinking in a wide range of subjects from religion to physics. One way or another, they are looking for personal alignment with the universe, and they begin to search. The search takes place in a wide-open marketplace of ideas protected by the U.S. Constitution's guarantees of religious freedom as well as freedom of speech, press, and association. These protected freedoms encourage a pluralistic society in which "human potential groups," new metaphysical religions, mediums, the occult, psychic healers, and other aspects of supernatural belief compete openly with more established religions and systems of truth.

Americans believe that in the free market place of ideas, the truth will win out in competition with other doctrines. The problem arises in separating valid approaches from fraudulent ones. In the cacophony of views can the authentic voice of truth be heard?

It is in this competition of ideas that Vipassanā, a way out of the suffering of contemporary society, is making its presence felt. This technique of meditation aimed at purification of the mind has gained a growing following in the U.S. only during the past fifteen years--at the same time the so-called New Age Movement was developing.² To understand the contemporary status of Vipassanā in American society, it is necessary to look at the components of the New Age movement and to review the role of Vipassanā in this late twentieth century phenomenon.

THE NEW AGE MOVEMENT :

The New Age Movement is composed of three main components: authentic traditions from outside American culture, usually referred to as "Eastern religions" (in which Vipassanā would be included); new metaphysical religions or quasi-religious sects; and psychological self-help and human potential groups. These greatly differing traditions, organizations, and groups are all lumped together as the New Age Movement in the minds of most Americans. These groups are strands in a thread of alternative thought that scholars say is working its way increasingly into the rich fabric of American cultural, religious, social, economic and political life. Perhaps the common unifying feature of all the New Age organizations is a desire to "make things better" -- a contemporary expression of the American attitude of meliorism.

THE HUMAN POTENTIAL MOVEMENT :

The human potential movement has received the strongest approval from mainstream America. Such groups as EST, the Forum, Insight, Actualizations, and Liefespring provide programs for corporate employees that attract millions of dollars a year. Borrowing some spiritual concepts from Asian religions, the programs try to transform clients' thought processes and to make them better, more creative people.³

These programs are based on the idea that the old ways of doing business are not working and that corporations should be looked at "holistically," as a unit, and that power must be shared among employees. Industry experts say that these programs are the fastest-growing type of executive training and that major corporations are increasingly participating in them.

Even the prestigious Stanford University Graduate School of Business offers a seminar on "Creativity in Business," that includes meditation, chanting, "dream work," and discussion of the "New Age Capitalist."

NEW METAPHYSICAL RELIGIONS :

Some Americans who have become disillusioned with the spiritual concepts they have inherited have turned to new metaphysical religions and quasi-religious sects. Scholars say most of these groups combine elements of Eastern mysticism, Western occult traditions, and a Norman Vincent Peale style of "power of positive thinking" about life.⁴

Leaders of these groups believe that mankind is at the threshold of "a great evolutionary leap of consciousness" to new beliefs about many things and that there is an energy or force in the universe that will lead to a happy, peaceful, perhaps united new world. The purpose of many of the groups is to transform society to prepare for this new age.

To get there, adherents must enter an "altered state of consciousness" through the use of such types of psychological techniques as meditation,

hypnosis, chanting, biofeedback, prolonged isolation, and the intervention of "spirit guides." Leaders of these groups contend they are ushering in what they call a New Age of understanding and intellectual ferment as significant as the Renaissance. But critics of these groups argue that many are nothing more than cults and that others subject unwitting participants to mind control.

TRADITIONS FROM ASIA :

Eastern religions and traditions are new to most people in the U.S., although Buddhist and Hindu thought have in fact been part of American thought since the early 19th century. Study of the great traditions of Asia was known as "Orientalism," and Western scholars became aware that the Orient had generated powerful spiritual beliefs. These beliefs were a strong influence on the thought of the transcendentalists and other literary figures during the 19th and early 20th century.

In the post World War II era, Buddhism became more widely known in the U.S. through the writings of Alan Watts, D.T. Suzuki, and Tibetan rinpoches.⁵ Also during this era, Americans travelled throughout the world, and some studied spiritual practices in Asia. When these serious students of authentic Asian traditions returned to the U.S., they attracted others to their practice. Among the great Asian traditions that developed an increased American following was Vipassanā.

Larger number of Americans, however, became followers of neo-religions led by Asian gurus. According to American anthropologists, these neo-Asian religions relate to the genuine traditions "the way pulp novels relate to literature," and would not be recognized in the villages of Asia.⁶ Nevertheless, scores of Neo-Asian religious groups in the U.S. claim over a million followers, and in the view of many Americans the Neo-Asian religionists are not differentiated from practitioners of the authentic traditions.

VIPASSANA IN THE UNITED STATES :

It is in the midst of the many-faceted New Age Movement with its charlatans and saints, its authenticities and its fraudulent deceptions that Vipassanā exists in America. Practitioners of the Vipassanā tradition grew in number when pupils of U.S.N. Goenka began returning to the U.S. from India in 1970. As their numbers grew, practitioners began to communicate with each other, and eventually a *Vipassanā Newsletter* for former students of Goenkaji was published in Berkeley, California. Goenkaji introduced many new students to the practice when he taught courses in the U.S. in 1980-83. Since then, Assistant Teachers have continued to conduct courses throughout the country and Vipassanā Centers have been opened on both coasts.⁷ By word of mouth, news of the benefits of the practice reach more and more people--some of whom become new students of Vipassanā.

The benefit of the practice are exactly what many troubled Americans are seeking: relief from anxieties, stress, and problems. Since these troubles originate in the mind, a process for purifying the mind would have strong appeal to the seekers. If through the practice the seeker develops, for the first time, a mind full of love and compassion,⁸ he may well feel that he has had what philosopher John Dewey called a "consummatory experience"--an event of such magnitude that it is only occasionally experienced in life. The consummatory experience of Vipassanā may lead one to sustained practice that may in turn bring about a transformation in human personality and attitude. Such changes may bring relief from the suffering experienced in contemporary society.

If the mental discipline (Samādhi) of Vipassanā can lead Americans to calm, insight, and enlightenment, the positive exposition of ethical conduct (Sīla) could attract more seekers to the path. Many Americans are seeking ways to react to the pressures of modern life, and the five precepts of Sīla, rules of moral conduct, would appeal to those who are critical of current social and economic systems that they say have ravaged the planet.

Stated in contemporary American terms the five precepts of Sīla might be:⁹

1. No killing--Positive alternatives to war, domestic violence, self-hatred; peace-making and reconciliation; protection of the environment; ecology.
2. No Stealing--Freedom from greed, materialistic desire, reliance on possession, false advertising and profitmaking.
3. No unchastity--Healthy sex, love, intellectual eros, play, art.
4. No lying--Honesty in government, family life, with oneself, in one's work.
5. No intoxicants--good work, friends, love and compassion, study, meditation rather than alcohol or drugs.

The positive exposition of these precepts would demonstrate the viability of the practice of Vipassanā in contemporary society and would counter the unjust but often stated criticism that Buddhism is negative or passive or cannot be practiced outside of monasteries. More seekers in the U.S. might be attracted to the path by contemporary interpretations of "for the good of many, for the happiness of many, out of compassion for the world."

HINDRANCES TO THE SPREAD OF VIPASSANĀ IN THE U.S. :

The further spread of knowledge about Vipassanā in the U.S. is hindered, however, by at least three major factors. One is the vocabulary of the tradition. Pali is a little-known language in the West, and the use of foreign words--even "Vipassanā" itself--causes discomfort to many Americans. Ethnocentric Americans put any organization with a foreign name in a "suspect category"

or worse, consider it "off the wall"-- a designation of extreme eccentricity.

Attempts to explain Vipassanā in English without using Pāli words have not been very successful. Until Vipassanā can be described in Standard English without detracting from its objectives, the widespread acceptance of the technique will be impeded.¹⁰

Another problem is the lack of a charismatic American leader or a practitioner in a high leadership position. Vipassanā needs an Alan Watts to popularize Vipassanā and to disseminate its message throughout the country by writings, lectures, and television appearances. An American U Ba Khin, a role model holding a cabinet level position in government would serve to make the benefits of the practice more widely known. The success stories of Vipassanā in changing people's attitudes and in being useful in daily life need to be told in a more dramatic way.

The lack of a sangha or a community of practitioners is also a disadvantage. The reinforcement of being able to talk about problems encountered along the path with other practitioners is sadly lacking in most localities. There are few practitioners among business and professional people, professors, or government officials-- much less monks or bhikkhus--to whom one can turn for guidance or encouragement.

One reason for the relatively small number of professionals familiar with Vipassanā is the time factor. Professional people in the U.S. are busy people for whom the concept of time is extremely important. The commitment of ten days for a Vipassanā course is a major allotment of time and an awkward number of days for a society that thinks (and plans leave and vacations) more in terms of weeks. If Vipassanā courses could be telescoped into seven day packages, more Americans might find the time required for a first course more practicable.

THE FUTURE OF VIPASSANĀ IN AMERICA :

Despite these problems, the future of Vipassanā in the U.S. is bright. For one thing, the tradition is authentic and based on the truth. If the truth will win out in the free market place of ideas as prescribed by American political mythology, then Vipassana, truth observation, will be a winner.

American philosophers and theologians from many backgrounds have long debated the criteria for determining true or false prophets. The same criteria can be used to distinguish authentic practices of the great traditions from fraudulent neo-traditions of transient value. Distinctions to be considered are:¹¹

1. Concerns. False prophets focus on narrow, self-serving concerns following popular trends, glorifying individual shrines or temples of their own organization. The true prophets hold wider concerns: the family of nations, love and compassion for all beings.

2. Objectives. False prophets seek to benefit financially and to advance their own standing or status. The true prophets do not prophesy for profit but rather carry on their tradition with humility. (Vipassanā is not a cult of quirks or money-making gurus. Vipassanā teachers dress as do their countrymen and finance their courses on the basis of dana, a free-will offering from those who have previously benefited from the practice.)
3. Truth. Did the prophecies of the prophets come true? Were predictions fulfilled? (Vipassanā fulfills its predictions of leading diligent students to see things in their true perspective. Truth in advertising is admired in the U.S.)
4. Endurance. Did the writings and works of the prophets endure? Were the words of the true prophets recorded, remembered, and treasured? (The words of false prophets, despite all the misleading wrappings, do not long endure. The message of Buddha about Vipassanā has helped people for 2,500 years).

If rational people apply the true and false prophet test to New Age movements, the authentic traditions such as Vipassanā are easily seen to be what Americans call "the real thing."

EXPERIENCE AS A BASIS OF AMERICAN PHILOSOPHY :

Vipassanā is based on an individual's experience. Because of that experiential basis of the practice, the groundwork has been laid for widespread acceptance of Vipassana from an American philosophic perspective. Many of America's early settlers crossed the oceans "to begin a new world in a spiritual respect."¹² Since that time the tensions between beliefs held and experiences generated by novel and changing circumstances have been a central theme of American philosophers. The works of John Winthrop, Jonathan Edwards, Ralph Waldo Emerson, Walt Whitman, William James, and John Dewey clearly reflect experience rather than the intellect as the primary resource in formulating beliefs.¹³ Vipassanā, based on an individual's own experience, a technique of self-observation, would fit well into the American propensity to listen to the informing character of experience.

CONCLUSION :

The various strands of the New Age Movement seem to be penetrating deeper into American life. Many Americans attracted by New Age ideas are seeking benefits from authentic traditions from other cultures that can be applied here and now. Increasing numbers of middle class Americans, many of them middle-aged, are showing an interest in Eastern religions and traditions. For many pursuing the holistic perspective, their desire to apply the "spiritual" to everyday life is the direction of the search.

The sublime and elevating benefits of the regular practice of Vipassana might well satisfy many of these searchers. The challenge will be to make Vipassana better known in the U.S. and to provide instruction for all those seeking to see things in their true perspective.

May the liberating practice of Vipassana bring the peace and happiness of mettā to many more Americans!

Notes:

¹ Joseph Berger, "Religious Surge Found Among 'Baby Boomers'," **New York Times**, 19 November 1986, p. 9.

² Robert Lindsey, "Spiritual Concepts Drawing A Different Breed of Adherent," **New York Times**, 29 September 1986, p. 1, is the best recent summary of the New Age Movement in the U.S. I rely heavily on Lindsey's work throughout this paper.

³ *Ibid.*, p. 8

⁴ *Ibid.*

⁵ Rick Fields, **How the Swans Came to the Lake, A Narrative History of Buddhism in America** (Boulder: Shambhala, 1981) chapters 10-14.

⁶ Agehananda Bharati, "True and False Prophets of Today's Hinduism," **Asia**, November/December 1979, p. 4.

⁷ See **Vipassana Journal**, 19 January 1983, for a review of the spread of Vipassana from Goenkaji's teaching.

⁸ See generally, Harvey B. Aronson, **Love and Sympathy in Theravada Buddhism** (Delhi: Motilal Banarsidass, 1980).

⁹ I am indebted to my colleague, John T. Carmody, Research Associate, Department of Religion, University of Tulsa, for this contemporary exposition of *śīla*.

¹⁰ The problem of writing about Buddhism in English was addressed in Walpola Rahula, **What the Buddha Taught** (New York: Grove Press, 1962) xi-xii; but see the noble effort in fulfilling *pāriyatti*, understanding at the intellectual, theoretical level, in English in **Vipassana**, 19 January 1983.

¹¹ My colleague, Dr. John G. Gammie, Professor of Religion, University of Tulsa, provided me with the true and false prophet test.

¹² Quoted in Charles L. Sanford, **The Quest for Paradise--Europe and the American Moral Imagination** (Urbana: University of Illinois Press, 1961), p. 97.

¹³ John J. McDermott, "Introduction: An American Notion of Experience," **The Culture of Experiences: Philosophical Essays in the American Grain** (New York: New York University Press, 1976), pp. 1-20.

VIPASSANĀ TECHNIQUES IN BURMA

U Aung Thane*

We from Burma feel greatly honoured to be observers at this seminar. It is a great pleasure to be among devout Dhamma friends who are practising Vipassanā in the true Theravāda system with enthusiasm. While we have this rare opportunity to be with meditators practising the Dhamma, our delegation would like to explain briefly the various meditation techniques followed today in Burma.

Since the great Asoka era in India more than 2000 years ago, Burma has been actively following Lord Buddha's Dhamma, both in *pariyatti*--study of the texts--and in *paṭipatti*--the practice of Vipassana. In the field of *pariyatti*, Burma has the distinction of having hosted in modern times two noble *Sangāyanās* (Buddhist Councils), in succession to the four great Councils of ancient times. The Fifth Buddhist Council was organized by King Mindon in the mid-nineteenth century A.D. At this time the three *Piṭakas* were inscribed on marble slabs in the original Pali, and carefully preserved under individual stupas at the foot of Mandalay Hill in Upper Burma. The Sixth Council was held more recently in 2500 B.E. (1956 A.D.) in Rangoon. In it participated eminent and learned Mahā Theras from five Theravāda countries, who approved an authoritative and definitive text for the entire *Tipiṭaka*. On the other hand, in the field of *paṭipatti* Burma has been foremost among the Theravāda countries in maintaining the practice of Vipassanā.

There were times in the past when either *pariyatti* or *paṭipatti* had been more highly valued in Burma, and so given more attention. Now-a-days we can say that a balance has been achieved and both these aspects of Dhamma are accorded the attention they deserve. As a result both are prospering. In this seminar we do not intend to report how we have preserved the purity of the Dhamma as preached by Lord Buddha. Instead we shall try to present the various techniques of Vipassana that have been handed down from generation, to generation as they are generally practised today.

In brief, there are four main techniques:

1. the technique that uses *Buddhanussati* (mindfulness of the virtues of the Buddha) to establish concentration, thereafter proceeding to Vipassana;
2. the technique based on respiration (*ānāpāna-sati*);

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3. the *Satipaṭṭhāna* system, based on a combination of *samatha* and *vipassanā*;
4. practice of the ten *kaṣiṇas* as the base from which to proceed to *Vipassana*.

Besides these four main techniques there are other ways of *kammaṭṭhāna* practice, among them the various cemetery meditations. It will not be possible to deal with all these, however, in this paper.

Let us begin by examining the technique of *Vipassanā* which is based on the mindfulness of the virtues of Buddha and also mindfulness of *mettā* (loving kindness). Meditators generally cultivate this mindfulness as a preliminary step before actually practising *Vipassanā*. In fact the cultivation of loving kindness for others is practised in almost every system of *Vipassanā*. *Mettā* is like the salt that we add to our food. It enhances the taste of every dish. *Mettā* may be called the catalyst for the practice of *Vipassanā*.

The most popular of the four types of *Vipassanā* is that which takes as its starting point the awareness of respiration (*ānāpāna-sati*). This technique has been expounded by such great masters as Vens. Ledi Sayadaw, Kanni Sayadaw, Sunlun Sayadaw, Webu Sayadaw, etc. This is the technique that our Dhamma friends here are practising now under the able guidance of Guruji Goenka. This technique was handed down by Ledi Sayadaw to Saya Thet Gyi, from Saya Thet Gyi to Sayagyi U Ba Khin, and from Sayagyi U Ba Khin to our Guruji Goenka. Guruji himself benefited so much from the practice of this technique that, out of gratitude, he has devoted his life to sharing it with others. The present auspicious seminar is one of the many fruits of Guruji's unabated efforts over the years.

The practice of *ānāpāna* varies in small details among the different schools of *Vipassanā* that teach it. For example, the Ven. Sunlun Sayadaw taught his students to use force in breathing in and out, explaining that this conscious effort would keep the mind from wandering to thoughts, that it would prevent lapses of concentration on the breathing process. Generally, all the schools teach their students to be ever mindful of the natural breath in the area of the nostrils, with hard breathing to be used only if concentration is weak in the initial stages.

Concerning the practice of *ānāpāna-sati*, there are two points that we should like to emphasize. The first is that this practice can be used to develop the *jhānas* (trance states) and the supernormal powers associated with them. The Theravāda texts give detailed explanations of how to develop the *jhānas* and powers, and only after this going on to *Vipassanā*. This approach, however, requires great effort and much time, and so it is rarely followed today.

We should remember that it is essential to be mindful of respiration in all physical positions and at all times. Whatever we are doing we must be aware of our breath, while walking, sitting, standing, lying, eating, drinking, washing, etc. Webu Sayadaw, who gave much guidance to Sayagyi U Ba Khin,

emphasizes the importance of this continual mindfulness of respiration in all his sermons.

This being so, we really cannot afford to spend the limited time we all have for the practice of meditation in following the arduous and time-consuming methods of the *jhānic* system. After all, the supernormal powers to which it leads are not really what we seek. We do not meditate in order to enjoy the power of levitation, the ability to walk on water or to sleep on hot cinders. All these powers can give only a superficial and temporary satisfaction. Our goal, however, is to attain a lasting peace, to gain freedom from worldly troubles as quickly as possible. For this purpose it is natural that a meditator would prefer to proceed to the practice of *Vipassanā* as quickly as possible.

Another point to be emphasized in connection with the practice of *ānāpāna-sati* is that, while it is taught and followed as an independent system, it is in fact included in the four *satipaṭṭhānas*. *Satipaṭṭhāna* inculcates mindfulness of the subtle changes within body and mind that occur in us every moment of our lives; it is therefore natural that included in it is awareness of breathing.

This brings us to the third type of *Vipassanā* practised today in Burma: the *Satipaṭṭhāna* system, which bases its preliminary foundation on a combination of *samatha* and *vipassanā*. This technique is taught by the schools of such eminent masters as Vens. Mingun Sayadaw, Taungpulu Sayadaw, and Mahasi Sayadaw. The system guides meditators to give attention to all physical movements, activities, feelings, thoughts etc. at all times and in all circumstances. No action or feeling is to pass away without mindfulness of it.

In most cases, after a preliminary practice of observing respiration, the meditator continues by following physical feelings and mind conditions without any interruption. Ven. Mogok Sayadaw taught this type of *Vipassanā* as his main technique.

Whatever the different methods used in the various schools of *Vipassanā*, all find their source in *satipaṭṭhāna*. After all, the Buddha taught that *satipaṭṭhāna* is the one and only way to attain perfect freedom from bondage, ultimate deliverance, and the cessation of *samsāra*--the conditioned world of suffering.

The fourth system is the practice of the ten *kaṣiṇas* as the base from which to proceed to *Vipassanā*. The *kaṣiṇa* is a purely external device used to produce and develop concentration of mind and to attain the four *jhānā*. In this practice the meditator concentrates his full and undivided attention on a visible object. Under Saya Thet Gyi, the teacher of Sayagyi U Ba Khin, some meditators practised this system, but it is rarely followed today.

In conclusion we would like to encourage our Dhamma friends here: you are all certainly on the right path leading to happiness, enlightenment, and deliverance from all worldly sufferings. By your constant mindfulness of subtle changes in mind and body you will soon perceive the three

characteristics of *anicca*, *dukkha*, and *anattā*.

India is the holy land where the Buddha arose and taught the Dhamma. For some time the Dhamma was not to be found in the land of its birth. Now once again it has arisen here, to flourish and set people free of mental and physical sufferings. We thank Guruji Goenka for his role in fostering this renaissance of the Dhamma in the holy land of India and in countries around the world.

May the Dhamma spread and prosper, for the benefit of all mankind.

SAMPAJAÑÑA

Sato, bhikkhave, bhikkhu vihareyya sampajāno; ayaṃ vo amhākaṃ anusāsanī.

O meditators, a meditator should abide aware with thorough understanding; this is my advice to you.¹

The Buddha frequently repeated this instruction to his followers. Many have interpreted it merely as another exhortation to be mindful, and have explained the word *sampajāno* as being almost synonymous with *sato*, aware.² An examination of the oldest texts, however, suggests a different signification for this word, and for this important instruction of the Buddha.

In the *Vibhanga* we find the following definition of *sampajāno*:

Sampajāno ti tattha katamaṃ sampajaññaṃ? Yā pañña pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upparikkhā bhūrīmedhā pariñāyikā vipassanā sampajaññaṃ patodo pañña . . . amoho dhammavicayo sammādiṭṭhi--idaṃ vuccati sampajaññaṃ.

Sampajāno means : therein what is *sampajañña*? That which is wisdom, understanding, investigation, research, truth investigation, discernment, discrimination, differentiation, erudition, proficiency, subtlety, analysis, consideration, breadth, sagacity, guidance, insight, thorough understanding, goad, wisdom . . . absence of ignorance, truth investigation, right view--this is called *sampajañña*.³

The plethora of adjectives and metaphors conveys clearly that the import of the word *sampajañña* is not awareness but wisdom. This is indicated strongly by the etymology of the word, formed as it is by the addition of the prefix *saṃ* to *pajānana*, "knowing".⁴ Thus it seems to refer to an intensified kind of understanding, to knowing correctly or fully. The exhortation of the Buddha is to develop not simply awareness but also wisdom, to practise both the two great divisions of his teaching--*samatha* as well as *vipassanā*.

The commentaries explain more precisely in what *sampajañña* consists:

Samantato pakārehi pākaṭaṃ vā savisesaṃ jānātī'ti sampajāno.

One who understands clearly from all angles or knows distinctively has *sampajañña*.⁵

Sammā pakārehi aniccādīni jānātī'ti sampajāno.

One who knows in the right way impermanence (as well as suffering and egolessness) has *sampajañña*.⁶

The Buddha always taught that wisdom is knowing things in different ways, seeing from different perspectives in order to have a complete picture that is as near as possible to the truth. In particular, as meditators we must see not only the superficial, external appearances of things but also the subtle underlying reality. The most basic reality of the world and of ourselves is that we are changing every moment. When we experience this reality, we shall emerge from egotism and so from suffering. This is what *sampajañña* enables us to do.

A passage from the *Mahā Satipaṭṭhāna Suttanta* illustrates this fact. In the section on observation of body, the paragraph on postures (*Iriyāpāthapabbam*) states:

Puna ca param bhikkhave bhikkhu gacchanto vā 'Gacchāmi'ti pajānāti, thito vā 'Thito'mhī'ti pañjānāthi, nisinno vā 'Nissino'mhi' ti pajānāti, sayāno vā 'Sayāno'mhi'ti pajānāti. Yathā yathā vā pañ'assa kāyo pañhito hoti tathā tathā nam pajānāti.

Again meditators, a meditator going, understands "I am going"; standing understands "I am standing"; sitting, understands "I am sitting"; lying down, understands "I am lying down." He understands in whichever of these ways he disposes his body.

The following paragraph on *sampajāñña*, however, states:

Puna ca param bhikkhave bhikkhu abhikkante paṭikkante sampajāna-kārī hoti. Ālokite vilokite sampajāna-kārī hoti. Sammiñjite pasārite sampajāna-kārī hoti. Sanghātī-pāṭṭa-cīvara-dhāraṇe sampajāna-kārī hoti. Asite pite khāyite sāyite sampajāna-kārī hoti. Uccāra-passāva-kamme sampajāna-kārī hoti. Gate thite nisinne sutte jāgarite bhāsīte tuṇhī-bhāve sampajāna-kārī hoti.

Again meditators, a meditator in going forwards and backwards understands thoroughly, in looking straight ahead and sideways understands thoroughly, in bending and stretching understands thoroughly, in wearing robes and carrying the bowl understands thoroughly, in chewing, drinking, eating and savouring understands thoroughly, in attending to the calls of nature understands thoroughly, in walking, standing, sitting, sleeping and waking, speaking and remaining silent understands thoroughly.⁸

Notably the text does not state "Gacchanto 'Gacchāmi'ti sampajānāti." In the first paragraph the meditator simply knows whatever physical posture he adopts. In the second paragraph, however, he knows not merely the posture or physical action of the present moment, but a subtler reality: the process of change taking place within himself.

The Buddha describes this more specifically in a passage from the *Anguttara Nikāya*, using language that is bound to bring to mind the *Sampajāna-pabba* of the *Satipaṭṭhāna Sutta*:

*Yataṃ care yataṃ tiṭṭhe, yataṃ acche yataṃ śaye,
yataṃ sammiñjaye bhikkhu, yatamenam pasāraye,
uddham tiriyaṃ apācīnam, yāvatā jagato gati,
samavekkhitā ca dhammānam khandānam udayabbayaṃ.*

Whether the meditator walks or stands or sits or lies, whether he bends or stretches, above, across, and backwards, whatever his course in the world, he observes the arising and passing away of the aggregates.⁹

Again, at one point he defines *sampajañña* as follows:

Idha bhikkhave bhikkhuno veditā vedanā uppajjanti, veditā upatthahanti, veditā abbattham gacchanti; veditā saññā uppajjanti, veditā upatthahanti, veditā abbattham gacchanti; veditā vitakkā uppajjanti, veditā upatthahanti, veditā abbattham gacchanti. Evam kho, bhikkhave, bhikkhu sampajāno hoti.

Herein, meditators, a meditator knows sensations arising in him, knows their persisting, and knows their vanishing; he knows perceptions arising in him, knows their persisting, and knows their vanishing; he knows each aversion (of the mind to an object) arising in him, knows its persisting, and knows its vanishing. This, uh meditators, is how a meditator understands thoroughly.¹⁰

The choice of words here is noteworthy. *Sampajañña* is a complete understanding, an insight into all aspects of the human phenomenon, mental as well as physical. In particular we must understand how whenever the mind encounters an object it perceives and evaluates it in a distorted way through the lens of past conditioning, and therefore reacts with negativity; this is the process that produces our suffering.

Mind, however, is reflected in the body,¹¹ and it is through its physical manifestations that we can grasp most clearly its nature of arising and passing away. Thus we find that in the *Mahā Satipaṭṭhāna Suttanta* the paragraph on *sampajañña* is placed in the section on observation of body (*kāyānupassanā*). To realize the fact of impermanence directly we must experience it physically, that is, through the sensations within the body. At a deep, intuitive and non-verbal level these enable us to recognize our ephemeral nature, and so to emerge from egotism. Hence in the *Vedanā Samyutta*, the sensations that arise in the body are compared to the winds that blow in the sky; and the sutta continues,

*Yato ca bhikkhu ātāpī sampajaññaṃ na riñcati,
tato so vedanā sabbā parijānāti paṇḍito.*

When a meditator, working ardently, does not lose *sampajañña*, he understands all sensations, and develops wisdom.¹²

In the *Dhammapada* also, we find *sampajañña* associated with *kāyagatāsati* awareness directed towards the body.¹³

This emphasis on the physical experience, however, does not mean that *sampajañña* has no role in enabling us to gain insight into our minds. On the contrary, in the *Mahā Satipaṭṭhāna Suttanta* it is specifically required not only for the observation of body and sensation, but for the observation of mind and mental contents as well. In all four cases the meditator must abide *ātāpī sampajāno satimā vineyya loke abhiijha-domanassam*; that is, he must work ardently to develop awareness and *sampajañña*, in order to free himself of craving and aversion towards the world without and the world within.¹⁴ By

doing so he becomes detached, liberated.

Thus *sampajañña* is a realization at the deepest level of our own ephemeral nature. Far from being an equivalent of *sati*, it is its complement. The uniting of these two faculties is *satipaṭṭhāna*, the establishing of awareness, by means of which we can reach the goal of freedom from suffering.

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Notes:

1. *Dīgha Nikāya, Mahā Vagga, Mahā Parinibbāna Suttanta, Dhammāsaṅgī Dhammapariyāyo.* Nālanda II. 76; Roman, 95; Burmese, 81.
2. See, for example *Pali-English Dictionary*, ed. T. W. Rhys Davids and William Stede (Pali Text Society, London, 1925), entries for *sampajañña* and *sampajāno*.
3. *Abhidhamma Piṭaka, Vibhanga, Jhānavibhanga, Suttantabhājanīya, Mātika uddeso*, definition of *sampajāno*. Nālanda 301; Roman 251; Bur. 259.
4. See PTS Dictionary under *sampajāno*.
5. *Dīgha Nikāya Sādhū Vilāsinī (Sīlakkhandā Vagga Abhinavatīka)*. Burmese edition, II. 81.
6. *Patisambhida Magga Atthakathā* (Burmese edition), p. 343.
7. *Dīgha Nikāya, Mahā Vagga, Mahā Satipaṭṭhāna Suttanta, Kāyānupassanā, Iriyāpathe-pabba*, Nālanda II. 218; Roman 292; Bur. 233.
8. *Ibid., Sampajānapabba*, Nālanda II. 218-19; Roman 292; Bur. 233.
9. *Anguttara Nikāya, Catukka Nipāta, Caravagga, 1. Carasutta*. Nal. II. 16; Rom. 14; Bur. 321.
10. *Samyutta Nikāya, Satipaṭṭhāna Samyutta, 35. Sati Sutta*. Nal. V. 155-6; Rom. 180-1; Bur. 158.
11. *Vedanā samosaraṇā sabbe dhammā*. Statement found in *Anguttara Nikāya, Navaka Nipāta, Sacitta Vagga, 8. Mūlaka Sutta*. Nal. IV. 184; Rom. 107; Bur. 341.
12. *Samyutta Nikāya, Saṅgāyātana Vagga, Vedanā Samyutta, 12. Pathama Ākāsa Sutta*. Nal. IV. 194; Rom. 218; Bur. 419.
13. *Dhammapada, Paṭiṇṇa Vagga. XXI. 4* (293).
14. *Mahā Satipaṭṭhāna Suttanta, Uddesa*. Nal. II. 217; Rom. 290; Bur. 231.

MEDITATION FOR CHILDREN

In December 1970, under the inspiration of Acharya Vinobha Bhave, a course was conducted for children at Samanvaya Vidyapith, Bagda (Bihar) 37 children participated. Since then nothing concrete was done in this line, inspite of the experiences of the high educational value of that course.

In 1984, an eighth standard student, Aparna Toshniwal, attended a ten day course at Igatpuri with her parents (who are Vipashyana students). Two months later, she wrote a four page letter describing how beneficial the camp was for her. She ended the letter thus "... I have just one suggestion to make and that is to have an under 16 years' camp. What I mean is a camp for KIDS only! ;That would be just great. But there is one catch, unfortunately I doubt that that would be a very serious one-but it would be good. Do let me know if any such thing is undertaken".

This idea became a reality on 17th April, 1986.

The organisers of the camp planned out a programme for children and the following circular was sent to students:

Dear Parents:

Sub: 4-DAY SPECIAL RESIDENTIAL MEDITATION COURSE FOR CHILDREN
FOR THEIR BETTER PERSONALITY DEVELOPMENT

AS TAUGHT by Vipashyana-Acharya, Shri Satyanarayanji Goenka

Duration From 5.00 pm on Thursday, April 17th to
7.30 am on Monday, April, 21,1986.

Venue Jamnabai Narsee School, Juhu Vile Parle
Development Scheme, Bombay.

Class Level Sixth to Tenth standard students.

Medium of Instruction Hindi

Under the auspices of Vipassanā International Academy, Igatpuri and in co-operation with the Management of Jamnabai Narsee School, who very graciously provided their premises and other assistance for conducting this course we take pleasure in inviting your children to benefit from this unique experience.

Scientific meditation is a powerful tool in helping children to mature and and discover the deeper values of life, thereby leading to better overall personality development and happiness. During this course, children will live at the School, following a well-balanced mix of light educational and recreational activities as well as meditation adapted to each age group.

The focus will be on meditation. The technique to be taught is Ānāpāna, which is the first preparatory step for learning Vipashyana. Anapana is a simple technique of observing natural breath. By developing awareness of this natural function, children increase their level of concentration. This eliminates nervousness, sharpens memory and develops a more balanced personality.

The entire teaching is non-sectarian and thousands of people from all communities have participated it successfully.

Shri Goenkaji will himself open the course and initiate the children in meditation. He will also give the participants a talk on meditation daily.

The course will be conducted by an assistant teacher of Goenkaji accompanied by a team of experience/qualified assistants to provide individual care and attention to each child.

Note:

1. Only children who wish to join the course on their own should be sent.
2. According to the tradition of this Vipashyana-Teaching, there is never any fee for teaching. Expenses in connection with running of such camps are met by donation of those who have already learnt the technique and want others to benefit.
3. No outside visitors will be permitted entry during this period and except for emergencies, no telephone calls will be accepted.

The boys and girls of Hindi Vidya Bhawan, Jamnabai Narsee School and some other schools also who joined this camp were from the following classes:

XII - 2	X - 8	VII - 11	IV - 0
XI - 5	IX - 17	VI - 19	III - 1
	VIII - 5	V - 7	II - 2

All of them arrived by 5.00 P.M. Students were divided into groups (according to their age) and were placed under the care and control of a 'Group Guide'. The guide would eat, sleep, play, meditate, etc. with his/her group. In fact the guide would be with the group 24 hours a day.

This would make individual attention to each child possible.

Another classification of the students was made on the basis of their standards for purposes of counselling. It was the job of the counsellor of each group to touch upon the theoretical aspects of the technique. This would give the students proper understanding of the experiences they would undergo as they progressed on the path of meditation. Keeping in mind the resourcefulness of the children, a carefully prepared questionnaire was given to the counsellors, to enable them to guide the children through quizzes from the field of the known to the unknown.

The group consisting of the youngest students (below standard VI) was provided with an enriched environment of recreational activities, where under the guidance of experts, they could choose and show their talents in a variety of arts. On the last day, their works of painting, craft, clay-modelling etc. were displayed.

On their arrival, the students were given an introductory talk to familiarise them with the various activities they would be doing during the camp. Nothing would be imposed on them. However, a skeleton programme was provided on which the students could build. In case any of the students felt like having a change in the programme, they were free to approach their guides who would help them. (However, this option was not utilised by any student.)

OUTLINE OF THE DAY'S PROGRAMME

5.30 AM	:	Wake up Bell (Followed by quiet instrumental music for 15 minutes)
6.00 AM	:	Come to the Meditation Hall
6.45 AM	:	Breakfast
8.30 AM (Sharp)	:	Meditation with Goenkaji upto 9.30 (5 minutes break at 9.00 AM)
9.30 AM	:	Cool drink
10.00 AM	:	In the meditation Hall
10.30 AM	:	Counselling
11.30 AM	:	Lunch and rest
1.30 PM	:	Diary writing and Question Answer session.
2.30 PM (Sharp)	:	Meditation in the Hall
3.00 PM	:	Individual guidance and meditation with Assistant Teachers in small groups.
3.30 PM	:	Snacks
4.00 PM	:	Meditation in the Hall upto 5.00 PM (5 minutes break at 4.30 PM)
5.00 PM	:	Playground Activities

6.00 PM (Sharp) :	Come to the Meditation Hall
7.00 PM :	Dinner
7.45 PM (Sharp) :	Meditation with Goenkaji
8.15 PM :	Discourse by Goenkaji
9.00 PM :	Bed time

(In practice the above time-table remained flexible).

Although teaching Vipashyana was not planned, on the third day, Vipashyana was taught to the children because of their good progress in Anapana in two days only. Vipashyana was a thrilling experience for them. Some children expressed their desire of continuing this camp for a few more days, but it was not feasible.

One student developed Chicken-pox. In spite of his reluctance to go, the management had to take the unpleasant step of asking him to leave to safeguard other students.

Another boy - suffered from vomiting and caught fever. His parents were duly informed and soon his uncle and brother were there to take him back. He was given the option to stay or go. He preferred to stay and complete the course. Reassured by the staff, who promised to take proper care, his uncle and brother returned. He soon came back to normal and at the end of the course he was happy that he had stayed. Some one has so aptly said: Winners never quit and quitters never win.

Some students opted to undertake complete silence. All the necessary arrangements were made for them. A chain effect followed and soon almost all the students had undertaken voluntary silence.

The progress of most of students was remarkable. They enjoyed the course and liked the technique. Only a few failed to appreciate the camp at first. They soon realised that they were missing a wonderful opportunity, and so each of such boys came and told us "I am so sorry that I have wasted my time". They were encouraged to try even then and told that it is never too late. Working with all the more effort, they too could grasp the technique and experience for themselves the powerful impact of meditation.

---Vipassana Research Institute,
Dhammagiri, Igatpuri.

EXPERIENCES OF SAYAGYI U BA KHIN IN APPLYING VIPASSANĀ MEDITATION IN HIS LIFE *

ON THE PATH (TRAINING AT THE CENTRE)

Whoever is desirous of undergoing a course of training in Vipassanā Meditation must go along the Noble Eightfold Path. This Noble Eightfold Path was laid down by the Buddha in his first sermon to the five ascetics (*Pañca-vaggiyā*) as the means to the end, and all the student has to do is to follow strictly and diligently the three steps of *Sīla*, *Samādhi* and *Paññā*, which form the essence of the Noble Eightfold Path.

Sīla (The Precepts)

1. Right Speech
2. Right Action
3. Right Livelihood.

Samādhi (Equanimity of Mind)

4. Right Exertion
5. Right Attentiveness
6. Right Concentration

Paññā (Wisdom, Insight)

7. Right Aspiration
8. Right Understanding

SĪLA

For the first step, *sīla*, the student will have to maintain a minimum standard of morality by way of a promise to refrain from killing sentient beings, stealing others' property, committing sexual misconduct, telling lies and taking intoxicating drinks. This promise is not, I believe, detrimental to any religious faith. As a matter of fact, we have noticed good moral qualities in the foreigners who have come to the centre for the course of meditation and a promise of this kind was of no moment to them.

*The article is an extract of the paper read by Sayagyi U Ba Khin, to the press representatives of Israel on the 12th December, 1961, at the International Meditation Centre, Rangoon, on the occasion of the visit of their Prime Minister Mr. Ben Gurion to Burma.

SAMĀDHI

This is the second step, the development of the power of concentration to the degree of one-pointedness of mind. It is a way of training the mind to become tranquil, pure, and strong, and therefore forms the essence of religious life, whether one be a Buddhist, a Jew, a Christian, a Hindu, a Muslim or a Sikh. It is, in fact, the greatest common denominator of all regions. Unless one can get the mind freed from impurities (*Nīvaraṇa*) and develop it to a state of purity, he can hardly identify himself with *Brahma* or God. Although different methods are used by people of different religions, the goal for the development of mind is the same, that is to say, a perfect state of physical and mental calm.

The student at the Centre is helped to develop the power of concentration to one-pointedness by encouraging him to focus his attention on a spot on the upper lip at the base of the nose, synchronizing the inward and outward motion of respiration with the silent awareness of in-breath and out-breath. Whether the energy of life is from mental forces (*Saṅkhārā*) resulting from one's own actions, as in Buddhism, or from God, as in Christianity, the symbol of life is the same. It is the rhythm, pulsation, or vibration latent in man. Respiration is, in fact, a reflection of this symbol of life. In the *Ānāpāna* meditation technique (i.e., respiration mindfulness) which is followed at the Centre, one great advantage is that the respiration is not only natural, but is also available at all times for the purpose of anchoring one's attention to it, to the exclusion of all other thoughts. With a determined effort to narrow down the range of thought waves, first to the area around the nose with respiration mindfulness and gradually, with the wave-length of respiration becoming shorter and shorter, to a spot on the upper lip with just the warmth of the breath, there is no reason why a good student in meditation should not be able to secure one-pointedness of mind in a few days of training.

There are always pointers to the progress of this meditation when steered in the right direction, by way of symbols which take the form of something "white" as opposed to anything "black". They are in the form of clouds or cotton wool, and sometimes in shapes of white such as smoke or cobwebs or a flower or disc. But when the attention becomes more concentrated, they appear as flashes or points of light or as a tiny star or moon or sun. If these pointers appear in meditation (with the eyes closed, of course), then it should be taken for granted that *Samādhi* is being established. What is essential, then, is for the student to try after each short spell of relaxation to get back to *Samādhi* with the pointer of "light" as quickly as possible. If he can do this, he is quite ready to be switched on to *Vipassanā* meditation to gain insight into the Ultimate Truth and enjoy the Great Peace of *Nibbāna*. If he is able to focus his attention on one point at the base of the nose with a minute point remaining stationary for some time, it is all the better, because at that time he reaches *Upacāra Samādhi* or Neighbourhood concentration.

"Mind is intrinsically pure," the Buddha said, "It becomes polluted however, by the absorption of impurities (*Akusala* forces)." In the same way that salt water can be distilled into pure water, so too a student in *Ānāpāna* meditation can eventually get his mind distilled of impurities and brought to a perfect state of purity.

PANÑĀ

Paññā means insight into what is true of nature which is realized only when one has attained the Noble Paths (*Magga*) and enjoyed the Fruits (*Phala*) of his endeavours in Buddhist Meditation. Meditation is inseparable from the development of the power of mind towards *Samādhi* and the intimate study of what is true of nature towards the realization of the Truth.

When the student has reached a certain level of *Samādhi*, preferably *Upacāra Samādhi*, the course of training is changed to Vipassana or Insight. This requires the use of the powerful lens of *Samādhi* already developed and involves an examination of the inherent tendencies of all that exists within one's own self. He is taught to become sensitive to the on-going processes of his own organism which, in other words, are sub-atomic reactions ever taking place in all living beings. When the student becomes engrossed in such sensations, which are the products of nature, he comes to the realization, physically and mentally, of the Truth that his whole physical being is after all a changing mass. This is the fundamental concept of *Anicca* in Buddhism - the nature of the change that is ever taking place in everything, whether animate or inanimate, that exists in this universe. The corollary is the concept of *Dukkha* - the innate nature of suffering or ill - which becomes identified with life. This is true because of that fact that the whole structure of a being is made up of sub-atomic particles (*Kalāpas* in Buddhism), all in a state of perpetual combustion. The last concept is that of *Anattā*. You call a substance whatever appears to you to be a substance. In reality there is no substance as such. As the course of meditation progresses, the student comes to the realization that there is no substantiality in his so-called self, and there is no such thing as the core of a being. Eventually he breaks down the ego-centralism in himself - both in respect to mind and body. He then emerges out of meditation with a new out-look - ego-less and selfless - alive to the fact that whatever happens in this Universe is subject to the fundamental laws of cause and effect. He knows with his inward eye the illusory nature of the separate self.

THE FRUITS OF MEDITATION

The Fruits of Meditation are innumerable. They are embodied in the discourse on the advantages of a *Samana's* life, the *Samañña-phala Sutta*. The very object of becoming a *Samana* or monk is to follow strictly and diligently the Noble Eightfold Path and enjoy not only the Fruition (*Phala*) of *Sotāpatti*, *Sakadāgāmi* and *Anāgāmi* and *Arahatta*, but also to develop many kinds of faculties. A laymen who takes to meditation to gain insight into the Ultimate Truth also has to work in the same way, and if his potentials are good, he may also enjoy a share of those fruits and faculties.

Only those who take to meditation with good intentions can be assured of success. With the development of the purity and power of the mind, backed by insight into the Ultimate Truth of nature, one might be able to do a lot of things in the right direction for the benefit of mankind.

The Buddha said, "O monks, develop the power of concentration. He who is developed in the power of concentration sees things in their true perspective."

This is true of a person who is developed in *Samādhi*. It must be all the more so in the case of a person who is developed not only in *Samādhi* but also in *Paññā* (Insight).

It is a common belief that a man whose power of concentration is good and who can secure a perfect balance of mind at will can achieve better results than a person who is not so developed. There are, therefore, definitely many advantages that accrue to a person who undergoes a successful course of training in meditation, whether he be a religious man, an administrator, a politician, a businessman or a student.

My own case may be cited as an example. If I have to say something here about myself, it is with a sincere desire to illustrate just what practical benefits can accrue to a person practising Vipassana meditation, and with no other motive whatsoever. The events are factual and, of course, one cannot deny the facts.

I took up Vipassana meditation seriously in January 1937. My life sketch in "Who is Who" of the *Guardian Magazine*, December 1961, gives an account of the duties and responsibilities of government which I have been discharging from time to time. I retired from the service of the government on March 26, 1953, on attaining the age of 55, but was re-employed from that date till now in various capacities, most of the time holding two or more separate posts equivalent to those of Heads of Departments. At one time I was holding three separate sanctioned appointments of the status of Head of Department for nearly three years, and on another occasion, four such sanctioned posts simultaneously for about a year.

In addition, there were also a good number of special assignments either as a member of Standing Committees in the Departments of the Prime Minister and National Planning or as chairman or member of ad-hoc committees. (Please see statement A.)

Dr. Elizabeth K. Nottingham, in her paper "Buddhist Meditation in Burma," asked:

May it (meditation) not possibly help to create a reservoir of calm and balanced energy to be used for the building of a "welfare state" and as a bulwark against corruption in public life?

To this question, in view of statement A placed before you, my answer would definitely be Yes. I can say this with conviction because the achievements in all spheres of work happened to be most outstanding in spite of the fact that each of the posts (Director of Commercial Audit, Chairman of the State Agricultural Marketing Board, and Principal of the Government Institute for Accounts and Audit) is a challenge to any senior officer of government.

I was appointed Director of Commercial Audit, that is, I was Head of the Directorate of Commercial Audit, starting on 11/6/56, with the responsibility of reorganizing the Directorate, which was formed on 4/10/55, with a staff of just 50 men, including only three qualified accountants. The problem was to reorganize the Directorate and raise the standard of its efficiency to cope with the work of auditing the transactions of the developing Boards and Corporations of Burma, the annual receipts and payments of which were roughly fifteen and eighteen hundred million kyats respectively in 1955-56.

Next, I was appointed as Chairman of the State Agricultural Marketing Board on 21/6/56 (just 10 days after the appointment as Director of Commercial Audit) to take charge of the affairs of the Board, which were found to be deteriorating; the accounts being in arrears for five years, the surplus stock at the end of the preceding year was 1.7 million tons, and the market price of rice (S.M.S.) having fallen from £60 per ton in 1953 to £34 per ton in 1956. There was also the problem of disunity between the officers and members of subordinate rank.

In 1958, acting upon the recommendation of the Board's Enquiry Commission (headed by the Prime Minister) of which I was a member, the establishment of a Government Institute for Accounts and Audit was brought up. Burma was extremely short of accountants and account clerks. The result was that, with the exception of two organizations of pre-war origin, the accounts of the Boards and Corporations were badly in arrears (for 2 to 4 years), and in addition many irregularities came to light. I was accordingly charged, in addition to my own existing duties, with the responsibility of establishing a State Institute of Government Accounts and Audit which was to give training to the officers and staff of all Boards and Corporations in Burma. I assumed charge of the post of Principal of the Government Institute for Accounts and Audit on 1/4/58, to do spade work, and the Institute itself was formally opened by the Prime Minister on July 11, 1958.

The results of these undertakings** will surely illustrate what "a reservoir of calm and energy" one can create with Vipassanā meditation to be used for the building of a "Welfare state".

** Please see: (i) Annex A - State Agricultural Marketing Board
(ii) Annex B - Directorate of Commercial Audit
(iii) Annex C - Government Institute for Training in Accounts and Audit.

HUMAN RELATIONS

The attitude towards life of a Buddhist who makes a bid for release during this lifetime differs from that of one who is in the process of accumulating virtues in order to consummate his vow to become a Buddha. For example, *Rājagaha* and *Sāvātthi* were the chief seats of the Buddha during his life-time. *Rājagaha* was the capital of the kingdom of king Bimbisara, who had made a bid for release during that very lifetime and who attained the first Noble Path and became an *Ariya* (Noble One). He was very devoted to the Lord Buddha and had built a stupendous monastery, known as the *Veluvana* Monastery, for the Buddha and his disciples. He accorded pardon to all the citizens who had committed crimes if they joined the order of the Buddha's Sangha. He was known as King Abhaya, the Harmless King. He would not harm anybody himself and would avoid encouraging others to harm anybody. His power in administration was his love for humanity.

On the other hand, *Sāvātthi* was the capital of Kosala where Pasenadi was king. He too was very devoted to the Buddha. In fact, the Buddha stayed in *Sāvātthi* longer than elsewhere. This king was in the process of accumulating virtues in order to become a Buddha, and although he would try by all possible means to avoid doing harm to others, when occasion demanded it, he was prepared to suffer himself the consequences of saving those depending on him.// Once he stopped at the Buddha's monastery on his way back to the palace after his conquest of the enemy in a battle which took place on the border of his kingdom. He led the army out to fight the enemy in order to save his country and his people from the invaders, failing which, his countrymen would have suffered maltreatment and torture. When he mentioned to the Buddha his conquest over the enemy, the Buddha smiled and told him, "You have made more enemies than you had before the incident." It can therefore be understood that those who are in the process of accumulating virtues cannot, at times, avoid committing an offence which would take them to the sub-human planes of existence, and in consequence are prepared to suffer themselves for the offence for the sake of humanity. As to how loving kindness reinforced with the power of Truth can do something tangible in the domain for human relations, let me cite a few of my own experiences.

I was required by the Prime Minister to investigate the many irregularities suspected in the State Agricultural Marketing Board, and accordingly I was appointed on 15/8/55 to be Chairman of the S.A.M.B. Special Enquiry Committee. The reports made by me to the government led to further enquiries by the Bureau of Special Investigations, and their enquiries led to the arrest of four Officers of the Board, including the General Manager, during the time of the annual conference of the Board's Officers. This was so resented by the officers in conference that they submitted their resignations *en masse* from their appointments under the Board. This action by the officers created

■ According to the Anāgatavamsa (see the Journal of the Pali Text Society, 1886, p. 37)

an impasse and the situation was aggravated when the Union of Employees of the Board gave support to their cause through their all-Burma annual conference being held at Pegu. The Government decided to accept their resignations, and this decision upset most of the officers, who half-heartedly had taken that course of action. Eventually, after some negotiations by third parties, they withdrew their resignations and surrendered themselves to the government for a token penalty.

It was in this atmosphere that I had to join the State Agricultural Marketing Board as its Chairman, before I could forget their slogans denouncing the Special Enquiry Committee and the Bureau of Special Investigations. I had no grudge, however, against anybody, because I had worked for the best interests of the country and was sure that I could prevail upon them with my point of view that my acceptance of the offer of the post of Chairman of the Board was to save the situation of the Board and the country at that critical juncture, and to work for the efficiency and welfare of the employees, as well as the other people connected with the business of the Board. In point of fact, after a few meetings with the representatives of these bodies, I should say I had really turned the tide. The officers and the staff were reunited and there was co-ordination between the Board and the millers and other traders. New plans were drawn up and improved techniques introduced. The results were better than what anyone could have dared imagine. These results have already been mentioned in the section "The Fruits of Meditation." As a result of their whole-hearted co-operation and unrelenting effort which contributed to the success of the undertaking I had very strongly recommended, the government very kindly granted the title of "Wunna Kyaw Htin" to the two officers of the Board, one of whom was the Deputy General Manager (administration) and the other was the President of the State Agricultural Marketing Board Employees' Union. Employees' Unions normally run counter to the government, and I presume such a case of awarding a title to the President of an Employees' Union must be rare.

For the Directorate of Commercial Audit, the case is not at all difficult. There is a Buddhist Society, many of the members of which are my disciples in meditation, and there is also a Social Club, where there is a brotherly feeling among all the officers and staff of the Directorate. Religious functions are held annually where one and all join hands for the common objective, and twice a year they pay homage to the Director, both as a Teacher and as the Head of the Organization. The Social Club arranges annual trips in a chartered launch or other means of transportation to out-stations for relaxation where members of the employees' families also join them, and a pleasant atmosphere is created for all. All this helps to promote understanding and pave the way for efficiency in the Directorate.

For the Institute of Accounts and Audit, where teachers with extraordinary patience and goodwill are required apart from their qualifications and teaching experience, the Vice-Principal and the lecturers are mostly those who have taken courses of meditation at the Centre. For all types of students the good intentions of the teachers prevail on them and the response of the students in all the classes has been consistently excellent. From the

date of the inception of the Institute, there has not been a single complaint from the students. On the other hand, at the close of each course of study there are parties held by the students in honour of the Principal and the teachers, where they invariably express their gratitude for the kindness shown to them and the pains taken to help them understand their lessons thoroughly.

I have no doubt, therefore, the meditation plays a very important role in the development of the mind to enable one to have the best in human relations.

BY-PRODUCTS

In the section "The Fruits of Meditation," I have explained what the advantages of meditation can be. I would particularly refer to the advantages of meditation as mentioned in the *Samañña-phala Sutta* (the Discourse on the Advantages of a Samana's Life) and the records of appreciation by foreigners in the "Introduction to the International Meditation Centre." What I am going to state here concerns the very minor by-products of meditation relating to physical and mental ills. This is not the age for showing miracles, such as rising into the air and walking on the surface of the water which would be of no direct benefit to people in general. But if the physical and mental ills of men could be removed through meditation, it should be something for one to ponder.

According to the Buddhist way of thinking, each action, whether by deed, word or thought, produces or leaves behind a force of action (*San̄khārā*), which goes to the credit or debit account of the individual according to its good or bad objective. This invisible something, which we call *San̄khārā* or forces of action, is the product of the mind, with which each action is related. It has no element of extension. The whole universe is permeated with the forces of action of all living beings. The casual theory of life has its origin, we believe, in these forces - each individual absorbing continually the forces of his own actions and at the same time releasing new forces of actions by deeds, words and thoughts creating, so to speak, an unending cycle of life with pulsation, rhythm and vibration as its symbol.

Let us take the forces of good actions as positive and the forces of bad actions as negative. Then we get what we may call the positive and negative reactions which are always taking place everywhere in the universe. They are taking place in all animate and inanimate objects - in my body, in your body and in the bodies of all living beings. When one can understand these concepts through a proper course of meditation, he knows nature as it truly is. With the awareness of the Truth of *Anicca* and/or *Dukkha* and/or *Anattā* he develops in himself what we may call the sparkling illumination of *Nibbāna Dhātu*, a power that dispels all impurities or poisons, the products of bad actions which are the source of one's physical and mental ills. Just as fuel is burnt away on ignition, the negative forces (impurities or poisons) within are eliminated by the *Nibbāna Dhātu* which one generates with the

true awareness of *Anicca* in the course of meditation. This process of elimination should go on until such time as both the mind and body are completely cleansed of such impurities or poisons.

Among those who have taken courses of meditation at the Centre, there were some who were suffering from complaints such as hypertension, T.B., migraine, thrombosis, etc. They become relieved of these even in the initial course of ten days. If they maintain the awareness of *Anicca*, and take longer courses of meditation at this Centre, there is every likelihood of the diseases being rooted out in the course of time. Since anything which is the root cause of one's own physical and mental ills is *Samudaya* (the origin of suffering), and since this *Samudaya* can be removed by the *Nibbāna Dhātu*, which one generates in true Buddhist Meditation, we make no distinction between this or that disease. One aspect of meditation is *Samudaya Pahātabba* which literally means, "for the removal of the causes of suffering."

A note of caution is necessary here. When one develops *Nibbāna Dhātu*, the impact of this *Nibbāna Dhātu* upon the impurities and poisons within his own system will create a sort of upheaval which must be endured. This upheaval tends to increase the sensitivity to the radiation, friction, and vibration of the sub-atomic units within. This will grow in intensity, so much so that one might feel as though his body were just electricity and a mass of suffering. In the case of those who have diseases, such as those mentioned above, the impact will be all the stronger and, at times, almost explosive. Nevertheless, enduring it, one becomes alive to the fact that a change is taking place within himself for the better, and that the impurities are gradually diminishing, and that he is slowly but surely getting rid of the disease.

Mankind today is facing the danger of radioactive poisons. If such poisons absorbed by a man exceed the maximum permissible concentration (m.p.c.), he enters the danger zone.

I have a firm belief that the *Nibbāna Dhātu* which a person in true Buddhist Meditation develops is *Power* that will be strong enough to eradicate the radioactive poisons, if any, in him.

APPENDIX

Statement A: Posts Held by Sithu U Ba Khin

During the period 15 August 55 to 28 February 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
O.S.D., Auditor-General's Office	K 1600*	1	10
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3 Ofcers	19

During the period 1 March 56 to 10 June 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
O.S.D. Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 5 Ofcers.	19

During the period 11 June 56 to 20 June 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	9	151
O.S.D. Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3 Ofcers	19

During the period 21 June 56 to 18 September 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	9	151
O.S.D. Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3. Ofcers	19
Chairman, S.A.M.B.	K 1600	141	3454

During the period 19 September 56 to 3 October 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	9	151
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454

During the period 4 October 56 to 7 October 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	9	151
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	-	-

During the period 8 October 56 to 14 October 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	9	151
Additional Director of Commercial Audit	K 1300	-	-
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	-	-

During the period 15 October 56 to 16 November 56

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	11	167
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	-	-

During the period 17 November 56 to 2 February 57

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	11	167
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454

During the period 2 February 57 to 6 March 57

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	11	167
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	-	-

During the period 7 March 57 to 31 December 57

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454

During the period 1 January 58 to 31 March 58

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chief Executive (F & A) S.A.M.B.	K 1600	13	377

During the period 1 April 58 to 15 March 59

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Deputy Chief Executive (F & A) S.A.M.B.	K 1600	13	377
Principal, Government Institute for Training in Accounts and Audit	K 1600		

During the period 17 March 59 to 31 August 59

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>	<u>Officers</u>	<u>Staff</u>
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Principal, Government Institute for Training in Accounts and Audit	K 1600		

During the period 1 September 59 to 1962

<u>Name of Post Held</u>	<u>Sanctioned Pay</u>
Director of Commercial Audit	K 1600
Principal, Government Institute for Training in Accounts and Audit.	K 1600

Special Assignments

Under A.F.P.F.L. Government.

A. STANDING COMMITTEES

1. Member, Committee of Advisors to the Planning Commission
2. Member, Standing Committee for Supervision and Coordination (Prime Minister's Department)
3. Member, Transport Coordination Committee
4. On the following assignments for three years:
 - (a) Member, Executive Committee, Buddha Sāsana Council
 - (b) Chairman, Sub-Committee for practical Buddhist Meditation
 - (c) Member, Chattha Sangāyanā Advisory Committee

B. ADHOC COMMITTEES

1. Member, State Agricultural Marketing Board Commission

2. Member, Civil Supplies Enquiry Committee
3. Member, Imports Enquiry Committee
4. Member, Boards Enquiry Commission (Chairman - Prime Minister)

Under Care-Taker Government

1. Introduction of Commercial Budgeting Systems in all Boards and Corporations
2. Review of the financial position of B.O.C. (1954) Ltd.
3. Review of the financial position of Mawchi Mines (Burma) Ltd.
4. Review of the financial position of Anglo Burma Tins Co. Ltd.
5. Investigation into affairs of Evans Medical Supplies Limited (London) and Burma Pharmaceutical Industry.

Under Union Government

A. STANDING COMMITTEES

1. Member, Committee of Advisors to the Planning Commission
2. Member, Development Projects and Operations Supervision Commission (Chairman - Prime Minister)
3. Member, Government Contracts Screening Committee in the Ministry of National Planning.

B. ADHOC COMMITTEES

1. Chairman, Committee for Valuation of Assets of B.O.C.(B.T.)Ltd.
2. Chairman, Committee for Valuation of the Ships of the Union of Burma Shipping Board.

Annex A : State Agricultural Marketing Board:

1. INTRODUCTION: I assumed charge of the duties and responsibilities of the Chairman of the S.A.M.B. with effect from 21 June 1956, under order of the Honourable Prime Minister. He gave it to me through the Secretary of the Ministry of Trade Development at about 10.45 p.m. on an earlier date in the third week of June (which I cannot now recollect exactly) at the close of a meeting of the Prime Minister with the representatives of the Trade and Commerce, held at his residence. I was present as a member of the Standing Committee for Co-ordination and Supervision. This order was received just a few days after my appointment as the Director of Commercial Audit, and the situation was such that I could not refuse these assignments. Although the assignment was intended to be a temporary measure, I could not be relieved of the Chairmanship of the Board for some considerable period, for reasons best known to the Government. In consideration of the need for paying greater attention to the Directorate of Commercial Audit, a request was made of the Prime Minister to relieve me of these duties. This resulted in the review of the constitution of the S.A.M.B., which was revised by an Act of Parliament. From 1 January 1958, the Minister for Trade Development became the Chairman of the Board with

five Deputy Chairmen to assist him. As the Finance and Accounts Departments of the Board still required straightening out, I had to remain as Deputy Chairman (Finance and Accounts), in the new setup. It was only after the Caretaker Government assumed office, that I was relieved of the duties of the Deputy Chairman (Finance and Accounts) on 16 March 1959.

As soon as I assumed charge of the Board as its Chairman, my first consideration was to boost up the sales and increase the shipments so as to earn as much more foreign exchange for Burma as might be possible. Other matters for priority were to be decided in consultation with the Heads of Departments. There was co-ordination between the Departments and also between the officers and staff throughout the tenure of my office as Chairman, and the astounding achievements recorded herein were the result of the good team work of the officers and the whole-hearted co-operation of the entire staff, which I shall never forget.

2. **SHIPMENTS AND FOREIGN EXCHANGE:** The Monsoon was raging in Burman when I took charge of the Board as Chairman on 21 June 1956. The shipments for the last quarters (July, August, September) of the fiscal years 1952-53, 1953-54 and 1954-55, were 2,14,818; 3,09,516 and 2,75,255 tons respectively. The most optimistic estimate that could be made for shipment during July to September 1956, was 3.5 lakhs tons. Therefore, we were able to include in the revised estimates a figure of Kyats 82.76 crores only in lieu of Kyats 79.72 crores in the original estimates for foreign shipments of rice. At the end of the year, however, the actuals showed that the shipment for the period July to September 1956, amounted to 5,17,705 tons (over 2,00,000 tons more than the record figure of 3,09,516 in 1954) and that the total earnings of foreign exchange for the year was raised to Kyats 89.06 crores (i.e. 9.34 crores more than the original estimate). In the following year of 1956-57, the shipment for the corresponding period rose further to 5,24,679 tons. In the following two years during which I was no longer Chairman, the shipments fell miserably and the foreign exchange earnings for those years, on account of rice shipments, also went down to Kyats 73.38 and 68.99 crores respectively. (Please see statement B and C).

Statement B: Shipment of Rice and Rice Products

Statement Showing Shipment of Rice and Rice Products in the Last Quarter of Each Financial Year.

	1952-53	All Columns: Rainfall/Quantity Shipped				1957-58
		1953-54	1954-55	1955-56	1956-57	
July	15.60/57430	14.54/102874	19.42/95664	28.73/138014	19.51/160869	17.90/136770
Aug	31.54/88720	20.69/101870	18.61/74770	14.88/211300	26.21/182435	12.55/136186
Sept	<u>12.69/69118</u>	<u>13.18/104772</u>	<u>21.39/104821</u>	<u>8.98/168391</u>	<u>16.16/181325</u>	<u>15.74/70077</u>
Total	59.85/214818	48.41/309516	59.42/275255	52.59/517705	61.88/524679	46.19/343033

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57

Statement C: Foreign Exchange Earning

Extract from the Review of the Financial and Operational Results
of Boards and Cooperations of the State Agricultural Marketing Board

Foreign Exchange Earnings: Comparative Statement Showing the Estimate and Actual Sale Proceeds
of Rice and Rice Produce in Foreign Currency for the Year 1955-56 to 1960-61

<u>Financial Year</u>	<u>Original Estimates</u>	<u>Revised Estimates</u>	<u>Actuals</u>	<u>Increase (+) or decrease(-) from Orig. Estimates to Actuals</u>
1955-56	7,972.00	8,276.20	8,906.11	+934.11
1956-57	8,318.00	8,486.32	8,726.14	+408.14
1957-58	8,014.64	7,374.75	7,338.34	-676.30
1958-59	8,806.92	7,182.85	6,899.17	- 1,907.75
1959-60	7,958.57	8,100.00	7,989.44	+ 30.87
1960-61	7,119.35	7,507.48	7,019.62	- .99.73

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57

3. RICE STOCKS: According to the accounts of the Board, the carry-over stock of rice and rice produce on 30 September 1955, i.e., end of the financial year 1954-1955, was 12,27,662 tons. This formidable surplus stock was reduced to 10,60,944 tons on 30 November 56, and then to 4,54,000 tons on 30 November 57. This shows that the sales drive of old stock had been excellent. It should be placed on record also that the surplus stock of rice which was one year old, was sold through trade channels at prices which were on the average £2 more than the contracted price for the new crop of the season. (Please see Statement D.)

Statement D: Stock of Rice and Rice Products

Extract from the Review of the Financial and Operational Results of Board and
Corporations of the State Agricultural Marketing Board

Statement Showing Stock of Rice and Rice Produce at the End of the Financial Year.

<u>Financial Year of the Board</u>	<u>Stock of Rice & Rice Produce/Tons</u>
30-09-55	1,727,662
30-11-56	1,060,944
30-11-57	454,000
30-11-58	506,837
30-11-59	651,099
30-11-60	250,164

Remarks: The Board's financial year has been fixed as 1st December to 30th November instead of 1st October to 30th September, with effect from 1955-56.

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57

4a. DEMURRAGES: FOREIGN SHIPPING. The Rangoon Port was notorious for the inordinate delay in the handling of cargoes of rice. For this reason the freight of cargo from Bangkok to London was said to be less than that from Rangoon to London. This was the subject meticulously discussed in the Board's Enquiry Commission. When I took charge as the Chairman of the S.A.M.B., there was a ship, S.S. Tomini, which was in port for nearly a month and could not move out, because the right type of cargo could not be made available. There was the difficulty of transport from the interior to port, because at that time the Burma Railways were wanting about one thousand seven hundred wagons and the Inland Water Transport Board forty barges of 200 tons. (They were made available from 1957 onwards). There was also the difficulty of getting the specified quality of rice in time for the loading of ships which had come into port in bunches. The position was reviewed and necessary adjustments made. The result was that even in the later part of 1956, Despatch Money was earned. The position was completely reversed from then onwards and the Despatch Money earned was Kyats 11.05 lakhs in 1957, and Kyats 10.78 lakhs in 1958, as against a Demurrage Money of Kyats 5.78 lakhs in 1957, and Kyats 0.8 lakhs in 1958. (Please see Statement E.)

Statement E: Demurrage Incurred and Despatch Money Earned on Foreign Shipment of Rice & Rice Products

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing the Demurrage Incurred and Despatch Money Earned on Foreign Shipments of Rice and Rice Produce.

<u>Calendar</u> <u>Year</u>	<u>Demurrage</u> <u>Money</u>	<u>Despatch Money</u>	<u>Net Payable</u>	<u>Net Receivable</u>
-----All figures in Kyats -----				
1955	5,74,763	1,66,994	4,07,769	--
1956	13,12,002	5,33,139	7,78,863	--
1957	5,78,969	11,05,744	--	5,26,775
1958	80,522	10,78,393	--	9,97,871
1959	38,137	11,657	26,480	--
1960.	-----	47,609	-----	47,609
Total	25,84,393	29,43,536	12,13,112	15,72,255

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57

4b. DEMURRAGES: RAILWAYS. Demurrage charges are payable after 24 hours at the unloading point if the goods are not discharged. Railway demurrage charges are normally high during the rainy season. For the period July to September 1955, the demurrage charges amounted to Kyats 2,29,804. For the three months of July to September 1956, soon after my assumption of charge of S.A.M.B., they fell to Kyats 62,678. The charges were further reduced to Kyats 54,425 for the corresponding period in 1957.

After relinquishment of my charge as Chairman of the Board, the demurrage charges for the corresponding period rose to K 1,75,672 in 1958, K 78,568 in 1959, and K 2,52,048 in 1960. (Please see Statement F.)

Statement F: Burma Railways Demurrage Charges

	Monthly S.A.M.B. Demurrage Charges					
	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60
	All Amounts in Kyats					
Oct.	4206	54487	4523	29527	203609	52524
Nov.	59530	25317	16947	15654	20123	254
Dec.	173105	48551	57981	77411	52850	40250
Jan	49144	20073	67069	56033	2800	23440
Feb	56878	51967	10000	3700	1790	34906
Mar.	20196	38769	17761	17000	16037	26836
Apr.	63431	32523	82564	34269	27450	71414
May	41773	71879	26952	9137	26522	10362
June	53650	72445	29193	78012	16467	97132
July	92882	24499	28067	42300	11000	36705
Aug	67563	17159	14426	48854	64737	96298
Sep	69359	21020	11932	84518	2831	119045
Total	751717	478689	367415	496415	446216	608166

For the last quarters of 1954-55, 1955-56, 1956-57, 1957-58, 1958-59 and 1959-60

	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60
Jul	92882	24499	28067	42300	11000	36705
Aug	67563	17159	14426	48854	64737	96298
Sep.	69359	21020	11932	84518	2831	119045
Total	229804	62678	54425	175672	78568	252048

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57.

5. **SURVEY CUTS:** These were the nightmare of the S.A.M.B. Just as the cargo was loaded into the ships, there were disputes as to the quality of the rice sold. If the rice loaded for shipment was below specification, a survey cut was made on the advice of the Panel of Surveyors. The survey cut for the fiscal year 1955-56 was Kyats 288.17 lakhs. With better arrangements for internal checks and survey, storage and transport, the survey cut came down to Kyats 163.01 lakhs in 1956-57, paving the way for further reductions in the following years (Please see Statement G)

Statement G: Survey Cuts

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing Survey Cuts Sustained by the Board, in Lakhs

Government Financial Year	Exported		Survey Cut (K)	Percentage
	Tons	Amount(K)		
1955-56	19.30	8763.51	288.17	3.29
1956-57	20.05	8951.08	163.01	1.82
1957-58	14.63	6630.46	108.89	1.64
1958-59	16.14	7164.93	62.59	.87
1959-60	20.80	8347.56	83.17	1.00

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57

6. **OUTSTANDINGS OF FOREIGN SALES:** The outstandings on foreign sales were round about Kyats 7.5 crores. The cause of the running outstanding of such a heavy sum was investigated. At the Government of the Union of Burma had to take very heavy loans from foreign governments and organizations on payment of interest to finance its budget, the reduction of these outstandings would result in the saving of several lakhs of kyats as interest on loans. The causes of the heavy outstandings were traced to:

- a) the very high percentage of retention money (ten percent) and
- b) the undue delay in the preparation of invoices.

With the approval of the Planning Commission, the retention money was reduced to three percent, and the consent of the Buyer Governments was taken. Remedial measures were also taken to expedite the preparation of invoices. The arrangements worked well and the outstandings, which amounted to Kyats 7.45 crores on 30 September 56, were reduced to Kyats 5.79 crores in 30 September 57, and Kyats 2.57 crores on 30 September 58. This should give the Government an anual saving of something like Kyats twenty-five lakhs if the checks and controls can be meticulously maintained. (Please see Statement H.)

Statement H: Outstanding Collections

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing Outstanding Collection in Respect to Foreign Sales

<u>Date of the end of the Government Financial Year</u>	<u>Kyats (In Lakhs)</u>
30-9-56 (55-56)	745.77
30-9-57 (56-57)	579.29
30-9-58 (57-58)	257.51
30-9-59 (58-59)	521.10
30-9-60 (59-60)	801.88

Chairman: Thray Sithu U Ba Khin from 21 June 56 to 31 December 57
Deputy Chairman (Finance): Thray Sithu U Ba Khin from 1 Jan. 58 to 16 March 59

7. **ACCOUNTS:** The Accounts DEpartment of the Board was in chaos when I took charge of the Board. The Chief Accounts Officer was weak, and the officers and staff below the required standard of efficiency. The Accounts of the Board were closed up to the year 1949-50. It was a formidable task to reorganize the Department, to give training to both officers and their staff, and to get the accounts shaped into the required form. The Chief Accounts Officer was replaced and under strict supervision over all the sections of the Department and proper co-ordination, it was possible to bring the accounts almost up-to-date before I left the S.A.M.B. on 16 March 59. The accounts to end of May, 1959, were closed by the end of September, 1959.

All these achievements in the S.A.M.B. are nothing short of a miracle and I attribute them to the purity of mind backed by the Truth of the Buddha Dhamma which I have been developing in accordance with the technique evolved by the Buddha.

Annex B: Directorate of Commercial Audit

ORIGIN OF THE COMMERCIAL AUDIT DEPARTMENT: Before the second World War there existed only a few commercial undertakings sponsored by the Government of Burma, such as, the Boot Factory at Insein Jail, Dawbon Dockyard, P.W.D. Stores Division, Port Trust, etc., and their accounts were audited by the Commercial Audit Branch under the control of the Accountant General, Burma.

Since the independence of Burma, many Boards and corporation were formed in rapid succession in implementation of the policy envisaged in Section 23 and 44 of the Constitution of the Union of Burma to operate public utility undertakings and other major economic activities by the State.

As the investment of Capital by the Union Government in these Boards and Corporations runs into crores of Kyats, it is of vital importance to audit their accounts effectively, and for that purpose a separate Directorate was formed with effect from 4 October 1955, with a skeleton staff of 54 personnel transferred from the Accountant General's Office. Of these personnel only 3 were fully qualified in commercial auditing.

SCOPE OF WORK AND ITS PROGRESS: There are now 38 Boards (25 major Boards and 13 sub-Boards), which are audited by this Directorate, and owing to the scarcity of personnel possessing the requisite standard of knowledge in auditing and accounting, it has been found difficult to recruit the minimum number required to conduct an effective audit of their accounts. Even when the required personnel have been recruited, it is still necessary for them to attain the requisite practical efficiency and quality. Arrangements have ben made, therefore, to train the existing staff, as well as the available recruits at the Government Institute for Training in Accounts and Audit, which has been functioning since July 1958. Practical training has also been given by Mr. G. Ronson, who has been attached to this Directorate as United Nations Commercial Audit Advisor since March, 1959. As a result of such intensive training this Directorate is now in a much better position to conduct an effective audit of the Boards and Corporations with its 272 audit staff who are now quite well qualified in commercial auditing. The progress of audit achieved can be seen in the following table, which shows the number of audit reports submitted to the Public Accounts Committee in increasing numbers year by year.

Number of Audit Reports Submitted to the Public Accounts Committee.

<u>Order of Reports</u>	<u>No. of Pages</u>	<u>Date of Submission</u>	<u>Month the Report Was Examined</u>	<u>No. of Boards</u>	<u>No. of Accounts</u>
1st	135	2-8-54	August, 1954	14	14
2nd	82	20-6-55	January, 1956	8	8
3rd	163	15-1-57	August, 1957	13	15
4th	123	8-7-58	January, 1959	4	16
5th	209	9-7-59	June, 1960	16	25
6th	629	28-6-60	December, 1960	28	58
7th	--	1961	January, 1961	33	66

With a view to removing the disparities in the rules adopted by the Boards and Corporations, regulating the Provident Fund, Gratuity, Travelling Allowance, Leave etc., this Directorate has prepared the following draft Model Byelaws for the employees of the Boards, to bring the rules into uniformity:

- (a) Model Draft Provident Fund Byelaw
- (b) Model Draft Gratuity Byelaw
- (c) Model Draft Service Rules
- (d) Model Draft Leave Rules
- (e) Model Draft Travelling Allowance Rules
- (f) Regulations for Transport Facilities
- (g) Regulations for Entertainment Charges

INCREASING SCOPE OF DUTIES: During the time of Bogyoke's Government, the Burma Companies (Amendment) Act, 1959, was enacted by the Parliament. Through this act this Directorate, on behalf of the Auditor General, Burma, became responsible for reviewing the workings of the Joint Venture Corporations and other Joint Venture enterprises, such as the B.O.C. (1954) Ltd., etc., in which the Union Government has shares, and submitting reports to the Union Government.

Arrangements are in hand to give more emphasis in Management Audit in auditing the accounts of the Boards and Corporations with a view to providing assistance to the Managements for better and more effective control in their organisations.

In the classes meant for the staff of the Boards and Corporations, rules and regulations prescribed by Government, such as, Service Regulations and Financial Regulations are also taught, in addition to such commercial subjects as Commercial Accountancy and Auditing, thereby affording the trainees the opportunity to fully equip themselves for successful discharge of their duties.

A knowledge of certain aspects of Accountancy and Financial Control is an essential equipment for the Managerial Staff, and accordingly, special classes for them were also conducted and, with the co-operation of the Ministry of National Planning, six Seminars were held, and the response was very enthusiastic, Chairmen, Chief Executive Officers, and Chief Accountants were amongst the many officers who participated in these Seminars.

The number of Staff who have completed courses in this Institute are as follows:-

<u>Serial No.</u>	<u>Boards/Department</u>	<u>Grade I</u>	<u>Grade II</u>	<u>Grade III</u>	<u>Total</u>
1.	Boards and Corporations	1,192	138	39	1,369
2.	Directorate of Commercial Audit	202	109	--	311
3.	Defence Services	127		20	
4.	Ministries & Government Departments	245	74	4	470
	Total	1,766	321	63	2,150

Out of the above trainees, those who have passed the examinations held by the Institute are:

Grade I	..	..	..	..	519
Grade II:	either Part I or Part II	..	..		13
	both Parts	..	..	..	11
Grade III:	either Part I or Part II	..	..		1
	both Parts	..	..	..	12

ENCOURAGEMENTS FOR THE INSTITUTE: The Asia Foundation has provided much needed help to this Institute. It has donated many valuable text books prescribed for the various courses in this Institute at a time when these were not available in the market, and more recently, it has donated a complete Public Address System to enable the Lecturers to overcome the considerable noise of the busy traffic around the vicinity of the Institute.

The Public Accounts Committee, in ascribing the improvements achieved in the accounts of the Boards and Corporations to the training given by the Institute, has the following to say in their Report submitted to Parliament during September, 1961:

This report deals with 56 Annual Accounts of 28 Boards and the Committee is glad to notice the improvement in accounts and audit as in some Boards, Annual Accounts for 5 years have been included. This improvement is the result of the opening of the Government Institute for Training in Accounts and Audit, and the training given there to the staff of the Boards and the Audit Department. It is hoped that the remaining Annual Accounts of the Boards will be submitted to the Committee in the near future.

For the future, with a view to enabling the Senior Officials from the Accounts and the Managerial Staff of Boards and Corporations to acquire modern techniques in their respective spheres of duties, the Institute is in the process of acquiring the services of an expert with the help of either the U.N.T.A.B. or the Colombo Plan. When these experts become available, it is the intention to expand the activities of this Institute and to hold classes on Accountancy and Management activities, based on accounts for the benefit of the senior officials of Boards and Corporations.

