

EFFECTS OF VIPASSANĀ MEDITATION ON PERSONAL AND PROFESSIONAL LIFE

**A Dissertation Submitted to the Faculty of Buddhist
Studies, Lumbini Buddhist University for the
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy in Buddhist Studies**

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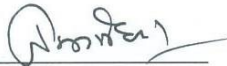
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Letter of Recommendation

We certify that Mr. Mukti Prasad Pandey has completed this dissertation entitled "**Effects of Vipassanā Meditation on Personal and Professional Life**" to the fulfillment of the requirement of the Ph.D. in faculty of Buddhist Studies, Lumbini Buddhist University under our supervision. He has made best use of available sources to complete this thesis. To the best of our knowledge, the thesis or the part there-of has not yet been previously submitted for any other academic accomplishment. We hereby recommend the dissertation for evaluation.



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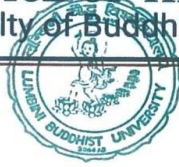
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॥ Salutation to the Triple Gem ॥



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Faculty of Buddhist Studies Approval Letter

The thesis entitled "**Effects Of Vipassana Meditation On Personal And Professional Life**" submitted to the Faculty of Buddhist Studies, Lumbini Buddhist University, by **Mukti Prasad Pandey** for the fulfillment of the Ph.D. Degree, has been approved by the evaluation committee, comprised of:

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Declaration

I herewith declare that this dissertation entitled "**Effects of *Vipassanā* Mediation on Personal and Professional Life**" submitted to the Lumbini Buddhist University is my own original work. I have completed this research work under the supervision of Dr. Keshari Laxmi Manandhar and Co-Supervisor Dr. Triratna Manandhar. This thesis is not used or submitted for any other degree or any purpose.

Mukti Prasad Pandey

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Abbreviation

| | |
|-----------|---|
| AD - | Anno Domini |
| AN - | Anguttara Nikāya |
| BCE- | Before the common era |
| BS - | Bikram Sambat (Official calendar in Nepal) |
| DN - | Digha Nikāya |
| ed.- | edited |
| f.n. - | foot note |
| i.e.- | that is |
| ibid - | ibidem (the same place) |
| IBMC- | International Buddhist Meditation Centre |
| op. cit.- | opere citato (in the work cited) |
| p.- | page |
| MN - | Majjima Nikāya |
| GoN- | Government of Nepal |
| SN - | Smyutta Nikāya |
| SPSS- | Statistical Package for the Social Sciences |
| tr. - | translation |
| VRI- | <i>Vipassana</i> Research Institute |
| VRP- | <i>Vipassana</i> Research Publication |
| U - | University |

Abstract

The purpose of this study is to analyze the effects of *Vipassanā* meditation on personal and professional life of regular practitioners. The three research questions that guide the study are: What are the changes generally seen in the personal and professional life of the lay meditators after they practice *Vipassanā*? What are changes observed in academic performance, physical and mental well-being, relationship with friends and family members of school children after they practice *ānāpāna*? How does *Vipassanā* practice influences prisoners' behavior? In order to address these questions, a mix of qualitative as well as quantitative methods are used for this study.

Effects of *Vipassanā* meditation is evaluated from experiences shared by lay meditators who have been practicing *Vipassanā* as taught by S.N. Goenka. During the study, empirical studies of common householders, jail inmates and school children; qualitative analysis of *Vipassanā* practice; and in-depth case study of long term *Vipassanā* practitioners are also carried out. For the first empirical study, 215 lay *Vipassanā* practitioners who have already completed a 10-day *Vipassanā* course as taught by S. N. Goenka and continue to practice are taken as sample. Frequency analysis as well as chi-square test has also justified that *Vipassanā* meditation contributes towards improving personal and professional life of meditators. At personal level, *Vipassanā* practice supports meditators to reduce anger, irritation, and anxiety; makes the practitioner calm, mindful and objective; improves their physical and mental health; improves quality of family life and; brings improvement in social relation. Similarly, at organizational level, it could support to improve productivity and efficiency; improve decision making process; facilitates objective and impartial execution of duties and responsibility; enhances planning ability and helps improve relationship with subordinates, colleagues and seniors.

The second case was based on school children who had already taken the *ānāpāna* course at least once and continued their practice. 240 students from two secondary schools in Kathmandu valley were chosen for sample study. The study clearly shows that *ānāpāna* technique is very helpful to improve learning habit, enhance memory power and improve academic performance. And, it also helps to improve friendships and family relation. In addition, it is helpful to reduce anger and improve their physical

as well as mental wellbeing. Chi- square test also justified these facts at five percent level of significance.

The third case was taken from jail *Vipassanā* course conducted in Nakkhu prison Lalitpur and Bhimphedi prison Makawanpur in 2022. By requesting inmates (231 before the course, 158 immediately after the course and 124 follow-up time) to share their personal experiences within seven clusters questionnaires, the study tries to assess whether this technique is appropriate to be adopted as a jail reform technique or not. Applying pair t-test the study found significant effects of *Vipassanā* practice at five percent level of significance in all seven clusters: (i) develops positive and optimistic attitude of jail inmates (ii) reforms inmates mind and character (iii) supports inmates to recognize their mistake and correct upon them (iv) could improve inmates physical and mental health (v) could help inmates to reduce anger, stress, irritation and anxiety (vi) improves relation with other inmates and jail administration (vii) *Vipassanā* technique could be used as a jail reform tool. The results were consistent even in the 3-6 months follow-up period.

Qualitative analysis as well as case study findings also justified and supported the facts finding from empirical studies that *Vipassanā* practice enhanced lay meditators' personal and professional well-being which brought positive changes in their personal and professional life.

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Vipassanā is an ancient technique of meditation. Siddhartha Gautama became the Buddha after he attained enlightenment through this technique about 2500 years ago. His first discourse popularly known as the four noble truths, is the subject matter of all Buddhist literary works which, are incorporated in various *suttas*. The first noble truth is known as truth of suffering, the second noble truth deals with 'causes of suffering', the third noble truth is 'cessation of suffering', and the fourth truth is about 'the path of cessation of suffering'. Buddha recommended *Vipassanā* meditation as the path of cessation of suffering (Maurice 347). After Buddha's *Mahāparinibbāna* followers of Buddha divided into many groups and until third council there were 18 different schools tutoring his teaching in different ways (Santina 155). Slowly, the *Vipassanā* technique almost disappeared from the country however, it was continued as tutor-tutee tradition in Myanmar (Goenka, *Vipassanā its Relevance* 5). It later became widely popular again not only in the monasteries, but also common people of Nepal.

The theoretical base of *Vipassanā* technique is defined in *mahāsatipaṭṭhāna sutta* of Digha Nikāya (Maurice 347) and *satipaṭṭhāna sutta* of Majahima Nikāya (Bodhi, Majahima Nikāya 145). Besides *mahāsatipaṭṭhāna sutta*, *Vipassanā* technique is also included in *ānāpānasati sutta* and *kāyagatāsati sutta*. In general, *Vipassanā* meditation has been practiced for the purification of human mind and liberation (*nibbāna*). During the *Vipassanā* course, U Ba Khin as well as Goenka equally emphasized on total purification of mind (Goenka, *Discourse Summaries*). Both of them have encouraged their students to practice *Vipassanā* for purification of mind rather than other benefits which may come as byproducts. Beside the final goal of purification of mind and achieving liberation, lay *Vipassanā* practitioners easily develop concentration which helps them in various personal and professional aspects of day to day life.

1.2 Personal and professional well-being

Well-being can be understood as the state of being comfortable in day to day life. Personal well-being is a subjective concept and it can be assessed through self-reports. Effects on personal well-being could be judged by subjective remarks. E. Diener has mentioned that "subjective well-being could be used in such diverse terms as happiness, satisfaction, moral and positive affect"(542). As Diener, *et al.* defined subjective wellbeing as "a person's cognitive and affective evaluations of his or her life"(63). J. Musek and M. Polic further clarified that "personal well-being as [as/is] a combination of subjective well-being, emotional well-being, mental well-being, satisfaction with life, social well-being and spiritual well-being"(4752). Hence, personal well-being is related to the experience of good physical and mental health, feeling of happiness and life satisfaction in day to day life situations. In another way, it can be understood as a good, satisfactory and desirable state of personal life. It can also relate with the concepts of subjective, emotional psychological well-being and satisfaction with life.

Similarly, professional well-being is related to all aspects of working life. It includes the feelings of an employee towards their work and work place environment. If an employee feels well on a personal level, it would definitely lead to professional wellbeing. In addition, an organization can create a supportive environment for professional wellbeing by: (i) providing sense of safety within their employees (ii) supporting for physical well-being (iii) supporting for reduction of anxiety in workplace (iv) empowering employees by recognition of their work (v) managing conflict within organization. V. Flynn and E. Messias try to link personal well-being and professional well-being (59). They further clarified that professional well-being is a part of overall well-being. It could be agreed that a person's good personal life could contribute to improve professional life as well.

1.3 Statement of the Problem

The popularity of *Vipassanā* technique has increased in Kathmandu Valley and some major cities in Nepal. It has become much easier for practitioners after the opening meditation centres in and beyond Kathmandu. After S.N. Goenka visited Nepal in 1981, Dharma Sringha *Vipassanā* centre was established in Kathmandu and later on other centres were also established and, they conducted the *Vipassanā* courses on a

regular basis. The Government of Nepal had also begun an initiation for teaching *Vipassanā* meditation technique as part of their basic training courses for newly recruited officers. A batch of civil servants and Nepal police officers participated in this course¹. However it was later discontinued. *Vipassanā* courses are also conducted for jail inmates in Nepal. The first prison *Vipassanā* meditation course was conducted on November 1998 at Nakkhu jail premise where 20 inmates successfully completed the course². Until March 2023, altogether eleven courses; three courses in Nakkhu, one in Biratnagar, five in Bhimphedi and two in Nawalparasi Prison have been conducted (Ch. V, table 5.8). *Vipassanā* technique was also introduced in various schools in the Kathmandu Valley. It is taught as an *ānāpāna* course which is the beginning stage of *Vipassanā* and it familiarized school children with meditation as a tool to develop their concentration and purify their mind which ultimately supports to improve their academic performance.

Despite wider practice, popularity among the mass and relative importance of this meditation technique, the effects of *Vipassanā* technique on personal and professional life are yet to be explored. Even if attempts were made, studies are concentrated on historical analysis and other theoretical aspects of *Vipassanā*. Some of the previous studies tried to discuss on *Vipassanā* meditation in general. Sapna Patel has emphasised on emotional experience of meditators (156-162). T. Wen tries to compare two different meditation methods rather than effects of *Vipassanā* (17). K.J. Leinbeger highlighted on core aspects of mindfulness (55). Some of the researchers emphasized on different social implication. N.P. Sharma has focused on social peace building (2). Chandiramani *et al.* have focused on psychological aspects of jail inmates (1). And D.R. Pariar only emphasised on government employees (Executive Summary).

Beside the spiritual importance of *Vipassanā* meditation, it has been practiced by lay practitioners' for their personal and professional well-being; applied for prisoners' behavioural reform and; used for academic progress and behavioural improvement of school children in the form of *ānāpāna* (pre-stage of *Vipassanā*) practice. All of these aspects are equally important and these are the subject matters to be highlighted during this research.

¹ B.R. Sigdel, Trainer, Nepal Administrative Staff College, personal communication, 15 Dec, 2021.

² Bodhi Bajra Bajracharya, personal communication, 30 March, 2022.

This study has focused on the effect of *Vipassanā* meditation on the personal and the professional life of the lay *Vipassanā* practitioners. Exploring the effects of this technique, the study seeks the answer to the following research questions:

- (i) What are the changes generally seen in the personal and professional life of the lay meditators after they practice *Vipassanā*?
- (ii) What are the changes observed in academic performance, physical and mental well-being, relationship with friends and family members of school children after they practice *ānāpāna*?
- (iii) How does *Vipassanā* practice influences prisoners' behavior?

1.4 Objectives of the Study

The main objective of this study is to investigate the impact of *Vipassanā* meditation in the personal and professional life of the meditators. In addition, the study has the following specific objectives:

- (i) To examine the changes in the personal and professional life of the lay meditators after they have practiced *Vipassanā* meditation;
- (ii) To assess the role of *ānāpāna* meditation among school children;
- (iii) To evaluate the effects of *Vipassanā* meditation among prisoners.

1.5 Significance of the Study

Official progress report 2021/22 prepared by (Ministry of Home Affairs, Nepal (MOHA) shows that the instances of crime has increased from 40120 in 2020/21 to 46902 in fiscal year 2021/22 (57). The report further highlights criminal cases in eight categories. Among these eight categories; criminal cases of drug addiction, criminal cases against public morals, criminal cases of human trafficking, criminal cases of traffic murder and criminal cases of banking fraud have increased. This is also justified from the increase in number of prisoners in various prisons of Nepal. Total number of prisoners in December 2017 (2073 poush) 18,666 has sharply increased to 26,065 in December 2022 (2079 poush)³. Prisons are over crowded because of limited space and cost of prison management has also increased. Because of the changing

³ Department of Prison Management, Nepal (DOPM). "Monthly Progress Reports", <https://www.dopm.gov.np/en/self-publications/22/71763883>

lifestyles and complexities; stress, anxiety and mental disorder also became problems for Nepalese society. Report of National Mental Health Survey Nepal 2020 shows the alarming pictures of mental disorder among adults as well as adolescents. The survey reported that "10 percent of the adults had any mental disorder in their lifetime whereas 4.3 percent currently had any mental disorder (1)." Similarly, "among adolescents 5.2 percent were found to have any mental disorder in their life time(1)". Unanticipated events like COVID 19 may also create fertile ground to increase stress anxiety and mental disorders. *Vipassanā* meditation could be the effective tool to solve such social problems. Anybody who practices this meditation develops concentration and may gradually purify their mind and ultimately better their personal well-being. At societal level, it may support to reduce social crime and create a harmonious society which indirectly supports government to control increasing cost for keeping peace and security.

As discussed in the earlier section, Buddha practiced the *Vipassanā* technique during the course of his enlightenment. He then taught this technique to several of his disciples including monks, nuns and common householders. *Anicca* (impermanence), *dukkha* (suffering) and *anatta* (egolessness) are the three essential characteristics in the Buddha's teachings and *Vipassanā* practitioners could practically experience such things during their practice (U Ba Khin, "The Essentials of" 33). *Vipassanā* technique ultimately supports it's practitioners for the cessation of suffering and for total purification of their minds.

Based on the lay practitioners' experiences, the study focuses on the effects of *Vipassanā* meditation as taught by S. N. Goenka which is completely new in Nepalese context. In addition to that, the study has equally emphasised all three groups of lay meditators; common householders, jail inmates and school children. The study tries to fulfill the gap in empirical research about the effects of *Vipassanā* technique. The study is concentrated on the effects of *Vipassanā* meditation on the personal and professional life of meditators which could be helpful to motivate other people to practice this technique. Besides, recommendations could be made to implement this technique as a jail reform tool. These factors could substantiate it's significance.

1.6 Limitation of the Study

This research concentrates on *Theravāda* school, Ledi Sayadaw lineage and U Ba Khin tradition *Vipassanā* as taught by S N Goenka. Overview and historical aspects of other traditions like *Mahāyāna* as well as *Vajrayāna* are also done however, it may be insufficient. Questionnaires for primary data collection are also based on *Vipassanā* meditation as taught by S.N.Goenka, therefore, the study may not cover the techniques developed by other *Vipassanā* teachers. Furthermore, the study is based on primary as well as secondary data. Quantitative and qualitative data are gathered and analysed by following standard research techniques and practices. Empirical studies as well as case study are based on experiences shared by *Vipassanā* practitioners. Secondary sources of information are used without further testing and verification. Because of sample bases and other situational variables, the findings of the cases may not be generalized .

1.7 Organization of the Study

The study report is prepared altogether in seven chapters. In addition, a list of reference materials is included in the work cited section. Sample questionnaires and other related documents are included in the appendixes. The abstract of the thesis and other documents for due process and formalities are mentioned before beginning the chapters. The major subject matter included in the seven chapters are as follows:

Introduction: The first chapter begins with an introduction to *Vipassanā* and the concept of well-being. Next, statement of the problem, objective of the study, significance of the study and its limitations are included.

Review of literature: In the second chapter, review of literature is presented in a sequential manner. Review of published books, dissertations, journal articles and other reports and documents are reviewed. Major thematic areas of *Vipassanā* and its role in various segments like- personal as well as professional aspects of common people, effect on students' behaviour, the popularity of *Vipassanā* practice in the prison environment, blending the *Vipassanā* technique with other yoga and medical experiments are highlighted throughout the review chapter.

Research methodology: Under research methodology, a theoretical framework of the study, study area, primary as well as secondary data collection techniques,

consistency analysis, research hypothesis, methods of data coding, tabulation and interpretation are mentioned.

Overview of *Vipassanā* and its practice: An overview of *Vipassanā* meditation in a practical perspective is presented in the fourth chapter. The first section begins with the meaning, definition and description of *Vipassanā* and the evolution of this technique from a historical perspective. Exploring the canonical bases of *Vipassanā*, an analysis is done on how this technique was introduced in Nepal. The difference between *Samatha* and *Vipassanā*, various lineages of contemporary *Vipassanā* practices and analysis of *Vipassanā* technique as taught by S N Goenka are also highlighted.

Empirical analysis of the effects of *Vipassanā* meditation on lay practitioners: In the fifth chapter, empirical analysis of *Vipassanā* meditation technique on common householder and jail inmates is investigated in detail. In addition to that effects of *ānāpāna* technique among school children is included. In the first part of this chapter, the effects of *Vipassanā* meditation on lay practitioner's personal as well as professional life is evaluated. The analysis is based on primary data collected from *Vipassanā* meditators who have already participated in at least one 10 day *Vipassanā* course as taught by S N Goenka. The respondents experience is divided into two parts; personal well-being and professional well-being. In the second part, a study on the effects of *ānāpāna* technique among school children in which academic progress, physical and mental health and improvement in family relation and friendship is evaluated. Based on the data collected from school children in Kathmandu Valley who have already taken *ānāpāna* course at least one time and tried to continue their practice, interpretation of statistical results is analyzed in percentage terms and chi-square test is also presented in relevant places. In the third part, the effects of *Vipassanā* meditation on jail inmates are highlighted. Introducing prison *Vipassanā* courses in Nepal, the study also tries to capture the follow-up result from *Vipassanā* practicing inmates.

Qualitative analysis of the effects of *Vipassanā* meditation on lay meditators: In chapter six, special focus is given to investigate the effects of *Vipassanā* meditation in the physical and psychological well-being of the meditators. Among six major sections, how *Vipassanā* meditation could change personal as well as professional life is highlighted. Firstly, analyzing various literary sources the effects of *Vipassanā* technique is presented on a historical basis. Secondly, based on the secondary source

material, a sequential evaluation of the effects of *Vipassanā* on lay practitioner's personal as well as professional life is analyzed. Thirdly, the effects of this meditation technique on student's behavior is evaluated. Fourthly, evaluation of the effects of *Vipassanā* technique in jail inmates and whether this technique could be used as a jail reform tool is highlighted. Application of *Vipassanā* technique as an auxiliary tool of clinical treatment is mentioned in the fifth section. In the sixth and final section, a case study on long-term *Vipassanā* practitioners is presented at last part.

Conclusion, findings and recommendation: The final chapter comprises of conclusion, findings and recommendation. Concluding the research report, the major findings of the study are highlighted. Based on the findings of the research relevant recommendations have been made. In the last part of the concluding chapter, a few avenues for future research have been recommended.

CHAPTER II REVIEW OF LITERATURE

The analytical study of *Vipassanā* meditation technique is itself unique in nature. However, some scholars try to analyze these related fields. A number of books, journal articles and research papers have been published. Some of these studies focus on *Vipassanā*, whereas others focus on meditation in general. Most of the *Vipassanā* related studies are focused on practice rather than the effects of the technique itself. In general there are five types of studies namely: general introduction and how to practice *Vipassanā*, the effect of *Vipassanā* on personal well-being, uses of *Vipassanā* technique for treatment of patients with chronic pain, effect of *Vipassanā* (especially *ānāpāna*) on school children and *Vipassanā* as a tool for jail reform. During the study, related literature relevant to the research topic have been reviewed including books, dissertations, journal articles, other related reports and documents in a sequential order.

2.1. Review of Related Books

Books related to the research topic are reviewed in this section. Most of the books are written from a historical perspective. Some of them highlight the evolution of *Vipassanā* technique and its practical aspects, and others focuses on various aspects about *Vipassanā* meditation.

Blofeld, John. *The Tantric Mysticism of Tibet*. George Allen and Unwin Ltd, 1970.

J. Blofeld tries to touches upon the history, development, and present status of the *Vajrayāna* and other different schools and traditions of Buddhism. He showed more concern with tantric method of Buddhism which is believed a branch of *Vajrayāna* tradition. He uses the term *Vajrayāna* and tantric Buddhism as synonymously. He further referred to the general belief that all Tibetan Lamas as well as most laymen too, do follow some degree of tantric practice, at least the mantra practice: '*Om Mani Padme Hum*'.

He has mentioned that tantric Buddhism is so much an integral part of the *Mahāyāna* that its special techniques cannot be understood apart from the *Mahāyāna*

background. He further highlighted that the *Vajrayāna* follower utilizes all the traditional Buddhist meditational methods: thought control, achieving one-pointedness of mind, and cultivating awareness at beginning stage. However, the Tantric method of meditation is visualization, which involves the three faculties of body, speech, and mind. In addition, there are some *Hathayoga* type physical exercises which they practise as visualization forms. And visualization is normally performed in a meditation cell or in the shrine room of a monastery or private house. Not only this in the preliminary stage of visualization, they may use various mudras (sacred gestures) and mantras (invocations). In the second part of the book, he has analyzed the advance tantric practices. Tantric practices could be divided in three categories: (i) techniques for transmuting the emotional forces into spiritual power (ii) yogic techniques pertaining to the body, especially the breath, the sexual vitality, and the psychic centres and channels and; (iii) techniques pertaining largely to mind. However, all three categories may overlap each other.

Referring to the *Nyingmapa* he classified *tantra* into six categories: three lower categories and three higher categories. *Kriya tantra*, *carya tantra* and *Yoga tantra* are lower category practices. *Mahayoga tantra*, *anuyoga tantra* and *atiyoga* are higher category practices in tantric method. In general, the *Vajrayāna* does not differ from other forms of Buddhism however the uniqueness of tantric method is its wealth of techniques for utilizing all things good and evil to that end. Most other spiritual paths require a turning away from dark to light, whereas *Vajrayāna* yogis welcome both demons and angels as their allies. The writer tries to justify some unique feature in Tibetan Buddhism, more specifically tantric related practices. He equally emphasis on theoretical as well as practical aspects. However, he could not focus on effects of meditation.

Braun, Erik. *The Birth of Insight: Meditation, Modern Buddhism and the Burmese Monk Ledi Sayadaw*. The University of Chicago Press, 2013.

E. Braun tries to evaluate the role of Ledi Sayadaw to introduce mass lay meditation movement in Myanmar. The Book starts with two merchants: Tapussa and Bhallika about the story of how they met Gautam Buddha moments after his enlightenment and offered him food. Capturing the biographic picture as well as Ledi Sayadaw's role to transform *Vipassanā* meditation not only for monks but the lay people as well. He has

mentioned two main lineages in *Vipassanā* tradition the one that passed through Mahasi Sayadaw and the another by Ledi Sayadaw. He also tries to connect the linkage between Mahasi and Ledi. Mahasi Sayadaw learnt the *Vipassanā* technique from Mohnyin Sayadaw who learnt this technique from Ledi Sayadaw, which elucidates that the mass lay meditation movement started from Ledi Sayadaw. Both Ledi and Mahasi traditions are alive in Myanmar as well as outside the country. Ledi Sayadaw appointed lay man Saya Thetgyi (1873–1945) as *Vipassanā* teacher, then this technique was passed through U Ba khin, a government bureaucrat and the first accountant general of Myanmar. From U Ba Khin, S N Goenka learnt this technique and later it spread around the world. Ledi always emphasized that it neither needs any special qualifications nor it demands leaving one's home, to learn *Vipassanā*. Anyone who has keen interest can learn this technique easily and practice it in everyday life.

He emphasized that mass meditation movement started after 1950. As some lay people in Srilanka opened a meditation society named 'Lanka Bhawana Samitiya' and they formally requested the Burmese Government to send a meditation teacher to teach *Vipassanā* and Mahasi Sayadaw was sent. Similarly in Thailand, Ajaan Chah, and Bhikkhu Buddhadasa started teaching *Vipassanā* to Thai lay people as well as international students. Both Ledi and Mahasi lineages spread outside Myanmar and reached USA, Europe and various parts of Asia. Meditation centres opened and many people participated in these courses. Both traditions emphasized on purity, not mixing any rituals or extra formality than the exact teachings passed through Buddha. However, there seems to be a tendency to mix these techniques. Jack Kornfield, Joseph Goldstein and Sharon Salzberg opened Insight Meditation Society in USA 1976, John Kabat Zin blended *Vipassanā* techniques for treatment of chronic pain patients. The *Vipassanā* movement spread around the globe.

Buddhadasa, Bhikkhu. *Aanapanasati: Mindfulness of Breathing*. Translated by Bhikkhu Nagasena, Sublime Life Mission, 1980.

Bhikkhu Buddhadasa widely explains about *ānāpānasati* in his book '*Ānāpānasati: Mindfulness of Breathing*'. The book consists altogether 16 chapters where the writer analyses in details on subject matter. By giving special focus for Bhikkhus, the writer emphasizes on meditation technique; various stages on *ānāpānasati*. Preliminary moral discipline for making progress in meditation are discussed in the first chapter.

Second chapter concentrates on the environment for mediation: suitable dwelling, speech, people, food, climate, posture and so on. Third chapter deals about theoretical background on meditation. The writer summarized various steps of *ānāpānasati* techniques in detail in the rest of chapters. He tries to define *ānāpānasati* as not only mindfulness established on an object all the time with each in and out breath but also as different kinds of feelings, different states of mind, characteristic of impermanence and the ultimate objective of the practice. In chapter four he has mentioned four stages of *ānāpānasati*: as a Bhikkhu should be aware– (i) if breathing out long, he knows, he is breathing out long; breathing in long, he knows, he is breathing in long, (ii) if breathing out short, he knows, he is breathing out short; breathing in short, he knows, he is breathing in short, (iii) experiencing the whole body in breath-out, similarly experiencing the whole body in breath-in, and (iv) should trained himself by calming the bodily-formation, breathe-out and breath-in.

The writer further advised that if mindfulness is not established properly or the mind is bound to leave the breathing object and wander on to other things; beginners can count breath slowly, from one to five or from one to ten. If the meditator tries to count himself each in- and out-breath, his mind will have no chance to wander here and there. This technique also helps the meditator to control the length of the breathing.

He has merged the 16 steps in simplified eight steps: (i) counting- counting of breath to determine the length of breath as well as concentration in beginning stages, (ii) connecting- following the beginning, middle and end of breaths without counting, (iii) contact- focusing single point where breath comes in contact with the surface of skin, (iv) fixing-mind fixing on the point to the attainment of full concentration, (v) observing- meditator observes mind and matter for developing insight in order to perceive them as impermanent, (vi) turning away- getting rid of the defilements or impurities, starting with detachment and acquiring good qualities, (vii) purifying- gaining of the noble fruit by destroying the impurities, developing *ānāpānasati*, (viii) looking back-reviewing the destruction of the defilements and fruit gained thereby.

He has also highlighted some obstacles that the mind could be encountered with, situation like it becomes agitation, doubtfulness and worry. In addition, there are also

certain general obstacles, which may arise during the various stages of the practice. They are: (i) distraction inwards or outwards while mindful of out-breath or in-breath, (ii) expectation, satisfaction, and craving with regard to the out-breath or in-breath, (iii) forgetting in-breath owing to domination by out-breath or forgetting out-breath owing to domination by in-breath, (iv) distraction by out-breath or in-breath while watching the sign, (v) attention to out-breath disturbed by in-breath or attention to in-breath disturbed by out-breath (vi) distraction through running after the past or wavering through looking forward to the future (vii) desire (raga) due to oversensitivity and ill-will due to lack of feeling or dullness.

He has analyzed the *ānāpānasati* in detail however the study is purely qualitative in nature and emphasized on practical aspects of meditation and silent in the implication of the meditation.

Confalonieri, Pierluigi (ed.). *The Clock of Vipassana has Struck: the Teaching and Writings of Sayagyi U Ba Khin*. VRP, 1999.

P. Confalonieri edited a book where he compiles the teaching and writings of Sayagyi U Ba Khin. The book is divided into three parts altogether eight chapters. The life of *Vipassanā* teacher U Ba Khin, the introduction of *Vipassanā* meditation from a historical perspective, and characteristics of U Ba Khin method of *Vipassanā* meditation are collected in the first part of the book. In the second part, the writings of U Ba Khin about Buddhism and an important section of questions and answers with S.N. Goenka were also included. And the third part highlights how *Vipassanā* meditation courses are organized. The writer tries to capture the words of U Ba Khin and S. N. Goenka as closely as possible. In the middle part of the book, he has mentioned the history of *Vipassanā* meditation. After the Buddha's *parinibbāna*, how *Vipassanā* tradition kept the practice intact in Myanmar and how it was again popular in India is mentioned in a sequential description. In addition, the writer present how classical monks of Myanmar transfer *Vipassanā* tradition to Ledi Sayadaw (1846-1923) and then the tradition passes to Saya Thetgyi (1873-1945), Sayagi U Ba Khin (1899- 1971), and S N Goenka (1924-2013).

He has claimed that Ledi Sayadaw was one of the first teachers who taught *Vipassanā* meditation to lay people. He encouraged lay people to meditate themselves. Not only this, he began a tradition of appointing his own lay student Saya Thetgi, as a

Vipassanā teacher who later teaches *Vipassanā* to Sayagi U Ba Khin. Ledi Sayadaw's had encouraged lay people who have ability and willingness to practice *Vipassanā* technique. This technique of meditation can easily be included in the activities of daily life and is thus ideal for people, as well as for the monks, who are looking for a simple, direct method which brings results here and now. He further emphasized that the meditator can obtain seeds of *sila* and *samādhi* easily however, obtaining seeds of *paññā* (wisdom) is a little bit difficult phenomenon. Those who have not developed these seeds will not be able to achieve enlightenment. Using descriptive methodology, the book highlighted the various aspects of Buddhism and its relation to *Vipassanā* meditation. And provide the positive message to the people: 'the time clock of *Vipassanā* has now struck'.

Cook, Joanna. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. Cambridge University Press, 2010.

J. Cook summarized synopsis of meditation and monasticism in Thailand. Based on Thai monastic life as well as her practical experiences on Thai monasteries she examines the practice of *Vipassanā* meditation in order to understand what it is why this is an appropriate practice, and what changes are affected by it. The book focuses on the experience of monasticism for monks and nuns as they practice and teach meditation. She has emphasized on historical aspects of *Vipassanā* how this technique comes from Myanmar to Thailand. Lay *Vipassanā* practice popularized in 1950s and it has accessible to all people, Thai, foreigner, lay and monks as well as nuns of monasteries. They in turn, a large number of laity now enter in monasteries as meditation students for short periods and accept monastic precepts for the duration of their meditation retreat. Then, monasteries need to design to accommodate hundreds of laities for short periods in addition to the stable monastic community. Meditation practice is intended to bring about a change in perception in the meditator, one that is consistent with Buddhist ethical principles. In order to understand these principles and their significance for individuals in other areas of monastery life it is necessary to understand how these specific bodily and mental practices bring about the experiences that are recognized and valued as religious in this context. *Vipassanā* meditation for these monastics is to achieve awareness of the tenets of Buddhism: suffering, impermanence and no self. This meditative development occurs in the context of

community interaction. However, she emphasized on the historical aspects of Thai *Vipassanā* practice in monastics rather than its effects on general people.

Dhammajoti and Gavesako (ed.). *The Teachings of Ajahn Chah: a Collection of Ajahn Chah's Dhamma Talks*. The Sangha Wat NongPah Pong, 2007.

Bhikkhus Dhammajoti and Gavesako edited a book where they collected dharma talks of Thai Monk Ajahn Chah. The book consists in altogether eight chapters where the editor has collected various Dharma talks to monks as well as lay people on various topics and questions and answers about meditation practices and core concepts of Buddhism.

In his dhamma talks Ajahn Chah has emphasized that the essence of Buddhism is peace, and that peace arises from truly knowing the nature of all things. Anyone who investigates within his self can understand that peace is neither happiness nor unhappiness. Both happiness and unhappiness, are not peaceful states. The Buddha taught to let go of both of them which is 'the middle way'. He has explained to anyone who practiced meditation that the fruits of practice will arise in the three stages. Firstly, those who are at the level of 'Buddhist by faith', they will increase their faith in the Buddha, Dhamma and Sangha. Knowing the cause-and-effect nature of all things they could understand wholesome action brings wholesome result and unwholesome action brings unwholesome result, then they could increase their happiness and mental peace. Secondly, among the practitioner who have reached the noble attainments of stream-winner, once-returner or non-returner are pulled towards *nibbāna*. Thirdly, for those arahants or perfected ones, they could be experienced happiness with free from all suffering and achieved *nibbāna*. These are like the Buddha, and they free from the world, complete in the faring of the holy way. In a questions of samatha and *Vipassanā* he explained that meditation is like a single stick of wood. In one end you found *Vipassanā* whereas *samatha* in other ends. When anyone picks up a stick both ends rise together. It is difficult to distinguish that which part then is *Vipassanā* and which is *samatha*? In another question about the necessity of the theoretical knowledge for meditation practice, he replied that people who study a lot, who are full of theoretical knowledge, usually don't succeed in Dhamma practice. In general, human mind is simply following its nature, but in day to day life we go and add on many activity by wanting then the process of aversion arises which

increase our doubts and confusion which ultimately increase our suffering. To overcome the suffering, it is needed to practice *dhamma* with constant dedication.

He has not developed any specific tailor-made technique rather he teaches with simple methods like watching the breath; the beginning of the breath is at the abdomen, the middle at the chest and the end at the nose-tip. Anyone who practices observing the breath for a long time, the breath may become so refined it disappears, meditator may feel that there is no breathing at all. Actually, there is breathing, but it seems as if there's none. Then the mind has reached its most refined state and there remains just bare awareness.

Gethin, R.M.L. *The Buddhist Path to Awakening*. One world Publications, 2003.

R.L. Gethin tries to explore logical explanations of early Buddhist meditation theories in his book 'The Buddhist Path to Awakening'. The book is based on his doctoral dissertation submitted to the University of Manchester in 1987. Using descriptive methodology, the writer equally emphasized the Buddhist meditation techniques *Jhāna*, *samatha*, and *Vipassanā*.

He defined *Jhāna* as a path for awakening and in some sense, it could be regarded as a process of change and development. Similarly, awakening is a transformation of wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong striving, wrong mindfulness and wrong concentration into 'right view, right thought, right speech, right action, right livelihood, right striving, right mindfulness and right concentration. The writer tries to relate the path to awakening as the process of transformation of the 'unawaken' mind of the ordinary man into the 'awakened' mind of the *arahant*. Emphasizing the good conduct, the writer highlighted that it is almost impossible to progress in meditation without good conduct. Furthermore, the basic principle holds good: *sila* can stand without *samādhi* and *paññā*, but *samādhi* and *paññā* cannot stand without *sila*; *sila* and *samādhi* can stand without *paññā*, but *paññā* cannot stand without *sila* and *samādhi*. He has mentioned that concerns of the early *Abhidhamma* as well as *Nikayas* are practical rather than theoretical. More specifically the *Abhidhamma* initiative continues a way of conceptualizing and exploring the processes of meditation and spiritual development which can be also known as the beginnings of Buddhism.

He concluded that there are two different conceptions of the Buddhist path: 'calm' (*samatha*) and 'meditation' (*jhāna*) on the one hand, and 'insight' (*Vipassanā*) and understanding (*paññā*) on the other. Both of these paths lead to the cessation of suffering. And most often it consists precisely in the combining both calm and insight.

Goenka, S. N. *Kya Buddha Nastika Thea? (Was Buddha Pessimist?)*. VRI, 2008.

S.N. Goenka tries to highlight the *Vipassanā* related facts in a section 'the impact of *Vipassanā* in classical customs'. He has given special reference of '*Bhagawat Gita*' and '*Patanjali Yogsuttra*' as leading examples. In this section, he has further emphasized that in Bhagawat Gita words like *Vipassanā* are not directly mentioned but indirectly refer to the present moment in various hymns. He tried to compare some words used in the Bhagawat Gita and words mentioned in Buddhist literature that turned out to give the same meaning. For example- in the second chapter of Bhagawat Gita, there is one word '*sthitha-pragga*' which is the same meaning as '*arahant*' in Buddhist literature. Another word '*samattowa buddhi*' can be related to *Vipassanā*. Similarly, the writer further mentioned that '*Patnjali Yogsuttra*' is another exclusive literature on yoga and meditation. The impact of Buddha's teaching can be seen in Patanjali Yogsuttra. In the first hymns of '*Patanjali Yogsuttra*' mentioned as '*Yoga chitta britti nirodha*' which focus on beyond the mind and this is closely related to *Vipassanā* technique. In addition, Patanjali focus on eight steps of Yoga where most of the steps are closely related to *silā*, *samādhi* and *paññā* of *Vipassanā* methods. Patanjali also agreed about there is suffering the sutra says 'there is *dukkha* for rational human being in this world'.

Gunaratana, Henepola. *Mindfulness in Plain English*. Wisdom Publications, 1992.

H. Gunaratana focuses on *samatha* as well as *Vipassanā* in his book 'Mindfulness in Plain English'. He tries to analyze *samatha* as concentration and tranquillity of mind; and *Vipassanā* as insight or clear awareness.

Based on the descriptive method, the writer distinguish between *Vipassanā* meditation and other types of meditation. He mentions that they are different in mental skills, modes of functioning or qualities of consciousness. Most systems of meditation emphasize the *samatha* component in which the meditator focuses his mind upon some items, such as prayer, a certain type of box, a chant, a candle flame, a religious image or whatever, and excludes all other thoughts and perceptions from

his consciousness. The result is a state of rapture, which lasts until the meditator ends the session of sitting. It is beautiful, delightful, meaningful and alluring, but only temporary.

He has defined *Vipassanā* as a set of mental activities specifically aimed at experiencing a state of uninterrupted mindfulness. Whereas mindfulness is defined as a non-judgmental observation. It is that ability of the mind to observe without criticism. With this ability, one sees things without condemnation or judgment. One is surprised by nothing. One simply takes a balanced interest in things exactly as they are in their natural states. One does not decide and does not judge. One just observes. He further highlights the benefits of meditation: (a) assists for personal transformation (b) changes one's character by a process of sensitization (c) the mind becomes still and calm (d) reduces tension, fear, and stress (e) sharpens concentration and thinking power. The writer defined *Vipassanā* technique well, compared to some extent with other meditation methods however focused less on effects of this technique in personal well-being.

Hamilton, Virginia (ed.). *The Art of Dying*. VRP, 2014.

V. Hamilton edited a book where 17 various articles related to *Vipassanā* meditation technique are collected in one place. S N Goenka, Grahman Gambie, Evie Chauncey, Gabriela Iontia, Amadeo Sole-Leris and Virginia Hamilton herself are the prominent writers.

In the first article Goenka describes his mother's death very lively. As a *Vipassanā* meditator Goenka's mother takes her death as a natural phenomenon. He has described how his mother tolerated severe pain of chronic cancer and how she explained her near to death experience to him as she experienced the sensations. In another chapter, how Grahman Gambie, a *Vipassanā* teacher, tolerated six-week tumour pain is also mentioned. How *Vipassanā* meditators can tolerate their children's' and own family member's death is also analyzed in subsequent chapters.

In addition, the editor also summarized the questions and answers with S N Goenka about the preparing for own deaths. In addition, writings about Buddha's wisdom, the death of our children, the invaluable gift, work out your own salvation and so on. The

editor tries to relate *Vipassanā* meditation and art of dying in her collection however almost all collections are based on more descriptive and subjective judgement.

Hart, William. *Art of Living: Vipassana Meditation as Taught by S.N. Goenka.* Harper and Raw, 1987.

William Hart explained about the methods of *Vipassanā* techniques in his book. Based on the discourses given by S.N. Goenka, the writer summarized the book in 10 chapters. Using descriptive method, the writer tries to analyze how to practice *Vipassanā*. He has also mentioned relative questions and answers at the end of each chapter.

He explains that through-out a ten-day course, a meditator relieves the mind of some of its tensions, and enjoys greater mental health and the process of *Vipassanā* has caused deep change, life becomes so harmonious, fruitful and happy. And most importantly, it provides results that are good, personal, tangible and immediate. Furthermore, if anyone continues practicing it diligently, sooner or later meditator arrives at a stage of experience where the nature of the sensations change. Furthermore, meditator is aware of a uniform type of subtle sensation throughout the body, arising and passing away with great rapidity. And the meditator experiences directly the temporary nature of these particles, continually arising and disappearing. Whenever a thought appears in the mind, a meditator is aware of the accompanying physical sensations, arising and passing away.

He further emphasized that it is not good to practice *Vipassanā* with the aim of experiencing any particular kind of sensation, but in order to free the mind of all conditioning. If meditator reacts to any sensation, it increases his own suffering. By observing unpleasant sensations without reacting, meditator eradicates aversion. Similarly, by observing pleasant sensations without reacting, meditator eradicates cravings. By observing neutral sensations without reacting, which help to eradicate ignorance. Therefore, no sensation, no experience is intrinsically good or bad. It is good if one remains balanced; it is bad if one loses equanimity. The writer further highlighted translation in Buddha's words as:

From right understanding proceeds right thought; from right thought proceeds, right speech; from right speech proceeds, right action; from right action proceeds, right livelihood; from right livelihood proceeds right effort; from right effort proceeds right

awareness; from right awareness proceeds right concentration; from right concentration proceeds right wisdom (119) .

Hetherington, Ian. *Realizing Change: Vipassana Meditation in Action*. VRP, 2003.

Ian Hertherington summarized the various aspects of *Vipassanā* meditation in his book *Realizing Change: Vipassanā Meditation in Action*. The book is divided in two parts and 11 chapters. In the first part of the book, the writer comprehensively focuses and motivates for western seekers to practice *Vipassanā*. He tries to answer the questions like- What is *Vipassanā*? How to practice it? What experience after practicing? What type of confusing questions can arise before the course, during the course and after the course. In the second part, the writer explains how *Vipassanā* can change everyday life where he describes the various ways that individuals and organizations' efforts applying this technique in everyday situations. He has accommodated various *Vipassanā* practitioner's experience including Jail inmates. As an experienced *Vipassanā* student, he tries to summarise various *Vipassanā* meditators experience during his visit in various parts of the world. The writer summarized the various meditators' experience: before, during and after the meditation. Most of the participants express their experiences that they had negative feelings and emotions, anger and stress before they joined the course. When they participated in the *Vipassanā* course they had noticed various kinds of *vedanā* in their bodies and they tried to see such *vedanā* and sensation during the course. Almost all of the participants replied that they have experienced a positive change in their personal day to day life, they were successful to reduce the stress. And most of the jail intimates who participated in this course expressed their feeling that they have reduced their anger, egos, jealousy and negative feelings like revenge of their perceived enemy before the course. However, the book is of descriptive type and more focuses given on judgmental analysis. The writer incorporates many individual experiences in various sections but does not generalize the findings.

Ingram, Daniel M. *Mastering the Core Teaching of the Buddha*. 2007.

D. Ingram summarized the core concepts of Buddhism in his book 'Mastering the Core Teaching of the Buddha'. The writer self-declared that his book is heavily influenced by the teachings of Mahasi Sayadaw, a Burmese meditation master and scholar in the Theravada Buddhist tradition. He defined that there are three trainings: morality, concentration and wisdom which encompass the sum total of the Buddhist

path. The Book is organized into three parts. The first part includes: fundamentals of Buddhism- morality, concentration and wisdom; the three characteristics- impermanence, suffering and no self; seven factors of enlightenment- mindfulness, investigation of the truth, energy, rapture, tranquillity, concentration and equanimity. Similarly, four noble truths, and some practical aspects of meditation are also highlighted in the first fundamental part section. The second part concentrates on the Buddha and Buddhism, about ultimate reality and from concentration to insight are highlighted. In the third section, the writer focus on *samatha Jhānas*: first to fourth *Jhānas*, progress of insight and *Vipassanā Jhānas* and various models of the stages of enlightenment are summarized. He further emphasized that a certain level of *Jhāna* experience is necessary to practice *Vipassanā*.

He sequentially describes the eight levels of *Jhānas*. In the first *Jhāna* the object seems clear but static and solid that meditator can stay with. In the second *Jhāna* the object begins showing itself and some simple motion is allowed. In the third *Jhāna* meditator goes from a spot of attention to a wide circle of attention and the motion gets more complex. In the fourth *Jhāna* things get three dimensional and mind-made objects such as visualizations take on a life of their own, becoming living, luminous and transparent. The fourth *Jhāna* includes space and awareness in a way that the previous three do not. Mindfulness is considered to be perfected due to equanimity, though this factor does not stand out as in the third *Jhana*. He said 'boundless' for fifth *Jhāna* and this stage meditator feels actual experience. Some psychic power (*siddhis* in Pali) may be felt in fourth or fifth stage *Jhāna*. If the meditator wishes to go further into the formless realms, then they should continue to cultivate attention to boundless space and begin to notice that they are conscious of all of it, and thus space is filled with consciousness. As some point, the mind will abandon boundless space and shift to perceiving boundless consciousness, the sixth *Jhāna*. This can feel outrageously unitive, as consciousness seems to fill the whole universe. Space becomes luminous, and this can be confused with descriptions of the fundamental luminosity of awareness and with non-duality, though this is definitely not the attainment of the understanding of those. For the seventh stage, the writer has mentioned that it is nothingness, they simply cultivate the *Jhāna* of boundless consciousness and disenchant themselves with the vastness and luminosity of that state. Eventually, the mind will abandon these and shift to the *Jhāna* of nothingness. If the meditator wishes

to attain the next *Jhāna*, they simply hang out in nothingness until they get bored with perception entirely and understand that even perception is somehow disconcerting. Thus, the mind will eventually shift on its own to the state with the perplexing but thoroughly appropriate title of 'neither perception nor yet non- perception', hereafter the eighth *Jhāna* for the sake of brevity. This state is largely incomprehensible, but it is absolutely not emptiness. Actually it is the highest state of mindfulness or concentration, however difficult to describe the feeling at this state.

He further highlighted that meditation practices is dependent upon various situation it cannot be generalized. Some of the specific factors that could affects the meditation followers are: (i) the standard laws of the natural world, (ii) the limits of their level of realization, (iii) the ingrained habits of the realized individual, including their personality, (iv) the residue of the shadow sides of the techniques and traditions they used to attain their understanding, (v) the limits of the relative knowledge and experiences of the realized individual, and (vi) the psychological and physiological issues that apply to the brain and body of the realized individual.

He tries to mix most of the concepts of meditation in Eastern as well as Western meditators, however it is more complicated to reader. He has mentioned that the book has followed the Mahasi Sayadaw method however it has mixed all of them.

Jordt, Ingrid. *Burma's Mass Lay Meditation Movement: Buddhism and the Cultural Construction of Power*. Ohio University Press, 2007.

Ingrid Jordt examines the mass lay movement of *Vipassanā* meditation in Myanmar after the period of 1950. He has emphasized Buddhism and its role in cultural construction of power politics in Myanmar. As a *Vipassanā* practitioner, the writer tries to present his ethnographic view in this study. The writer highlighted that mass lay meditation movement is a key factor in the interaction between what political scientists have conventionally described as the state and civil society. He has mentioned that the positive and coordinative role of three men- Burma's first prime minister U Nu (1947–62), wealthy donor sir U Thwin and the renowned monk Mahasi Sayadaw made it easier to create further grooming environment for the *Vipassanā* movement. Mahasi Sayadaw provided U Nu with the confidence that rigorous practice of *Vipassanā* meditation could be fruitful for transformation of

consciousness, development of personal morality and ultimately it would support for creating enlightened citizenry. Similarly, there was close coordination and support of high-level government officials, sometimes, high ranking officials also engaged in religious activities within their purview. In some cases, executive members of lay guardian committee of meditation centres were former governors and diplomats, military leaders, and wealthy businessmen which also helped to support lay meditation movement. Later, Prime Minister U Nu has introduced *Vipassanā* into the prisons. And those who passed the course were considered as trustworthy people and were given permanent freedom. In the practical sense, this mass lay meditation movement supported many people- over a million individuals with attainments toward enlightenment, by the record count of the Mahasi Thathana Yeiktha (meditation centre).

He also highlighted that how this mass lay *Vipassanā* movement started from Myanmar and it drew attention to the other parts of the world on universal cognitive principles as well as its application to a hospital in Massachusetts, a monastery in Yangon (formerly Rangoon), or a prison in New Delhi based on the cultural specific situations. The technique of *Vipassanā* meditation, which has by now reached millions of people's from Myanmar, has become a diplomatic link between Burma and these other countries. At one point, it was welcomed as the country's leading export. He further identified mass lay meditation movement served as the primary support to shape social and political realities: (i) this mass lay meditation movement has fulfilled several functions that had previously been considered essential to the state's role which now can be done through the society (ii) this movement is not restricted to limited group of practitioners, rather it covers new laity whether they came from rural, urban, educated, peasants, traders, professionals, government workers, military personnel, men, women, and children and so on (iii) this meditation technique is not only the technique leading the individual to true experiences and ultimate reality but also as a core, reliable source of knowledge and also gave awareness regarding the goals of society, the rights and obligations of the state, and the relation among individual, society and the state.

Khoon San, Chan. *The White Lotus Ascetic*. 2016.

Chan Khoon San tried to analyze that whether *Jhāna* is necessary or not for practicing *Vipassanā*. Mentioning various sources, he concluded that *Jhāna* was not compulsory to practice *Vipassanā* and reach the goal of enlightenment. The writer coined the name 'White Lotus Ascetic' for the yogi who practice dry insight and 'Red Lotus Ascetic' for one who attains at least one of the eight *Jhānas*.

The book is divided into two parts. Part one focused on two views whether or not necessity of *Jhāna* in the attainment of enlightenment and Part two is devoted to explanations of the principles and practice of *Vipassanā* meditation. The writer explained the term 'enlightenment' by means of four stages of meditator (i) the first stage of *sotapanna* or stream-winner, (ii) second stage of *sakadagami* or once-returner, (iii) third stage of *anāgāmī* or non-returner, and (iv) the final stage of the *arahant*. The first three are called *sekha*, those still under training while the arahant is *asekha*, one who has nothing more to learn, being perfect in knowledge. Similarly, he explained *Jhāna* means *appana* or fixed concentration developed by *samatha* meditation. And there are eight mundane *Jhānas* consisting of the four form (*rupa*) *Jhānas* and the four formless (*arupa*) *Jhānas*.

He mentioned that some monk has rehashed the old debate that *Jhāna* is necessary for attaining enlightenment. Analyzing for and against views on *Jhāna*, he has concluded that *Jhāna* is not a necessary condition for all four stages of enlightenment. The writer emphasizes on dry insight-practicing *Vipassanā* without *Jhāna* experience.

Kornfield, Jack. *Living Dharma: Teachings and Meditation Instructions from Twelve Theravada Masters*. Shambhala Publications Inc., 2011.

J. Kornfield published a book collecting interviews with 12 meditation masters, all of them belong to Theravada tradition. The writer himself defined meditation as a way of life. Meditation techniques are mental disciplines which brings the meditators to calm, focus, and examine the mind. Buddhist meditation leads to the clear awareness of three things: impermanence, suffering, and no self.

He highlighted that even in the time of the Buddha, there exist number of meditation techniques and approaches to spiritual development. Buddha himself taught his various disciples quite differently; usually they were guided mental situations and

dependent on the capacity of the meditator. He further emphasized that it is not a question of which practice is better, rather which is the most natural, which will suit one's own personality and bring one most quickly into the progress of spiritual development.

Based on his experiences and summarizing theoretical concepts he highlighted the two different attitudes among meditation teachers. One approach focused on don't waste this chance, not even a moment, work hard, meditate vigorously. Another approach emphasized that there is nothing to gain, nowhere to go. Let it be go and watch naturally and right here and now. Similarly there are two contrasting approaches to meditation: intensive retreat approach and a complementary non-intensive approach. The intensive approach emphasized on practicing meditation many hours daily in special retreats that can be developed strong concentration and deep insights quickly. Such intensive sessions, may be for some days or months where meditators will spend fifteen or more hours each day sitting and walking in meditation practice. They in turn, the meditator's mind becomes tranquil and as the power of concentration and awareness deepens, sharp insights arise. Meditation teachers who stress on intensive style, emphasized on intensive retreats and experience the true Dharma and the final peace of nirvana. Teachers who emphasized on the non-intensive approach stresses practice which fits into daily life to help develop wisdom in normal activities at a natural pace. They emphasize that meditation practice could be done normal or natural ways does not require an intensive, isolated setting. Wisdom could be developed through daily sitting and natural mindfulness. Buddha himself also recommends both intensive and natural daily practice depending upon the situations and meditator's status. Both paths are valid even today and western as well as eastern people practiced both approaches. One can spend time in periodic intensive retreats and combine this with daily practice of mindfulness. Retreats are important, but wherever we are right now is the time and place to begin/continue our practice. These days there are meditation centres as well as monasteries for intensive practices.

Meditation centres are designed primarily for short time intensive retreats, in contrast, meditation monasteries are places to live for long periods of time as a monk or a nun. Furthermore, in the monasteries, meditation is taught as an integral part of the lifestyle, to be practiced all times of the day. Not only this, meditation is focused in

every aspect of one's daily life such as eating, dressing, sewing, walking, cleaning, as well as the other social aspects. Meditation practice in monastic tradition is practiced as way of life rather than a particular exercise.

Levine, Sarah and David N. Gellner. *Rebuilding Buddhism: the Theravada Movement in Twentieth-Century Nepal*. Harvard university Press, 2005.

In a book S. Levine and D.N. Gellner attempt to analyse the *Thervāda* movement of Nepal. Both writers are student of *Vipassanā* meditation and they studied Newar Buddhism based on Kathmandu Valley. They systematically describe Buddhist culture and various traditions and dominance of Hindu culture and in some cases some Buddhist cultures also mixed with Hindu. In addition, they have analyzed the how lay *Vipassanā* practice was introduced in Nepal. The writers highlighted that traditionally there are two different forms of *Mahāyāna* Buddhism have been practiced in Nepal. The one is Tibetan Buddhism, predominantly of the *Nyingma* tradition, which is found in North side of the country and it is popular among the *Gurungs*, *Thakalis*, and *Tamangs*. And another one is *Newar* Buddhism which is mostly based on the *Newar* people of the Kathmandu Valley. In addition, *Thervāda* Buddhism was practiced and they are still to spread beyond its foothold among the *Newar* community.

Before 1980, *Newar* Buddhist practiced meditation for enlightenment. Meditation practices were limited to monastics who stood on the highest rung of the Buddhist hierarchy and to a few laypeople. In Kathmandu Valley, in some *Newar* community like *Maharjan*, the traditional *Vajrayāna* Buddhism has been contaminated by Hinduism. Because of pressure from rulers (the *Ranas*), these *Newar* Buddhist mixed their culture with some Hindu traditions. Since 1940, Nepali monks and nuns had gone in Burma and had some experience of meditation. Before *Vipassanā* practice, in 1971, some visiting Burmese monk taught *kesaloma* practice (meditation on the parts of the body, meant to generate detachment from it). In 1980, the Burmese nun Daw Pannyachari, who that year gave an introductory *Vipassanā* course in Dhyankuti Vihara, Banepa. After some years Mahasi Sayadaw and S N Goenka's visited Nepal then mass *Vipassanā* movement started and many people participated on *Vipassanā* courses regularly.

Mahasi Sayadaw. *Fundamentals of Vipassana Meditation*. Translated by Maung Tha Noe, Tathagata Meditation Center, 1991.

In a book Mahasi Sayadaw summarized fundamental aspects of *Vipassanā* including instructions for *Vipassanā* meditation practices. Beginning with Mahasi Sayadaw's biography, it also highlighted some questions about *Vipassanā* meditation. Following the descriptive methodology, the book included the instructions for meditation practice by Mahasi Sayadaw and an interview with him as a major component.

The fundamentals of *Vipassanā* meditation is included in second chapter which is a series of lectures delivered by the Venerable Mahasi Sayadaw during the new year holidays of the Burmese Era 1959. He has explained that the practice of *Vipassanā* or insight meditation is the effort made by the meditator to understand correctly the nature of the psycho-physical phenomena taking place in his own body. He has further elaborated on the concept of physical phenomena which are the things or objects which one clearly perceives around one. Physical or mental phenomena are known as *nāma*, and material qualities are as *rūpas*. These (*nāma-rūpas*) are clearly observed to be happening whenever they are seen, heard, smelt, tasted, touched, or thought of. A meditator should be aware that with every act of breathing, the abdomen rises and falls, this movement is always evident. One should begin by noting this movement, and this may be done by the mind intently observing the abdomen. Meditator will find the abdomen rising when he breathes in, and falling when he breathes out. The rising should be noted mentally as '*rising*', and the falling as '*falling*'.

He has mentioned that a *Vipassanā* meditator should focus each step of his daily life with mindfulness. More specifically, washing his face in each morning to going to bed every evening. For the beginning stage yogi, he is likely to miss several things which he should note, but after his *samādhi* (concentration) becomes strong, he could be able to note closely all these happenings. After a long practice of meditation, the yogi comes to realize firmly that all these phenomena are *anicca*, *dukkha* and *anatta*, he will attain *nibbāna*. He has emphasized the right method of meditation. He focuses that when you meditate, you have to meditate with the proper method. Only the right method can bring about insight. And if one follows the *Vipassanā* method, one can easily get the right way for insight. He talks clearly about mind and matter as both are

impermanent things. These impermanent things you have to meditate on these to see them as they really are, as being impermanent. They rise and pass away and keep on oppressing you, so they are dreadful, they are sufferings. Meditators have to meditate to see such impermanent things as they are, as sufferings.

He encouraged his students to meditate right now. The moment you see, you meditate. You can't put it off. Anyone may buy things on credit, but none can meditate on credit. So, he suggested everyone to meditate right now.

Mahasthavira, Ashwaghosh (ed.) *Buddhist Insight Meditation: Ten Days Lectures of Dhyana Guru Kalyan Mitra Sri Satya Narayan Goenka*. Translated by Bhikkhu Upatissa, SangharamVihara, 2014.

Ashwaghosh Mahasthavira compiled the discourses of 10 days *Vipassanā* course by Satya Narayan Goenka. Based on descriptive methodology the writer focuses on how to practice *Vipassanā*. The discourses cover the major problems that arise during the daily meditation. Beside course practices the writer has listed some of the benefits that he achieved from practice of *Vipassanā* meditation. They are: (a) acquisition of physical and mental health (b) ability to seeing one's faults (c) clarity and concentration of mind (d) ability to conquering anger (e) ability to work for social services selflessly (f) ability to work much more than much talk (g) work with the understanding of the importance of present without getting caught in the past (h) not escaping the problem but dealing with it (i) non-attachment towards any sort of things considering 'I' and 'my' (k) help in increasing tolerance (l) develop consciousness that lets meditator to know how jealousy arises. Based on descriptive methodology, the book is like a guide for *Vipassanā* student.

Phillips, Jenny. *Letters from the Dhamma Brothers: Meditation Behind Bars*. Pariyatti Press, 2008.

J. Phillips also summarized the 36 *Vipassanā* meditators' experience in her book. Using descriptive methodology, she has tried to capture the meditators' experience before the course, during the course and after they completed the course. The research was totally based on experience sharing by the jail inmates who had already taken part in *Vipassanā* course and continued their meditation practice.

By profession, she is a psychotherapist and a researcher of anthropology. Before the study she was also teaching meditation based group therapy course from several

years. This study is based on Donaldson correctional facility (US jail). Interview with inmates and experience sharing through personal letter are the sources of information. She has mentioned that a film prepared in Tihar Jail India 'Doing Time Doing *Vipassanā*' encourages jail administration and inmates to introduce *Vipassanā* in US jail. US government introduced *Vipassanā* since January 2002 from Donaldson Correctional Facility at first. She has mentioned personal experiences of jail inmates after they have participated *Vipassanā* course. Almost of the inmates reported that they have regularly practiced *Vipassanā* meditation after the course even if in jail environment. They shared their own experiences; *Vipassanā* meditation helps them:

- (i) to accept prison as their home,
- (ii) to reduce revenge mentality whom they perceived as their enemy rather they convinced it was their own fate,
- (iii) to feel more peaceful and cultivate a sense of resolution,
- (iv) to bring peace in mind and help to adjust way of thinking,
- (v) allowed them to discover the value of coming to terms with their past and finding greater peace with their lifetime,
- (vi) to acquire new skills and awareness and help to delve into his past and explore the multiple traumas, losses and deprivation (199-211).

She has summarized the experiences of jail inmates feelings very well however the study is based on the experiences of few participants who had participated in only one *Vipassanā* course in a US Jail.

Rahula, Walpola. *What the Buddha Taught*. Grove Press, 1974.

W. Rahula summarized Buddha's teaching in his book 'what the Buddha Taught'. Based on descriptive methodology, the book consists altogether eight chapters. In the first chapter, he discusses about Buddhist attitude of mind whether Buddhism is religion or philosophy. Second chapter is about first noble truth about *dukkha*, three aspects of *dukkha*, and five aggregates. The third chapter is about second noble truth the arising of *dukkha*, root cause of suffering, nature of arising and cessation and continuity of death and rebirth concept. The fourth chapter is about the third noble truth *nirodha*- the cessation of *dukkha*, concept of no self and *nirvana*. Chapter five talk about the fourth noble truth *magga*: the noble eight-fold path. The doctrine of no soul-*anatta*, meditation and mindfulness of activities are discussed in sixth and seventh chapters. In the final eighth chapter comprised practical aspects of Buddhism

where he has emphasized Buddhism for all, use of Buddhism in daily life, use of Buddhist teaching to solve social and economic problem and ten duties of a ruler.

The writer emphasized on freedom from mental illness rather physical ailments which can hinder personal wellbeing; and practicing meditation could be the right way to get rid of mental illness. The Buddha's teaching, particularly his way of meditation, aims at producing a state of perfect mental health, equilibrium and tranquillity. He also mentioned the five hindrances in meditation practices: lustful desires (*kamacchanda*), ill-will, hatred or anger (*vjapada*), torpor and languor (*thina-middha*), restlessness and worry (*uddhacca-kukkucca*) and sceptical doubts (*vicikiccha*). He further emphasized on the Seven Factors of Enlightenment (*Bojjhanga*) which could be helpful in meditation practice: They are: (i) mindfulness (*sati*), which includes all activities and movements both physical and mental (ii) investigation and research into the various problems of doctrine (*dhamma-vicayd*) which includes all our religious, ethical and philosophical studies, reading, researches, discussions, conversation, even attending lectures relating to such doctrinal subjects (iii) energy (*viriya*) which is necessary to work with determination till the end; (iv) joy (*piti*): the quality quite contrary to the pessimistic gloomy or melancholic attitude of mind (v) relaxation (*passaddhi*) of both body and mind (vi) concentration (*samādhi*) and (vii) equanimity (*upekkhā*): to be able to face life in all its circumstances with calm of mind, tranquillity and without disturbance. He tries to cover most of the core concepts of Buddhism, however the book is more of a generic nature with less focus on meditation and its practical aspects.

Rathi, Laxmi Narayan. *Dukkha Mukti Ki Sadhana*. Ramchandra Rathi, 1984.

L.N. Rathi presents the theoretical as well as practical aspect of *Vipassanā* in his book '*Dukkha Mukti Ki Sadhana*'. As a student of U Ba Kihn who later became a *Vipassanā* teacher in Ledi Sayadaw tradition. He has mentioned various inspirational events and motivational talks in his book. The book consists altogether of 32 chapters and manage in four sections. In the first section, he has mentioned about various aspects of human life, suffering (*dukkha*) and causes of suffering, craving (*tanhā*), various states of human mind and pure *dhamma*. In the second part, scientific aspects Buddhism- compositions of particles and sub atomic particles in human body are

analyzed. In fourth part, he has mentioned about practical aspects of *Vipassanā* in details. He has followed *Vipassanā* as taught by S N Goenka.

He has related *Vipassanā* philosophy with four noble truths and *paratitasamutapada*. He has emphasized that the root cause of *dukkha* is (craving) *tanhā*, it is almost impossible to fulfill craving (*tanhā*). Even if it fulfills one, then naturally another craving begins. It is like in a circle which ultimate contributes to suffering. *Tanhā* creates stress in human mind each time. And *Vipassanā* is one of the best way to get rid of *tanhā*. Attachment on 'I' 'me' 'my' 'mine' is another cause of *dukkha*. People like to get attached to not only their family and relatives but also to their customs, cultures and philosophy, all of them mushrooming the people and create an illusion of self but actually there is no 'self'. Similarly, people have another illusion in which they take various things, events, relations and vedana as 'permanent' but actually there are no such permanent things, events, relations, *vedanā* are impermanent (*annica*). *Vipassanā* could works for the understanding of the *dukkha*, *annica*, and *anatta* and get rid of suffering. That's why he has given the book title '*dukkha mukti ki sadhana*' (*Vipassanā* is an instrument of get rid of suffering).

In practical aspect, he has highlighted details of *Vipassanā* techniques in three components: *sila*, *Samādhi* and *paññā*. Under *sila* detailed analysis of *samma bacha*, *samma kammanto*, *samma ajiva* (right speech, right action, right livelihood). He has categorically mentioned that the student who has participated for the first time needs to follow *pancha sila* (five precepts): not telling lies, not taking anything which is not given, not killing sentient beings, not getting intoxicated, not involving in sexual misconduct and old students should follow *asthasila* (eight precepts) where other three precepts: no meals after noon, no singing, dancing, playing musical instruments, seeing movies, no use of higher more comfortable seats, no use of cosmetics, beads are added for them. In *Samādhi* part, he has mentioned 40 types of concentration objects however he suggested anapanasati- seeing incoming and outgoing natural breath as an appropriate tool for most of the meditators. He has further mentioned that there are *laukik Samādhi* which is known as *samatha yana* and another is *lokaotar Samādhi* which is known as *Vipassanā yana*. In *paññā* part, he has mentioned in details about *sammā -sañkalppa* (right aspiration), *sammā-ditthi* (right understanding or right contemplation) which means the analytical study of mind and matter. In

addition, three types of *paññā*: *surtamai paññā*, *chinatan mai paññā*, *bhawana mai paññā* are also analyzed. He has mentioned most of the theoretical as well as practical guidelines in details however, it is not focused on the effects of *Vipassanā* technique.

Salzberg, Sharon. *Real Happiness: the Power of Meditation a 28-Day Program*. Workman Publishing, 2011.

Sharon Salzberg designed four weeks meditation program for common practice of meditation. This program is similar to S N Goenka's technique, however she blended some concepts from other programs as well. This program is quite open and not restricted like 10 day *Vipassanā* retreats. She focused on cultivation of three key skills: concentration, mindfulness, and compassion or lovingkindness. She has defined basic things like meditation place, posture, comfortable dress, time and other small things in very detail. Same place either some corner or bedroom, or office space, better to use for daily meditation. Simple meditation posture straight backed cross leg may be better. Comfortable clothes for sitting meditation may use. Each day same time is suitable for meditation, morning time would be best. Close eye meditation is suitable.

In the first week, focus should be given on deepening concentration through focusing on natural breath. Thoughts and feelings may arise during meditation but meditator should focus on natural breath, awareness to the in and out of breath. In second week meditator should focus on mindfulness exercises like a body scan, a walking meditation, a body sensation meditation, which will help to feel more comfortable and in tune with body. During body sensation the meditator tries to get a feel of their entire body from top to bottom as a way of getting centered. Similarly, in walking meditation practice, meditator should be mindful in each step of walking. In the second week meditators learn bringing mindfulness during the entire day's activities like brushing teeth, drinking tea, eating food and so on. In the third week meditator deals with thoughts and feelings. Practical exercise of being with emotions and thoughts, even intense or difficult ones, in an open, allowing, and accepting way. In the last week, loving kindness exercise is practiced, where the meditators focus on cultivating compassion and true happiness. This practice is done by silently repeating certain phrases that express kind wishes first for themselves, then for a series of others. For example, meditator can say: may I be happy, may you be happy. Finally,

the writer has emphasized that real happiness depends on what we do with our attention. Anyone who practices meditation regularly could discover their happiness.

Santina, Peter Della. *The Tree of Enlightenment: an Introduction to the Major Traditions of Buddhism*. Chico Dharma Study Foundation, 1997.

P. D. Santina comprehensively presents the basic concepts of Buddhism in his book 'The Tree of Enlightenment'. The book is divided into four parts and altogether 41 chapters. Using the descriptive methodology, the writer tries to clarify to general readers how Buddhism has grown up and developed within the contemporary world.

In the first part, he has analyzed about the Buddhism in general, the life of Buddha, the four noble truths, morality, mental development, wisdom, karma, rebirth, dependent origination, and fundamentals of meditation practice. The second part comprises about *Mahāyāna* Buddhism where the writer equally emphasized on the origin of the *Mahāyāna* tradition. After the second council, there seems various separate schools of thoughts in Buddhism. And at the time of the third council held during the reign of emperor Ashoka, in the third century B.C.E., there were already at least 18 schools, each with its own doctrines and disciplinary rules.

He has mentioned that the *lotus sutra*, the *lankavatara sutra*, the *samadhiraja sutra* are the major sources of *Mahāyāna* literature. Nagarjuna, Asanga and Vasubandhu are the outstanding figures who bring systematic arguments and works for the development of *Mahāyāna* literature. The writer highlighted that Nagarjuna was a profound scholar who promoted the madhyamika philosophy which has also been called the doctrine of emptiness (*sunnyata*) and the doctrine of non-self-existence, or insubstantiality of things (*nihsvabhavavada*). Later *Mahāyāna* Buddhism was widespread not only in India but also in Tibet, China, and Japan as Tibetan Chan and Zen Buddhist traditions.

The third part of the book is concentrated on *Vajrayāna* Buddhism. It consists of the origin of *Vajrayāna* Buddhism, its methodology and the *Vajrayāna* practice. There is no distinction between *Mahāyāna* and *Vajrayāna* at their starting point (the experience of suffering) and their goal (Buddhahood). The only difference is in methodology or practical aspects. It is believed that *Vajrayāna* meditation practice enables one to accelerate development and thereby progress more rapidly along the path. In general, there are three *Vajrayāna* tradition that is best known: *Vajrayāna*,

Mantrayāna, and *Tantrayāna*. A *mantra* that generally has three purposes: first it is used as an aid to concentration; second it is an aid to memory; and third a *mantra* has the power to enhance one's spiritual development. It is believed that repeated practice of a specific *mantra* by many meditation masters over many years could charge such *mantras* with powerful strength. And a *Tantra* which could be understood as continuity of knowledge. There are large number of *Tantras*. Some of the more important are the *Guhyasamaja Tantra* (the collection of the hidden or secret meaning), the *Hevajra Tantra* (the *Tantra* of adamant bliss) and the *Kalachakra tantra* (the *tantra* of wheel of time).

Similarly the fourth part concentrate on *abhidhamma* where the writer has analyzed philosophy and psychology in the *abhidhamma*, analysis of mental states, analysis of matter, analysis of conditionality, thirty seven factors of enlightenment and *abhidhamma* in daily life.

He has emphasized that Buddhism is not culture-bound. It is a religion and most of its inspiration comes from the religious culture of Indus Valley civilization. The elements of renunciation, meditation, rebirth, *karma*, and liberation, which were important components of the religious culture of Indus Valley people, are also important in Buddhism. It moves very easily from one cultural context to another because its emphasis is on internal practice rather than external forms of religious behaviours. Its emphasis is on the way each practitioner develops his or her mind, not on how he dresses, the kind of food he eats, the way he wears, his hair, and so forth. The book covers most of the aspects of Buddhism and its development in general. However, it touches very little on *Vipassanā* meditation and its effect side.

Sumedho, Ajahn. *Mindfulness: the Path to the Deathless*. Buddha Dharma Education Association, 1994.

Ajahn Sumendho have analyzed practical aspects of Buddhist meditation in his book 'Mindfulness: the Path of Deathless'. The book is like a guide book for a meditator who wants to follow the *Thervāda* tradition. The book consists of five chapters. The first chapter introduces the practice of meditation in general and the subsequent chapters are followed by techniques of meditation. In the third chapter, there is a reflection on the understanding that meditation develops. The remaining two chapters focus on need for wisdom and hindrances on meditation. The writer has started from

ānāpānasati: inhale and exhale of natural breathing at first. In addition to breathing practices, he also suggests for new learner that they can use a mantra as a meditation object in the beginning steps. He also suggests short practice of walking meditation in between sitting meditation.

He has shared his experience at Wat Pah Pong temple in Thailand in his beginning days. And also mentioned how he learn this mediation technique from Ajahn Chah, his teacher. His experience could motivate new seeker motivate *Vipassanā* technique. Seeker should try themselves slowly, then progress could be met. Like other general seekers, he also passes through the either what he listened from other or what he believes the things. Then, by meditation practice he can be experienced to make it fully conscious to really observe it.

He has emphasized that meditation practice should be self-motivated and without any attachment so that meditator could investigate and understand the ways what the things really are. In addition, the writer highlighted that mindfulness with *Vipassanā* meditation, is the opening of the mind. Practicing concentration on a single point, a meditator could observe arising and passing on the silence with empty mind and for this state, he called insight or *Vipassanā* meditation.

He listed three categories of hindrances arising during the course of meditation. Sensual desire is the first category of such hindrances, aversion is the second one. And the third category of hindrances are: sleepiness, lethargy, dullness, sloth, drowsiness and torpor; we tend to react them with aversion.

Tandon, S.N. *A Re-appraisal of Patanjali's Yoga-sutras in Light of the Buddha's Teaching*. VRI, 1995.

S.N. Tandon compared relationship between the *Yoga-Sutra* of Patanjali and the Buddha's teaching. He has emphasized on the conceptual aspect as well as the terminological similarities and differences. It was great work of Patanjali who had compiled systematic treaties on yoga in just 194 aphorisms, altogether no more than 677 words. The flaw with these commentaries and sub-commentaries on yoga-sutras were written at the time when the original teachings of Buddha had completely disappeared from India. He stressed that yoga-sutras exhibit considerable influence of

Buddha's teaching. Similarities and dissimilarities between Patanjali yoga-sutras and Buddha's teaching are listed in Table 2.1 and 2.2.

Table 2.1 Matters consistent with the Buddha's teaching.

| Subjects | Patanjali Yoga-sutras | Buddha's teaching |
|---|--|--|
| Three aspects of suffering | There are <i>parinam dukkha</i> (suffering because of change), <i>taap dukkha</i> (suffering because of pain), and <i>sanskara dukkha</i> (suffering because of <i>sanskar</i>). | Buddha's teaching also similar three kinds of <i>dukkha</i> - pleasant <i>vedanā</i> , unplesent <i>vedanā</i> and neutral <i>vedanā</i> |
| Ignorance | <i>avidyā</i> | <i>avijja</i> |
| The four sublime states | <i>appamañña</i> (boundless states), <i>brahmaviharā</i> -s (sublime abodes) | <i>maitri</i> (loving kindness), <i>karuṇā</i> (compassion), <i>muditā</i> (altruistic joy), <i>upeksā</i> |
| Four types of actions (karma) | <i>asuklakrisnam</i> (neither white nor black), <i>trividham</i> (other three) | black <i>kamma</i> , white (<i>sukka</i>) <i>kamma</i> , black and white (<i>kanha sukka</i>) <i>kamma</i> , neither black nor white (<i>akanha asukka</i>) <i>kamma</i> |
| Abstentions: the first limb of yoga | <i>yamah</i> (abstentions) comprise abstention from injury (<i>ahimsa</i>), falsehood (<i>satya</i>), theft (<i>asteya</i>), incontinence (<i>abrahmacarya</i>) and possession of things (<i>aparigrah</i>) | <i>panchsheela</i> : abstention from killing any sentient being, taking what not given, sexual misconduct, telling lies, intoxication. |
| Factors helping the attainment of cessation (nirodha) | faith (<i>sraddha</i>), energy (<i>virya</i>), mindfulness (<i>smrti</i>), concentration of mind (<i>Samādhi</i>), intuitive knowledge (<i>prajna</i>) | <i>Saddha</i> , <i>viriya</i> , <i>sati</i> , <i>Samādhi</i> , <i>paññā</i> |
| Three kinds of intuitive knowledge (prajna) | concentration without sustained attention to the object of meditation (<i>nirvicara Samādhi</i>), truth bearing intuitive knowledge (<i>rtambhara prajna</i>), what is heard (<i>sruta</i>), what is inferred (<i>anumana</i>) | received (<i>sutamaya paññā</i>), intellectual (<i>cintanamaya paññā</i>), experiential (<i>bhavanamaya paññā</i>) |
| Set of mental defilements | ignorance (<i>avidya</i>), egoism (<i>asmita</i>), craving (<i>raga</i>), aversion (<i>dvesa</i>), clinging (<i>abhinivesa</i>) | ten defilements (<i>kilesa</i> -s): greed (<i>lobha</i>), aversion (<i>dosa</i>), delusion(<i>moha</i>), conceit(<i>mana</i>) speculative view(ditthi), sceptical doubt (<i>vicikiccha</i>), mental torpor (<i>thina</i>), restlessness (<i>uddhacca</i>), shamelessness (<i>ahirika</i>), unconsciousness (<i>anottappa</i>) |

According to the Patanjali yoga-sutras, with the attainment of *dharmamegha Samādhi*, all afflictions (*Klesa*-s) and deeds (*karma*-s) come to an end and the yogi now stands fully liberated from his cycle of birth and death. Buddha's teaching *Vipassanā* can eradicate all mental impurities to make mind pure by four *satipathāna* practices which contains observation of body (*kāyānupassanā*), observation of sensation (*vedanānupassanā*), observation of mind (*chittānupassanā*),

and observation of contents of mind (*dhammānupassanā*) can be achieved for the realization of *nibbāna*.

Table 2.2 Matters inconsistent with the Buddha's teaching.

| Subjects | Patanjali Yoga-sutras | Buddha's teaching |
|--|---|---|
| The aim of meditation practice | aim of yoga is the cessation of mental fluctuations (<i>cittavrittinirodha</i>) | aim of meditation is to experience the cessation of the mind itself (<i>cittanirodha</i>) |
| Scriptural authority as a means of valid knowledge | accept scriptural authority formed the means of valid knowledge. | Buddha did not accept scriptural authority |
| Self-study as an observance | includes self-study (<i>swadhyaya</i>) amongst the five observances | emphasized on actual practice of dhamma and not merely on its theoretical aspects. |

Yoga sutra emphasized all suffering is because of the false identification of an immutable entity called *purusa* with the mental process of individual. Whereas the Buddha, stressed on the cause of suffering lies in desire (*tanhā*) and the ultimate cause as the deepest level is ignorance (*avijjā*). Similar views on meditation posture between the Buddha as well as Patanjali is one the aspirant's assuming posture which can provide him or her a steady and comfortable sitting for a long time.

Patanjali also realized that breath has a close connection with the mind and has prescribed practices of *prānāyāma*- inhalation and exhalation of breath. In the fourth stage of *prānāyāma*, respiration process becomes subtle to extreme, absolutely no movement of respiration either external or internal. In this respect Patanjali yoga-sutras is quite closer to Buddha's teaching. Despite these comparison, the writer argues the superiority of the Buddha's teachings on meditation on the grounds that Patanjali pays inadequate attention to the notion of impermanence in the sense of the phenomenon of arising and passing away and the *citta-nirodha* by *Vipassanā* technique is a step beyond the *citta-vritti-nirodha* of Yoga-sutra of Patanjali.

2.2. Review of Relevant Dissertations

There are some dissertations related to research topic. Most of them studied in international context. Very few researches are written in national context. Dissertations directly or indirectly related to *Vipassanā* meditation are included in the review.

Giluk, Tamara L. *Mindfulness-Based Stress Reduction: Facilitating Work Outcomes Through Experienced Affect and High-Quality Relationships*. 2010. The University of Iowa, PhD dissertation.

T.L. Giluk shows the effects of mindfulness in working environment and effect on workplace relationship. Based on Mindfulness Based Stress Reduction (MBSR)¹ and or similarly structured Mindfulness-Based Cognitive Therapy (MBCT) program, he tries to assess the effectiveness of the mindfulness-based training program. Comparison of means between and within groups as well as the regression analyses also showed consistent results which indicate that participation in the mindfulness-based training program increased mindfulness. He found that mindfulness has positive effects on mental health as well as psychological well-being. In addition, it also helps to improve physical health and quality of intimate relationships. The first phase analysis found a positive effect on individuals' job performance and citizenship behaviour through their improved experienced affect and quality of relationships at work. Results from the second phase of analyses, however, found non-significant effects. Wherever it did have significant effects, they were often in the opposite direction. And mindfulness was significantly negatively correlated with citizenship behaviour. In overall analysis, all coefficients for whether mindfulness effects relationship quality, interdependence and the interaction of the latter predictors were non-significant in the prediction of both job performance and citizenship behaviour.

He also mentioned two limitations of the study in both phases of analyses: the sample size quite small (around 62-68 respondents) and the measurement of relationship quality which was an aggregate of multiple co-workers' ratings of their relationship with the study participant.

¹ In 1979, Jon Kabat-Zinn developed the mindfulness-based stress reduction (MBSR) program at the University of Massachusetts Medical Center in 1979. The MBSR program is an 8-week program in which participants meet once per week for a two-hour group session for instruction, discussion, and practice in mindfulness and meditation as rooted in the Eastern perspective. The program also includes participation in a 6-hour retreat in which participants engage in various meditation practices in silence followed by a brief discussion at the end of the day. Participants are also asked to participate in formal mindfulness practice for 45 minutes six days per week as well as various informal practices. The MBCT program, targeted specifically toward those who have a history of multiple episodes of depression but who are currently in remission, is similar in format and structure. Participants in the MBCT program learn to integrate mindfulness meditation practices with cognitive-behavioural therapy in a group environment, though in a smaller group of participants as compared to a typical MBSR course (Giluk 71).

Glogowski, Jeffrey Ronald. *Vipassanā Meditation and Teacher Decision Making*. 2011. Walden U, PhD dissertation.

J.R. Glogowski attempt to analyze the *Vipassanā* meditation and its effects on teacher decision making. The researcher gathered the data by using snowball method of sampling from the teachers who met the determined criteria of having teaching experience, still currently teaching in the classroom, having participated in at least one 10-day *Vipassanā* meditation training, and meditating daily. Using qualitative method, he tries to explore a theory about the process of how the practice of *Vipassanā* meditation expands into and influences teachers' decision-making related to stress, such as the effects of meditation on educational work and classroom management.

Furthermore, the he tries to justify the overlapping concepts of stress and burnout, mindfulness theory and *Vipassanā* meditation. The study found the following conclusion :

- (i) *Vipassanā* meditation addresses the problem of teacher stress and burnout.
- (ii) *Vipassanā* practice contributes to changing the teaching and learning process and pedagogy through bringing a deeper awareness of self, others, and a situation to influence relationships by approaching others with compassion and empathy.
- (iii) Teachers who practice *Vipassanā* meditation can increase awareness of the present moment, which supports responsive decision-making.
- (iv) *Vipassanā* meditation allows a teacher to be more connected to the students, confident, and more relaxed while delivering a lesson.
- (v) Teachers who practice *Vipassanā* meditation were found to be calmer, more centered, equanimous, confident, and able to deal with work stress and demands within the school day.
- (vi) *Vipassanā* meditation could change teachers' behavioral part and teachers could be calmer, Equanimous, detached, but compassionate and empathetic and less stressed, and therefore possibly more effective, and continues in the profession longer.
- (vii) It can create positive social change within an individual, a school, and teacher community by increasing teachers' ability to handle stress and burnout and enhance their effectiveness as classroom instructors (146-155).

He successfully generalized the positive effect of *Vipassanā* meditation on teachers' decision-making capacity however the research is based on a small sample.

Inwongsakul, Phra Taweepong. *Impact of Vipassana Meditation on Life Satisfaction and Quality of Life*. 2015. University of Mysore, PhD dissertation.

In a dissertation P. T. Inwongsakul studied the effect of *Vipassanā* meditation on life satisfaction and quality of life. The participants of the research were students of

bachelor's degree from Mahajulalongkon Raja Viddyalaya University, Thailand. Based on the 120 sample (60 control group and 60 experimental group), the study analyzed the effect of *Vipassanā* meditation on life satisfaction and quality of life. The overall participants' age ranges between 18 to 30 years. *Vipassanā* meditation is taken as independent variable and life satisfaction and quality of life is taken as dependent variables. *Vipassanā* meditation was given to 60 participants- experimental group. After *Vipassanā* intervention, comparison to control group, the experimental group was found: (i) to have greater overall life satisfaction (ii) to be greater in family domain of life satisfaction (iii) to be greater in friend's domain of life satisfaction (iv) to be greater in school domain of life satisfaction (v) to be greater in living environment domain of life satisfaction (vi) to be greater in self domain of life satisfaction (vii) to be greater in quality of life. Hence the study concluded that *Vipassanā* meditation intervention has enhanced the life satisfaction as well as the quality of life.

Leinberger, K. J. *Measuring Mindfulness in Meditators and Examining How Aspects of Meditation Practice Affect Mindfulness*. 2012. Texas A & M U, PhD dissertation.

K.J. Leinberger examined the various aspects of meditation practice that affect total mindfulness. She analyses the aspects of practices which included: number of sittings per week, time spent per meditation sitting, how long the participant has engaged in formal meditation and style of meditation. Meditation styles were grouped into: (i) mindfulness, *Vipassanā*, Zen and Shambhala (ii) concentration and transcendental (iii) blended or mixed method.

Altogether 298 participants: 157 meditators and 141 non-meditating students were selected in the sample study. Meditators of various meditation centres in California USA are requested for sharing their experiences. Similarly, for non-meditation students were selected from those enrolled in the Sports Psychology class of Fall 2008. The majority of the participants answered that they are practicing meditation 5-7 times per week. Regarding the amount of time spent in each meditation, most participants (about 31 percent) reported average sitting of 16-20 minutes, however the range was 13 minutes to 90 minutes per sitting. Using chi-squared test, the researcher found that there were differences in frequencies between the meditating and non-meditating groups. Findings demonstrated that there were no significant differences in

gender base analysis while there were significant differences reflected in race/ethnicity, religious affiliation and relationship status. Furthermore, the researcher highlighted that the student population was predominantly Christian, while the majority of the meditating population were Buddhist or a combination of Buddhist and another religion. By using t-test the researcher confirmed that meditators were more mindful than non-meditators. In other words, meditators did have higher mindfulness scores than non-meditators, even when taking into account demographic differences.

Mindfulness meditation (combination of mindfulness, Zen, *Vipassanā* and *Shambhala*) predicts highest overall mindfulness score. A one-way ANOVA test showed that mindfulness differed significantly between different meditation styles. More specifically, mindfulness meditation was significantly higher than concentrative and no meditation style but did not differ from blend or unknown styles. The only significant difference was seen between mindfulness and concentrative styles. In addition, the study showed that the number of meditation sittings were significant in predicting mindfulness, where length of time in each sitting was not predictive of mindfulness. Based on the research findings the researcher suggests that clinicians administering meditation-based treatments should consider emphasizing the importance of regularity of meditation sittings, rather than the length of meditation. Once a regular meditation schedule has been established, longer meditation sittings can be considered.

Paiva de Carvalho, Antonio Manuel Simoes Lopes. *Performing Meditation: Vipassana and Zen as Technologies of the Self*. 2013. The University of Exeter, PhD dissertation.

A. Paiva de Carvalho in her research analyzed two schools of meditation that are widely disseminated in the west. The first case study is *Vipassanā*, meditation, taught by S.N. Goenka. And the second case study comprises the set of practices promoted by the Zen master Thich Nhat Hanh. In addition to the interview with 12 meditators from each tradition, she further explained through an auto-ethnography approach to this research, her knowledge and experience to interpret the concepts.

Goenka method of *Vipassanā* has emphasized on purity, it is interpreted as the technique practiced by the Buddha, maintained in its pure form for centuries in

Burma. This technique is widely used in prison reforms programs in USA, India and other countries. Not only this, most of state government of India tried to introduce this technique as a part of employee training. On the other side, Thich Nhat Hanh technique was widely practice in Vietnam 1960. This technique is quite flexible than Goenka method of *Vipassanā* which is strictly follows the noble silence rule and entirely focuses on sitting meditation. Describing Thich Nhat Hanh method the researcher focuses on three categories: those that involve a specific time/period for individual practice, concerning different ways of changing the normal workings of the self-sitting meditation, walking meditation or deep relaxation. Then, practices relying on the adjustment of daily life situations to the performative requirements of mindfulness: eating meditation, driving meditation, brushing the teeth meditation and so on. Finally, techniques also focuses on dharma sharing or sharing insights emerging from the practice. Usually sitting meditation twice a day– during the morning and by the end of the afternoon. The average time dedicated to each session of sitting meditation is approximately 20 minutes, but in some occasions, it can reach 45 minutes. Walking meditation is a central practice for this tradition. It can be practiced indoor or outdoor.

In Goenka tradition expression of experience except teacher is restricted whereas in the Zen tradition of Thich Nhat Hanh it is common. *Dharma* sharing is regularly practiced during the retreats and usually at the end of each Sangha meeting. People usually sit in a circle, and in some cases, they present themselves before the beginning of the session. Whenever anyone wants to share something, he or she starts by saluting everyone, joining the palms and bowing. People draw on their life narrative, some particular episode that they believe should be presented to the community, and how the framework of mindfulness relates to that. In some cases, a monk/nun is present to guide the session, and he/she can suggest a particular theme. This demonstrates a major difference between these two techniques. *Vipassanā* aims at transforming individuals through a particular technique of inner gaze and its consequences on human actions, whereas Zen mobilizes processes of training that focus on the totality of the individual, supported by a variety of techniques.

She tries to compare two methods of meditation however her study is more generic and superficial in nature where she has also mentioned some limitations on her study. The study is based on inexperienced meditators' experience and experiences shared by

informants about meditative practice that are ineffable, untranslatable, difficult to grasp through language. The study is focused on comparison of two meditation methods and not cover the effects of meditation techniques.

Patel, Sapna. *Arising and Passing: the Embodied and Emotional Experiences of Meditation*. 2018. Texas Women's U, PhD dissertation.

In her qualitative study, S. Patel interviewed eight *Vipassanā* meditators. The study was concentrated on 10 different major themes of the meditation: understanding meditation, experience of sensations, experience of emotions, interpretation of emotions and sensation, awareness, equanimity, processes of change, challenges and barriers, changes and motivations, and individual experiences. All participants shared their experiences individually however most of them shared the common experiences. She captured the unique individual experiences of participants to reflect individual differences.

Individual meditators understood definitions of meditation differently. Each participant noticed experiences of different levels of sensations, ranging from gross sensations like pain, heaviness, dullness, tightness to subtle sensations like vibrations, tingling, and pulsating. Each participant had interpreted their experiences of emotions and sensations. Regarding the experience of emotions they shared that they became more investigative, tolerant, and accepting of emotional states, whether pleasant or unpleasant. Many participants shared that as they learned to be more equanimous, they were able to recover faster from emotional states as opposed to being stuck in any given situation. All participants shared improvements in awareness across courses, with some describing more refined awareness. The researcher defined equanimity as non reactivity, nonjudgement, and acceptance of internal experiences. All participants noted increases in their equanimity as they progressed in their practice. Participants shared their experience about the processes of change that what they believed was contributing to the changes, arising and untying of *saṅkhāras* as the means through which change occurs.

Participants experienced some challenges and barriers during the course and their day to day practice. Some of them are: self-doubt about the technique itself; difficulties with aversion towards unpleasant internal experiences; difficulties with maintaining awareness and concentration for extended periods. Most of the participants reported

that maintaining a regular practice outside of their courses was a common challenge. Participants also found some changes and motivation after the meditation course. Experience of emotional freedom, including a greater sense of clarity, calm, and lightness are the primary motivator for the meditators. Similarly, increased balance and stability and the ability to remain detached and grounded through life's fluctuations, improvements in mental clarity and decisiveness, and greater compassion for themselves and others, increases in self-responsibility including feeling more responsible for their own emotions and reactions and making more conscious choices in face of these states are other factors to encourage and motivate for them to meditate.

Radhi, Raja. *A Study of Vipassana Meditation on Adolescent Behavior Pattern*. 2002. The University of Madras, PhD dissertation.

R. Radhi examines the efficacy of *Vipassanā* meditation on certain cognitive, social and emotional factors among early adolescents. The study was based on the class six and eight students (11-13 years) who have already participated on *ānāpāna* meditation program of a Higher Secondary School, Chennai India. A set of questionnaires were designed which contains the attitude, feelings and classroom behaviour and emotions of adolescents. Concentration in classroom situation is taken as cognitive factor; social isolation not being included in a group or feeling left out, disruptive classroom behaviour, and relation with teachers and parents are counted as social factors. Behaviours like expression of anger, arguing with teacher and other superiors are considered as emotional factors.

Based on 4-point scale questionnaire on a sample of 297 adolescents, she found that: (i) the group changed significantly on social isolation as the conditions progressed (ii) reduction in disruptive classroom behaviour after meditation practiced (iii) as the training period increases there was a significant gain in cognitive, social and emotional factors in adolescents (iv) a significant gain on certain social factors in the meditation practiced groups compared to the group that did not practiced meditation. Furthermore, the study couldn't confirm that after the meditation practice: (i) there is a significant improvement in the level of concentration of adolescents after meditation (ii) there is a significant reduction in expressed anger after meditation (iii) there is a significant improvement in adolescents' relation with teachers and parents after meditation. In addition, the study found that there has been a slight improvement in

their academic performance of the students however it is not statistically significant. Furthermore, she highlighted that the study was based on personal feedback and reveals that meditation has helped the adolescents to cope better in their lives. They found that it made them calmer, and more focused in academics and less violent or angry. However, the study was based on a single school environment.

Schedneck, Brooke. *Constructing Religious Modernities: Hybridity, Reinterpretation, and Adaptation in Thailand's International Meditation Centres*. 2012. Arizona State U, PhD dissertation.

Brooke Schedneck examines the emerging popularity and phenomenon of international meditation centers in Thailand. The research was based on interview of over thirty international meditation center teachers, researcher's fieldwork experiences include attending ten day *Vipassanā* course. The study focusses on revival of *Vipassanā* meditation and its influence on international tourism in Thailand. She further emphasized that tradition of *Vipassanā* retreats has helped to create new cultural and social spaces for international meditators in Thailand. In addition, the study tries to find the complex relationship between tourism, religion, and commodification.

The study found that international meditators' experiences expose the diverse avenues through which they come to enter a meditation retreat. One can fulfil one's desire for escape and to find oneself in nature which the researcher coined the term like romantic orientalism. She further emphasized that after meditation course, it can help for meditators' well-being and positive mental health. At the same time, there are long-term international meditators who have become teachers and volunteers, illustrating the social spaces that have been created in order to accommodate this new audience. She has described the conditions and outcomes of hybridity in Thailand's international meditation centers and contextualized contemporary Buddhist practices within historical genealogies of orientalism and modern Buddhism. The study is like a historical description where less focus on the effect of meditation practices.

Sharma, Netra Prasad. *Vipassana Meditation for Social Peace Building*. 2019. Lumbini Buddhist U, PhD dissertation.

N.P. Sharma tried to link *Vipassanā* mediation and social peace building. In his dissertation, he has emphasized that *Vipassanā* could help individuals to live

peacefully in the society and if all individual are peaceful then it can be contributed at society as a whole. The study is based on qualitative analysis. The thesis consists altogether of seven chapters. Besides introduction and literature review, the researcher explained his research in four chapters.

In the third chapter, he has explained textual analysis of *Mahāsatipaṭṭhāna sutta* where he explained various sources of explanation of the satipathan sutra and translators deviations on the subject. He tries to shine a light on what the Buddha focused on the meditation techniques- *Vipassanā* and how the monks practiced it at that time. Then he also analyses *kāyānupassanā*, *vedanānupassanā*, *cittanupassanā* and *dhammānupassanā* in details. He has also focused on sutra explanation in the context of social peace building. Explanation of 'peace' as a commonly understood term in mainstream academia as the absence of hostility and social peace as lack of conflict or violence in a society have been provided. And effort was made to explore a Buddhist way of overcoming suffering and maintaining social peace. In the fourth chapter, he analyzed the research topic peace building based on the Buddhist texts. A sample study of 14 *Vipassanā* practitioners is analyzed in next chapter. All of the participants share their experience that *Vipassanā* changes their life, making it better than before, some of the participants became *Vipassanā* teachers and others also continue their practice for well-being of themselves as well as society. They all express their interest to motivate and inspire other people to take *Vipassanā* courses. And all of them believe that as a *Vipassanā* practitioner they could contribute for social harmony and peace building. The conclusion has been made by mixing textual analysis as well as sample study results. The research showed that the textual analysis as well as sample study justified that *Vipassanā* helps to build peaceful society and at the same time for social peace building. However, the study is purely based on logical finding, and also based on a small sample base.

Wen, Tzungkun. *A Study of Sukkhavipassaka in Pāli Buddhism*.2009. The University of Queensland, PhD dissertation.

T. Wen tries to investigate an important meditative doctrine in Pāli Buddhism namely the doctrine of '*sukkhavipassaka*' which is known as dry-insight practitioner. He defined the insight as 'dry' due to the lack of moisture of form-sphere *Jhāna* experience. And this meditation theory believes that it is possible for a practitioner to attain the final goal of Buddhism, that is, the complete cessation of one's mental

defilements and suffering, by developing insight into the truths hidden in one's mind and body without the prior experience of form-sphere *Jhāna*. Using descriptive methodology and qualitative analysis this research concludes that the dry-insight meditative approach and dry-insight *arahants* are not an invention by *Theravāda* commentators, but a common heritage which was most probably handed down from the time of the Buddha and then shared by various Buddhist schools.

This thesis combined altogether in three parts and seven chapters. The first part investigates the concept of the *sukkhavipassaka* based Pali Nikayas. Second part of this thesis incorporates that the *sukkhavipassaka* doctrine appears in a full-fledged form in Pali commentaries which not only specifies the concentration that dry-insight practitioners use to develop insight knowledge, but also reveal the advantages and disadvantages of the dry-insight meditative approach. In the third part, the canonical and commentarial materials are related to the *Susima Sutta*. Concluding altogether seven chapter he has mentioned that the origin of the concept of *sukkhavipassaka* in the Pali commentaries has been a controversial issue in the academia since the middle of the twenty century when the lay movement of *Vipassanā* meditation spread from Burma to Sri Lanka and other Buddhist countries in South-East Asia. Since then, scholars are divided into two school of thoughts. Some suggest that there is no evidence in the earliest texts Nikāyas, indicating that one can attain Buddhist enlightenment through merely *Vipassanā* meditation, without the experience of form-sphere *Jhāna* derived from *samatha* meditation, while others suggest the opposite.

He further emphasized the complexity of this issue by using various interpretations of the functions of *Vipassanā* meditation and *samatha* meditation. The ancient *Theravāda* commentators viewed that *Vipassanā* meditation as the genuine Buddhist path to liberation, whereas *samatha* meditation as a secondary training in the sense of a support of *Vipassanā* meditation. Some of the modern scholars suggest that *samatha* meditation and *Vipassanā* meditation are two separate paths, both of them can independently lead to the final stage of Buddhist liberation. There are some scholars who propose that *samatha* meditation (*Jhāna*) is the original genuine Buddhist path, and *Vipassanā* meditation is introduced later into Buddhism under the influence of other traditions in India. Similarly, other scholars suggest that these two kinds of meditation are in fact just two interdependent aspects of one single Buddhist method.

Analyzing all of above different views the researcher has adopted the interpretations given by the *Theravāda* commentators as to the functions of *Vipassanā* meditation and *samatha* meditation. He suggests that *Theravāda* Buddhism alone may not be sufficient because the sources of one specific school might be limited and cannot represent the whole teachings of the Buddha. Rather it would better to consult all the available canonical and post-canonical texts preserved in the Indian Buddhist school other than *Theravāda* school to achieve better results.

He analyzed the *Vipassanā* tradition and the *samatha* meditation using available relevant literature sequentially, however the study is highly dependent on subjective judgement and qualitative analysis. And the researcher puts forward some controversial theoretical issues rather than practical base logic. Not only this, the researcher seems to be more focused on development of *Samatha* and *Vipassanā* meditation and silent on the effects of these practices.

Zanita, Ashin. *Vipassana Meditation in Theravada Buddhism*. 2006. University of Calcutta, PhD dissertation.

Ashin Zanita summarized the benefit of *Vipassanā* meditation in his dissertation. Using secondary source as well as canonical text the researcher uses the descriptive methodology in the research. In the fourth chapter of the dissertation he has listed benefit of *Vipassanā* in modern society. Referring various sutta of Digha Nikāya he highlighted that meditator, who has practiced *Vipassanā* meditation could enjoyed the six attributes of the *Dhamma*: (i) it is the result of personal attainments, and it is precise in every respect (ii) it produces beneficial results here and now (iii) it effect immediate in that it has the quality of removing the causes of suffering and the practitioner understand the truth of suffering (iv) the practitioner can stand the test of those who are anxious to do so (v) it is a part of one's own self, and is therefore susceptible of ready investigation (vi) the fruits of *Vipassanā* can be fully experienced by practitioner.

He further highlighted that the real benefits of this technique will come only if this meditation practice becomes an integral part of daily life. He categorized the benefit of *Vipassanā* practice as: *Vipassanā* and business and *Vipassanā* and education. In the education sector firstly, *Vipassanā* meditation develops concentration and with awareness increases the child's mental strengths of understanding, memory and

expression which also benefit the child's academics as well as various other extra-curricular activities such as games and arts. Secondly, *Vipassanā* technique helps to purify the students' mind, reduces negativities such as abusive or violent behaviour. They became more peaceful, harmonious and respectful behaviours not only at school but also at home and in society.

In organization level *Vipassanā* helps to bring a positive changes especially for the leaders who are working with narrow-minded, selfish interests and prejudices. Such positive changes starts first in individuals level, and then in groups of people. He has listed some benefits of *Vipassanā* in business sector: (i) practitioners' mind becomes conscious, one becomes more perceptive and better able to understand a wide variety of situations and solutions to many difficult problems (ii) it reduces craving and aversion, one is able to face situations in life more objectively, and thus improve the process of decision-making (iii) helps to reduce the complexities of their work as well as stress and strain (iv) reduces ego and develop qualities of love, compassion and peace (v) increases equanimity and thus one is able to live more harmoniously, without being much affected by the tensions of everyday life (vi) and ultimately it helps to develop better value system, serving humanity, improve quality of products and service.

2.3. Review of Journal Articles

In the following section research studies published in various national and international journals are reviewed.

Adhikari, Kishor. "Study of Effect of *Vipassana* on Anxiety and Depression." *International Journal of Psychology and Behavioural Sciences*, vol. 2, no.6, 2012, pp. 274-276.

Kishor Adhikari tries to analyze the effects of *Vipassanā* practice on anxiety and depression. Selecting 40 students who applied for the 10 days *Vipassanā* course at Dharmasringha, Kathmandu 2005 July session as sample, he has applied Beck Anxiety Inventory and Beck Depression Inventory II to interpret the results. He found that *Vipassanā* meditation is helpful to reduce the severity of depressive symptoms significantly. And the study also found mean score in anxiety scale is reduced in post-test compare to pre-test. However, the difference is not significant so *Vipassanā* meditation couldn't works well to reduce 'severity of symptoms of anxiety'. The study

is based on limited sample of only one course (31 post course feedback) participants just taken as before the course and immediate after the course.

Al-Hussaini, Ala Aldin, et al. "Vipassana Meditation: a Naturalistic, Preliminary Observation in Muscat." *Squ Journal for Scientific Research: Medical Sciences*, vol. 3, no. 2, Sultan Qaboos U, 2001, pp. 87-92.

Al-Hussani *et al.* examine the effects of *Vipassanā* training on health-related quality of life and physical and psychological symptomatology in a heterogeneous group of subjects from among the resident population of Muscat. They selected 14 *Vipassanā* participants who were voluntarily attending a ten-day residential meditation course in Muscat, Oman, during July 2001, the participants were tested twice, once before *Vipassanā* course and after completion of the course. They chose a control group which consisted of 31 students of Sultan Qaboos University. These students did not take part in the meditation sessions but were given the same assessment instruments both at the beginning and at the end of the 10-day period.

Based on the independent-sample t-test, paired t-test and chi-square statistic and corresponding p-values computed to compare group behaviour. The study found that over 90 percent of the participants agreed that faith or spiritual values helped them cope with pressures of life. In the first assessment, the majority of the participants of both group felt undecided whether they were happy or unhappy. However, the majority of the *Vipassanā* group felt happy about life in the first assessment itself. In the second assessment, four more participants from the *Vipassanā* group indicated that they felt happy about life. All *Vipassanā* meditators showed a pronounced improvement in 'Hospital Anxiety and Depression Scale' and 'Modified General Health Questionnaire'. The control group's total score remained relatively stable. In contrast, the *Vipassanā* group showed steep reduction in the indices of psychiatric symptomatology which means the retreat was effective in enhancing their psychiatric symptomatology.

However, the researcher themselves showed some limitations of the study and they didn't see the scope of generalizing its findings. Firstly, the sample size was small. Secondly, the *Vipassanā* subjects were a self-selective group of different ages and it was not clear how many participants had previous experience with meditation. And thirdly, the study relied entirely on subjective reports. To overcome these limitations,

they have suggested to replicate the study in different and larger populations and to use stronger experimental methodology with random allocation between conditions

Bergomi, Claudia, et al. "Meditation Practice ... Using the Comprehensive Inventory of Mindfulness Experiences (CHIME)." *Mindfulness*, vol.6, 2015, pp.1411-1442.

In a research paper Bergomi *et al.* investigate the relationship between mindfulness practice and development of mindfulness. They have used the Comprehensive Inventory of Mindfulness Experiences (CHIME) in which mindfulness is tested by using eight subscales: inner awareness, outer awareness, acting with awareness, openness, acceptance, nonreactive, insight and relativity. Total 683 participants out of them 183 from various meditation practitioners: Zen, *Vipassanā*, Yoga, Tai chi, Qigong and Kumnye. Self-reported experience was collected by using multi-dimensional broad coverage questionnaire. Then mindfulness scores were compared between meditators and non-meditators. By using Pearson's correlation relationships between meditation practice and mindfulness were analyzed. Similarly, linear regression analyses were performed including duration of a typical type of meditation session, age, and level of education.

The study found that meditators scores significantly higher than non-meditators on all aspects of mindfulness assessed by the CHIME. This means mindfulness meditation practice was significantly associated with all aspects of mindfulness assessed by the CHIME. Correlation analyses showed that average meditation time per sitting combined with frequency of meditation practice yielded the strongest associations with mindfulness. This can be interpreted as showing the relatively high contribution of continued practice in the present, compared to the accumulated practice over years. In addition, the correlation and regression results displayed different patterns. In case of correlation analyses, experience in months and weekly frequency were significantly correlated with all CHIME subscales and average time per sitting (session duration) was correlated with all subscales except inner and outer awareness. The researchers then tried to assess the relative weight of each of these meditation practice variables together with age and education in the regression models, the predictive power of experience in months consistently dropped. Weekly frequency significantly predicted all except acting with awareness subscale; average session duration was a significant predictor for all subscales but inner and outer awareness

and acting with awareness, but meditation experience in months only predicted outer awareness scores. No difference is seen in level of mindfulness between various subgroups- practicing *Vipassanā* or Zen or Tai Chai or Qigong and Kum. Rather the study found the relatively high contribution of continued practice in the present, compared to the accumulated practice over years.

Bhatnagar, Vishal. "Stress Management- a Way to IncreaseMeditation." *International Journal of Application or Innovation in Engineering and Management*, vol. 3, no.1, Jan 2014, pp.498-504.

Vishal Bhatnagar presents *Vipassanā* meditation as an effective tool to reduce stress and increase efficiency and effectiveness of employees. Using secondary source of information, he highlighted the positive effect of *Vipassanā* meditation. He emphasized that *Vipassanā* meditation is a way to control work related stress as well as stress arising due to family and other social problems. This technique is a pure non-sectarian and scientific technique which brings peace in the human mind and thought in society. He has highlighted that *Vipassanā* meditation practice has a positive impact on mental as well as physical health. He further highlighted that *Vipassanā* meditation has a positive impact on individual level as well as organizational level. For employees' side this technique increases persons' control of their emotions resulting in a reduction in feelings of anger, tension, hostility, revenge and helplessness. It would help to improve mental health of individuals and develop concentration which is an important factor for productivity or efficiency of the employees, positive impact on motivation level of employees, enhancement in interpersonal skills, and promote ethical Behavior and positive attitude. Similarly, at organizational level, by creating efficiency and effectiveness this technique helps to create a healthy work environment.

He also mentioned some facts that various state governments in India emphasize to train their employees in *Vipassanā* technique. Maharashtra state implemented *Vipassanā* as part training in various government department including its Indian Administrative Service (IAS) cadre employees. Similarly, Andhra Pradesh, Goa, Gujarat states also provide paid leave for government employees for attending *Vipassanā* course. Other states like New Delhi, Rajasthan, Uttar Pradesh encourage to train *Vipassanā* meditation for prisoners and jail personnel.

Cahn, B. Rael, et al. "Occipital Gamma Activation During Vipassana Meditation." *Springer Cogn Process*, vol.11, no.1, Feb 2010, pp. 39–56.

In a research paper Cahn *et al.* analyzed various effects of meditation: delta effects, gamma effects, alpha effects and theta effects. A group of 16 *Vipassanā* meditators were assessed as a group, all who had been meditating daily for at least a year were chosen for the study. EEG data which were collected using a 19-channel ECI electrode cap from various locations were recorded. The participants were instructed to sit on cushions and meditate with the Theravadian *Vipassanā* meditation tradition or engage in the control neutral thinking state, with the order of the tasks counterbalanced across individuals. Participants were instructed to sit in the same posture for both the meditation and control task periods of recording and were fitted with headphones at the outset of the recording session that they wore throughout the recording. Based on the data the research showed the following effects of the study:

- (i) Delta effect: the study found a significant state effect in the delta frequency band, such that the meditation state was characterized by a decrease in bilateral frontal delta power, which indicative of an increase in frontal activation during *Vipassanā* meditation relative to the control condition.
- (ii) Theta effects: no absolute difference in theta power between the meditation and control states was observed. A significant interaction between state and electrode location was found that suggested a more frontal distribution of theta activity was present during the meditative state.
- (iii) Alpha effects: meditation and alpha power effects in the long-term *Vipassanā* practitioners were absent comparing meditation and control states, which supports the assertion that alpha increases often reported in early studies of meditation were related to assessing beginning meditators vs. experts.
- (iv) Gamma effects: the increase in occipital gamma synchronization found in our current sample may indicate that this open-awareness meditative state involves a more sensitive and perceptually clear awareness of moment-to-moment experience (39-56).

These findings emphasize that in highly practiced *Vipassanā* meditation practitioners, the primary effects of meditation state on brain rhythms are centered in the low (delta) and high (gamma) frequency ranges, with moderate relative increase in frontal theta, and gamma effects most profound in more advanced practitioners. The research paper seems as more technical and totally based on practical experiment.

Emavardhana, T. and C. D. Tori. "Changes in Self-concept, ... Meditation Retreats." *The Journal for the Scientific Study of Religion*, vol. 36, no. 2, June 1997, pp.194-206.

In a journal article, T. Emavardhana, and C.D. Tori evaluate changes in self-concept, ego defence mechanisms and religiosity after seven-day *Vipassanā* retreats which were held at Bangkok. Two groups (number of student 222 and 216) of secondary school children between age 12 to 18 separately participated in a seven day *Vipassanā* retreat. After completing courses the writers tried to compare with a non-*Vipassanā* group.

The study has showed positive effects on self-concept and unconscious ego-defence mechanisms among youthful Thais. In addition, the self-perceptions of participants were more favourable, and coping became characterized by greater maturity and less reactivity to common stressors. Based on these result, writers recommended that *Vipassanā* can be used as an intervention for youths to solve growing problems associated with impulsive behaviour among young offenders.

Himmelstein, S. "Meditation Research: The State of the Art in Correctional Settings." *International Journal of Offender Therapy and Comparative Criminology*, vol. 55, no.4, 2011, pp. 646-661.

S. Himmelstein presents the report finding of his empirical research regarding the effects of meditation-based programs in correctional populations. Based on secondary data, the study mainly focus on transcendental meditation, mindfulness-based stress reduction techniques, and 10-day *Vipassanā* retreats. Analyzing the positive effects of these three types of meditation programs for jail inmates the writer has suggested that such programs should be useful to improve jail environment. There are three areas in which meditation-based programs provide sufficient treatment to criminal offenders. Firstly, after meditation practice, a meditator enhances their psychological well-being. Secondly, it decreases repetition of offence. Finally, meditation-based programs may be proper treatment programs and could support rehabilitation for correctional populations. The research shows the encouraging results however it could not properly focus on the effects of *Vipassanā* meditation.

Kabat-Zinn, John. "An outpatient ProgramPreliminary Results." *Elsevier General Hospital Psychiatry*, vol. 4, 1982, pp. 33-44.

John Kabat-Zinn explored the clinical effectiveness of meditation as a self-regulatory coping strategy for long term chronic patients for whom the traditional medical treatments have been less than successful. Based on a pilot study of 51 chronic pain patients who had not improved with traditional medical care, he had implemented a stress reduction and relaxation program (SR&RP), which utilizes training in a form of meditation known as mindfulness or awareness meditation as the major self-regulatory activity. All meditation practices used in that method were taught independent of the religious and cultural beliefs associated with them in their countries and traditions of origin. In the study, he has mentioned low back, neck and shoulder pain, headache, facial pain, angina pectoris, non-coronary chest pain, and GI pain were the dominant pain categories. After 10 weeks meditation practice, 65 percent patients reported a reduction of greater than 33 percent in the mean total pain rating index and 50 percent showed a reduction of 50 percent. Not only this, large and significant reductions in mood disturbance and psychiatric symptomatology accompanied these changes and were relatively stable on follow-up. These improvements were independent of the pain category. Based on these result, the writer conclude that this form of meditation can be used as the basis for an effective behaviour program in self-regulation for chronic pain patients.

Kumar. M., Dileep. "Vipassana Meditation and Life Effectiveness." *Journal of Education and Vocational Research*, vol. 3, no. 2, Feb 2012, pp. 48-57.

Dileep Kumar tries to analyze the influence of *Vipassanā* meditation and its effectiveness on professional and personal life of business graduates. Collecting data from 176 junior level managers who have completed their graduate level education from various business school in Pune, India. By using correlation as well as multiple regression model he has tested the hypotheses whether *Vipassanā* meditation showed significant effect among the graduate managers' personal and professional life. The research overall found that the *Vipassanā* meditation helps in transforming the attitude of management students in their personal as well as professional life. In addition, the research findings also found: (i) meditation technique helps to reduce their stress at work place (iii) it helps to increase self-awareness process and helps the emerging professional to face the challenges and opportunities through positive

outlook and matured behaviour (iii) brings positive change in consciousness for business and industrial management (iv) helps to control over the emotional imbalances and be self-controlled (v) leads to better inter personal relationship, communication, teamwork, group work, mutual respect and group cohesiveness (vi) more beneficial to human resource development. Statistical finding also indicates that there is positive correlation exists between dependent variable life effectiveness (namely: psychological, physical, professional and managerial,) with independent variable *Vipassanā* meditation process. Similarly, all regression models are found significant at 10 percent level of significance.

Manocha, Ramesh, et al. "Changing Definitions of Meditation.... Compared to Rest." *Journal of International Society of Life Information Science*, vol. 28, no. 1, March 2010, pp.23-31.

Manocha *et al.* explored a unique experiment result where they tried to compare reduction in skin temperature because of meditation and normal rest behaviour. The research was held on a temperature controlled room at Swinburne University's Psychophysiology Laboratory, Melbourne. 26 participants were asked to either meditate or rest for 10 minutes. 16 participants were ready for meditation (*Sahaja yoga*) and 10 participants choose for rest.

Then a mental silence orientated form of meditation (*Sahaja yoga, SYM*) was compared to rest. Based on the record of reduction in skin temperature and heart rate the study found significant different between meditation and rest behaviour. Throughout the meditation period mean skin temperature of the meditation group decreased while that of the rest group increased. After ten minutes of meditation, 13 of the 16 meditators manifested a reduction in skin temperature compared to baseline whereas 7 of the 10 participants in the control group manifested an increase compared to baseline. And Chi-Square tests also showed that the difference between the two groups was significant. However, heart rate changes did not differ between the two groups.

Pagis, Michal. "Producing Inter subjectivity in Silence: an Ethnographic Study of Meditation Practice", *Ethnography*, vol.11, no. 2, 2010, pp. 309–328.

Michal Pagis in a journal article highlighted the various issues on meditation practices in her ethnographic study. She has emphasized on silence meditation practice and her

study challenges the common view which regards silence as an obstacle to social relations. The study was based on two years data of participant observation of *Vipassanā* meditation practices in Israel and the United States. Giving an example of *Vipassanā* meditation, S.N.Goenka method which is conducted in complete silence, discouraging group sharing of meditation experiences, the findings illustrate how, despite the absence of direct verbal communication, the practice of meditation still holds important intersubjective dimensions. The writer further emphasized that silent inter subjectivity is therefore qualitatively different from the type articulated by speech. It allows for a more general and inclusive form of inter subjectivity, a form that is not obsessed with content, with exact comparisons of one mind to another. And she has suggested that covert mechanisms of silent inter subjectivity play an important role in everyday social life and require further ethnographic attention.

Pagis, Michal. "Evoking Equanimity: Silent Interaction Ritual in Vipassana Meditation Retreats." *Qualitative Sociology*, vol. 38, 2015, pp.39-56.

In another journal article Michal Pagis again highlights silent interaction ritual in *Vipassanā* retreats. She has mentioned that *Vipassanā* meditation practice reduces stress and helps to achieve a feeling of equanimity and peacefulness. Based on the in-depth interviews with *Vipassanā* followers in United States and Isreal, she analyzed that *Vipassanā* participants could get slower progress as per their practice and cultivation of equanimity, gradually such experience leads to transformation. She defined equanimity as mental and emotional calmness. She further adds about equanimity as it does not merely emanate from the inside out, but also is part of a social process changes from the outside in. She has mentioned that maintaining equanimity in everyday life is a difficult task. When participants return home after completing their retreats everyday life returns to ordinary and they interact with their family and relatives then they experienced their equanimity beginning to dissolve.

Perlman, Abigayl M. et al. "Meditation in a Deep South Prison: A Longitudinal Study of the Effects of Vipassana." *Journal of Offender Rehabilitation*, vol. 51, April 2012, pp.176–198.

Perlman *et al.* examined the psychological and behavioural effects of *Vipassanā* meditation in the prison at Alabama, United States. The prison is specialized for keeping those inmates who repeat behavioural difficulties and lengthy sentences. The writers assessed and compared through self-report measures, and behaviour indices

for *Vipassanā* participants (60 people) and a comparison group (67 people) of inmates who voluntarily participated in Houses of Healing (HOH) technique².

During the study, they followed long-term offenders who stayed in same prison over a one-year period. Pre-treatment measures are assessed from mindfulness, anger, emotional intelligence, and mood states. Baseline rates of prison infractions, segregation time, and health visits were also recorded. The writers found that *Vipassanā* students showed enhanced levels of mindfulness and emotional intelligence comparing to house of healing participants. Furthermore, *Vipassanā* students' exposure to reflective attention skills during the retreat may be associated with their improved ability to recognize emotion, which was not observed in the comparison group. In addition to that both groups' rates of behavioural infractions were reduced at one year follow-up. Similarly, no differences were seen between the *Vipassanā* meditator and comparison groups in utilization of institutional medical services. Finally, the writers emphasized their limitation of the study that these findings were only partially maintained at 1-year follow-up. They recommend for future study which may explore the comparative mindfulness of one-time retreat participants, multiple retreat participants, and those who practice meditation independently on a regular basis.

Pradhan, Seema and Ajithkumar V.V. "A Study of the Effect of Vipassana Meditation on Psychological Well Being of Employees and Impact of Demographic Factors on Meditation Outcome." 2018.

In a research article S. Pradhan and Ajithkumar summarized the two-fold study (i) whether *Vipassanā* technique effects on psychological well-being of the employee and (ii) whether demographic factors could effect on meditation practice and outcome of meditation.

To analyze the impact of *Vipassanā* meditation practices on the psychological well-being scores attained by meditators, they modified psychological well-being scale developed by other various researchers in Indian cultural context. They developed 6

² The writers mentioned that HOH technique is a program which uses a closed, 10-week small group format co-facilitated by trained inmates, and like *Vipassanā* meditation, it was founded on the principles of mindfulness and increasing openness and self-awareness. It also provides guidance in stress management and healthy coping strategies, and addresses, in depth, the necessity of self-forgiveness and forgiveness of others. However, by comparison, HOH is far less intensive than a *Vipassanā* retreat (Perlman, A.M. et al. 184).

point Likert scale and assumed that higher scores indicate higher levels of psychological well-being. Four research variables: self-acceptance, mastery and competence, positive relations, engagement and growth measure by well-being scale. Experimental group (*Vipassanā* mediator) and control group (non-meditator) both consist 260 participants in each. Data collection was based on Bangalore *Vipassanā* Centre, South India and judgmental sampling was used in the study. The study found that there was a positive effect of *Vipassanā* meditation on psychological well-being. The t-test result also conforms in all above mentioned four psychological factors. Furthermore, *Vipassanā* meditation helped employees to feel that life is meaningful, enjoy work and to be able to cope with adverse situation which are a part and parcel of working environment.

To analyze whether demographic factors could effect on meditation practice and outcome of meditation, they have used another statistical tool-MANOVA multivariate analysis. Scores from various parameters like- age, gender, marital status, educational qualification, work sector, working position, regular meditation practice, daily practice hours were measured. However, such demographic factors could not effect on psychological well-being. Rather such factors may help in some of the traits of mindfulness. In addition, the study showed the number of *Vipassanā* courses accomplished by the meditator employees did not significantly impact for psychological well-being rather it depends upon internalization of the *Vipassanā* method and regular practice daily life. If a meditator regularly practiced at least an hour every day, this resulted in not only positive relationship with others but also enhanced own psychological well-being for themselves.

Based on their finding, the researchers have suggested that business firms who wish to improve employee team work, reduce workplace conflicts, employ goal congruence may adopt this technique as an intervention strategy. *Vipassanā* meditator employees are like an asset to any organization as they feel more positive and hopeful about themselves and life in general. Therefore, if an organization encourages employees to practice *Vipassanā* mediation it will not only benefit for an employee but also it will create an atmosphere of openness, trust, friendliness and compassion within the organization.

Pruitt, I. T. and E. E Mccollum. "Voices of Experienced Meditators: the Impact of Meditation Practice on Intimate Relationships." *Contemporary Family Therapy*, vol. 32, 2010, pp.135-154.

In a journal article, I.T. Pruitt and E. Mccollum analyzed the impact of meditation practice on intimate relationships. Using a qualitative methodology, they explored advanced meditators' (more than 10 years' experience) understandings of the effect of the meditation traits on close relationships. They identified meditative traits by means of (i) awareness of body sensations and emotions (ii) dis-identification from emotions and thoughts; (iii) acceptance of situations, oneself, and others and (iv) compassion and loving kindness for oneself and others.

Based on eight participants interview and above mentioned four primary meditation traits, they found that the *Vipassanā* meditators have developed their awareness, dis-identification from emotions and thoughts, acceptance, and compassion and loving-kindness by practicing their daily life. Furthermore, all participants clearly feel that their meditation practices had helped them develop traits or enduring qualities that, in turn, affected their relationships. They highlighted four ways which could affect the meditators' relationships with others. Firstly, *Vipassanā* meditators could develop the ability to be less reactive in relationships based on their increased awareness of internal experiences and habitual reactions. Secondly, they could have increased sense of safety and freedom to be oneself in relationships, both for the meditators' and for others. Thirdly, the participants could experience an insight into the unity and separation of all things, flowing from their traits of awareness and compassion. Fourthly, the participants' understanding of both unity and separation contributed to the strengthening of intimacy and independence in their relationships.

Qazinezam, Mina, et al. "The Effects of Vipassana Meditation on Increasing the Level of Psychological Well-Being of People." *Biosciences Biotechnology Research Asis*, vol.11, no.3, Dec 2014, pp.1657-1665.

Qazinezam *et al.* examine the impact of *Vipassanā* technique and its effects on psychological well-being at any age, gender, and socioeconomic situation. They choose *Vipassanā* meditation centre Karaj-Iran for sample study. The study is based on 200 person, they were pre-tested as control group before joining the course. Out of them, 150 participants were included after completing the course, 57 were remaining after three months follow up. Researchers were using Ryff psychological well-being

questionnaire where participants' answered in Likert scale in various six dimensions: autonomy, purpose in life, personal growth, environmental mastery, positive relations with others and self-acceptance. They tested the hypotheses whether practicing *Vipassanā* technique improves the level of psychological well-being of individuals over time. To examine this hypothesis, multiple analysis covariance (Mancova) was used.

The results showed that *Vipassanā* technique could increase the psychological well-being of practitioners. Participation in training and practicing *Vipassanā*, has increased the level of psychological well-being in all six dimensions as mentioned above. The resulting alpha in Ryff study was measured (0.83) for autonomy, (0.86) for environmental mastery, (0.85) for personal growth, (0.88) for positive relations with others, (0.88) for purpose in life, and (0.91) for self-acceptance. This effect was significant and it was consistent after three months follow up.

Szekeres, R.A., and E.H. Wertheim. "Evaluation of Vipassanā Meditation Course Outcomes." *Stress Health*, vol. 31, 2015, pp. 373–381.

In a research paper R.A. Szekeres and E.H. Wertheim found the positive effects of the *Vipassanā* course in reducing subjective stress and increasing well-being, self-kindness and overall mindfulness. Primary data were collected from randomly selected 172 respondents (122 women and 50 men) who has already taken 10 day *Vipassanā* course and outcomes were compared to control group. In addition, six months follow ups also undertaken.

The overall research findings showed high correlation with outcome variable change scores, consistent with the idea those effects of the *Vipassanā* course on stress and well-being operated at least partially through increasing mindfulness. More specifically, findings indicate the positive effects of the *Vipassanā* course on traits: mindfulness, subjective stress, well-being (also indicating lack of depressive symptoms) and self-kindness in this community sample. *Vipassanā* course participants reported improvements in stress, well-being, self-kindness and mindfulness. Similarly, comparing post-course to six-month follow-up, subjective stress increased substantially at follow-up, which means course effects were time limited. However, the effect size was smaller than for stress, and no declines from post-course in self-kindness or mindfulness was found. In addition, increases in trait

mindfulness in *Vipassanā* participants paralleled improvements in stress, well-being and self-kindness.

U Ba Khin, Sayagi. "The Essentials of Buddha-Dhamma in Meditative Practice." *Sayagi U Ba Khin Journal*, VRP, 1991, pp. 31-35.

In an article Sayagi U Ba Khin explains *Vipassanā* in a very pleasant manner. As an experienced teacher of *Vipassanā* he had participated in many courses of *Vipassanā* in Myanmar and delivered his knowledge to thousands of students. First, he tried to reveal the real meaning of *anicca* as impermanence or decay in the inherent nature of everything that exists in the universe. Furthermore, to understand impermanence (*anicca*) one must follow strictly and diligently the Eightfold Noble Path, which is divided into the three groups of *Sila* (morality), *Samādhi* (concentration) and *paññā* (wisdom). *Sila*, or virtuous living, is the basis for *Samādhi*, control of the mind leading to one-pointedness. It is only when *Samādhi* is good that one can develop *panna*. Therefore, *Sila* and *Samādhi* are the prerequisites for *paññā*. And, by *paññā* a meditator can learn understand *anicca*, *dukkha* and *anattā* (non-self) through the practice of *Vipassanā*.

He further explained that *anicca* can also be understood through other types of feeling as well. It can be experienced: (a) by the contact of visible forms with the sense organ of the eye; (b) by the contact of sound with the sense organ of the ear; (c) by the contact of smell with the sense organ of the nose; (d) by the contact of taste with the sense organ of the tongue; (e) by the contact of touch with the sense organ of the body; (f) by the contact of mental objects with the mind.

Watore, S. M. and M. B. Kurane. "Effect of Vipassana Meditation on Academic Stress among Adolescence." *The International Journal of Indian Psychology*, vol. 4, no.97, April-June 2017, pp.118-126.

In a journal article S.M. Watore and M.B. Kurane analyze the effect of *Vipassanā* meditation on academic stress and self-actualization among adolescence. Based on their research on 50 students of class 11 age 15 to 18 of non-randomized control group and they performed on two sample 't' test for the pre-and-post-test.

The first hypothesis of the study was whether *Vipassanā* meditation would be significantly affect academic frustration. Research finding shows t-value = 10.77 and P-value <0.001 (p-value is far less than 0.005) which showed that there is significant

effect of *Vipassanā* meditation on academic frustration. It also indicates that before the *Vipassanā* meditation mean score is above than 70 and it is high academic frustration, then after *Vipassanā* meditation mean score is below than 69 and it is average academic frustration. The second hypothesis was set as: *Vipassanā* meditation would significantly affected academic conflict. Result showed that t-value = 11.56 and P-value <0.001 (Since p-value is far less than 0.005) concluded that there is significant effect of *Vipassanā* meditation on academic conflict. It also indicates that before the *Vipassanā* meditation mean score is above than 70 and it is high academic conflict, then after *Vipassanā* meditation mean score is below than 69 and it is average academic conflict. Similarly, the next hypothesis was set as: *Vipassanā* meditation would be significantly affected on academic pressure. Finding showed t-value = 11.48, P-value <0.001 (p-value is far less than 0.005) concluded that there is significant effect of *Vipassanā* meditation on academic pressure. It means that before the *Vipassanā* meditation mean score is above than 70 and it is high academic pressure, the then after *Vipassanā* meditation mean score is below than 69 and it is average academic pressure. Final fourth hypothesis-*Vipassanā* meditation would be significantly affected on academic anxiety level also showed encouraging result as t-value = 14.62, p-value <0.001 (p-value is far less than 0.005) concluded that there is significant effect of *Vipassanā* meditation on academic anxiety. It is also indicated that before *Vipassanā* meditation mean score is above than 70 and it is high academic anxiety, then after *Vipassanā* meditation mean score is below than 69 and it is average academic anxiety.

The study showed the interesting results however the sample size is quite small and belongs to only one group of college students reading in grade eleven. So, it is difficult to generalize the findings.

2.4. Review of Reports and Documents

Analayo. *The Dynamics of Theravada Insight Meditation*. Centre for Buddhist Studies, University of Hamburg, 2018.

Analayo tried to explain insight meditation in Theravada tradition. Using descriptive methodology, the writer briefly compared *Vipassanā* tradition taught by Mahasi Sayadaw, S N Goenka and Pa Auk Sayadaw. Referring the *Satipaṭṭhāna sutta*, the writer has mentioned that these are three modes of developing insight meditation.

Mahasi system is based on particular mindfulness of bodily postures whereas Goenka system emphasis on mindfulness of feelings; and Pa Auk tradition emphasize on mindfulness of the four elements: earth, water, fire and wind.

He further introduced that the Mahasi tradition requires applying mental labels to what is experienced throughout meditation practice in order to sharpen clear recognition. During sitting meditation, the meditator observes the 'rising' and 'falling' motion of the abdomen caused by the process of breathing. Similarly, in walking meditation the same mental labelling is used to develop distinct awareness of several parts of each step and meditator keep own awareness in each and every activity. In Goenka tradition, it starts with mindfulness of breathing then subsequently, feelings are observed through a continuous scanning of the body in the up and downward directions, leading to a penetrative awareness of their changing nature at increasingly subtler levels. In Pa Auk Sayadaw tradition the insight approach is based on surveying the body from the perspective of the four elements recognizable by the experience of hardness, heaviness, warmth and motion. At first these qualities are identified in relation to particular parts of the body, but eventually are seen as existing in each particle of the body. The subtle analysis undertaken in this manner is then extended to the mind, directing awareness to each aspect of the cognitive process and to discerning the conditions operative at the twelve stages of the scheme of dependent arising. The writer tries to generalize the three traditions of the *Vipassanā* technique, however it is a more generic description.

Chandiramani, Kishor, et al. *Psychological Effects of Vipassana on Tihar Jail Inmates*. VRI, 1995.

Chandiramani *et al.* evaluated the psychological effects of *Vipassanā* meditation. Based on the research on Tihar Jail Inmates, they prepared five reports describing the various aspects of prisoners and their mental health. Their first study was on impact of *Vipassanā* on psychiatric illness of prisoners where about one fourth of Tihar inmates are suffering from psychological disorders such as anxiety, depression, adjustment disorder, psychogenic pain, personality disorder substance abuse and so on. The research result showed that after *Vipassanā* course there was a significant reduction in anxiety and depression, about 70 percent patients reported good clinical improvement and did not feel the need for treatment. In their second report, researchers evaluated

the impact of *Vipassanā* course on some positive aspects of mental health. Using PGI wellbeing scale on 120 jail inmates before and immediately after attending the *Vipassanā* course and subsequently after three and six months, they found that there was an abrupt increase in the wellbeing immediately after the course and further enhanced at three and six-month follow-up.

The third report emphasized on the impact of *Vipassanā* on feelings of hostility and helplessness in prisoners. An assessment was done by 15 items scale of feelings of helplessness before and after a 10 day *Vipassanā* course and subsequently after three and six months. Prisoners' hostility was measured by using 51 items hostility and direction of hostility questionnaire as same manner in second report. The scale consists five subscales: self-criticism, guilt, acting out hostility, criticism of others, delusional projection of hostility. The report found a significant drop in hostility scores on all five subscales immediately after the course. However, changes were not sustained at three and six-month follow-up. They further mentioned that it may depend upon regular practice.

The fourth report emphasized on impact of *Vipassanā* on sense of anomie and attitude to law. Based on Leo Sroles scale of anomie on 85 inmates who attended the course and result was compared with similar set of data who had not participated on *Vipassanā* course. The report showed that no change was noticed immediately after the course however, significant reduction in the feeling of anomie was seen in *Vipassanā* group after three months. Attitude to law scale did not indicate significant changes in both groups. And a majority of prisoners *Vipassanā* as well as non *Vipassanā* group reported favourable attitude towards law.

Finally impact of *Vipassanā* on personality functioning and psychopathy was evaluated on fifth report. Eight personality traits: activity, dominance, paranoid tendency, depressive tendency, emotional instability, introversion, superego, cyclothymic and social desirability was measured based on 90 item questionnaires. There were more positive changes in study group like more holistic balanced picture of self with reduced dependence and reduced evidence of aggression in them compare to control group. In same way, 50 item questionnaire was used for test of psychopathy. Reports found that there has been significant increase in scores on psychopathy scale immediately after the course and after three months.

The overall results of the study are positive and encouraging. They suggest for adoption of *Vipassanā* course as a reform measure in prisons. And they further emphasized that regular practice of *Vipassanā* meditation immediately after attending the course should be encouraged for effective improvement of the inmates behaviour.

Fleischman, Paul R. "Vipassana Meditation: A Unique Contribution to Mental Health." *Karma and Chaos*, VRP, 2005, pp. 54-81.

P.R. Fleischman tries to evaluate whether *Vipassanā* can or cannot contribute to mental health. Using descriptive methodology, the writer tries to analyze characteristics of *Vipassanā* technique. He has emphasized that *Vipassanā* meditation is unique in many ways. Firstly this technique was practiced by the Buddha and that led to his liberation. Secondly it is unique as the path to total purification, moment by moment psychology that is ethical, behavioural, emotional, cognitive and spiritual. Thirdly, it is unique not in the sense that is it better than some other path, but in the sense that it already lies within and flows with any teaching of helpfulness, non-harmfulness, and loving relatedness. It is not comparable to professional healing, which is fairly dispensed for a livelihood by particular healers applying their skills to individual problems in particular ways at particular times and places. Fourthly it is a psychological system which induces changes at the molecular level of the meditator's body. It changes the biology of the meditator's body and it has a dramatic effect at the psychological level. Finally, it emphasizes value-based education. The goal of *Vipassanā* is to manifest the virtues of love, compassion, joy and equanimity, and as a psychology it can be understood as incorporating direct learning.

Similarly he has mentioned three limitations of this techniques. Although *Vipassanā* belongs to no one and can be practiced by anyone, anywhere, at any time, but formal training courses in *Vipassanā* are not appropriate for everyone at every juncture of their life. Furthermore, during long hours of silent meditation, an individual's superficial conscious intentions are unmasked. And *Vipassanā* courses are not appropriate for the treatment of psychiatric disorders, nor for people with disorganizing mental states.

Fleischman, Paul R and Forrest D Fleischman. *Karma and Chaos: New and Collected Essays on Vipassana*. VRP, 1986.

P.R. Fleischman and F.D. Fleischman published a book where they collected four essays written by themselves. They intended that the book will inspire people on the path of *Vipassanā* mediation.

They argued that *Vipassanā* meditation could open our two eyes. The first one is the eye of awareness which is the root of our sense of self in bodily sensations. The second one is the eye of equanimity which will help to develop the capacity to observe a myriad of subtle sensations without judgements or reaction. In the separate chapter '*Vipassanā* meditation: a unique contribution to mental health' they try to justify as *Vipassanā* is a unique meditation technique. They have emphasized that the uniqueness of *Vipassanā* also rests upon its basis which is based on self-observation. It is merely the careful delineation of common sense and it captures what is common to all about personal transformation into absolute goodness. *Vipassanā* is unique as the path to total purification however it doesn't mean it's exclusive. It simply means clarifying human nature at its junction with the sensations of life not in isolation but that it begins at every front door. They further define *Vipassanā* as a psychological systems: (i) *Vipassanā* induces changes at the molecular level of the meditator's body (ii) *Vipassanā* changes the biology of the meditator's body (iii) *Vipassanā* has a dramatic effect at the psychological level (iv) *Vipassanā* is value-based education (vi) *Vipassanā* is an environmental psychology, that stresses the feedback loop of harmony (vii) *Vipassanā* is a path of *nibbāna*, the transcendence of material world (Fleischman and Fleischman 59-61).

Modak, Usha. "Vipassana- its Relevance to the Individual and Society." *Proceedings of the Seminar Vipassana-Its Relevance to the Present World*, VRI, April 1994, pp.11-15.

In a seminar paper, U. Modak has described how *Vipassanā* meditation helps in everyone's daily life. She defines *Vipassanā* as a unique technique for obtaining peace and harmony within an individual at the experiential level. She further added that *Vipassanā* is not a rite or ritual based on blind faith. In *Vipassanā*, there is no visualization of any god, goddess or any other object, or verbalization of any mantra or *japa*. Neither is it an intellectual nor philosophical entertainment. Besides the purification of the mind, which is the primary goal of this meditation technique, the

meditator also experiences gains at the physical and psychological level. They are: (i) The first attack is on the ego, which begins to melt progressively as the cleaning process starts (ii) *Vipassanā* meditators get make greater clarity of thinking, improve relationships with other people, both in private and work life, becomes more appropriate and effective (iii) capacity to work increases many-fold and; work efficiency increases both qualitatively and quantitatively (iv) many common ailments such as hypertension, headaches, ulcers, acidity are often cured as a by-product of the cleansing process of *Vipassanā*.

Finally, she makes the *Vipassanā* practitioners aware that most of all the benefits or gains are only by-products of the cleansing process of *Vipassanā*. So, they should never be the motive for the practice of *Vipassanā* rather, meditators should focus on purity of mind. This technique may take human beings to such great heights in liberating the mind of its impurities.

Parihar, D.R."Impact of Vipassana in Government."Government of Maharashtra and VRI, Research Report, 2004.

D.R. Parihar analysed the impact of *Vipassanā* meditation in Government sector employees. Employees in various sectors of government like Foreign Service, railway services, medical services, engineering services, judiciary, audit, customs and excise services are included in the study. Four studies were done during the period of 2001 and 2002.

In the first study, he tries to compare *Vipassanā* group with non-*Vipassanā*, where he used *Vipassanā* Meditation Index developed by VRI to assess the impact of *Vipassanā* on the professional and personal lives of government officials. Based on qualitative as well as quantitative analysis the study found that majority of the subjects (98 percent) benefited by practicing *Vipassanā*. The results also show that *Vipassanā* has helped to bring about a positive change in the mental attitude and effectiveness of the employees. Furthermore, 97 percent of the subjects responded that *Vipassanā* is a scientific technique and it has the capacity to reform human mind and character. About 95 percent reported that *Vipassanā* has a direct role to play in improving public administration. In addition, the Correlation Coefficient between the Impact of *Vipassanā* Meditation Index and years of *Vipassanā* meditation practice was found to be as high as (+0.86). This indicates that the positive impact of

Vipassanā on the personal and professional lives of the subjects has increased significantly with duration of meditation practices. Subjective well-being of the *Vipassanā* group was found to be significantly higher than that of the Control (non-*Vipassanā*) group. Occupational Stress of the experimental (*Vipassanā*) group was found to be significantly lower than that of the control non-*Vipassanā* group. The correlation coefficient between Occupational Stress and number of years of *Vipassanā* meditation practice also justifies that the longer the practice, the lower the stress. This indicates that the Occupational Stress of the meditators reduces significantly with the years of meditation practice.

The second study shows the comparison of pre-course and post-course feedback. The sample consisted of 147 personnel in case of one-month post-course feedback and 119 personnel in case of six-month post-course feedback. Impact of *Vipassanā* Meditation Index was used to assess the impact of *Vipassanā* on the professional and personal lives of government officials. The higher the score, the more the benefits derived from *Vipassanā*. 'Unsure' responses were categorized as non-beneficiaries. Results showed that majority of the subjects (average 98 percent) benefited in their personal and professional life by practicing *Vipassanā*. There was a positive change in their mental attitude and effectiveness. *Vipassanā* has a direct role to play in improving public administration; *Vipassanā* should be used as a tool for human resource development; and it would be in the interest of governments and organizations for their employees to take *Vipassanā* courses at regular intervals.

In the third study, the researcher summarizes anecdotal evidences where randomly selected subjects were requested to share a narrative of their experiences about the impact of *Vipassanā* on their professional work and personal lives. The randomly selected senior personnel of government, public sector undertakings and government institutes of higher and technical education, 304 subjects were contacted by post, out of which 212 responded and sent their anecdotal reports. Most of the respondents reported that *Vipassanā* had benefited them in all aspects of their personal and professional lives. Most of the respondents agreed that *Vipassanā* meditation could help for reducing corrupt practices, increasing efficiency and productivity, creating healthy work environment, improving relations with seniors and subordinates and reducing physical and mental health problems.

In the fourth study, the researcher presented the result from analysis of *Vipassanā* course based on 1232 randomly selected government officials were included in the study. Most of the subjects reported improvements in physical illness and/or mental temperament and in maintaining harmonious relations with others. In addition they highlighted that *Vipassanā* meditation could (i) increase in positive qualities such as self-discipline, self-control, positive thinking, mutual trust, cooperation and understanding among colleagues, punctuality, brotherhood, forgiveness, self-realization, honesty, etc. (ii) reduce stress and strain, irritation, anxiety, tension, anger, restlessness, laziness, jealousy, ego, depression, frustration, fear, greed, arrogance, impatience, aversion, craving, animosity, mental fatigue, agitation, insecurity, nervousness, inferiority complex, shyness, confused state of mind, etc. (iii) increase concentration of mind, enthusiasm, efficiency and productivity (iv) develop mental strength to face the vicissitudes of life.

He has also mentioned few limitations of the study, one of the major ones which he highlighted was that there was no standard psychological scale to measure the in-depth changes on the negative and positive qualities of mind due to *Vipassanā*, psychological instruments were used to indirectly measure the impact of *Vipassanā* on subjective well-being and occupational stress.

2.5. Concluding Review and Research Gap

There are a number of literature writings in the context of Buddhism and its core concepts. Some of the books and documents are related to meditation in general. Very few of them discuss *Vipassanā*. We can divide such *Vipassanā* meditation related studies into four categories. The first category comprises the books which are focused on historical development of the *Vipassanā* meditation practice, what *Vipassanā* is and how to practice this technique. The second category incorporates books and journal articles that are written based on *Vipassanā* meditation and its theoretical aspects. Under the third category, some of researchers tried to assess the impact of *Vipassanā* (most of them *ānāpāna*) technique on student's behaviour reform. The fourth category consists of some study reports which analyzed whether *Vipassanā* meditation could be used as a tool of Jail reform by changing inmate's behaviour. In addition, some of the dissertations, journal articles and few other reports highlighted

impact of *Vipassanā* meditation on personal and employee well-being however, they are incomplete and prepared in a narrow base.

Most of the previous studies were taken in a foreign context. Almost all studies focused on historical development, how to practice *Vipassanā* and its theoretical aspects. A research gap can be seen in the effects of *Vipassanā* meditation on personal as well as professional life of meditators. So, this research is concentrated on effect of *Vipassanā* meditation on personal and professional life of the meditator. In addition, detailed investigation of *Vipassanā* practitioner's experiences of their personal day to day life, family relations and social aspects, various aspects of professional life including relationship with senior and junior colleagues and work performance could demonstrate the real effect of this technique. Besides, evaluation of the effects of *ānāpāna* technique among school children particularly analysis of study behaviour, exam result and family and social relationship could show encouraging results. In addition to these, a study on jail inmates demonstrates how *Vipassanā* practice helps to change inmates behaviour and also works as a jail reform tool.

Based on the findings, recommendations are prepared which also contribute to apply this technique not only for personal development but also to increase performance and productivity in organizational level. Finally it would create room for further research and motivate readers to participate and practice *Vipassanā* technique for their own well-being.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Background

The study tries to explore whether *Vipassanā* meditation helps to improve personal as well as professional life. Effects of *Vipassanā* meditation could be judged by personal experiences shared by meditators themselves. Such effects might be reflected either in their personal well-being or professional well-being. Moreover, to assess such well-beings standard research procedures need to be applied. Given these circumstances, this research is designed with the aim of comprehensively exploring all possible options and utilizing standard statistical tools and research methods commonly employed in the field of social science.

3.2 Theoretical Framework

According to P.D. Leedy and J.E. Ormrod "research is a systematic process of collecting and interpreting data in order to increase our understanding of a phenomenon about which we are interested" (20). Commonly, there are two types of research techniques that could be applied: quantitative and qualitative. However, in social science most of the researchers prefer mixed method rather than totally depending on one. In quantitative research, "variables are carefully designed and usually they are measured in some numerical way and data may generate from questionnaires"(24). Whereas "qualitative research involves looking at characteristics, or qualities, that cannot be entirely reduced to numerical values and it may deal complex human situations like a particular issue, behaviour and values of a particular cultural group" (24).

The framework for the research used in the study is largely descriptive. Mixed-method quantitative as well as qualitative technique is used to validate the research work. To assess the effects of the *Vipassanā* practice, the study analyzed the responses from lay *Vipassanā* practitioners towards the changes in their behaviours. As a social science research, contrary to lab experiment, this study is concentrated on experiences of meditation practitioners. Quantitative tools are also applied to justify the results and standard statistical procedures were followed as much as possible. Generally, pre and post *Vipassanā* practice results were determined with the respondents' opinion as *Vipassanā* practitioners. In addition, opinion received from related person or respective institutions are used to evaluate the status as well as changes in behaviour of meditators. For example, verification of inmate behaviour changes

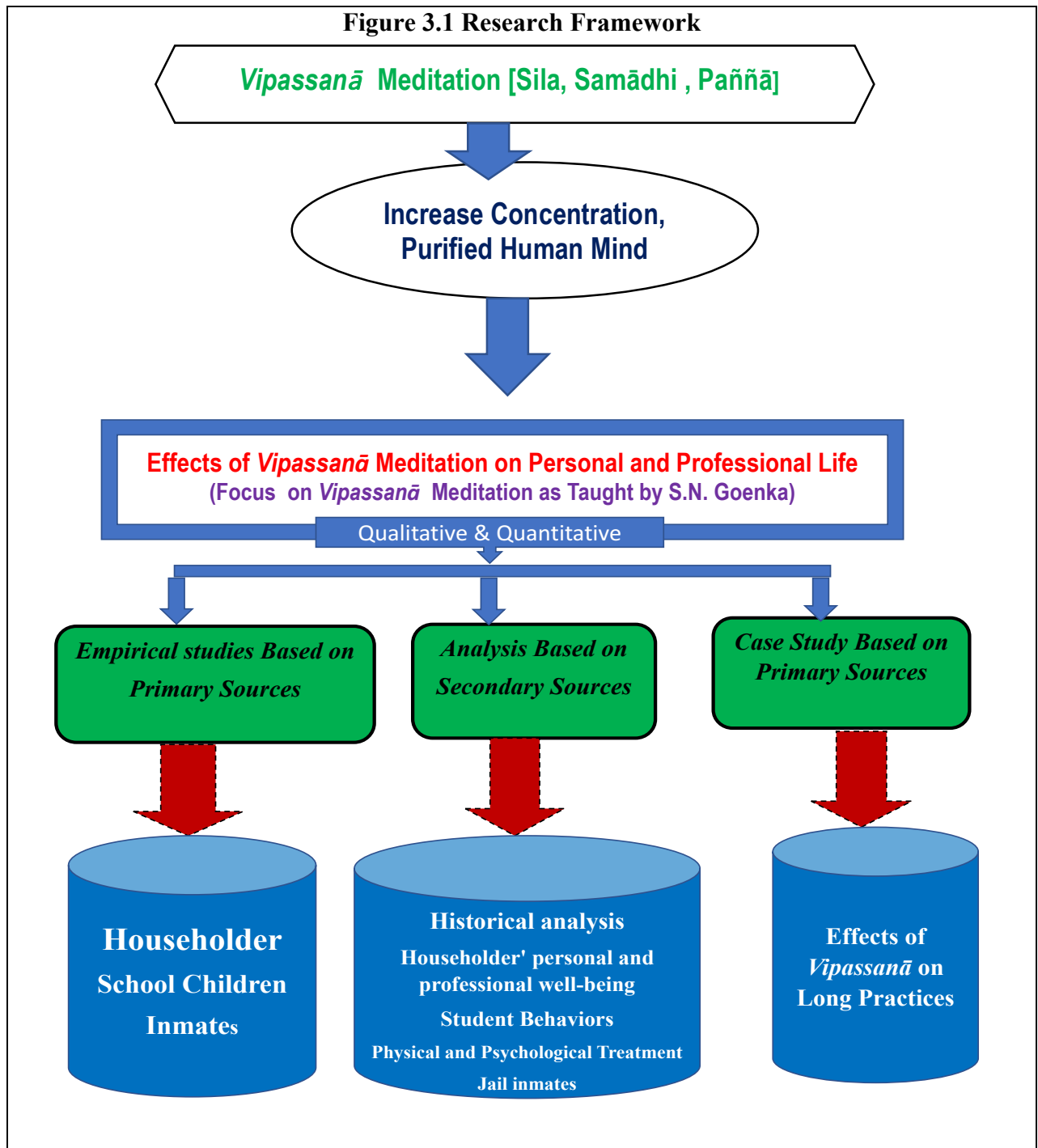
could be judged by jail administration and other fellow inmates; verification of students' behaviour could be judged from their teachers.

As J.W. Creswell emphasized on five approaches of qualitative research, "narrative research, phenomenology, grounded theory, ethnography and case studies"(34) this research is designed within these circumstances. A case study of experienced meditators is designed within the framework as described by Bhattacharjee where he emphasised that "case study, is a method of intensively studying a phenomenon over time within its natural setting in one or a few sites", and "multiple methods of data collection, such as interviews, observations, and secondary data"(93) are used for the study. Based on the nature of research, case study approach was added to validate the research hypothesis. As R.K. Yin emphasised on three criteria for choosing case study method where researcher: (i) has little control over the events (ii) focus is on contemporary phenomenon within real life context and (iii) if there are how and why questions are being posed (2); this research has also met these criteria.

The study tries to explore the influence of *Vipassanā* practice on lay practitioners' day to day life. Keeping the *Vipassanā* meditation as taught by S.N. Goenka as a key place, the study tries to assess the implication of this meditation technique among various sectors of the contemporary society. Goenka emphasised to teach *Vipassanā* on a mass basis to interested common people. He insisted on opening *Vipassanā* centres so that common people have easy access to learn this technique. He tested this technique among jail inmates by conducting jail courses on various jail premises. He also developed *ānāpāna* course for children. This study covers all three areas as Goenka emphasised to apply this technique. Research design is also surrounded for capturing the effects of meditation practices as taught by S.N. Goenka.

Tentative research framework sketch is shown in figure 3.1. Buddha rediscovered the *Vipassanā* technique as a way to cessation of suffering. He has emphasised the way in eightfold noble path which could be clustered in *silā*, *Samādhi* and *paññā*. *Vipassanā* meditation is practiced on the basis of such three stages. Good *silā* helps for good *Samādhi* and good *Samādhi* ultimately supports for *paññā*. S. N. Goenka taught *Vipassanā* in three steps while conducting 10 day course: *ānāpāna* for first three and half days, exercise of *Vipassanā* for next seven days and *maitri* exercise in last two days. The whole exercise helps to increase level of concentration and purifies the human mind. It supports for well-being of the practitioners and ultimately improves personal and professional life. This research has focused on justifying this

theoretical aspect by means of historical analysis as well as empirical analysis of all three areas where Goenka taught *Vipassanā* for common householders.



Firstly effects of *Vipassanā* practice on personal and professional life of the meditators is tested comprehensively by analysing first hand evidence from respondents of three areas: lay practitioners, school children and jail inmates. The study tries to evaluate the effects of *Vipassanā* practice in historical perspective, it then tries to analyze the previous studies, various

suttas and scriptures. In addition to that, in-depth case study of long term *Vipassanā* practitioners also helps to conclude the findings.

The research was carried out ensuring full participation of *Vipassanā* practitioners in the study process. The researcher applied participatory and broad-based study methods applicable to each step of the study processes: desk review, literature review, data collection, data analysis and dissertation writing. The methodology of the research also adopted the phase-wise processes. To some extent the research framework used deductive approach where existing studies are reviewed and new knowledge is added in existing ones. In addition to that, the study also seeks personal experiences from meditators where they express what they feel after practicing meditation. Data is collected from structured questionnaires which produces empirical evidence. For this purpose, inductive approach is also applied. Based on the coverage of all three sectors; lay practitioners, school children and jail inmates in one package it is a new study which evaluates the effects of *Vipassanā* meditation as taught by S.N. Goenka. In Nepalese context, effects of *Vipassanā* meditation on prisoners and effects of *ānāpāna* among school children is not yet to be analyzed. However, few other studies have tried to analyse the effects of *Vipassanā* meditation on common householders but, they are insufficient.

3.3 Study Area

This study uses secondary as well as primary data. For secondary source, study area depends upon the source of materials. For example- relevant books and periodicals from libraries, research reports from research institutions. Similarly, various websites were referenced for digital materials. For the empirical studies, primary data was gathered from *Vipassanā* practitioners. For this, first and the foremost effort should be started to choose the area where such practitioners could be available to seek information. Thirteen centres conducted *Vipassanā* courses as of end of 2021 (data collection period). However, Dharmasringha Kathmandu Centre covers more than 70 percent seats. Outside Kathmandu, Pokhara, Lumbini and Birjung Centre were conducting regular courses. *Vipassanā* centres do not provide information of participants to maintain their privacy so researcher needs to visit them personally. There is no area wise restriction for participation in *Vipassanā* course so most of *Vipassanā* practitioners choose to participate in the course in Kathmandu. That's why, to find probable participants, Dharmasringha in Kathmandu is chosen as the meeting places. For representation of participants outside Kathmandu, participants from Pokhara Centre are also included. Hence, for the first empirical study, lay *Vipassanā* practitioners associated with

Nepal *Vipassanā* Centre Dharmashringa, Kathmandu and Pokhara *Vipassanā* Centre were chosen for the study fields.

The second case was based on the *ānāpāna* practitioner students in two higher secondary schools in Kathmandu valley: DAV Sushil Kedia Vishwa Bharati Higher secondary School, Jawalakhel, Lalitpur, and Jagat Sundar Bwonekuthi Secondary school, Bishnumati Road Kathmandu. The reason for selection of these schools is that they emphasized on practicing *ānāpāna* course among the students. DAV school publicly exhibited¹ that *ānāpāna* meditation is practiced daily in the school during assembly time. Similarly according to Ms Sunita Manandhar², teacher of Jagat Sunder School, they try to practice *ānāpāna* meditation every day before the classes start.

For the jail courses, it was not possible to meet inmates who had taken the first three jail *Vipassanā* courses in Nakkhu and Biratnager prisons. Inmates who had participated in the jail *Vipassanā* courses during the periods of 2022 February to mid-September in Nakkhu and Bhimphedi prisons were taken for sample study. For the case study, participants are selected from different professions rather than specific locations. Out of the nine participants, two from Lumbini area and seven from Kathmandu are selected.

3.4 Population and Sample Size

S. N. Goenka developed the 10 day *Vipassanā* course where all interested lay practitioners could attend the course without discrimination based on nationality, race, religions and gender. Each interested participant can learn this technique in any centre in the world. That's why, it is difficult to estimate the numbers of lay *Vipassanā* practitioners. Not only this, each *Vipassanā* centre protects personal information and doesn't provide participants' details for research. As of mid-September 2022, there are 13 *Vipassanā* centres conducting *Vipassanā* courses in Nepal. There is no central recording system, nor any restriction for participating in *Vipassanā* course in any location. Nepal *Vipassanā* Meditation Centre Dharmasringha, started the regular 10 days courses since 1986. Since than about 82 thousand meditators have completed the 10 days *Vipassanā* course courses up to the end of 2021 (Pandey "Effects of Meditation" 12). Lumbini and Birjunj Centres started 10 days courses after 2000. Other centres started regular

¹ In the school website, they further highlighted that 'this meditation technique helps the students to introspect sharpen intellect and develop memory power, restless students and students with poor concentration power are specially advised to attend *ānāpāna* meditation on regular basis' See more from the website web: devnepal.com/Vipassanā access on 26 Jan 2020.

² Sunita Manandhar, Teacher, Jagat Sundar Bwonekuthi School, personal communication, 26 June 2019.

courses after 2015. Because of availability of space and appropriate location, more than 70 percent participants chose Dharmasringha Kathmandu centre. It could be roughly estimated that about 100 thousand Nepalese have completed 10-day *Vipassanā* courses from various *Vipassanā* Centres located in Nepal³.

Judgemental sampling may be the best option to choose the desired number of sample units deliberately or purposely so that targeted samples representing the true characteristics of the population could be included (Gupta and Gupta ch. 15). In the meantime, it is not an easy task to meet lay *Vipassanā* practitioners because they reside in various locations and researchers could not find their contact details from *Vipassanā* centres. In such a situation, to approach *Vipassanā* practitioners, snowball sampling methods would be useful. Snowball sampling is a non-probability sampling method in which existing subjects provide next sample required for research. "In snowball sampling, [researcher may] start by identifying a few respondents that match the criteria for inclusion in [his/her] study, and then ask them to recommend others they know who also meet [his/her] selection criteria (Bhattacharjee 70)". As J. Kirchner and Charles K. also emphasised that snowball sampling is useful if there are hard to reach population, hidden population and concealed populations (Para 7). When researcher meets one meditator then he/she may request him/her for voluntary information for his/her friends or family member who are also *Vipassanā* practitioners. Furthermore, "snowball sampling also known as chain sampling or network sampling which begins with one or more study participants and then it may continue on the basis of referrals from those participants"(Nikolopoulou, Definition).

In general, judgemental sampling is applied to choose common householder practitioners. To some extent snowball sampling is also applied to approach lay *Vipassanā* meditators. Sample size depends upon availability of lay *Vipassanā* practitioners who agreed to share their personal experiences. During study period, not all meditators who met the researcher and accepted his request for experience sharing, returned their questionnaire. Finally, 215 participants from various professions: farmer, doctors, engineers, teachers, businessmen, housewives and so on voluntarily participated in the survey.

Children *ānāpāna* courses are not well organised like 10 days *Vipassanā* courses. Interested schools may request *Vipassanā* Centres to conduct the children courses. Compiled records of

³ Tentative estimate up to December 2022, Personal communication with *Vipassanā* volunteer Sushil Saha and Dipak Sharma.

participants were not found. In case of students' sample, judgemental sampling was used to choose school site. 240 students who continued *ānāpāna* practice were randomly selected from two secondary schools of Kathmandu and Lalitpur.

Similarly, by applying purposive sampling all prisoners (231 person) who applied for the *Vipassanā* course during fourth to ninth Jail *Vipassanā* courses in Nepal are included in prior sample. Out of them, those who participated and completed the course (158 person) are included in post questionnaire and inmates who voluntary participated in follow-up survey (124 person) are only included in post survey.

Data collection period for common householder practitioners was from May 2019 to 2021 August. Likewise, *ānāpāna* practitioners questionnaires are collected from the period of May 2019 to 2020 January. And Jail inmates questionnaires were collected during the course period to follow-up time (February-October, 2022). For in-depth case study of long term *Vipassanā* practitioners, applying purposive sampling, nine professional were selected from different professions from January –March 2022.

3.5 Data Sources and Data Collection

As already discussed in earlier sections, this study is qualitative in nature and mixed method is applied during the research. As B. G. Glaser and A. L. Strauss highlighted that both forms of data quantitative as well as qualitative are necessary. In general, quantitative data are used for quantitative analysis however, it may also be used for supplements for qualitative analysis. Similarly qualitative data also supports for mutual verification of quantitative analysis. Hence, researcher may use different forms of data on the same subject (18). Besides two sources primary and secondary, this study also uses original source data within context and demand of research framework.

3.5.1 Original Source

Various *suttas* from Pali canonical literatures like *Majjhima Nikāya*, *Dīgga Nikāya*, *Samyutta Nikāya*, *Anguttara Nikāya* were used as original sources. Mainly, translation of *dhammacakka ppavattana sutta*, *satipatthāna sutta*, *mahasatipatthāna sutta*, *kāyagatāsati sutta*, *ānāpānasati sutta* and *paticca-samuppāda sutta* were used in various sections of the study.

3.5.2 Primary source

For the purpose of primary data collection, three sets of structure questionnaires were prepared to seek personal experiences of the meditators. The first set of questionnaires is for common *Vipassanā* practitioners who have already taken part in at least one 10 day *Vipassanā* course as taught by S N Goenka. Common people who have not participated in this meditation program and are continuing their practice are not able to properly express the effect of this technique. And, it is very difficult to approach the same participants before and after the course. In addition, the main objective of the study is to assess the relationship between *Vipassanā* practice and its effect in personal and professional life. So, the study only focuses on participants who have already participated in the course and are continuing their practice. A copy of questionnaire set is in appendix A. Besides demographic information there are 27 questions for the analysis of effect of the *Vipassanā* technique. Out of them, 18 are taken from impact of *Vipassanā* meditation index developed by *Vipassanā* Research Institute Mumbai India. Other 9 were developed in Nepalese context. In the questionnaire, 14 questions are related to demographic and regular practice information and, 27 questions are prepared to assess the effect of *Vipassanā* technique. The second questionnaire set is prepared for school children, who have already participated at least in an *ānāpāna* course⁴ and are continuing practice. Altogether 26 questions are listed including 14 general as well as demographic information and nine for examination of the effect of *ānāpāna* technique. Questionnaire set is included in appendix B. The third questionnaire set (appendix C) is for jail inmates where the same seven questions are asked for the participating inmates before *Vipassanā* course, immediately after the course and 3-6 months follow-up time. There were seven specific questions out of which most are related to their behavioural aspects. Same set of questionnaire were distributed before and after the completion of the course and 3-6 months later for follow-up to assess the difference in feeling from participating inmates after the *Vipassanā* course. In addition, in the jail inmates questionnaire set, participants were requested to give written explanations of their experiences during and after the course and subjective evaluation of their jail life. All participants were informed about the assurance of personal secrecy of information. For personal secrecy, name of the inmates are presented in coded form. In all three sets of questionnaires, respondents were requested to answer in Likert scale which is the best tool to judge qualitative analysis.

⁴ The *ānāpāna* course is designed for school children generally three days or one day. It is also a beginning stage of *Vipassanā* practice. *Vipassanā* Teachers conducted this course playing S.N. Goenka's audio visual instruction. The course focuses on observation of incoming and outgoing breath.

During the fourth 10 days jail course which was conducted in 28 February-11 March, 2022 as a volunteer of the course, the researcher (myself) stayed with participants and observed the changes in jail inmates in real time. Then, in other five courses (fifth to ninth) conducted in Bhimphedi prison during the period of 27 May- 11 August, 2022, researcher supported the course as a coordinating volunteer, met the inmates before and after the course and during follow-up group sitting events and listened to their experiences in person and requested them to share their experiences through questionnaire.

Besides questionnaire survey, interview with *Vipassanā* teachers, assistant teachers, children *Vipassanā* course teacher, school teachers who taught students before and after they practice *ānāpāna* course, jail inmates who did not participate the course, jailers and administrative and security personals was conducted during the study and such information are also taken as a primary sources. A list of personal communication is included in the last part of the work cited section. In addition to that, anecdotal records of various practitioners were also used to evaluate the effects of *Vipassanā* practices after they joined the courses.

In case of case study participants, respondents were requested with open ended questions- in which circumstances they joined the *Vipassanā* course? how was their experience during and after the course? and what differences did they find in their personal and professional life after they practiced *Vipassanā* meditation.

3.5.3 Secondary source

Various books written by *Vipassanā* teachers, students as well as prominent writers are consulted during the study. Mainly books written about the *Vipassanā* techniques by S.N. Goenka and his fellow students, Mahasi Sayadaw and his followers, related research articles published in various journals, study reports prepared for different purposes, dissertations written on related research topic, books related to other meditation techniques are used as secondary sources of information. Some digital resources from various websites were also consulted. List of resource materials are included in work cited. Website information from *Vipassanā* Research Institute, Mumbai, records available from Nepal *Vipassanā* Centre are also used for the research.

3.6 Consistency Analysis

Before analysing the questionnaire data, reliability of questionnaire is tested by using Cronbach alpha. The concept of Cronbach's alpha or simply called coefficient alpha was developed by Lee Cronbach in 1951 and it is used to check internal consistency.

Table 3.1 Summary of Cronbach's Alpha

| Cases | Sample size | Reliability statistics | | Remarks |
|--|-------------|------------------------|-------------------|----------------|
| | | Number of items | Cronbach's alpha* | |
| Lay <i>Vipassanā</i> practitioners samples | 215 | 27 | 0.959 | $\alpha > 0.7$ |
| School children samples | 240 | 9 | 0.722 | $\alpha > 0.7$ |
| Jail inmates samples | 231 | 7 | 0.896 | $\alpha > 0.7$ |

* Calculated from SPSS.

L.J. Cronbach himself emphasised that a high alpha (α) is desirable for more reliability and it is helpful to check reliability or consistency of Likert scale survey questions (332). There is a lack of uniformity in treatment among the researchers about the value of alpha to interpret the reliability however, there are some common understandings to check reliability of the sample. Analysing various researchers, K.S. Taber analysed a wide range of differences to interpret alpha value. He summarized such range from 0.093 to 0.11. Based on the alpha value, he further categorized it as (1278) : (i) excellent- (0.93-0.94) (ii) strong- (0.91-0.93) (iii) reliable - (0.84- 0.90) (iv) high- (0.73-0.95) (v) good- (0.71-0.91) (vi) reasonable- (0.67-0.87) (vii) adequate- (0.64-0.85) (viii) satisfactory- (0.58-0.97) (ix) acceptable- (0.45-0.98) (x) not satisfactory- (0.40-0.55) and (xi) low - (0.11). Barbera, *et al.* also concluded that if the value of Cronbach's alpha is 0.7 or more it is acceptable (258). Based on various social science research, SPSS tutorial site also suggests that the value of reliability coefficient (Cronbach alpha) 0.70 or higher is acceptable⁵.

Based on the above theoretical background, Cronbach's alpha is tested and reliability test is applied in all three cases. Calculated figures from SPSS 16.0 in three cases are presented in table 3.1. As per seen in table the value Cronbach alpha is greater than 0.7 which is acceptable level and hence test result would be reliable.

⁵ "Cronbach's Alpha in SPSS", <https://www.spss-tutorials.com/cronbachs-alpha-in-spss/#cronbachs-alpha-quick-definition>,

3.7 Presentation of Finding

After compiling questionnaires from three cases, tabulation is prepared in respective clusters of analysis and then justified by using relevant test statistics which could be applied in respective hypothesis. SPSS 16.0 software is used for data processing.

3.7.1 Coding, tabulation and interpretation of data

In the first questionnaire set of lay practitioners, and the third questionnaire set of jail inmates respondents were asked to answer in five point Likert scales where they can choose to strongly agree, agree, not sure, disagree and strongly disagree. Respondents answered strongly agree if they showed strong agreement and rated as strongly disagree if they showed strong disagreement with the statement, otherwise they chose in between 'agree' or 'not sure' or 'disagree.' For statistical test purpose, answers are decoded as 1 for strongly disagree, 2 for disagree, 3 for not sure, 4 for agree and 5 for strongly agree. Based on the research topic personal and professional life related questions are segregated. Out of 27 questions for lay practitioners, 10 questions are closely related to personal life whereas eight questions are closely related and five questions are supportive to the professional life of the meditators. Most of the supportive questions are also related to government and social sector reform. And four questions are related to *Vipassanā* technique and one question is about *Vipassanā* for jail reform. Summary of the analysis is tabulated in respective sections. Quantitative analysis of respondent's perception on the effect of *Vipassanā* mediation on their personal and professional life is assessed in two separate clusters.

Similarly, in students' case, they are asked how much changes they have experienced after practice of *ānāpāna* in four categories: a lot, a little, don't know, and none. They choose the answer 'a lot' if they strongly agreed and 'none' if they strongly disagree with the statement and otherwise choose in between 'a little' or 'don't know'. And such answer are decoded as 1 for none, 2 for don't know, 3 for a little and 4 for a lot. From the third questionnaire set of jail inmates, respondents' answers are compared with pre *Vipassanā* stage, immediately after the *Vipassanā* course and 3-6 months follow-up stages. Percentage share of respondents are tabulated in respective sections of each cases and analysis is done all of the questions. Based on the decoded data statistical test is applied and compared with p-value at 5 percent level of significant is then interpreted the result finding. For interpretation purposes, related questions are clustered with each other.

3.7.2 Tests statistics

There are three cases: effects of *Vipassanā* on lay practitioners, effects of *ānāpāna technique* among school children and effects of *Vipassanā* practice on jail inmates. Based on the research design and nature of sample, in the first two cases: lay practitioners and school children, a chi-square test is used to compare observed results with expected results. And parametric test (pair t-test) was used in the third case of jail inmates.

Chi-square test: The chi-square test is used to compare observed results with expected results. The purpose of this test is to determine if a difference between observed data and expected data is due to chance, or if it is due to a relationship between the variables. Therefore, a chi-square test is an excellent choice to help and to interpret the relationship between two categorical variables. The two commonly used chi-square tests: the chi-square goodness of fit test and the chi-square test of independence variables. Chi-square test of independence variables has been used for this research. As R. S. Witte emphasized that the chi-square test of independence checks whether two variables are likely to be related or not (382).

This study tries to seek personal information from the *Vipassanā* practitioners, related to what changes they felt after they practiced this technique. Furthermore, the study is focused on whether there is any relation between *Vipassanā* practice and changes in their personal and professional life. Based on the research design and nature of sample, in the first two cases: lay practitioners and school children, a chi-square test is used to compare observed results with expected results. That's why chi-square method would be the proper test statistics for these studies.

Paired samples t-tests: The paired samples t-test compares the means of two measurements taken from the same individual, object, or related units. These paired measurements can represent measurements taken under two different conditions: completing a test under a 'control' condition and an 'experimental' condition. The paired samples *t* test is a parametric test which is commonly used to test⁶: (i) statistical difference between two time points, (ii) statistical difference between two conditions, (iii) statistical difference between two measurements and (iv) statistical difference between a matched pair. The Paired Samples *t* Test can only compare the means for two paired units on a continuous outcome that is normally distributed. In case of Jail inmates, information was collected from same participants: before

⁶ SPSS Tutorials: Paired Samples T test, <https://libguides.library.kent.edu/spss/pairedsamplestest>.

the course, after the course and follow-up period. That's why parametric test (pair t-test) is used to compare the difference in inmates before, immediately after the *Vipassanā* course and follow-up study period. The participants before, after and during the follow-up time were same, just that their condition was different.

3.7.3 Research hypothesis

In order to analyse the information gathered from questionnaire and support it with the statistical results, appropriate hypotheses are formulated as necessary. Details of hypothesis testing notes are included in Appendix F. Within the specific sections and sub-sections of the respective chapters test results are analysed and chi-square test results are compared with p-value to justify the results in each corresponding sections. Likewise, paired samples t test is used to compare the average mean difference of pre *Vipassanā* stage (pre), immediately after the course stage (post) and during the 3-6 months follow-up stage.

The hypotheses can be expressed in two different ways that express the same idea and are mathematically equivalent:

$H_0: \mu_1 = \mu_2$ (the paired population means are equal)

$H_1: \mu_1 \neq \mu_2$ (the paired population means are not equal)

OR

$H_0: \mu_1 - \mu_2 = 0$ (the difference between the paired population means is equal to 0)

$H_1: \mu_1 - \mu_2 \neq 0$ (the difference between the paired population means is not 0)

Where

H_0 = Null hypothesis

H_1 = Alternative hypothesis

μ_1 = population mean of pre-variables

μ_2 = population mean of post-variables

Hypotheses testing and decision rule: In each questions, individual hypotheses is set to check the validity, however in general following standard rule is followed for testing and decision rule.

Significant test : 95% level of Significance, $\alpha=5$

Decision Rule for reject null hypothesis: If chi-square calculated value > chi-square critical value; reject null hypothesis (H_0). If ($P \leq 0.05$), statistically significant; the test hypothesis (H_0) is false; Reject (H_0).

Decision rule for can't reject null hypothesis: If chi-square calculated value < chi-square critical value, "fail to reject" null hypothesis (H₀). or, If (P > 0.05), statistically not significant, the test hypothesis (H₀) is true; can't reject (H₀).

For T-test

Decision rule for reject null hypothesis: If t - calculated value > t- critical value, reject null hypothesis (H₀). or, If (P ≤ 0.05), statistically significant; the test hypothesis (H₀) is false; Reject (H₀).

Decision rule for can't reject null hypothesis: If t- calculated value < t- critical value; fail to reject null hypothesis (H₀). Or, if (P > 0.05), not statistically significant, the test hypothesis (H₀) is true; can't reject (H₀).

3.7.4 Dependent and independent variables

For the general questionnaire of lay *Vipassanā* practitioners, hypothesis is tested by assuming regular *Vipassanā* practice is taken as independent variable and effects of *Vipassanā* practices (all set of 27 questions) are taken as dependent variables. Firstly, relationship between regular *Vipassanā* practice and respective dependent variables (among 27 questions) is evaluated. Then, whether any differences are seen in association with other independent variables like number of 10 day courses, daily practicing hours, respondent's gender, age, educational qualification and marital status are also analysed.

To test the student sample questionnaire, firstly, hypothesis is tested assuming regular *ānāpāna* practice as independent variable and effects of *ānāpāna* practice (all nine questions) were taken as dependent variables. Then relationship with other two independent variables-respondent's gender and practicing hours per day in all nine questions were also evaluated.

3.7.5 Analysis

Based on data collection from specially designed questionnaire, relevant data are tabulated for frequency analysis. Standard statistical methods and procedures are used to interpret findings of the research. The role of *Vipassanā* meditation is tested in various aspects of the personal as well as professional life. By using SPSS 16.0 software, statistical tools: chi-square test and pair t-test were used to analyse the primary data. To test the validity of whether *Vipassanā* meditation could bring positive changes among regular practitioners, chi-square test is applied at five percent level of significance. From the first case of lay practitioners, effects on personal

and professional aspects is evaluated by clustering specific questions which are related to personal life and professional life. Similarly the effects of *Vipassanā* meditation on meditators' physical and mental health, improvement in family relations and social aspects, impact on organisational level- specially in decision making and working performance is tested. Not only this, statistical test is done to see whether it can help to develop positive and optimistic attitude, help people recognize their own mistakes and whether *Vipassanā* has the capacity to reform human mind and character. In the second student sample case, analyses of the effect of *ānāpāna* meditation technique on changes in students' learning habit, effect on memory power, exam result, effects on friendship and family relation, effects on physical and mental health are analysed sequentially. Similarly, from the experience sharing by jail inmates, effects of *Vipassanā* meditation is assessed by comparing inmates' perception before the course, immediately after the course and a 3-6 months follow-up. As explained in above sections analysis of finding are clustered in respective chapters. Based on the survey data of three sectors: lay practitioners, students sample and jail inmates study, empirical analysis on the effects of *Vipassanā* practice is presented in chapter five.

Applying qualitative methods, analysis of effects of meditation practice among lay practitioners are incorporated in chapter six. In the first section of sixth chapter, effects of *Vipassanā* meditation in historical prospective is documented using original sources of Pali cannons and various scriptures. In the second section, based on the previous research and documentation, the role of *Vipassanā* technique for enrichment of personal and professional life is summarized systematically. Then role of *ānāpāna* technique to improve student behaviour and exam result is analysed in the third part. Effects of *Vipassanā* technique on jail inmates is evaluated in section fourth section. In addition to that, uses of *Vipassanā* practice as an auxiliary tool of clinical treatment is analyzed in fifth section. And a case study of long *Vipassanā* practitioners is included in the last section.

Based on the research questions and objectives analysis is done to capture all possible outcome of the research from empirical as well as qualitative analysis. Moreover, comparative analysis is done on similar type of research results of previous researchers and interpretation to examine whether it may be possible. As a *Vipassanā* practitioner, this study strives for impartiality by limiting the use of ethnographic perspectives to the minimum necessity.

CHAPTER IV OVERVIEW OF VIPASSANĀ AND ITS PRACTICE

This chapter focuses on the concept of *Vipassanā* meditation and its various aspects. It begins with the meaning of *Vipassanā* and then highlights the differences between samatha and *Vipassanā*, evolution of *Vipassanā* technique and *Vipassanā* in Nepal is discussed. In addition to that canonical sources of *Vipassanā* practices, various contemporary *Vipassanā* traditions including Ledi Sayadaw as taught by S. N. Goenka is described in brief.

4.1 Meaning of *Vipassanā*

Vipassanā (in Pali) and *Vipasyanā* (in Sanskrit) literally means special seeing. The word *Vipassanā* often gets translated as 'insight'. *Vipassanā* is defined as "direct intuition of the three marks that characterize all worldly phenomena: *anicca* (impermanence), *dukkha* (suffering) and *anattā* (no self)" (Buswell 889). It could be further clarified as intuitive insight into physical and mental phenomena as they arise and disappear, "seeing them for what they actually are- in and of themselves- in terms of the three characteristics *annica*, *dukkha* and *anatta*". It is scientific, universal, non-sectarian and practical meditation technique (Goenka, Great Buddha 239). Hetherington defined that *Vipassanā* as a specific tool by which 'meditators could learn how to go inside their hearts and minds for real, to find out who they are and build on that truth (12).' Goenka further clarified that *Vipassanā* as a middle path, between two extremes- one of denying and torturing oneself, in the false hope of purifying the mind, and the other of indulging heedlessly in sensual pleasures, which leads to misery of enslavement to mental impurities and the wise seeker avoids these two extremes (*Caravan of Dhamma* 122). Young stated that *Vipassanā* is insight in the sense of deep insight and it is mindfulness in the sense of extraordinary attentiveness (54). Gunaratana defined *Vipassanā* is a set of mental activities specifically aimed at experiencing a state of uninterrupted mindfulness (143). In a *Vipassanā* Research Institute publication, the word *Vipassanā* is defined in various dimensions: (i) *visesato passatiti Vipassanā* (observing or seeing in a special manner)

(ii) *aniccā divasena vividhena ākārena* passati ti *Vipassanā* (seeing from different angles as they are impermanent) (iii) *yathā bhūta nāna dassanam* (seeing thing as they really are, not as they appear to be (*Importance of Vedana* 63).

4.2 *Samatha* and *Vipassanā*

Some of the writer commonly interchange the word *Samatha*, *Vipassanā* and *Jhāna*. Some others deal with these words separately. Visuddhimagga also divides meditation practice into two separate paths: *Samatha* (tranquility) and *Vipassanā* (insight) (Shankman 55). Buddha has recommended forty different meditation objects for his followers. Buddhaghosa has listed such meditation bases as follows (655):

- (i) The ten kasinas: earth kasina, water kasina, fire kasina, air kasina, blue kasina, yellow kasina, red kasina, white kasina, light kasina, and limited-space kasina.
- (ii) The ten kinds of foulness: the bloated corpse, the livid corpse, the festering corpse, the cut-up corpse, the gnawed corpse, the scattered corpse, the hacked and scattered corpse, the bleeding corpse, the worm- infested corpse, and a skeleton corpse.
- (iii) The ten kinds of recollection: recollection of the Buddha (the enlightened one), recollection of the Dhamma (the law), recollection of the Sangha (the community), recollection of virtue, recollection of generosity, recollection of deities, recollection (or mindfulness) of death, mindfulness occupied with the body, mindfulness of breathing, and recollection of peace.
- (iv) The four-divine abiding: loving-kindness, compassion, gladness, and equanimity.
- (v) The four immaterial states: the base consisting of boundless space, the base consisting of boundless consciousness, the base consisting of nothingness, and the base consisting of neither perception nor non-perception.
- (vi) The one perception is the perception of repulsiveness in nutriment.
- (vii) The one defining is the defining of the four elements.

In *Samatha*, attention is focused on a mediation object depending upon meditator's temperament to develop concentration until the attainment of jhana. Because of availability of various nature of corpses it is difficult to practiced ten kinds of foulness. Most of the *Thervāda* practitioners including S.N. Goenka prefer mindfulness of breathing. Other methods are equally important and they are practiced in various context.

Vipassanā may be practice either after developing first level of *Jhāna* or directly without *Jhānas* which is known as dry insight (Shankman 55). Referring suttas and commentaries Ledi Sayadaw has recommended his students that the best way to shift *Vipassanā* is only after attaining fourth *Jhānas* through mindfulness of breathing. Not only this, he further emphasized that one can also move to *Vipassanā* from third *Jhāna* or second *Jhāna* or even after the first *Jhāna*. If anyone has not reached the

Jhānas, could move to insight practice from access concentration or from the stage of noting the long and short breath (Braun 138). One who practice insight without developing *Jhāna* is called dry insight Sikkha-Vipassaka in pali (Shankman 56). In his discourse Goenka also emphasized that there are two aspects on meditation technique: *samatha* and *Vipassanā*. The first *samatha* means concentration of mind and the second *Vipassanā* deals with being equanimous in all situations- awareness and equanimity (Goenka, *Discourse* 49). Similarly, Dolendra Shakyā also mentioned the two aspects on meditation: *samatha* and *Vipassanā*. He further highlighted that *samatha* prepares the meditator for peace and a concentrated mind which helps to develop wisdom (26). There are 40 types of *samatha* (meditation objects) in which watching the incoming and outgoing breath (*ānāpāna*) is the mostly common practice. *Vipassanā* helps develop a calm and quiet mind which helps to see people, objects and situations as they are and meditators experience themselves as *annica*, *dukkā* and *anattā*. In Ledi Sayadaw tradition, meditators practice *ānāpāna* at beginning stage, then they shift to *Vipassanā*.

J. Kornfield has distinguished between *ānāpāna* (concentration) and *Vipassanā* (insight meditation). In concentration, the meditator fixed their attention on single objects like a 'visual object such as a candle or mandala or inner light; concentration on a sound such as music, a mantra, the sound current; concentration on a feeling such as love, compassion, equanimity; or concentration on any part of the body, such as breath at the nose where the mind is fixed and held steady'. Whereas in insight meditation, meditator develops the quality of concentration on changing objects as a tool for probing the nature of the mind body process and it is practiced by developing bare attention, a seeing without reacting (10). Ajahn Chah also emphasized that *samatha* (concentration) and *Vipassanā* (wisdom) work together. First meditator focus on meditation object and mind becomes still and then it is helpful for *Vipassanā*. He further explained that meditation is like a single stick of wood where insight (*Vipassanā*) is one end of the stick and serenity (*samatha*) the other. When anyone picks up a stick both ends rise together. It is difficult to distinguish which part is *Vipassanā*, and which is *samatha* (Dhammajoti and Gavesako 31)?

In general, pali word *Jhāna* is known as *dhyana* in sanskrit, *chan* in Chinese and *zen* in Japanese traditions. There are eight *Jhānas* in traditional Buddhist thoughts, which

are divided into two categories- the first four are part of the realm of form (material) and last four are formless realm (immaterial) (Buswell 226). It is said that Siddhartha first experienced a *Jhāna* state spontaneously while sitting under the tree as he was very young. Even in the process for searching for *nibbāna* He entered the ascetic life and began a systematic practice of *Jhānas*. Referring to various writer Henepola Gunaratana has discussed a nearest translated term for *Jhāna*. He mentioned that some writer translates *Jhāna* as 'meditation', some said 'rapture' or 'ecstasy,' while others said 'trance', or 'absorption' however, he likes to relate *Jhāna* with pali word *ānāpāna* and it is more close to 'absorption'. He has further highlighted that there are eight attainments of *Jhāna*: four material *Jhānas* and four immaterial *Jhānas* (12). In Theravāda tradition, eight *Jhānas* are categories on two groups: one mundane (*lokiya*), the other supramundane (*lokuttara*). The mundane *Jhānas* do not destroy the defilements but only suppress them. *Theravādians* believe that the mundane *Jhāna* are neither necessary nor a sufficient condition for reaching liberation. Purification gain from *Jhāna* practice is thus only temporary and it would be suitable as a basis for insight (*Vipassanā*) but incapable of leading to liberation by itself. To eradicate total defilements meditator needs to practice *supramundane Jhāna* which is essential but it does not necessarily mean that it compulsorily give results either from direct insight alone or in combination with *Jhāna* (223).

4.3 Evolution of *Vipassanā* Technique

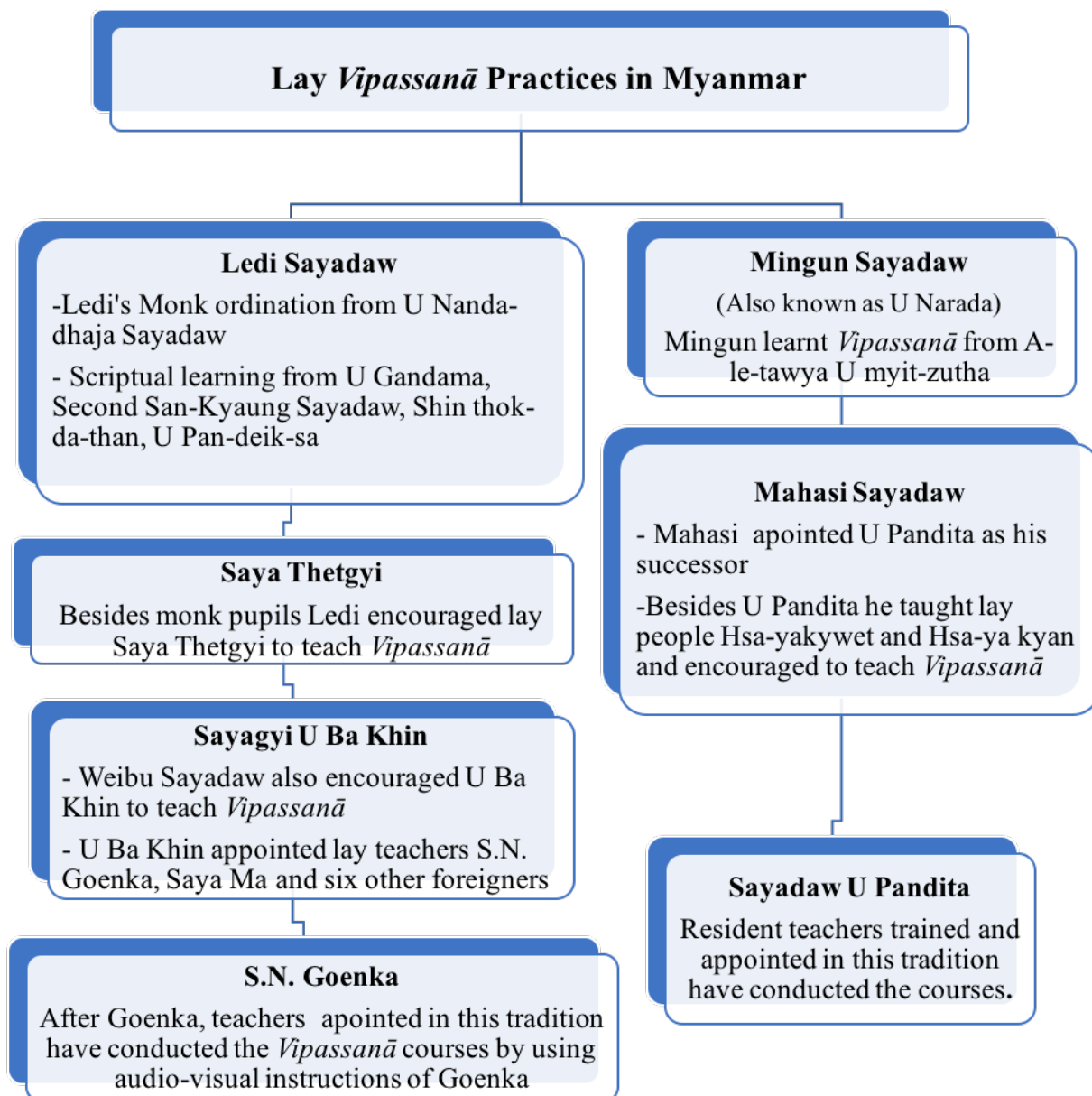
Vipassanā is a unique meditation technique which is discovered by the Buddha. Before Siddhartha became Buddha, he had practiced many other meditation techniques however the method he found during his enlightenment was unique which He had never heard (*pubbe ananussutesu dhammesu*) (Goenka, *Great Buddha* iv). As Goenka highlighted approximately five-hundred years after the Buddha's *mahāparinirvanā* *Vipassanā* practice was limited within monistic institutions and aloof from mass lay practitioners (VRI, *Vipassanā and its Relevance* 5). Two merchant Tapussa and Bhallika who had visited India at the time of Buddha's enlightenment had offered a meal to Buddha. Even though they had a chance to learn meditation from him, they didn't. Rather Buddha offered them eight strands of hair from his head and they brought these precious hairs to Myanmar and gave to the King, who enshrined them in the Shwedagon Pagoda, later this pagoda became the

most sacred place in Myanmar (Goenka, *Great Buddha* 45). The event again connects with the emperor Asoka, who had dispatched *Dharma* missions around the third century BC. These missions were sent to different areas in Asia: Burma, Thailand, and Sri Lanka in order to disseminate the Buddha's teaching. The *arahants* Sona and Uttara were sent to Suvanna Bhumi (modern day Myanmar) for this task (238). Since then, the *Vipassanā* technique was preserved in Myanmar in its purest forms by a small number of monks who transmitted it in an unbroken chain from teacher to disciple.

'Traditionally, *Vipassanā* meditation had been taught exclusively within monastic institutions. Within its modern history, the practice has spread to Buddhist laity, and most recently further expanded to reach an international audience of non-Buddhists' (Brooke 90). Analyzing lay *Vipassanā* movement in Myanmar Houtman highlighted historical development of lay *Vipassanā* practices in Myanmar. He further noted that "there is an ancient link between meditation and the forest, because meditation used to entail leaving the inhabited areas for the forest"(18). Until nineteenth century *Vipassanā* meditation in Burma was taught within monasteries for monks through ordination process. In the late eighteenth century Medawi (1728–1816) a Burmese monk who was influential in reviving the Venerable Mingun Sayadaw (1869-1954) wrote a *Vipassanā* manual and he had also founded the first meditation center with help from his supporters 1911 (Bimala 86). Patrick Pranke has noted that the outline and content of Ledi's *Vipassana* manual was similar to Medawi's manual which was written almost one hundred and fifty years earlier where Medawi emphasized on the "three marks of existence: *anicca*, *dukkha*, and *anatta*, as they pertain to the five aggregates"(458). In the meantime, Burmese government also supported lay *Vipassanā* practices by providing subsidy to all *Vipassanā* centers; provided paid leaves for government official to encourage for participation in *Vipassanā* courses. In 1957, *Vipassanā* meditation was also introduced in 22 prisons in Myanmar where inmates could participate in the courses and improve their behaviours (Houtman 47). Houtman further emphasized on other interesting practice that *Vipassanā* practice was made as a precondition for promotion for government officers in Myanmar (47). He has listed 26 lineages of *Vipassanā* traditions and 29 famous teachers of Buddhist practice in Myanmar (296). However, most of them are limited to few peoples. He further clarified that "many *Vipassanā* methods practiced today are popularly traced back to either of two famous monks who lived during the colonial period the Ledi Sayadaw and the Mingun Sayadaw- the teacher of Mahasi Sayadaw (43)." Referring the Burmese context, Ingrid Jordt mentioned that *Vipassanā* meditation underwent a process of laicization that ultimately opened the cultural sphere so that this technique

became accessible to Buddhist laity as well as ‘spiritual travelers’ in Myanmar from abroad. This situation of offering *Vipassanā* meditation to laity on a large scale transformed the relationship of monastics to their lay students in Myanmar (84). Figure 4.1 shows the lay *Vipassanā* practices in Myanmar where the association between various monks and lay *Vipassanā* teacher of two different lineages are clearly seen.

Figure 4.1 Lay *Vipassanā* practices in Myanmar.



Sources: Houtman (296-322).

As seen in the figure, both monks- Ledi and the Mingun appear to have developed their *Vipassanā* methods independently from each other. Ledi took his monkhood ordination with U Nanda Dhaja Sayadaw and he had continued his scriptural learning

from U Gandama, Second San-Kyaung Sayadaw, Shin thok-da-than and U Pan-deik-sa. However it is not quite clear who taught *Vipassanā* technique to Ledi. Later Ledi Sayadaw (1846-1923) taught this technique to a layman, Saya Thetgyi (1873 – 1945). Daniel Stuart has mentioned that Saya Thetgi was the first lay *Vipassanā* teacher authorized to teach six thousand laymen by Ledi Sayadaw and which was the turning point for *Vipassanā* practice made accessible to lay community as a part of boarder social movement in Mynmar (Ch. 3). Then Thetgyi taught this technique to another householder Sayagyi U Ba Khin (1899-1971). Besides Thetgyi, another monk Weibu Sayadaw also encouraged U Ba Khin to teach *Vipassanā* for lay people. U Ba Khin had appointed Saya Ma, S. N. Goenka (1924-2013) and other six foreigners- R. Hoover, Lyon E. Right, Ruth Dennison, Za-Lin landi, John Coleman and J. Amerstoon as *Vipassanā* teachers. Out of them, Goenka reached the larger mass of lay people of India, Nepal and many countries. After Goenka, teachers appointed in this tradition have conducted the *Vipassanā* courses by using audio-visual instructions prepared by Goenka.

Similarly, Mahasi Sayadaw(1904-1982) learn *Vipassanā* from Mingun Sayadaw. Then, Mahasi appointed U Pandita as his successor however, he had also taught *Vipassanā* meditation for another two laymen Hsa-yakywet and Hsa-ya kyan and encouraged them to teach *Vipassanā*. After U Pandita, resident teachers trained and appointed in this tradition are continuing the *Vipassanā* courses.

Hence, Mahashi Sayadaw and Ledi Sayadaw are two prominent figures who popularized *Vipassanā* technique in Myanmar. They have brought this technique outside the monastic institutions so that lay people are also encouraged to practice this technique (Braun 156). "Many present day *Vipassanā* teachers, though by no means all, claim links with one of these two monks, either through pupillary succession, through reading the books they wrote, and or geographical proximity of their ordination (Houtman 44). In contemporary world these two lineages of *Vipassanā* are mainly popular by which *Vipassanā* techniques spread not only among the lay people of Myanmar but also popularized into west (Braun 162). And, this technique spread to Buddhist laity, and most recently further expanded to reach an international audience of non-Buddhists. These two lineages still emphasize on purity from the beginning, not flexible in the methods of teaching (Jordt 21-25).

Erik Braun further emphasized that besides Myanmar, a significant lay meditation movement did not begin there until 1950s, when some laity, having formed a mediation society called the Lanka *Vipassanā* Bhavana Samitya, in Srilanka and Burmese government, sent Mahasi Sayadaw as a meditation teachers to teach meditation there (122). In a similar fashion, meditation practice in Thailand remained largely the pursuit of ascetic forest-dwelling monks, such as Ajaan Mun, and their monistic pupils. Ajahn Chah (1918-92) student of Ajaan Mun and Bhikkhu Buddhadasa were influential monks who taught meditation to Thai lay people and many foreigners (123).

4.4 Three Types of Knowledge and Modes of Enlightenment

Narad Mahathera has mentioned one of the main events in which Buddha has experienced first *Samādhi* in His childhood. It was the 'Ploughing Festival ' of His early childhood days. His father arranged a ploughing festival where King as well as common farmers also could participate in the event (3). In that event, King Suddodhana managed to make all royal family members participate including prince Siddhartha. A nurse was along with Him for specific care of the baby prince. Because of the hot season, she kept Him under the shade of rose-apple tree. As a festival was going on everyone was busy with grand event. Placing the child on a screen and canopied couch under the cool shade of a solitary rose-apple tree, the nurse also left Him for some time to catch a glimpse of the wonderful event. At the same moment, little prince sat on the cross-legged position and take this opportunity to practice concentration on the breath- incoming and outgoing breath and gained one pointedness of mind known as *Samādhi* and he thus developed the first *Jhāna* (4). Even in His day of enlightenment, He had remembered that event.

4. 4.1 Three levels of Knowledge: Bodhisatta Siddhartha had attained three levels of knowledge sequentially in same night before He became Buddha. Allan Bomhard has summarized the three level of knowledge which Siddhartha achieved during the process of His enlightenment (20-21). During the meditation practice in Bodhi tree Buddha Himself felt that neither self-mortification and painful extreme nor extreme of self-indulgence is the right way. Rather middle path (*majjhima-patipada*) is the correct way for liberation. As it is mentioned earlier sub section, He recalled His first

meditation the first *Jhāna* incoming and outgoing breath practice which he had made in his childhood when there was ploughing festival. When He started taking necessary foods for His body, slowly He gained strength and easily developed forth level of *Jhāna*. He gained one pointedness of mind (*ekaggatā*) with purified, cleansed, pliable, alert, free from lust and impurity, steady and unshakable thoughts. He gained the first level of knowledge: recalled the memories of past lives (*pubbe-nivasanussati nana*). He easily memorized his hundreds and thousands of former existences- where He was born, what was His name, family and various circumstances in that existence. He again makes His efforts further purified His mind and achieved the knowledge of the disappearing and reappearing of beings (*cutupapata nana*) which was second knowledge that He could observed knowledge of various places sitting in one place. He could perform miracles and events impossible for normal people. Again, he directed His mind for further purification and achieved the third level of knowledge- the knowledge of the cessation of *asavas* or corruptions (*asavakkhaya nana*). There are four *asavas*: (i) sensory desires (*kama*) (ii) desire for existence (*bhava*) (iii) false view (*ditthi*) and (iv) ignorance (*avijja*). He realized that there is suffering (*dukkha-sassa*), this is the arising of suffering (*samudaya-sassa*), there is cessation of suffering (*nirodha-sassa*), and there is path leading to the cessation of suffering (*magga-sassa*). He had achieved these three level of knowledge in same night then declared Himself that "ignorance was dispelled, and wisdom arose, darkness vanished and light arose" (Narada 47).

4.4.2 Three modes of enlightenment: According to Buddhist literature there are three modes of enlightenment (*Bodhi*): *Savaka-Bodhi*, *Pacceka-Bodhi* and *Samma-Sambodhi*. *Savaka-Bodhi* is known as the *arahant* ideal who usually seeks guidance from enlightened master and attained Bodhi. Such *Savaka* may progress even with a slight indication from their teacher. Narada Mahathera has given some examples of how in a few indication Buddha's disciples had attained sainthood (450). Sariputta attained the first stage of sainthood by hearing only half a stanza from the *arahant* Assaji. *Patacara*, who lost all those dear to her under tragic circumstances, attained arahant ship by watching the water that washed her feet. Kisagotami who came to the Buddha for a cure for her dead baby, attained sainthood by watching a lamp that was being extinguished. Cula Panthaka, who could not memorize a verse for four months but could attained arahantship by meditating on impermanence while handling a clean

piece of white cloth in his hand, gazing at the sun. Arahant ideal first purifies himself, then he helps to purify other seekers. An arahant ideal speaks from his personal experiences, and is more qualified to teach dhamma than other normal ordinary teacher.

Pacceka-Bodhi is also an enlightened being who achieves his goal by his own efforts without seeking any external aid. They are like private Buddha. They purify themselves. However such person cannot teach dhamma for other seekers because he lacks the power to purify and serve others by expounding the *Dhamma* that he himself discovered. It is said that *Pacceka* Buddhas arise only during those periods when the teaching of Buddha does not exist. Unlike *Samma-Sambodhi* their number is not limited. So, there may be many *Pacceka-Buddha* in the same period. Although the Buddha Gotama of the present era has passed away, we are still living in a Buddha cycle, His teaching still exists in pristine purity. Accordingly, no *Pacceka Buddhas* arise during this period.

Sammā-Sambodhi is a fully self-enlightened being one who has attained the supreme enlightenment and He possess behaviours of most compassionate, loving, all-knowing perfect being. Only one *Sammā-Sambodhi* could arises at a particular time. Gautama Buddha is taken as *Sammā-Sambodhi*. He who aspires to attain *Sammā-Sambuddhahood* is also called a *Bodhisatta* which means “wisdom being” or a being aspiring to become a Buddha (452).

4.4.3 Three types of *Bodhisattas*: There are three types of *Bodhisattas*: intellectual *Bodhisattas* (*Panna-dhika*), devotional *Bodhisattas* (*Saddhadhika*) and energetic *Bodhisattas* (*Viriyadhika*) (Narada 456). It is said that intellectual *Bodhisattas* are less devotional and more energetic; devotional ones are less energetic and more intellectual; energetic ones are less intellectual and more devotional. Gautama Buddha is cited as one of the intellectual group. In the Pali scriptures, the designation ‘*Bodhisatva*’ was given to prince Siddhartha before His enlightenment and in His former lives (Dhammananda 44). There is no mention of Buddhahood being the only way to attain the final goal of Nirvanic bliss. It was very rare for a disciple during the Buddha’s time to forgo the opportunity to attain sainthood and instead declare *Bodhisatvahood* as his aspiration. However, there are records that some followers of the Buddha did aspire to become *Bodhisatvas* to gain ‘*Buddhahood*’(44). In the

Mahayana school of thought, the *Bodhisatva* voluntarily delays the acquisition of his enlightenment so that he may return to the world to make it accessible to others. He deliberately chooses to postpone his release from Samsara in order to show the path for others to attain *nirvana*. Even Siddhartha Gautama did not attain Buddhahood overnight. Jataka stories tell that how He worked hard by sacrificing His life in many previous births to attain His Supreme Buddhahood. It needs to practice the ten perfections or Paramitas and the great period of time is needed to develop these ten perfections (48). That's why a Supreme Buddha appears only at very long intervals of time.

Bhikkuni Viriyavati briefly mentioned that there were 27 Buddha's before Gautama Buddha. And the Siddhattha Gautama is 28th Buddha. She has listed the name of the Buddhas: Tanhankara Buddha, Medhankara Buddha, Saranankara Buddha, Dīpankara Buddha, Kondannya Buddha, Mangala Buddha, Sumana Buddha, Revata Buddha, Sobhita Buddha, Anomadassi Buddha, Paduma Buddha, Narada Buddha, Padumuttara Buddha, Sumedha Buddha, Sujata Buddha, Piyadassi Buddha, Atthadassi Buddha, Dhammadassi Buddha, Siddastha Buddha, Tissa Buddha, Fussa Buddha, Vipassi Buddha, Sikhi Buddha, Vessabhu Buddha, Kukusandha Buddha, Konagamana Buddha, Kassava Buddha and Gautama Buddha (7-8).

It is said that *Vipassanā* techniques invented by one particular *Samma-Sambuddha* then it might have lost in between another *Samma-Sambuddha* and again reintroduced by next *Samma-Sambuddha*. Even in case of Siddharth Gautam's case, in some documents highlighted that *Vipassanā* technique is reintroduced by Gautam Buddha. Hence it can be agreed that knowledge of *Vipassanā* was introduced *Samma-Sambuddha* at first then it disappeared for some time and it again was reintroduced in next *Samma-Sambuddha*. Goenka also emphasised on this fact and he has written that Siddhartha Gautam reintroduced *Vipassanā* meditation. He has further highlighted that there is similarity in all Buddhas (*sabbay Buddha sama-sama*) however, other people are not similar like Buddha. It is also known that there is long time gap between two Buddha's for example long before Gautama Buddha there was Kashav Buddha. After the parinirmana of the Buddha the teaching of Buddha may be lost or the purity of His teaching (*Vipassanā*) destroyed. Then the next Buddha again rediscovers *Vipassanā* (*Pessimist* 178).

4.5 Contemporary *Vipassanā* Practices

As discussed about Ledi and Mahasi tradition of *Vipassanā* in earlier section, there are other various teachers to teach *Vipassanā*. In Ledi Sayadaw tradition, meditator generally chose *anāpāna* and *vedanānupassanā* and in Mahasi Sayadaw tradition they prefer *anāpāna* and *iriyāpathapabbam*. In addition, while doing *anāpāna* in Ledi tradition usually practice incoming and outgoing breath below the nostril and the upper lip but in Mahasi system meditators see the incoming and outgoing breath in abdomen. Similarly, Goenka emphasized on sitting meditation practice during the 10-day course. Besides, sleeping and rest every time meditators have to continue their effort on sitting meditation. However in Mahasi techniques sitting and walking meditation given in equal important and time allocation sitting and walking meditation practice is almost equal. U Pandita has mentioned the five benefits of walking meditation (26-27):

- (i) walking meditation enhanced the stamina to go on long journey (ii) mental as well as physical effort is necessary for walking meditation, it could help to gain awareness of each movement (iii) balance effort between sitting and walking meditation contributes to good health, which ultimately speeds progress in practice (iv) walking meditation helps digestion, and minimizing sloth and torpor (v) mind focus on each section of the movement during a walking session, so that concentration becomes continuous and it makes strong concentration.

Jack Kornfield summarized other 12 *Theravāda Vipassanā* teacher's interview including U Ba Khin in his book (29-249). All of them equally emphasised on the *sila*, *samādhi* as well as *paññā*. All of them taught their own specific method however they followed one of the four types of *Vipassanā*: *kāyānupassanā*, *vedanānupassanā*, *cittanupassanā* and *dhammānupassanā*. Ajahn Chah, who belong to Thai forest tradition suggested his students to watch their breath until the mind became still, and then continue practicing by observing the flow of the mind body process. Another Burmese *Vipassanā* teacher Sunlun Sayadaw emphasized on strong, hard, and rapid breathing which will cause inhaled and exhaled breath to touch the nostril holes, the upper lip, or some other part of the body. He suggests fellow meditators that they should even be mindful for changing the posture. After the

posture has been selected it should not be changed or altered in any way, to be kept up until the end of the session. Thai *Vipassanā* teacher Achaan Buddhadasa has emphasized on *ānāpānasati* the practice of formal mindfulness of breathing from preliminary stages to final enlightenment. Another Thai teacher Achaan Maha Boowa has emphasized on working with virtue, concentration, and wisdom and he also encourages the use of *mantra* practice to develop initial calm. After calm is established meditator could use this concentration to investigate the nature and parts of the body. A lady *Vipassanā* teacher Achaan Naeb has emphasized that meditator must have right conceptual understanding before starting meditation practice and insight should be practice by observing the nature of mind and matter in the present moment directly as they appear in all postures. Another Burmese teacher Taungpulu Tawya Kaba Aye Sayadaw emphasized on practice of mindfulness based on thirty-two parts of the body. Similarly, Mohnyin Sayadaw stresses on basic theoretical concepts of the Abhidhamma before undertaking meditation practice.

Mogok Sayadaw, another Burmese *Vipassanā* teacher who is a student of Ledi Sayadaw has developed the practice of insight meditation in three stages: developing mindfulness or awareness in concentration; contemplation on the arising and perishing of the five aggregates; and developing clear knowledge of leading to the cessation of suffering. Achaan Dhammadaro has suggested that meditator can experience sensation in the center of the hand- between the wrist and fingers. While in standing posture they should be mindful of the sensation arising from the contact of the feet on the ground. Similarly meditating in a lying posture, mindfulness should be established on the sensation of the places where the body touches the mat. Achaan Jumnien has taught *Vipassanā* by using multiple methods depending on their student's needs and their personality. Some of his students practiced meditation on the breath while others practiced meditation based on watching sensations in the body and some of them worked on loving kindness meditation.

Besides *Theravāda* tradition, *Vipassanā* techniques is also taught in *Mahāyāna* tradition. Following Buddha's teachings, various teachers emphasized their own traditions and have taught differently. Even in Buddha's time there was neither any intensive group retreats system nor any standard prescribe course for all *Vipassanā* practitioners. Buddha taught different styles of meditation based on the needs and

capacities of the person as a skilful doctor. Usually, He suggested his disciples to meditate under a tree, or an appropriate place. These days intensive group retreats have become common in both *Theravāda* and *Mahāyāna* systems. Sridhar Rana differentiated between Sravakyana *Vipassanā* and *Mahāyāna Vipassanā* (*Puspanjali-V* 101). He said that in Sravakyana *Vipassanā* meditator tries to see *annica*, *dukka* and *anatta*, whereas in *Mahāyāna*, emphasis is given on *sunyata*. Similarly Har Dayal distinguished *Mahāyāna* from *Theravāda* from the concept of *sunyata* as well as *bodhisattva* (4). Distinguished from *arhat* or a *pratyeka-buddha*, he was defined a *bodhisattva* as one who strove to gain Bodhi and scorned at such *nibbāna*, as he wished to help his fellow-creatures in the world of sorrow, sin and impermanence. Bodhisattva doctrine emphasized seeing suffering not only as self but also all other sentient beings who are also really suffering. The term *sunyata* can be translated as emptiness or voidness and it has been interpreted as 'openness, inconceivability, or unlimitedness. It refers to what the *dharmas* (*Dhamma* in Pali) really are through what they are not: not as they appear, not conceptualizable, not distinguishable, and, above all, lacking permanent, independent, intrinsic existence' (Buswell 809). Shantideva defines *Mahāyāna* as a *Bodhisattayāna* (293-295). Systematic practice of *Sila*, *Samādhi* and *paññā* are the main way of Buddhist practice. *Samādhi* would be improved if meditator improve their *Sila* practice, *paññā* would improve after good *Samādhi* however if meditator has not a little knowledge of *paññā*, then it would be difficult even to purify the *Sila*. According to *Mahāyāna* human being with a strong determination to become a Buddha is known as *Bodhisatta* and such strong determination mind is *Bodhichitta*. Six *parmitas* *dāna*, *silā*, *khanti* (patience) *virya* (great effort), *dhyana* (concentration) and *paññā* (wisdom) are the necessary elements for practicing *Vipassanā* in *Mahāyāna* (293). Out of these six, previous five are helpful for developing *karuna* and last *paññā pārmitā* is itself a different practice. He has further highlighted that Purifying *silā* practice meditator starts practice of *samatha*. Objects of meditation (*samatha*) could be *ashuvabana* or *anapansmriti*. Gradually meditator could practice on *surtamaya paññā*, *cintāmaya paññā* and then *bhavanamaya paññā*. In the meantime meditator should focus *annica*, *dukkha*, *sunna*, *anatta* of four noble truth (336).

Referring to *Mahāyāna* context, the *Heart sutra* also touches upon three basic themes: the invocation of the *bodhisattva*; an examination of all things in the light of *sunyata*;

and the recitation of the mantra (Tanshashi 10). Kalu Rinpoche emphasized that the *Vajrayāna Vipassanā* cannot be practiced if, one does not receive a ritual transmission or empowerment (21). Moreover, an empowerment must be carried by means of transmissions coming from an uninterrupted lineage. Sridhr Rana also agreed that *Vipassanā* practice in *Vajrayāna* begins with full *Abhisheka* or empowerment (*Puspanjali-V* 26). Even in the time of Buddha only the exceptional, great disciples like Vajrapani received *Vajrayāna* teachings; secret mantra were not taught in public. This tradition is still continued even today (Gyaltsen 23). All of these forms of Buddhism have emphasized on the three *saran* of *Buddha*, *Dhamma*, and *Sangha*; and training of *Sila*, *Samādhi* and *paññā* in common, however there are some differences in the way of interpretation and way of practice. The major principles or fundamentals of *Vipassanā* meditation like suffering, impermanence and no-self are commonly agreed in all branches of the *Vipassanā* techniques however the concepts of *bodhisattva* and *sunyata* (emptiness) are also taught in *Mahāyāna* tradition. Sridhar Rana¹ has mentioned that *Mahāyāna* or in *Vajrayāna Vipassanā* practice also based on the Buddha's teaching of four foundations of mindfulness: *Vedanānumsmriti*, *Dharmanusmriti*, *Kayanusmriti* and *Chittanusmriti* however in *Vajrayāna* emphasis should be given on *Chittanusmriti*. He also tries to differentiate between *Vajrayāna Chittanusmriti* and *Theravāda Chittanusmriti*. In *Theravāda Chittanusmriti*, only *Chaitasiks* are noted, for example, if mind is sad, sadness is noted, if thoughts arise, thoughts are noted. The *Vajrayāna Vipassanā* does not note only *Chaitasik*, it investigates directly the *Chitta* itself to discover the *Vastusthiti* (circumstances). This study is mostly concentrated on *Vipassanā* in *Theravāda* tradition. For detailed study of *Mahāyāna* as well as *Vajrayāna Vipassanā* practices, a separate study is needed for detail analysis.

4.6 Canonical Base of *Vipassanā* Technique

After the Buddha achieved enlightenment, he then reached the Deer Park of Banaras (India) and gave his first discourse where his five friends were residing. The sermon is known as *dhammacakkappavattana sutta* (setting in motion the wheel of *Dharma*) where Buddha emphasized the four noble truths: truth of suffering (*dukkha sacca*), causes of suffering (*samudaya sacca*), cessation of suffering (*nirodha sacca*), way to

¹ Sridhar Rana, "Vajrayana Vipassana", <https://www.byomakusuma.org/VajrayanaVipassana.html>, Accessed 29 July, 2021.

cessation of suffering (*magga sacca*)- eight fold noble path. The concept of suffering further elaborated as the birth and re-birth is suffering, old age is suffering, illness is suffering, death is suffering. Not only this, the union with what is displeasing is suffering, separation from what is pleasing is suffering, not to get what one wants is suffering; in brief the five aggregates (*rūpa, vedanā, saññā, sankhārā, viññāna*) subject to clinging are suffering (Bodhi, *SN* 1844). Buddha further elaborates the second noble truth of the origin of suffering that craving is the main cause of suffering. More specifically craving for sensual pleasure, craving for existence, craving for extermination are the major causes for suffering (1848). In third noble truth Buddha emphasised that one can completely eradicate suffering by fading away from craving and aversion. The fourth noble truth is the path (the noble eight fold path) leading to the cessation of suffering. The noble eight fold path could be understood in three important steps of *Vipassanā* meditation- *silā, samādhi* and *paññā*. Right speech (*sammā-vācā*), right action (*sammā-kammanta*) right livelihood (*sammā-ājīva*) lies on group of *silā*. Right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*), right concentration (*sammā-samādhi*) could be placed in *Samādhi* category. Right view (*sammā-ditthi*), right thought (*sammā-sankappa*) could be grouped into *paññā* category. In the context of *Vipassanā* this *sutta* is more important because it focuses on all three steps- *silā, samādhi* and *paññā* where as *mahāsatipatthāna sutta* did not discuss about *silā*.

In general, it can be agreed upon that the whole of Buddhist cannons and literature are moving towards the four noble truths and *Vipassanā* technique. In this way *Vipassanā* can be understood as one of the main tools for cessation of suffering. Buddha himself emphasized that he had practiced various meditation methods before he found *Vipassanā* technique. However, this technique is different than others (1521). *Vipassanā* meditation is analyzed in various Buddhist literatures. This technique is well-defined as *mahāsatipatthāna sutta* in 'Digha Nikāya', as *satipatthāna sutta* in Majjhima Nikāya. Buddha himself defined *satipatthāna* as "the one and only way", monks (*ekaayaano...maggo--*)² 'for the purification of being', for overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, for walking on the path of truth, for the realization of *nibbāna*: the fourfold establishing of

² Analayo translate the term as "the direct path to realization..(3)" and Bhikku Bodhi translate as "direct path for purification..(MN 145)"

awareness" (Manandhar, *Mahāsatipatthāna* 2). And these four stages are: *kāyānupassanā*; *vedanānupassanā*; *cittānupassanā* and *dhammānupassanā*. (VRI, *Mahāsatpathāna* 4)

kāyānupassanā is related to awareness of the body. Under *kāyānupassanā*, there are six different types of practices. They are as follows (4-25):

- (i) *Ānāpānappabbam*: Meditator being mindful on incoming and outgoing breath; whether breathing in with a long breath or breathing out a long breath; whether breathing in a short breath or breathing out a short breath; conscious of breathing in a whole body, conscious of breathing out in the whole body. Observing body in body internally or externally, or both internally and externally meditator observes phenomenon of arising in the body and phenomenon of passing away in the body.
- (ii) *Iriyāpathappabbam*: Observing body in body internally or externally, or both internally and externally meditator keeps awareness of the four different postures of body which are helpful in directing mindfulness to the body activities: walking, standing, sitting and lying.
- (iii) *Sampajānappabbam*- Observing body in body internally or externally, or both internally and externally meditator understands impermanent by creating the awareness of each and every movement within body and mind. For example, either going forward, or backward; looking straight ahead or looking sideways; bending or stretching; eating, chewing or drinking; speaking or keeping silent meditator continues through understanding of *annica*.
- (iv) *Patikūlamanasikārapabbam*- Meditator keeps awareness on the impurities of the 32 parts of the body. Observing body in body internally or externally, or both internally and externally meditator understands many kinds of impurities on sole of the feet to the hair of the head, for example nails, teeth, skin, flesh, sinews, bones, kidney, liver, lungs, bile, blood, sweat, fat, tears, urine and etc.
- (v) *Dhātumanasikārpabbam* – Observing body in body internally or externally, or both internally and externally meditator keeps awareness on four material elements of the body: earth element (*pathavidhātu*), water element (*āpodhātu*), fire element (*tejodhātu*) and air element (*vāyodhātu*).
- (vi) *Navasivathikapabbam*- Meditator develops the awareness on the body by seeing various kinds of dead body in graveyards. For example, seeing the dead body eaten by various animals, dead body that has been thrown in the ground with some flesh and blood, dead body that has been thrown in the ground reduced to disconnected bones scattered in all directions. Meditator feels that his own body is of the same nature.

Vedanānupassanā is related to awareness of feeling where meditator is observing sensation in sensation internally or externally or both internally and externally. Meditator could observe pleasant sensations, unpleasant sensations, neither pleasant nor unpleasant sensation with equanimity. When meditator is experiencing pleasant sensation then he understands that he is experiencing pleasant sensation. When meditator is experiencing unpleasant sensation then he understands that he is experiencing unpleasant sensation. When meditator is experiencing neither pleasant nor unpleasant sensation then he understands that he is experiencing neither pleasant

nor unpleasant sensation. Similarly when meditator is experiencing pleasant sensation with attachment then he understands that he is experiencing pleasant sensation with attachment. When meditator is experiencing pleasant sensation without attachment then he understands that he is experiencing pleasant sensation without attachment. When meditator is experiencing neither pleasant nor unpleasant sensation with attachment then he understands that he is experiencing neither pleasant nor unpleasant sensation with attachment. When meditator is experiencing neither pleasant nor unpleasant sensation without attachment then he understands that he is experiencing neither pleasant nor unpleasant sensation without attachment.

Cittānupassanā is related to awareness of mind where meditator could experience the various statuses of the mind. Meditator properly understands mind with craving as mind with craving, mind free from craving as mind with free from craving, mind with aversion as mind with aversion, mind free from aversion as mind with free from aversion. Similarly, meditator understands mind with delusion, mind without delusion, collected mind, scattered mind, developed mind, underdeveloped mind, surpass able mind, unsurpassable mind, concentrated mind, unconcentrated mind, liberated mind, unliberated mind as well. In addition, practicing *cittanupassanā* meditator could further develop the skill of observation of mind in mind internally or externally or both externally and internally by observing the phenomenon of arising and passing away in the mind.

Dhammānupassanā is related to observation of mental contents in mental contents in which meditator could know the nature of *Dhamma*. There are five sections in *dhammānupassanā*: *nīvaranpabbam*, *khandhapabbam*, *āyatanapabbam*, *bojjhangapabbam*, *saccapabbam* (30-63).

- (i) *Nīvaranpabbam*: In *nīvaranpabbam* meditator observes mental contents as regards the five hindrances: sense desire (*kāmacchandam*), aversion (*byāpādo*), sloth and torpor (*thinamiddam*), agitation and remorse (*uddhaccakukkuccam*), and doubt (*vicikiccham*). Meditator observes sense desire in him then he understands properly he has sense desire. If he has not yet arisen sense desire then he understand properly he has not sense desire. If he observes aversion (hatred) in him then he understands properly he has aversion present in him. If he has observed no more aversion in him then he understands properly he has not yet arisen aversion. Similarly, if meditator observes arisen of sloth and toppler or not arisen sloth and toppler; arisen of agitation and remorse or not arisen of agitation and remorse; arisen of doubt or not arisen of doubt; then he understands properly what hindrances he has arisen or not arisen yet.

- (ii) *Khandhapabbam*: In *khandhapabbam* meditator observes mental contents as regards the five aggregates of clinging which consist of the material aggregate (*rūpakkkhandha*) connected with body (*kāya*) and other four aggregates of mind (*nāmakkkhandha*): the aggregate of feeling of sensations on the body (*vedanākkhandha*), the aggregate of reaction (*sankhārākkhandha*), the aggregate of perception (*saññākkhandha*), the aggregate of consciousness (*viññānakkhandha*). Here the meditator understands properly arising sensation, passing away the sensation, arising perception and passing away the perception, arising aggregate of reaction and passing away the aggregate of reaction and so on.
- (iii) *Āyatanapabbam*: In *āyatanapabbam* meditator observes mental contents on mental contents as regards the of six internal and six external sense bases. Meditator observes eye and he understands properly the visible objects. Similarly, he observes ear and understands properly contents of sound, observes nose and understands properly the smell, observes tongue and understands properly the taste, observes body and understands properly the touch and observes mind and understands properly the thought.
- (iv) *Bojjangapabbam*: In *bojjangapabbam* meditator observes mental content in mental contents internally or externally or both internally and externally as regards the seven factors of enlightenment. The seven factors of enlightenment are: awareness (*sati*), investigation of dhamma (*dhammavicaya*), effort (*virīya*), rapture (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*). Meditator understands whether awareness is present in him the he realizes the awareness present in him. If meditator observes awareness is not present in him then he understands awareness that has not yet arise in him. Gradually, meditator feels strong *shānkāras* with sensation and develops awareness. Similarly, meditator observes other six factors of enlightenment whether they are present in him, understands properly they are present him; if not present in him then he understands they are not present in him. And after increasing meditation practice, meditator could develop factors of enlightenment in him.
- (v) *Saccapabbam*: In *saccapabbam* meditator observes mental contents as regards the four noble truths: truth of suffering, truth of arising of suffering, truth of cessation of suffering, path leading to the cessation of suffering which is also known as eight-fold noble path consisting in three main clusters: *silā samādhi* and *paññā*.

Finally, practicing *Vipassanā* anyone could understand the *annica* (impermanence), *anatta* (no self) and *dukkha* (suffering) and get rid of suffering (U Ba Khin, "Buddhism" 39). Goenka further explained that Buddha repeatedly reemphasized some important lines end of each sections of *kāyānupassanā*; *vedanānupassanā*; *cittānupassanā* and *dhammānupassanā*.

samudaya-dhammānupassī vā viharati

(meditator observes the phenomena of arising)

vaya-dhammānupassī vā viharati

(meditator observes the phenomena of passing away)

samudaya-vaya-dhammānupassī vā viharati

(meditator observes the phenomena of arising and passing away).

(VRI, *Mahāsattipathāna Sutta* xii)

In order to practice four fold *sattipathāna*, the meditator needs to develop constant understanding of *annica* (impermanent) in above three levels (arising, passing away and arising and passing away). For this Goenka coined the term '*sampajāna*'. In his

satipatthāna discourse, he has frequently reminded his fellow meditators to practice *Vipassanā* diligently so that they could understand the real meaning of impermanence (*anicca*) themselves. He has highlighted in three words: *atapi* (ardent) *sampajāno* (understanding of *anicca*) and *satima* (aware) (VRI, *Mahāsatipathāna* Hindi tr.12-13).

In general, there are three components in *Vipassanā* practice, however Buddha did not mention about *silā in sattipaṭṭhāna sutta*. There may be two reasons: firstly this sermon was given for the people of Kuru, and they were known for their practice of *silā*. Secondly, Buddha had already taught *silā* in His first discourse about the four noble truths. Hence Buddha has given many ways to practice *Vipassanā* in *mahāsattipaṭṭhāna sutta* as well as *sattipaṭṭhāna sutta*. Meditators could choose themselves which method would be appropriate for their temperament. Buddha had also suggested His fellow meditators to select the most comfortable technique on individual basis. Even in these days meditation centres also emphasised on few of them. In Ledi Sayadaw tradition meditation centres generally chose *anāpāna* and *vedanānupassanā* and in Mahasi Sayadaw tradition prefer *anāpāna* and *iriyapathapabbam* (Lay 110).

Ānāpānasati sutta is another important source for *Vipassanā* practice (Bodhi MN 941-948). It looks like breathing meditation however it has deeper implications. Buddha says, anyone who practice *ānāpānasati*, frequently could complete four types of *satipaṭṭhāna* and could achieve the liberation (*nibbāna*). For meditators who cultivate four foundations of mindfulness, it helps to fulfil the seven factors of enlightenment, and for those who achieve seven factors of enlightenment could easily gain insight wisdom and ultimately gain *nibāana*. Shankman pointed that like the *satipaṭṭhāna sutta*, *ānāpānasati sutta* also incorporates both *samatha* and *Vipassanā* meditation and does not clearly state how much *samatha* should be developed at each stage (101). Bhikkhu Buddhadasa presents mindfulness of breathing into sixteen steps: (i) breathing out long (ii) breathing out short (iii) experiencing the whole body breathe in (iv) calming the bodily-formation breath in (v) experiencing rapture (vi) experiencing bliss (vii) experiencing mental-formation (viii) calming the mental-formation (ix) experiencing the mind while breathing in-and-out (x) gladdening the mind while breathing in-and-out (xi) concentrating the mind while breathing in-and-out (xii) liberating the mind while breathing in-and-out (xiii) contemplating impermanence all

the time while breathing in-and-out (xiv) contemplating fading away all the time while breathing in-and-out (xv) contemplating cessation all the time while breathing in-and-out (xvi) contemplating relinquishment all the time while breathing in-and-out (459-527). He further emphasised that among these 16 steps, the first twelve steps are concerned with tranquility (*samatha*) practice and the last four steps aims for developing insight (*Vipassanā*) or wisdom (527).

In breathing meditation, Bhikkus practice meditation in cross leg position under a tree or empty hut and establish mindfulness with incoming and outgoing breath within whole body then they develop mindfulness of body. In various postures, the meditator practices full awareness either sitting or standing or lying or walking. In addition, Bhikkhus should maintain awareness in everyday activities: eating, talking, washing, cleaning and so on. Similarly, either meditator practices meditation on 32 parts of body or they could meditate on corpses to develop mindfulness of body. In this *sutta* meditation on four elements-water, heat, wind and earth elements, and *jhāna* exercise also included.

Kāyagatāsati sutta which is given in Savatthi, Anathapindika Park for Bhikkhus also describes the meditation practice. This discourse has included mindfulness of breathing; the four postures of meditation: sitting, standing, lying and walking; meditation on 32 parts of body, meditation on four elements-water, heat, wind and earth elements, and four *jhānas* (Bodhi MN 949).

Paticca-samuppāda-vibhanga sutta (the law of dependent origination) defines the root causes of dukkha and its various implication and ultimately the conditions that sustain circle of rebirths in the samsara. In general, there are 12 links which can be presented as a way of origin (forward sequence or *anuloma*) and way of cessation (*patiloma* or reverse sequence) (Bodhi SN 518). In the order of forward sequence, they come as : because of *avijjhā* (ignorance) *sankhārā* (volitional activities) arises; because of *sankhārā*, *viññāna* (consciousness) arises; because of *viññāna*, *nāma-rūpa* (mind and matter) arises; because of *nāma-rūpa*, *salāyatanā* (six sense doors) arises; because of *salāyatanā*, *phassa* (contact) arises; because of *phassa*, *vedanā* (sensation) arises; because of *vedanā*, *tanhā* (craving) arises, because of *tanhā*, *upādāna* (clinging) arises; because of *upādāna*, *bhava* (becoming) arises; because of *bhava*,

jāti (birth) arises; because of *jāti*, *jarā-maranam* (decay and death) arises. Similarly if we present in backward sequence it could be in reverse order. The origin of each link depends upon the previous one. As long as the chain of twelve causal relations operates the wheel of becoming (*bhava-cakka*) keeps turning, bringing nothing but suffering. As *sutta* explained that *vedanā* is the cause of *tanhā* which gives rise to suffering (*dukkha*). To remove the root cause of suffering one must not allow *vedanā* to contact with *tanhā*. *Vipassanā* could be the effective tool for changing *avijjā* to *vijjā* or *paññā* (wisdom). By regular *Vipassanā* practice, one can easily observe *vedanā* and experience of arising and passing away- the changing nature of *vedanā*. Longer the practice one may further experience of *anntta* (no self). Finally *Vipassanā* practitioner could experience the relationship among *dukkha*, *anicca* and *anatta* within himself (U Ba Khin "Essentials of " 31).

*Girimānanda sutta*³ also incorporates about the philosophy of *Vipassanā* meditation. This discourse was given by Buddha when he was living near Savatthi at Jetavana when venerable Girimananda was suffering with disease. Buddha requested Ananda to visit Girimananda and recite ten contemplations of: impermanence (*anicca*), no self (*anntta*), foulness (*asubha*), disadvantages, abandonment, detachment, cessation, distaste for the whole world, impermanence of all component things, and mindfulness of in breath and outbreath. When Ven Girimananda heard these 10 contemplations from Ananda, he recovered from diseases.

Similarly, *Anattalakkhana sutta* was given for five Bhikkus which is also gives some essential support on *Vipassanā* meditation (Lay 113). In this *sutta* He has focused that there is no self (*anattā*): *vedanā* is not self, *saññā* is not self, *sankhārā* is not self, and *viññāna* is not self. And finally, *Kālāmā sutta* could be the motivating example for the *Vipassanā* meditators in which Buddha clearly suggests his followers not to believe without practice or self-experience. When Kālāmas asked Buddha, they were confused because different people suggested them different things about *Dhamma*, which of these ascetics spoke the truth and which ones false. He suggested suitable advice for them in *Kālāma sutta*:

³ "Girimananda Sutta", AN 10.60, Accessed, <https://www.accesstoinsight.org/tipitaka/an/an10/an10.060.piya.html>

Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: 'the ascetic is our guru'. But when, Kālāmas, you know for yourselves: 'these things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering', then you should abandon them (Bodhi, AN 280).

In addition to various suttas, there are various Dhammapada verses and related stories for meditation practitioners. Few selected are highlighted here.

*"Manōpubbangamā dhammā manōsetthā manōmayā
manasā cē padutthēna bhāsati vā karoti vā
tatō nam dukkhamanvēti cakkamva vahatō padam".*

(The Dhammapada Verse 1 and 2)

This verse one illustrates the immutable law of *Kamma*, where doer should face the result of every deed either good or bad. Here, the Buddha emphasizes the importance of mind in all our actions and speaks of the unavoidable consequences of our deeds, either by words or by thoughts. By nature, mind become ahead in any kind of work. If any person talks or works with evil mind *dukkha* follows him just as the wheel of the cart follows the bulls (Tin 1-2). Buddha relates this verse with a famous story of Bhikkhu Cakkhupala who was an arhant Bhikkhu but was totally blind (2). One day he accidentally stepped on some insects at the Jetavana monastery when he was practicing walking meditation. Some of the Bhikkhus had complained this matter to the Buddha, then Buddha asked them whether they had seen the Thera killing the insects, then they said no. Buddha said to them you have not seen him killing, he had not seen those living insects because he is blind, he is an arhant who had no intention of killing, so he is innocent. In the meantime, one Bhikkhu asked Buddha why Cakkhupala was blind although he was an arahat. Then Buddha narrates the story of previous life of Bhikkhu Cakkhupala. He was a physician in one of his past life. At that time he had knowingly made a woman patient blind. The woman was promised to him if he successfully cured her eyes then she became his slave together with her children. The woman also gave him wrong information to him that her eye was not properly cured as that she did not want to become a slave with her children. In other side, the physician was afraid whether she became burden to him. With that thought

he intentionally put wrong medicine in her eyes and made her blind. Because of his past bad *kamma* he lost his eyesight many times in his later existences.

*Attā hi attanō nāthō kō hi nāthō parō siyā
attanā hi sudantēna nātham labhati dullabham.*
(The Dhammapada Verse 160)

Each person is own boss, and if anyone understands this fact and control himself could attain nirvana (Tin 57).

*Tumhehi kiccam ātappam akkhātāro tathāgatā
patipannā pamokkhanti jhāyino mārabandhanā*
(The Dhammapada Verse 276)

You yourselves should make the effort; you have to work for yourself, the Tathagata (Buddha) only can shows the way. You have to walk yourself. Those who practise the tranquillity(*samatha*) and insight (*Vipassanā*) meditation are freed from the bond of Mara (90-91).

*Sabbe sankhārā aniccā'ti yadā paññāya passati
atha nibbindati dukkha; esa maggo visuddhiyā.*
(The Dhammapada Verse 277)

This verse emphasised that all conditioned phenomena are impermanent. When meditator sees this with practicing insight-wisdom (*Vipassanā*), one becomes weary of dukkha. This is the path to purity.

*Sabbe sankhārā dukkhā'ti yadā paññāya passati
atha nibbindati dukkhe esa maggo visuddhiyā.*
(The Dhammapada Verse 278)

This verse focus that all conditioned phenomena are *dukkha*. When meditor sees this with insight-wisdom, one becomes weary of dukkha. This is the path to purity.

*Sabbe dhammā anattā' ti yadā paññāya passati
atha nibbindati dukkhe esa maggo visuddhiyā.*
(The Dhammapada Verse 279)

This verse emphasised that all phenomena (*dhammās*) are without Self. When one sees this with insight- wisdom, one becomes weary of *dukkha*. This is the Path to Purity.

4.7 Vipassanā in Nepal

After Siddhartha Gautam got enlightenment in Bodha Gaya, India, he had taught this technique to monks as well as lay people of India as well as Nepal. As Peter D. Santina highlighted that until fifth council, followers of Buddha created 18 different schools and each of them made their own rules and meditation practices (155). Slowly, *Vipassanā* practice lost its purity, and was limited within monastic institutions, and disappeared from mass lay practitioners. Goenka also claimed that

except in the Emperor Ashoka's time, about 500 years after Buddha's *mahāparinirvāna*, *Vipassanā* practice disappeared from India and was preserved in Myanmar (*The Great Buddhas* 238). He further emphasised that he learned the pure dhamma from his teacher U Ba Khin and brought this teaching in India and *Vipassanā* practice was then revived (*Discourse Summaries*). Before Goenka's visit in Nepal, Pragyananda Mahaastavir was one of the few who started to teach *samatha* and *Vipassanā* for interested lay practitioners at Kindol Vihar Kathmandu (*Pragyananda Commemorative Volume* 39). Bhikku Pragyananda also learned *Vipassanā* in Myanmar. Anagarika Nyanashila further highlighted that when Pragananda was staying at Sumngal Vihar he taught *samatha* as well as *Vipassanā* meditation to many interested seekers (122). In an editor note of a silver Jubilee souvenir published by IBMC also verified the claimed that among the Nepalese Bhikkhus, Pragyananda Mahaastavir was the first Bhikkhu who taught the Buddha's meditations for lay practitioners (IBMC, *Souvenir* 111). And among the foreign meditation teachers Daw Pannacari and Daw Sukhacari were the first who came Kathmandu from Myanmar and conducted Seven day *Vipassanā* course at Balambhu and Dhynakuti Vihar in 1979 (Shakya H.B. 17).

Mainly there are two traditions of *Vipassanā* meditation is commonly practiced in Nepal. One is taught by Mahashi Sayadaw and the other by Ledi Sayadaw. Both came from Myanmar. Mahasi Sayadaw visited in Nepal in February, 1981, and conducted a meditation camp at Lumbini (120). International Buddhist Meditation Center Kathmandu (IMBC) was established in 1987 and Panditarama International *Vipassanā* Meditation Center Lumbini was established in 1999. These two centers regularly conducted *Vipassanā* courses following the Mahasi Sayadaw tradition (118). According to Kul Ratna Tuladhar, before S.N. Goenka visited Nepal, a *Vipassanā* course was held at Raxaul (close to the border with Nepal) in November 1975. Some Nepalese participated in that course (53). Nani Maiya Manandhar reported that when Goenka visited Kathmandu in 1981, the first *Vipassanā* course was conducted in at Anandakuti Vihara (127-128). Before Dharmasringha *Vipassanā* center started regular *Vipassanā* courses, altogether five 10 days courses were conducted by S. N. Goenka and Ram Singha (Assistant teacher appointed by him) in various places of Kathmandu- Anandakuti Vihar, Budhanilakantha school and Anandakuti Vidyapith during the period of 1981 to 1985. Nepal *Vipassanā* Center,

Dharma Sringha, located at Budhanilkantha was established in April 1981 however *Vipassanā* course was conducted after 1986. Now a days, in Dharma Sringha, ten-day courses are conducted on a regular schedule twice every month, together with periodic *Satipatthāna* courses. Courses of longer duration like twenty days, thirty days, forty five days and sixty days are also offered time to time. There are 13 *Vipassanā* centers (listed in appendix H) in various location of Nepal conducting regular *Vipassanā* courses and six are under construction as of Dec 2022.

In addition to these meditation centers, various Gumbas and Vihars also offer meditation courses for common people as well as monks and nuns. Kopan Monastery prepared a guide book for lay people who came there for practice. The booklet is preparing for *Mahāyāna* tradition meditation and it covers basic introductory ideas like-visualization of guru, taking refuge in Buddha, *dhammā* and *sangha*, Mandala offering, *mantra* recitation, *samatha* meditation, emptiness and ascertaining the non-existence of a personal self and necessary information for beginners (Valham 1-98). In a personal interview⁴ with a *Vipassanā* teacher of Byoma Kusuma Buddhadharmā Sangha informed that interested meditators could practice *Mahāyāna* tradition and more specific on *Vajrayāna* methods of *Vipassanā* in the Sangha however there is not a tailor-made course for practitioners like in Nepal *Vipassanā* Center and International Buddhist Meditation Center. It depends on practitioners' interest and how long they would practice. And the role of master (*Vipassanā* teacher) is more important than *Theravāda* tradition specially *Vipassanā* as taught by S.N. Goenka.

The popularity of *Vipassanā* technique has increased in Kathmandu Valley and some major cities in Nepal. It has become much easier for practitioners after the opening meditation centres in and beyond Kathmandu. The Government of Nepal had also begun an initiation for teaching *Vipassanā* meditation technique as part of their basic training courses for newly recruited officers. A batch of civil servants and Nepal police officers participated in this course⁵. However it was later discontinued. *Vipassanā* courses are also conducted for jail inmates in Nepal. The first prison *Vipassanā* meditation course was conducted on November 1998 at Nakkhu jail

⁴ Ishor Shrestha, Byoma Kusuma Buddhadharmā Sangha, Personal Communication, 26 Aug 2021.

⁵ B.R. Sigdel, Trainer, Nepal Administrative Staff College, personal communication, 15 Dec, 2021.

premise where 20 inmates successfully completed the course⁶. Until September 2022, altogether nine courses- three courses in Nakkhu, one in Biratnagar and five in Bhimphedi Prison have already conducted (Pandey 249). *Vipassanā* technique was also introduced in various schools in the Kathmandu Valley. It is taught as a *ānāpāna* course which is the beginning stage *Vipassanā* and it familiarized school children with meditation as a tool to develop concentration and purify their mind which ultimately supports to improve their academic performance.

4.8 *Vipassanā* as Taught by S. N. Goenka

Erik Braun explained that there is no actual record of who taught *Vipassanā* to Ledi Sayadaw⁷, he may learn *Vipassanā* meditation from local Burmese monk (6). Later Ledi Sayadaw taught this technique to a layman, Saya Thetgyi (1873 – 1945), then it passed on to Sayagyi U Ba Khin (1899-1971) and S. N. Goenka (1924-2013). Goenka had joined his first *Vipassanā* meditation course in September 1995. He had joined the course with the intention of curing his migraine disease but gained much more. He himself considers this event as his rebirth. Since then, he spent 14 years with U Ba Khin to practice *Vipassanā* (Goenka, *Atama Kathan* 73). Later, he familiarized this technique in India, Nepal and other countries. He also encouraged the establishment of *Vipassanā* centres. Currently there are 238 *Vipassanā* meditation centres (as of Dec 2022) in the world⁸, out of them 13 are in Nepal. All of the *Vipassanā* meditation centers are operated from donation from old students. Donations are accepted only from students who have completed at least one 10 day *Vipassanā* course and wish to share benefits by giving donation. In this tradition, teachers, assistant teachers and volunteers do not receive any remuneration (*U Ba Khin Journal* 2). *Vipassanā* courses are open to everyone irrespective of race, cast, religions, faith or nationality and anyone can learn and practice this technique (Chandiramani *et al.* 42) This lineage is followed from Ledi Sayadaw, Saya Thetgi, U Ba Khin to S N Goenka. After the death of Goenka, each center teacher appointed according to this tradition continue this tradition. Each *Vipassanā* center and teachers all over the world are conducting the courses by using audio visual instructions and guide book prepared

⁶ Bodhi Bajra Bajracharya, personal communication, 30 March, 2022.

⁷ Bhikkhu Nayāna, later known as Ledi Sayadaw was ordained at the age of 20 under the patronage of Salin Sayadaw U Pandicca. He received his monistic education under various teachers and later was trained in Buddhist literature by the Ven San-Kyaung Sayadaw (*Manuals of Buddhism*, iv)

⁸ About locations, <https://www.dhamma.org/en-US/locations/directory>

by him.⁹ *Vipassanā*, courses are designed in a various packages¹⁰. All courses are designed on a residence basis and free of charges. Strict noble silence rule is applied during the course. Vegetarian foods are served during the course. Usually 10 days basic course is recommended for beginners. In addition, 20 days, 30 days, 45 days and 60 days of longer courses and one day and three days short courses are also available for old students. For children one day and three days courses are available. However, children courses are only based on *ānāpāna* technique. For children below the age of 18, *Vipassanā* teachers usually recommend *ānāpāna* course which are designed for three days and one day.

At first *Vipassanā* teachers (who are called *Acharya* and *sahayak Acharya*) introduced the students about *Sila*. '*Sila*' includes right speech, right action and right livelihood. Furthermore, students have to maintain a minimum standard of morality (*pancasila*) by way of a promise to refrain from killing sentient beings (*Pānātipata*), stealing others property (*Adinn'ādāna*), committing sexual misconduct (*Kāmesu-micchā-cāra*) telling lies (*Musāvāda*) and intoxicating drinks (*Surā-meraya*). In case of old students (who already participate in *Vipassanā* course as taught by S.N. Goenka previously), teachers encourage to maintain another three silas: abstain from eating after mid-day, abstain from sensual entertainment and bodily decoration, and abstain from using high or luxurious beds. These *silas* are intended to control the actions and words and ultimately helps to serve as a foundation for *samādhi*. Then seekers practice '*Samādhi*' which includes right exertion (*sammā-vāyāma*), right attentiveness (*sammā-sati*) and right concentration (*sammā-samādhi*). U Ba Khin elaborated the concept of *Samādhi* where he has related that right exertion is a prerequisite for right attentiveness. Unless meditator makes a determined effort to narrow down the range of thoughts he cannot succeed to secure the attentiveness of mind which in turn helps him to bring right concentration and equanimity (or *samādhi*) (U Ba Khin, *Dhamma Texts* 24). This second step is for the development of the power of the concentration to one-pointedness of mind. As Buddha recommends forty meditation objects for *samadhi*, this tradition mainly follows the mindfulness breathing (*ānāpānasati*) is taken as meditation objects. About one third time (first

⁹ Roop Joyati, *Vipassanā* Teacher, Dharmasringha, Kathmandu, Personal communication, 10 June, 2022.

¹⁰ Course type, <https://www.dhamma.org/en-US/courses/glossary>

three days in 10 days course) meditators have practiced *ānāpānasati*. Meditators practice to see incoming and outgoing natural breath. The practice further concentrates on seeing the natural breath in a small portion of below the nostril and above the upper lips. By practicing *ānāpāna* students develop their concentration which would help to shift *Vipassanā*. On the fourth day students formally request their teacher to teach *Vipassanā* then teachers introduce them about the *Vipassanā* technique where students practice experiencing sensations throughout the body. After developing concentration by *ānāpāna* meditators shift *Vipassanā* by watching *vedana* in their body from top of the head to tip of the toes and they continue *Vipassanā* practice for next six days. Practicing *Vipassanā* students learn on '*paññā*' (wisdom-inside) which includes right contemplation (*sammā-sankappa*) and right understanding (*sammā-ditti*). Right contemplation (thought) is the analytical study of mind (*nāma*) and matter (*rūpa*) for realization of the truth. The term *nama* includes the four *khandas*: consciousness (*viññāna*), feeling (*vedanā*) perception (*saññā*) mental forces (*sankhārā*) together with *rūpa* in the material state, make what we call the *pancakkhanda* or five aggregates (26). Buddha himself said that 'the five aggregates, which are nothing but mind and matter, also are suffering' (30). Right understanding consists: right understanding of the four noble truth, right understanding on wholesome and unwholesome actions and right understanding of ten kinds of subjects like almsgiving, believe in past kamma, evil acts, good and evil deeds done to one's mother, good and evil deeds done to one's father and so on (Ledi, *The Manuals* 209).

Sila and *samādhi* are the prerequisites of *paññā* and by *paññā* (insight) meditator could develop the understanding of *anicca*, *dukkha* and *anatta* through the practice of *Vipassanā* (U Chit Tin 146). In the 10th day exercise of *mangal matri* (*mettā bhāvanā*) is practiced where teachers and students pray for the wellbeing of all sentient beings. The 4.1 shows the usual time schedule of daily meditation practice. As per seen in the table, altogether 12 hours of sitting meditation is recommended during the course time. U Ba Khin has mentioned that during the course or while practicing *Vipassanā* meditation, meditators could feel some hindrances. He has particularly coined such hindrances as ten solders of *Mara* (U Ba Khin "Ten Solders" 63-67). They are: desire to enjoy sense pleasure, unwillingness to reside in a quiet place such as forest dwelling, hunger-not being satisfied with food, craving for various taste of foods, drowsiness, sloth and torpor, not wishing to be alone and being afraid of solitude,

doubt about success in meditation, becoming proud and arrogant when improvement is seen in meditation, not being able to control own self in case of gaining respect and homage, following false dhamma by creating new and special dhamma. And he has reminded his fellow students be careful in such hindrances for good progress in meditation.

Table 4.1 Daily course time table

| Time | Activities |
|------------------|--------------------------------------|
| 4:00 AM | Morning wake-up bell |
| 4:30-6:30 AM | Meditate in the hall or in own room |
| 6:30-8:00 AM | Breakfast break |
| 8:00-9:00 AM | Group meditation in the hall |
| 9:00-11:00 AM | Meditate in the hall or residence |
| 11:00-12:00 Noon | Lunch break |
| 12:00-1:00 PM | Rest and interviews with the teacher |
| 1:00-2:30 PM | Meditate in the hall or in own room |
| 2:30-3:30 PM | Group meditation in the hall |
| 3:30-5:00 PM | Meditate in the hall or residence |
| 5:00-6:00 PM | Tea Break |
| 6:00-7:00 PM | Group meditation in the hall |
| 7:00-8:15 PM | Teacher's Discourse in the hall |
| 8:15-9:00 PM | Group meditation in the hall |
| 9:00-9:30 PM | Question time in the hall |
| 9:30 PM | Retire to your own room-Lights out |

Source: <https://www.dhamma.org/en/about/code>

Ledi Sayadaw pointed that there are three kinds of hallucination (*vipallāsa*) (i) *saññā vipallāsa*- hallucination (illusion) of perception (ii) *citta-vipallāsa* - hallucination of thought (iii) *Ditthi-vipallāsa*- hallucination of views (Ledi, *Manuals of Dhamma* 1). Because of hallucination (illusion) of perception lay people could wrongly perceive impermanence as a permanence, impurity as purity, ill as good and no-soul as soul. And in similar way, people are thinking and viewing wrongly in case of other two *vipallāsa*. And *Vipassanā* could help them for correcting their wrong thinking and viewing. He has listed thirty seven *Bodhipakkhiya Dhammās* that have to be practiced with energy and determination by those person who wish to practice *samatha* (clam) and *Vipassanā* (insight). They are classified in seven broad categories (164-197):

- (i) The four *satipathāna*: *kāyānupassanā*; *vedanānupassanā*; *cittānupassanā* and *dhammānupassanā*
- (ii) The four *sammappadhānas*: effort to reject evil unwholesome act that have arisen or are in the course of arising; effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome act that have not yet arisen, effort to

arise the wholesome acts that have not yet arisen; effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

- (iii) The five *iddhipādās* (the state of reaching completeness or perfection): perfection in acquiring the knowledge of *nāma-rūpa* phenomena; noble truth of suffering (*dukkha Sacca*); noble truth of causes of suffering (*samudaya sacca*); noble truth of cessation of suffering (*nirodha sacca*); noble truth of path of leading to the cessation of suffering (*magga sacca*).
- (iv) The five indriya (the act by rulers): There are five indriyas. The first is *saddhindriya*. The *saddhā* means faith and confidence that leads lay people to perform acts of *dāna*, *silā*, *bhāvanā* (*pakati saddhā*). In practice of *samatha* and *Vipassanā* only *pakakati saddhā* is not sufficient because it has not control over the mind. It needs *bhāvanā saddhā* which could help for acquisition of great strength of power through practicing *bhāvanā* by observing *kammatthāna* exercises like in breath and outbreath. The second is *viriyindriya* which means *virīya*. here also two kinds of *virīya*: *pakati virīya* and *bhāvanā virīya*. Another classification can be done as: *kāyika-virīya* and *cetasika-virīya*. The third factor is *satindriya* which helps to develop *satipathāna*. Fourth factor is *samādhindriya* which helps to remove the restlessness of the mind when meditator works with meditation objects in *satipathana*. And similarly, the fifth factor *paññindriya* helps to remove confusion in meditation practice.
- (v) The five Balas (*balānis*) which consists *saddhā*, *virīya*, *sati*, *samādhī*, and *paññā*. They are five strengths that serve as reliance for *Bhikkus* as well as lay people in Buddha *Sāsana*.
- (vi) The seven *sambhojjangas* which are: *sati*, *dhammavicaya*, *virya*, *pīti*, *passaddhi*, *Samādhī* and *upekkhā*.
- (vii) The eight *Maggangas* which consists: right view (*sammā-ditthi*), right thinking (*sammā-sankappa*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*), and right concentration (*sammā-samādhī*).

This lineage emphasised on purity of methods, mixing other methods rituals are strictly prohibited. Each center, established in any country follow the regular and tailor-made course, same standards and procedures. That's why everywhere the same recorded audio visual course material prepared by S.N. Goenka is used in each center. Translation can be done as per local language. In each course a recorded tape of S. N. Goenka is played during the course operation. Teachers and assistant teachers only answers the questions if students feel any difficulty in practice during the meditation. During the course vegetarian meals are supplied by the center. The course is conducted as residential basis everywhere. Participants need not pay any cost for the course, foods and accommodations. All cost is borne by donation from old students. After completion of the course, participants make donation if they wish.

In each day evening discourse Goenka has related various sutta of *satipathāna* in practical way. He has equally emphasised on *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā* and *dhammānupassanā*. Many times he has alerted the meditators to see what really, they see without craving and aversion. Evening discourses are also

designed focusing the problems and solutions during the practice of *Vipassanā*. And in the final day discourse he has reminded all meditator to practice this meditation regularly for well-being of the meditators. Mere taking a course is like a visiting a special doctor for treatment but not to take medicine what the doctor suggested.

Erik Braun critically analyzed that Ledi Sayadaw opened up *Vipassanā* to a much wider audience. In fact not only in theory of meditation but in the practicalities of its teaching. However sharp contrast to Ledi's flexible approach to meditation instructions, U Ba Khin established a rigid timetable for practice throughout the day at his center (139). Goenka also highlighted many time in his discourse for pure transfer of this technique. He also writes letter to Jack Kornfield, Sharon Salzberg and Joseph Goldstein not to blend this technique with other if they did it would be against the *Dhammā* (164). Similarly, Goenka highlighted the case of his close friend Anagarika Munindra Barua, who had already taken *Vipassanā* course with Mahasi Sayadaw, when requested Sayagyi for the *Vipassanā* course, however Sayagyi refused his request because he made a strong decision that if anyone had already taken a *Vipassanā* course with a monk teacher, he would not allow him to take a course with him (Goenka "My Friend Munindraje" 2). Daniel M. Stuart highlighted that three years before Goenka's arrival in India, Munindra started teaching Burmese *Vipassanā* at Bodhagaya in 1966 (Ch. 5). Later Munindra learnt *Vipassanā* as taught by Goenka in India and supported Goenka's dhamma mission (Goenka "My Friend Munindraje" 3). Ramdev Yadav worked as an attendant of Goenka for more than 30 years also mentioned an event when five participants including himself became ill during the gipsy course in Mumbai. Mr. Yadav was continuing his mantra practice (another meditation technique) in another room near the meditation hall and that event was happened because of mixing of technique (*Pujya Guruje Evam mataji ke* 25).

In this tradition, Goenka always describes *Vipassanā* as a universal, scientific, non-sectarian technique of self-observation. During the courses as well as in his public talks he had emphasized that sectarian rites and rituals may differ from one sect to another however dharma is pure dharma, it is universal and it cannot be sectarian. (Goenka "Dharma and Sectarianism" 67). When he addressed Millennium Peace

Summit¹¹ at United nations he strongly stressed that "religion is religion only when it unites; when it divides us, it is nothing". His message was clear that he does not support for conversion from one organized religion to another. Rather he is in favor of conversion from misery to happiness, from bondage to liberation, from cruelty to compassion which is possible by ancient meditation technique *Vipassanā*.

During the course, Goenka repeatedly underlined the importance of *vedanā* (sensation) in *Vipassanā* practice (*Importance of Vedana* 4-6). He has focused that *vedanā* is the cause of *tanha*, which gives rise to *dukkha* and to remove the *dukkha* or *tanha*, one must not allow *vedanā* to connect with *tanhā*. By practicing *Vipassanā* meditation *avijjā* becomes *vijjā* or *paññā* (wisdom). He has further elaborated the concept that meditator should work with *vedanā* (body sensation) arising within body, it cannot be experienced separately. Similarly mind cannot be observed apart from the contents of the mind and, mind and matter always manifest themselves as sensations in the body. For these reason everything which arises in the minds flows together with sensation. There are five kinds of *vedanā* (i) *sukha vedanā* (pleasant sensation) (ii) *dukkha vedanā* (unpleasant sensation) (iii) *somanassa vedanā* (pleasant mental feeling) (iv) *domanassa vedanā* (unpleasant mental feeling) (v) *adukkhamasukkha vedanā* (neither pleasant nor unpleasant sensation). He has compared the teachings of the other Indian spiritual teachers before and after the Buddha who had also accepted *tanhā* as the cause of misery, but for them *tanhā* arises because of the sense objects only. They miss the most important link that not one of them discusses *vedanā* and its relation to *tanhā*.

4.9 Conclusion

In this chapter, the overview of *Vipassanā* meditation has been discussed. Starting from meaning and evolution of *Vipassanā* to how this technique became widely popular among the lay people of the world is discussed. After *mahāparinirbāna* of Gautam Buddha number of *Vipassanā* practitioners (*arhat*) had increased until the third council. Slowly, practice of this technique became limited to few people in monistic areas. Studies shows that this techniques was preserved in Myanmar as

¹¹ Address by S.N. Goenka to the Millinium World Peace Summit on 29 August 2000 at the General Assembly Hall of United Nations, <https://www.vridhamma.org/discourses/Inner-Peace-for-World-Peace>

teacher tutee tradition. After 1950 this technique was again popularized in Myanmar as well as outside. In the contemporary world two lineages- Ledi Sayadaw and Mashsi Sayadaw are widely popular traditions for mass lay movement of *Vipassanā*. These lineages emphasized the purity of this techniques. Both traditions, Mahasi and Ledi practice are continuing in various *Vipassanā* centres of Nepal. Ledi lineage continue from Ledi Sayadaw, taught to Saya Thetgi, then pass to Sayagyi U Ba Khin and then to S. N. Goenka. After Goenka's death courses are conducted by using recorded tape of instructions and discourses. Similarly Mahasi learnt *Vipassanā* from Mingun Sayadaw then he taught this technique to Sayadaw U Pandita and now a days resident teachers trained and appointed in this tradition conducting the courses.

Vipassanā technique is mainly based on the *mahāasaitipatthāna sutta* of Diga Nikāya, *Satipatthāna Sutta* of Majjhima Nikāya. In addition, *kāyagatāsati sutta*, *ānāpānsati sutta*, *dhammacakkappavattana sutta* are also important in relation to this technique.

CHAPTER V

EMPIRICAL ANALYSIS OF THE EFFECTS OF VIPASSANĀ MEDITATION ON LAY PRACTITIONERS

Background

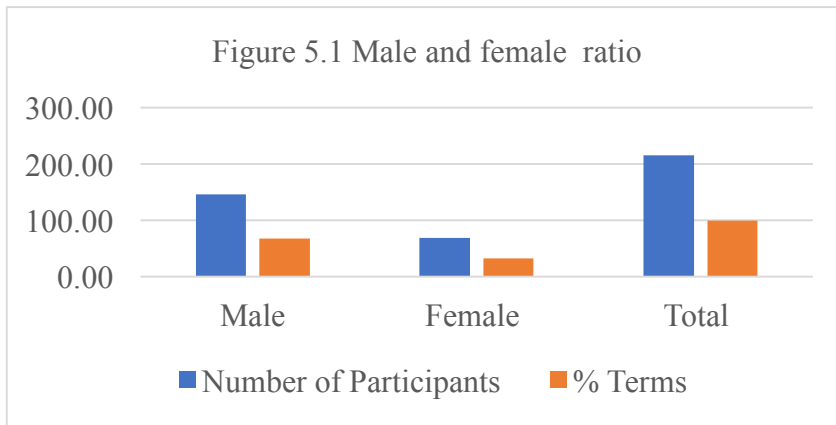
As already discussed in research methodology chapter, this study evaluates the effects of the *Vipassanā* meditation technique among the lay practitioners' personal and professional life. Here, lay practitioners refers to common householders who practice *Vipassanā* outside the monastic institutions. Based on the *Vipassanā* meditation as taught by S.N. Goenka, the study tries to seek first-hand information from meditators in all three groups of participants: common householders and jail inmates who had participated in 10-day *Vipassanā* course; and school children who had participated in *ānāpāna* course. Sequential analysis of the three sample studies are presented in the following sections.

5.1 Effects of *Vipassanā* Meditation on Common Householders

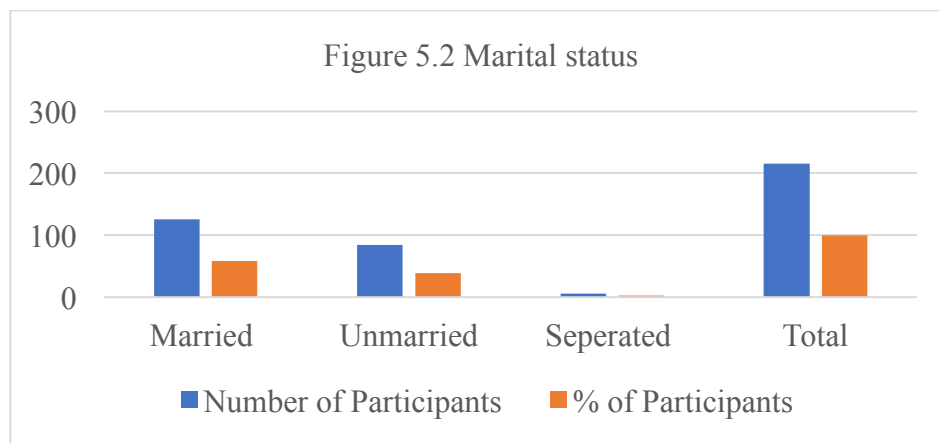
Under this section, empirical analysis of the effects of *Vipassanā* meditation among lay practitioners is assessed. Based on the research question "What are the changes generally seen in the personal and professional life of the lay meditator after they practice *Vipassanā*?"; effects of *Vipassanā* practice are evaluated. As already discussed on methodology chapter, 27 questions were segregated into two clusters: 10 questions are closely related to personal life whereas seven questions are closely related to professional life, five others are supportive to the professional life and remaining five are about the *Vipassanā* technique. Summary of the analysis is tabulated in respective sections. Quantitative analysis of respondent's perception on the effect of *Vipassanā* mediation on their personal and professional life is assessed in two separate clusters. Chi-square test is used to justify and validate the data regarding whether they are significant or not. Chi-square test is applied at 5 percent level of significance.

5.1.1 Analysis of demographic information

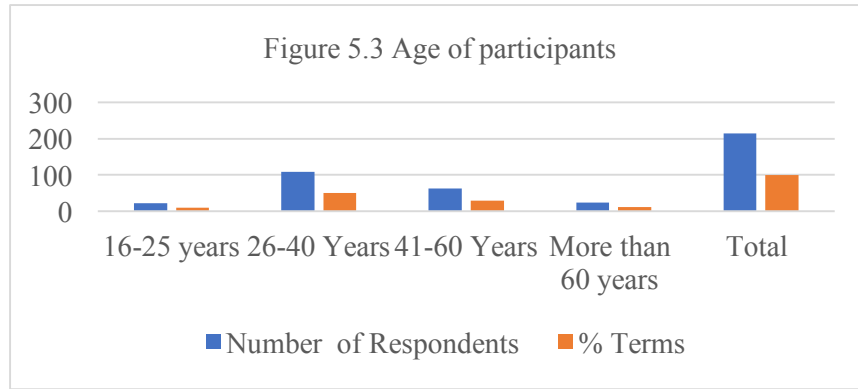
During the study period altogether 215 participants have shared their views through the given questionnaires. Among them 146 (67.9 percent) were male and 69 (32.1 percent) were female.



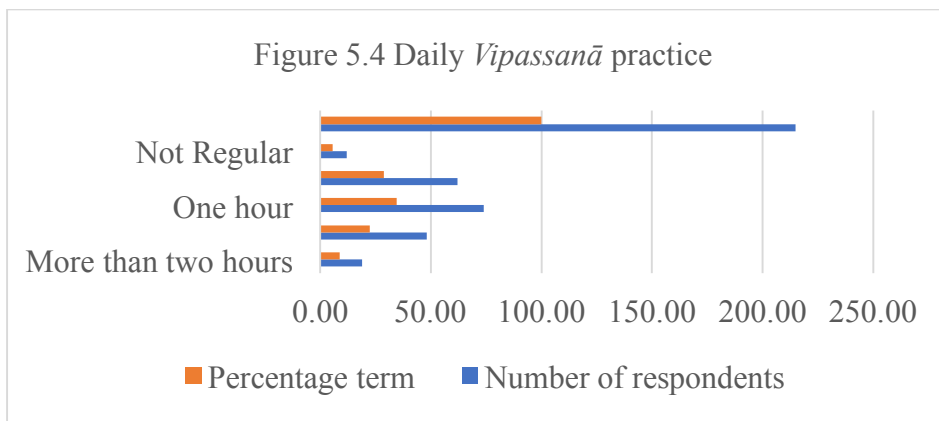
As per given information, about 58 percent (125 persons) were married, 39 percent (84 persons) unmarried and 3 percent (6 persons) separated from their spouse.



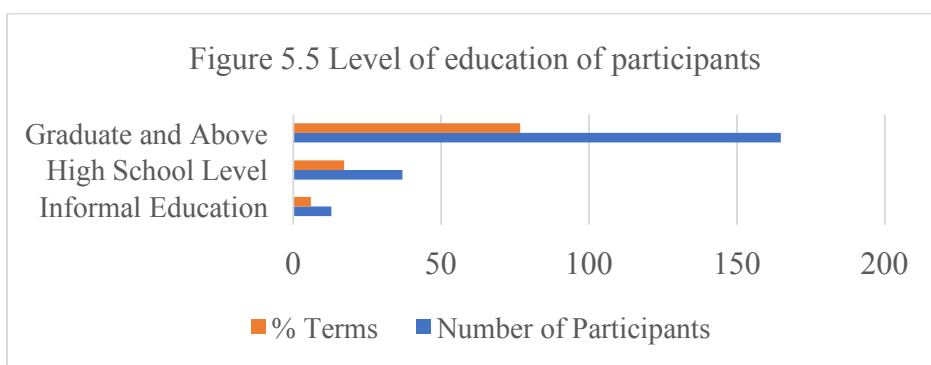
Their ages varied from 16 years at minimum to 87 years at maximum and mean age was 41.15 year. About 51 percent participants are in between the age of 26 and 40 years. 29 percent between 41-60 years, 10 percent between 16-25 years and 10 percent above 60 years.



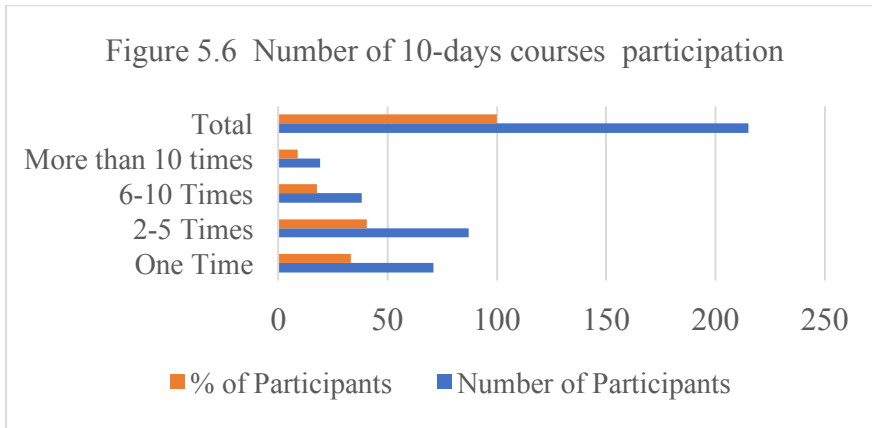
About five percent (12 persons) participants reported that they are not practicing *Vipassanā* meditation regularly. Analyzing regular daily practice, about nine percent (19 persons) have practiced more than two hours per day, 22 percent (48 persons) have practiced two hours per day, 35 percent (74 persons) one hour per day and 29 percent (62 persons) less than one hour per day.



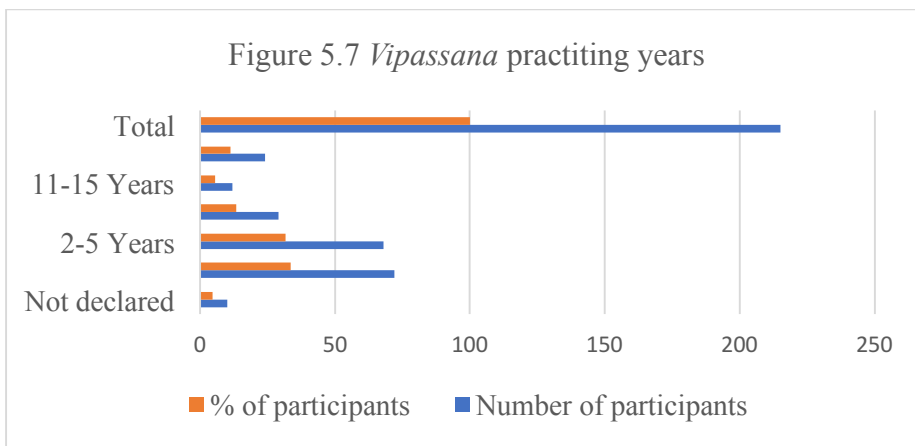
About 77 percent participants are highly educated- graduate and above. 17 percent have studied up to the high school level and remaining six percent participants have taken informal education.



About 33 percent participants have already participated in a 10 days course just once. About 40 percent participants have taken 10 days courses 2-5 times, 18 percent have repeated the course 6-10 times and nine percent participants have repeated the course more than 10 times.



About 33 percent respondents have been regularly practicing this technique since last one year. About 32 percent respondents have practiced 2-5 years, 13 percent have practiced 6-10 years, six percent have practiced 11-15 years and 11 percent have been practicing more than 16 years. And about four percent have not clearly reported their practicing years.



5.1.2 Effects of *Vipassanā* practice on personal life

Table 5.1 shows frequency analysis of the effects of *Vipassanā* in personal life of the meditators. Similarly p-value of various seven factors are kept in table 5.2. and detail of hypothesis testing notes are included in appendix F. There are 10 questions closely

related to personal life. They focus on what types of changes practitioners feel after practising *Vipassanā*. Personal questions related to attitude change, help in recognition of mistakes, improvement in physical and mental health, reduction in anger, stress, tension and anxiety, improvement in their family life and better social relation than before. Sequential analysis is presented in the following sub-sections.

Table 5.1 Effects of *Vipassanā* in personal life

(Figures in parenthesis are in percentage term)

| Reference Q.N. | Questions (Closely Related) | Response of the Participants | | | | |
|----------------|---|------------------------------|---------------|---------------|-------------|-------------------|
| | | Strongly Agree | Agree | Not Sure | Dis-agree | Strongly Disagree |
| 3 | Positive and Optimistic attitude | 153 (71.80) | 52 (24.40) | 8 (3.80) | 0 | 0 |
| 6 | Recognized mistakes and improve them | 136 (63.80) | 63 (29.60) | 14 (6.60) | 0 | 0 |
| 9 | Health in general, mental health in particular improved | 123 (57.50) | 73 (34.10) | 18 (8.40) | 0 | 0 |
| 10 | Effective reduced stress and strain | 142 (66.40) | 61 (28.50) | 10 (4.70) | 1 (0.50) | 0 |
| 11 | Reduced tension and anxiety | 135 (63.80) | 59 (27.60) | 18 (8.40) | 2 (0.90) | 0 |
| 12 | Reduced anger, intolerance and irritation | 136 (63.60) | 64 (29.90) | 13 (6.10) | 1 (0.50) | 0 |
| 19 | Improved quality of family life | 111 (51.60) | 75 (34.90) | 26 (12.10) | 2 (0.90) | 1 (0.50) |
| 20 | Improved social relation | 112 (52.10) | 81 (37.70) | 21 (9.80) | 1 (0.50) | 0 |
| 2 | Improve myself through self-purification | 172 (80.40) | 39 (18.20) | 3 (1.40) | 0 | 0 |
| 4 | Reform human mind and character | 164 (76.30) | 49 (22.80) | 2 (0.90) | 0 | 0 |

Source: Calculated from questionnaire

Positive and optimistic attitude: In a question whether *Vipassanā* helps them develop positive and optimistic attitude, about 72 percent participants strongly agreed and about 24 percent agreed that after practicing this technique they found positive changes in their attitude and they became more optimistic than before. Test statistics shows that relationship between regular *Vipassanā* practice and meditator's attitude is not significant ($p\text{-value}=0.57>0.05$) at 5 percent level of significance. However, relationship between practicing hours per day and the meditator attitude is significant ($p\text{-value}=0.00<0.05$) which means longer practicing hours would help to develop positive and optimistic attitude. No difference could be seen in relation with number of

10-day courses, gender, age factor, marital status and level of education. Hence in terms of percentage analysis almost 96 percent participants expressed that *Vipassanā* practice brings positive and optimistic attitude. However, test results could not be justified in case of only regular practitioners.

Table 5.2 Effects of *Vipassanā* in personal life- chi-square results
(Figures in parenthesis are P-value)

| Rf | Questions | Regular Practice | No of Courses | Sitting Hours Per/Day | Gender M/F | Level of Education | Marital status | Age |
|----|--|-------------------|-----------------|-----------------------|----------------|--------------------|------------------|-----------------|
| 3 | Positive and Optimistic attitude | 57.44 (0.57) | 23.74 (0.98) | 34.58* (0.00) | 3.50 (0.17) | 2.70 (0.60) | 0.85 (0.93) | 1.15 (0.30) |
| 6 | Recognized mistakes and improve them | 84.06* (0.02) | 40.97 (0.42) | 57.49* (0.00) | 2.47 (0.29) | 4.89 (0.29) | 10.19* (0.03) | 1.019 (0.64) |
| 9 | Health in general mental health in particular improved | 82.15* (0.03) | 36.74 (0.61) | 45.14* (0.00) | 1.40 (0.49) | 6.61 (0.15) | 7.70 (0.10) | 1.06 (0.51) |
| 10 | Effective reduced stress and strain | 77.26 (0.82) | 41.73 (0.96) | 30.01* (0.00) | 1.14 (0.76) | 3.87 (0.69) | 10.78 (0.09) | 1.35 (0.93) |
| 11 | Reduced tension and anxiety | 1.30* (0.00) | 76.02 (0.07) | 55.52* (0.00) | 1.38 (0.70) | 5.03 (0.53) | 6.93 (0.32) | 1.47 (0.78) |
| 12 | Reduced anger, intolerance and irritation | 80.85 (0.74) | 43.62 (0.94) | 55.24* (0.00) | 0.74 (0.86) | 3.47 (0.71) | 10.12 (0.11) | 1.35 (0.94) |
| 19 | Improved quality of family life | 253.49* (0.00) | 39.12 (1.00) | 37.95* (0.00) | 3.25 (0.51) | 11.91 (0.15) | 8.25 (0.40) | 1.52 (1.00) |
| 20 | Improved social relation | 294.11* (0.00) | 28.66 (1.00) | 28.43* (0.00) | 2.90 (0.40) | 5.30 (0.50) | 9.30 (0.15) | 1.54 (0.65) |
| 2 | Improve myself through self-purification | 45.26 (0.92) | 28.06 (0.92) | 24.35* (0.00) | 1.91 (0.38) | 1.30 (0.86) | 1.03 (0.90) | 83.05 (0.96) |
| 4 | Reform human mind and character | 144.33* (0.00) | 26.33 (0.95) | 44.04* (0.00) | 1.10 (0.57) | 1.43 (0.83) | 3.31 (0.50) | 98.71 (0.72) |

Note: * means significant at five percent level of significance and

** means significant at 10 percent level of significance

Source: Calculated from questionnaire

Recognition of mistake and correct upon them: The next question was whether *Vipassanā* technique helps practitioners recognize their mistake and improve upon them. As shown in table 5.1 about 64 percent respondents strongly agreed on it. Similarly about 30 percent just agreed that this technique helps them recognize their mistakes and facilitates self-correction on it. Chi square test result association with regular practice as shown in table 5.2 p-value = 0.02 < 0.05 which is significant at 5 percent level of significance. Similarly, relationship with hours per day (p-value = 0.00 < 0.05) is also found significant at five percent level of significance. Which means that regular *Vipassanā* practice helps meditators to recognize their mistake and timely correct on them. As meditators increase their practicing hours, the technique is seen to be more effective. Overall results justified that despite the differences in gender,

educational qualification, marital status, age factor and repetition of 10-day courses; *Vipassanā* technique inspire and enable meditators to recognized their mistake and support to correct themselves.

Improvement in physical and mental health: In the question whether *Vipassanā* helps meditators physical and mental health, about 58 percent strongly agreed and about 34 percent agreed that regular practice of *Vipassanā* technique helps to improve their physical as well as mental health. Table 5.2 shows the relationship between *Vipassanā* practice and meditators' health $p\text{-value} = 0.03 < 0.05$ which is significant at 5 percent level of significance. The result is also significant in relation with hours per day ($p\text{-value} = 0.00 < 0.05$). No significant difference could be seen in relation with gender, marital status, educational qualification, age factor and number of 10 days course participation. This means that regular *Vipassanā* practice could improve meditators' physical and mental health. In addition, longer the practicing hours could help to improve better physical and mental health.

Reduction of stress and strain: Table 5.1 shows that about 66 percent respondents strongly agreed and about 29 percent agreed that this technique is effective for reducing stress and strain. Relationship with regular practice, chi square result shown in table 5.2 not significant ($p\text{-value} = 0.82 > 0.05$), however, relationship with hours per day is significant ($p\text{-value} = 0.00 < 0.05$) this means that regular lay practitioners could not reduce their stress and strain, however, if they increased their regular practicing hours, it could help to reduce their stress and strain. Similarly results are not significant relation with other factors namely- respondent's age, gender, marital status, educational qualification and number of 10 days courses participation.

Reduction of tension and anxiety: In the question whether *Vipassanā* technique could help to reduce tension and anxiety, about 64 percent strongly agreed and 28 percent agreed that it works to reduce tension and anxiety. As seen in table 5.2 relationship with regular *Vipassanā* practice is significant ($p\text{-value} = 0.00 < 0.05$) at five percent level of significance. Similarly, the relation with practicing hours per day ($p\text{-value} = 0.00 < 0.05$) is also significant. However, no significant difference is seen with meditator's gender, age factor, educational qualification, marital status and number of 10 days courses

participation. This means that regular *Vipassanā* practice could help to reduce tension and anxiety. In addition, longer practicing hours further support to reduce tension and anxiety of the meditators.

Reduction of anger, intolerance and irritation: Table 5.1 shows almost 64 percent respondents strongly agreed and about 30 percent agreed that practicing *Vipassanā* technique could reduce their anger, intolerance and irritation. Relationship with regular practice is not significant ($p\text{-value}=0.74 >0.05$), however relationship with hours per day practice ($p\text{-value}=0.00 <0.05$) is significant. This means that only regular *Vipassanā* practitioners is not enough to reduce their anger intolerance and irritation. And among the regular *Vipassanā* practitioners who are increasing their daily practice hours could reduce their anger, intolerance and irritation. In case of other factors: number of 10-day courses participation, respondent's gender, educational qualification, age factor and marital status; no significant difference is found.

Improvement in quality of family life: In the question whether *Vipassanā* technique could be helpful to improve family life, about 52 percent participants strongly agreed and about 35 percent participants agreed that the technique is helpful to improve their family life. As per seen table 5.2 relationship with regular *Vipassanā* practitioners is significant ($p\text{-value}=0.00 <0.05$) at five percent level of significance. Similarly, relationship with practicing hours per day also found significant ($p\text{-value}=0.00 <0.05$), and no significant difference could be seen association with meditators' age, gender, marital status, educational qualification and number of 10-day courses participation. This means that regular *Vipassanā* practice could improve quality of family life. In addition to that as practicing hours increased, improvement in meditator's family life further improved. Despite the meditators' age factor, gender, marital status, educational qualification and repetition on 10-day courses, it is justified by evidences that regular *Vipassanā* practice positively impact on meditators' family life.

Improvement in social relation: About 52 percent participant strongly agreed and about 38 percent agreed that this technique helped them to improve their social relation. Test statistics showed the relationship with regular practice is significant ($p\text{-value}=0.00 <0.05$) at five percent level of significance. This means that regular

Vipassanā practice could improve meditators' social relation. In addition, relationship with practicing hours per day is also significant ($p\text{-value}=0.00<0.05$), this means that as practicing hours increases, it further support for harmonious social relation. However, no difference is found in relation with meditators' gender, marital status, educational qualification and 10 days courses participation. Hence, it can be seen by the evidence that *Vipassanā* technique helps to improve social relation' among individuals significantly.

Self-purification: In question number (2) there was a statement 'to improve the outside world, I must improve myself through self-purification' where the almost 80 percent strongly agreed and about 18 percent agreed on this fact. No one responded as disagreed. Chi square test result is not significant in relation with regular practice ($p\text{-value}=0.92>0.05$). However, relationship with hours per day is significant ($p\text{-value}=0.00<0.05$), and no difference could be seen association with other demographic variables. This means despite the differences in meditators' gender, educational qualification, marital status, age factor and repetition of 10 days courses; among regular practitioners who increase their practicing hours, helps to purify themselves. Based on the percentage responses on this question, it can be agreed that before changing outside world one must improve own self and *Vipassanā* technique could help for such purification.

Reform in human mind and character: In question number (4) respondents were asked- *Vipassanā* has the capacity to reform human mind and character where about 76 percent said strongly agreed and 23 percent are agreed, no one said disagree and strongly disagree. Test statistics shows the relationship with regular practice, $p\text{-value}=0.00<0.05$ and relationship with hours per day $p\text{-value}=0.00<0.05$, which are found significant. No significant difference could be seen in association with other demographic variables. This means, regardless of the differences in respondent's gender, age factor, marital status, educational qualification, and repetition of 10-day courses; regular *Vipassanā* practice support to reform in human mind and character. And as practicing hours increase, it further helps to purify the human mind and behaviour pattern. Hence, *Vipassanā's* capacity to reform human mind and character' is justified.

In above analysis, it can be concluded that *Vipassanā* technique is useful to the personal life of the practitioners. Regular *Vipassanā* practitioners could develop positive and optimistic attitude, recognised mistakes in day to day life and correct themselves, reduce their anger, intolerance, stress, tension and anxiety and improve their physical as well as mental health. In addition, they could improve family life and social relation. And they could understand that to change outside world, they need to change themselves. From overall analysis *Vipassanā* meditation helps to improve personal well-being.

5.1.2 Effects of *Vipassanā* practice on professional life

In general people who possess good moral character live peacefully. They could achieve personal well-being and live with happily. One who has good personal life has a good professional and social life. However there are some indicators to assess professional well-being. There are seven questions closely associated to professional life of the meditators. In addition other five questions which are supportive to professional life are also included in the questionnaire. Some of them are helpful to assess whether *Vipassanā* technique could be useful at organisational level (government as well as private sector). Based on the percentage calculation in table 5.3, chi-square results in table 5.4 and details of hypothesis testing note in appendix F; effects of *Vipassanā* practice in professional life is presented in the following sub-sections.

Efficiency and productivity at work: In a question whether *Vipassanā* technique could be useful to increase efficiency and productivity at work, about 50 percent respondents are strongly agreed and 38 percent respondents are agreed. None of the practitioners responded as disagree and strongly disagree, rather about 12 percent said they are not sure whether this technique would be helpful to increase efficiency and productivity. As per seen in table 5.4, chi-square test result showed that relationship with regular practitioners is not significant ($p\text{-value}=0.14 > 0.05$) at five percent level of significance. However relationship with hours per day $p\text{-value}=0.00 < 0.05$ is significant. No significant difference is found in relation with other factors namely, respondent's gender, educational qualification, age factor, marital status and number of

10 days courses participation at five percent level of significance. This means that not all regular *Vipassanā* practitioners but practitioners who practise longer hour daily could increase their efficiency and productivity at work. In this question, almost 88 percent respondents agreed that *Vipassanā* technique could helpful to increase efficiency and productivity in work however, relationship with regular practice is not statistically significant.

Table 5.3 Effects of *Vipassanā* in professional life
(Figures in parenthesis are in percentage term)

| Reference Q.N. | Questions (Closely related) | Response of the participants | | | | |
|----------------|--|------------------------------|---------------|---------------|-------------|-------------------|
| | | Strongly Agree | Agree | Not Sure | Dis-agree | Strongly Disagree |
| 14 | Increased efficiency and productivity in work | 107 (50.20) | 81 (38.00) | 25 (11.70) | 0 | 0 |
| 15 | Help to take quick and right decision | 101 (47.40) | 73 (34.30) | 37 (17.40) | 2 (0.90) | 0 |
| 16 | Improved ability to motivate and guide subordinates | 96 (45.50) | 84 (39.80) | 29 (13.70) | 2 (0.90) | 0 |
| 17 | Enhanced planning ability | 97 (46.20) | 75 (35.70) | 37 (17.60) | 1 (0.50) | 0 |
| 18 | Objective and impartial execution of duties/responsibilities | 107 (51.00) | 74 (35.20) | 29 (13.80) | 0 | 0 |
| 5 | Polluted mind is root cause of problems in profession | 129 (61.10) | 64 (30.30) | 15 (7.10) | 3 (1.40) | 0 |
| 13 | Improved relation with subordinates, colleagues and seniors | 109 (51.70) | 76 (36.00) | 25 (11.80) | 1 (0.50) | 0 |
| | Supportive Questions | | | | | |
| 22 | Reduced corruption and inefficiency in government sector | 133 (61.90) | 60 (27.90) | 22 (10.20) | 0 | 0 |
| 23 | Introduced <i>Vipassanā</i> as a part of basic training course | 146 (67.90) | 54 (25.21) | 12 (5.60) | 2 (0.90) | 0 |
| 24 | Govt. provide paid leave for employee for <i>Vipassanā</i> course | 147 (68.70) | 49 (22.90) | 15 (7.00) | 3 (1.40) | 0 |
| 25 | <i>Vipassanā</i> in regular interval govt. as well as private sector | 141 (65.60) | 66 (30.70) | 8 (3.70) | 0 | 0 |
| 26 | <i>Vipassanā</i> as a tool of human resource development | 128 (59.80) | 64 (29.90) | 20 (9.30) | 2 (0.90) | 0 |

Source: Calculated form questionnaire

Quick and right decision: In the another question, whether *Vipassanā* technique has helped to take quick and right decision about 47 percent strongly agreed and about 34 percent agreed that it supports for quick and right decision making. In the same time about 17 percent are in dilemma and they answered they are not quite sure whether it

works or not. Chi-square test result is significant in relation with regular *Vipassanā* practice (p-value=0.02<0.05) and relationship with hours per day (p-value=0.00<0.05) which means regular *Vipassanā* practice helps lay practitioners to take quick and right decision. And meditators who have been practicing longer hour per day could make more progress on quick and right decision. However relationship with other variables: respondent's gender, educational qualification, age factor, marital status and number of 10-day courses participation is not significant at five percent level of significance. It can be seen by the evidence that the argument of *Vipassanā* technique helps to take quick and right decision is significant.

Table 5.4 Effects of *Vipassanā* professional life- chi-square results
(Figures in parenthesis are P-value)

| Rf | Questions | Regular Practice | No of Courses | Sitting Hours Per/Day | Gender M/F | Level of Education | Marital status | Age |
|----|--|-------------------|-----------------|-----------------------|------------------|--------------------|----------------|----------------|
| 14 | Increased efficiency and productivity in work | 71.40 (0.14) | 45.33 (0.25) | 48.44* (0.00) | 5.54** (0.06) | 8.35** (0.07) | 2.08 (0.72) | 1.04 (0.58) |
| 15 | Help to take quick and right decision | 118.22* (0.02) | 44.60 (0.93) | 47.06* (0.00) | 3.65 (0.30) | 7.59 (0.26) | 8.14 (0.22) | 1.59 (0.54) |
| 16 | Improved ability to motivate and guide subordinates | 92.80 (0.39) | 43.47 (0.94) | 49.66* (0.00) | 4.45 (0.21) | 6.34 (0.38) | 9.02 (0.17) | 1.66 (0.38) |
| 17 | Enhanced planning ability | 103.90 (0.10) | 62.07 (0.40) | 39.33* (0.00) | 6.46 (0.09) | 8.20 (0.22) | 8.11 (0.23) | 1.36 (0.90) |
| 18 | Objective and impartial execution of duties/responsibilities | 70.24 (0.13) | 41.54 (0.40) | 34.23* (0.00) | 4.26 (0.11) | 6.22 (0.18) | 7.08 (0.13) | 1.22 (0.13) |
| 5 | Polluted mind is root cause of problems in profession | 135.48* (0.00) | 57.05 (0.58) | 19.38 (0.08) | 6.98 (0.07) | 4.85 (0.56) | 3.36 (0.76) | 1.42 (0.82) |
| 13 | Improved relation with subordinates, colleagues and seniors | 153.09* (0.00) | 47.82 (0.87) | 49.66* (0.00) | 4.82 (0.18) | 10.03 (0.12) | 7.49 (0.27) | 1.27 (0.98) |

Source: Calculated from questionnaire

Note: * means significant at five percent level of significance and

** means significant at 10 percent level of significance

Ability to motivate and guide subordinates: In the question whether *Vipassanā* technique has helped to improve motivating and guiding capacity, about 46 percent respondents strongly agreed and about 40 percent respondents agreed on it. Table 5.4 shows that result is not significant in relation with regular practitioner (p-value=0.39>0.05). However result is significant with practicing hours per day (p-value=0.00<0.05), which means among regular practitioners, who have longer practicing hours per day could improve their ability to motivate and guide their subordinates. No significant difference is found in relation with other variables particularly, respondent's gender, educational qualification, age factor, marital status and number of 10-day courses participation at five percent level of significance.

Enhancement in planning ability: About 46 percent respondents strongly agreed and about 36 percent agreed that *Vipassanā* technique is helpful to enhanced their planning ability. Chi-square test relation with regular practice is not significant (p-value=0.10>0.05) at five percent level of significance rather relationship seems significant at 10 percent level of significant. And association with hours per day is significant (p-value=0.00<0.05). This means that there is relationship between regular *Vipassanā* practice and enhancement in planning ability of the meditator however it is statistically significant at 10 percent level of significance. And among regular *Vipassanā* practitioners who have longer daily practice hour could enhanced planning ability. In addition to that, no significant difference is seen in relation with respondent's gender, educational qualification, age factor, marital status and number of 10-day courses participation at five percent level of significance.

Objective and impartial execution of duties and responsibilities: In a question, whether regular *Vipassanā* practitioners could become objective and impartial in their duties and responsibilities, 51 percent strongly agreed and 35 percent agreed on it. Chi square test result shows that relationship with regular practice is not significant (p-value=0.13>0.05). However relationship with practicing hour per day (p-value = 0.024<0.00) is significant. This means that there is relationship between regular *Vipassanā* practice and improvement in duty and responsibilities of the practitioner however it is not statistically significant. Among lay *Vipassanā* practitioners, who have longer daily practice hour could execute their duties and responsibilities more objectively and impartially. Moreover, association with other variables: meditators' gender, educational qualification, age factor, marital status and number of 10-day courses participation is not significant at five percent level of significance.

Polluted mind is the main problem: In question number (5) respondents were asked; whether polluted mind is the main causes of declining in moral value in their profession. About 61 percent strongly agreed, about 30 percent respondents agreed with this statement. No one replied as strongly disagree, about seven percent replied as they are not sure, only three participants out of 215 replied disagree. Altogether 91 percent

respondents agreed that because of the polluted mind decline in moral values and it creates problems in their profession. Test result in relation with regular practice (p-value=0.00<0.05) is significant. Relationship with other variables meditators' gender, educational qualification, age factor, marital status, practicing hours per day and number of 10 days courses participation is not significant at five percent level of significance. This means polluted mind is the main causes of declining in moral value is justified. Which can be also understood as: 'to improve moral values it needs to cure polluted mind that could be possible by *Vipassanā* practice.

Improvement in relationship with subordinates, colleagues and seniors: About 52 percent respondents strongly agreed and 36 percent agreed that regular practice of *Vipassanā* could improve relationship with subordinates, colleagues, seniors which ultimately helps to improve professional well-being. Test result showed the relationship with regular practice p-value =0.00<0.05, relationship with practicing hours per day p-value=0.00<0.05 which are significant. In addition to this, relationship with meditators' gender, educational qualification, age factor, marital status and number of 10 days courses participation is not significant at five percent level of significance. It means *Vipassanā* practice is helpful to improve relationship with subordinates, colleagues and seniors. As meditators increase their practicing hours they have much better relationship with their colleagues, subordinates and seniors.

Supportive questions: There are five indirectly related questions: (22), (23), (24), (25) and (26) which also support for increment in professional well-being of the meditators. Question number (22) is 'whether *Vipassanā* technique would help to reduce corruption and inefficiency in public sector'. About 62 percent respondent strongly agreed and about 28 percent agreed on this agreement. No one replied disagree and strongly disagree however, only 10 percent (22 respondents out of 215) response as they are not sure. Altogether 90 percent respondents agreed that *Vipassanā* technique is helpful to reduce inefficiency and corruption in public sector. That means reduction in corruption and inefficiency helps to enhance professional well-being. In another question (23) whether *Vipassanā* technique could be introduced as a part of training course for newly recruited employees, about 68 percent respondents strongly agreed and about 25

percent agreed on this issue. No one said strongly disagree and two out of 215 respondents replied as disagree and 12 persons (about six percent) said not sure about it. That's why it could be agreed upon that this technique could be introduced as part of training course. In question number (24) respondents were asked whether government as well as private sector organisations should allowed paid leave to take *Vipassanā* course. About 69 percent strongly agreed, 23 percent agreed on this idea. Whereas about seven percent said they are not sure and only three person out of 215 respondents disagree and no one selected strongly disagree. Altogether 93 percent respondents agreed that organisations (government as well as private sector) should provide paid leave for *Vipassanā* course. Similarly, association with regular practitioner also showed significant ($p\text{-value} = 0.00 < 0.05$) at five percent level of significant (from appendix E table). As it is already discussed in the review chapter many state governments of India provide paid leave for their employees for *Vipassanā* course. Even in Nepal some of the private sector organisation also provide paid leave (e.g. Jyoti Group, Susial Kedia school) for their staffs if they express their willingness. Hence it would better to provide paid leave for their employee so that their professional well-being improves and it also indirectly supports to enhance organizational efficiency. In another question (25) respondents were asked whether it would fulfill the organisational interest if their employee take the *Vipassanā* course in regular interval. About 66 percent respondents answered strongly agreed, about 31 percent agreed on it. Altogether 97 percent respondents agreed that it would be in the interest of the organisation if their employees have taken *Vipassanā* course at regular intervals and regularly practice it. This also support for the professional well-being of the employee.

In the next question (26) whether *Vipassanā* could be used as tool for human resource development, about 60 percent responded strongly agreed and about 30 percent agreed on this logic. No one expressed strongly disagree. Two person out of 215 replied disagreed and 20 person (about nine percent) said they are not sure whether it should be or should not be. In total 90 percent responded agreed that this technique should be used as human resource development tool which could also help professional well-being as well as organisational performance. As discussed in review chapter some of the state Governments (Maharashtra, New Delhi, Gujrat and recently Uttar Pradesh)

have already introduced *Vipassanā* technique as a part of staff training. Even in Nepal, Government of Nepal had also initiated to introduce *Vipassanā* course for newly recruited employees training in 2015. Nepal Administrative Staff College requested to Nepal *Vipassanā* Centre to conduct *Vipassanā* course for a batch of civil service officer (153 person), however it could not be continued from next year¹.

5.1.4 Perception of meditators on various aspects of *Vipassanā* technique

There are five questions about *Vipassanā* technique which are presented in table 5.5. Respondents were asked about their perceptions whether *Vipassanā* technique itself is non-sectarian or not; whether it can be used on for jail reform tool; whether meditators would like to suggest their friends and family members to participate *Vipassanā* course; whether regular practice and repetition of 10-day course are the key factors for good progress.

***Vipassanā* as a non-sectarian technique:** The first question was asked whether *Vipassanā* technique is scientific or not. About 69 percent respondents strongly agreed and about 23 percent agreed that this technique is scientific technique. One person out of 215 strongly disagreed, one person replied disagreed and 14 person (about seven percent) said they are not sure. In total 92 percent respondents agreed that this technique is non-sectarian technique. Chi-square test also showed significant ($p\text{-value}=0.00<0.05$; from appendix E). Almost similar result is found in a research by D.R. Parihar (Result and discussion). Hence '*Vipassanā* is a non-sectarian scientific technique is justified. In the second question (7) regular practice is a key factor for better result, about 75 percent strongly agreed and about 21 percent agreed on this logic. Hence altogether 96 percent answered regular practice is the main factor for progress in *Vipassanā* technique. And regular practice also supports personal as well as professional well-being. In the third question (8) respondents were asked whether group sitting, one day course and re-joining the 10 day course could help further enhancements. About 67 percent strongly agreed and 31 percent agreed that such group sitting, one day course and repetition on 10 day course could help for better progress.

¹ Basantaraj Sigdel, Trainer, Nepal Administrative Staff College, Personal Communication, 15 Dec, 2021.

In a question (21) whether they want to suggest their family members and relatives to take the *Vipassanā* course. About 71 percent strongly agreed and 27 percent agreed that they want to advise their relatives and family member to participate in a *Vipassanā* course.

Table 5.5 About *Vipassanā* technique and others

(Figures in parenthesis are in percentage term)

| Ref Q.N. | Questions | Response of the participants | | | | |
|----------|--|------------------------------|---------------|--------------|-------------|-------------------|
| | | Strongly Agree | Agree | Not Sure | Dis-agree | Strongly Disagree |
| 1 | Scientific technique | 144 (69.20) | 48 (23.10) | 14 (6.70) | 1 (0.50) | 1 (0.50) |
| 7 | Regular practice is key for better result | 162 (75.30) | 46 (21.40) | 7 (3.30) | 0 | 0 |
| 8 | Group sitting and one day courses help further enhancement | 143 (66.80) | 66 (30.80) | 5 (2.30) | 0 | 0 |
| 21 | Suggest family members and relatives to take <i>Vipassanā</i> course | 153 (71.20) | 57 (26.50) | 5 (2.30) | 0 | 0 |
| 27 | <i>Vipassanā</i> as a tool of jail reform technique | 133 (61.90) | 70 (32.50) | 11 (5.10) | 1 (0.50) | 0 |

Source: Calculated from questionnaire

Application of *Vipassanā* on prisoners: As we have discussed in earlier chapters this technique is also used as a jail reform technique. Here, participants were asked whether this technique could be used as jail reform technique. Table 5.5 included result of a question (27) whether *Vipassanā* technique could be introduced among jail inmates and officials. About 62 percent respondent replied as strongly agreed and about 33 percent agreed on this statement. 203 (95 percent) out of 215 participants agreed that this technique could be used as jail reform technique. Relationship with regular practitioners also showed (p-value= 0.00<0.05) significant at five percent level of significance (appendix F table). It is almost similar result is found as previous study of Chandiramani *et al.* (17-18).

As it is discussed in earlier chapters *Vipassanā* helps to improve jail inmates. Government of India introduced *Vipassanā* as a jail reform tool. In Nepal, this technique was introduced and now again initiated in various prisons. In the next chapter, a separate empirical study is also included. In this chapter, based on the general *Vipassanā* practitioners' view and as already discussed in earlier review chapters it can be agreed that this technique could be used as an effective tool of jail reform measure.

Level of satisfaction of *Vipassanā* meditators: There was one final question about course evaluation. Participants were asked to express their level of satisfaction. Fully satisfied 119 participants (53 percent) replied that they achieved more than what they expected before joining the course. About 34 percent (74 persons) said they are satisfied and achieved what they have expected. About 10 percent choose others categories. Most of the participants who choose other categories replied that the technique is related to purification of mind which is beyond evaluation, they wouldn't like to measure their satisfaction. Some of them said that they had participated without any expectation. Only two persons out of 215 are not satisfied from the technique. Hence, we can say that the technique is much more beneficial for almost all participants.

Specific experience during and after *Vipassanā* course: All participants were requested to share their experience they have noticed after the course. Some of the participants have shared their specific experiences. Out of them, some of the representative experiences are listed in box 5.1.

Box 5.1 Specific experience from *Vipassanā* practitioners

Dharma Sringha /139/ Entrepreneur/ 52Y/F

"Stopped drinking alcohol, stopped smoking, became vegetarian, very happy life, I m a happy mom, I have nice and good people around me"

DS/130/ Retired from INGO /61Y/ F

"When I was a regular practitioner for many years, I felt the following changes: (i) I was rarely angry (ii) less impatient and irritated (iii) compassion increased (iv) became more empathetic (v) grew careful with when I said to avoid speaking untruth (vi) health improved: my migraine disappeared shortly after I began practicing *Vipassanā* (vi) became very careful about not wasting resources"

Joyati Bhawan/111/ self-employed /19Y/M

"I always used to be pessimist about my life, always feel humiliated and had very low self-confident. *Vipassanā* helped me to look upon my life in a positive. It has developed optimist attitude in myself."

JB/106/Film Maker/ 31Y/ F

" It helps me to be clam, positive and balance. I used to low blood pressure, now it is stable. It also helped me to be a tolerant person (non-judgmental) ...and control anger."

JB/104/ Entrepreneur/52 Y/ M

"*Vipassanā* meditation helps me to live the life with equanimity in all circumstances of life. Keep on practicing and practicing that will lead you all in success."

JB/91/ Entrepreneur /72Y/M

"*Vipassanā* meditator is able to keep his mind clam and Equanimeous in all adverse situations"

Pokhara/12/ Retired army personal /84Y/M

" It would better if government as well as private sector employees to give paid leave for *Vipassanā* course and manage a separate space for group sitting. "

Pokhara/26/Teacher/30Y/F

" *Vipassanā* can and will be productive if practiced regularly."

Lumbini/30/ University Employee /25Y/M

" I can control anger 90 percent after *Vipassanā* course. "

Pokhara/39/House wife/40Y/ M

" After attending the course and practicing regularly, I can accept the change of every things. I improve my mental, physical and spiritual development. I have not the right words to express my experiences and changes."

Kathmandu/43/Chartered Accountants /35 Y/M]

"*Vipassanā* helped me to reduce tension, pressure, exam/study stress. It helped me to increase my concentration, I found myself happier after the course. I wish every government non-government organization should make it compulsory for its employee to attain 10-day course at least once in every three years."

Kathmandu/48/Journalist/44Y/M

"*Vipassanā* meditation has played vital role to create awareness and mindfulness that leads to self-actualization with physically, mentally, socially and spiritually well-being"

Kathmandu/50/medical Doctor/50Y/ M

"very effective course, rules and regulations are strictly followed during the course, very nice environment "

Pokhara/56/Civil Servant/35Y/F

"We were participating in *Vipassanā* course as a part of Basic Administrative Training. It was compulsory so participant didn't focus on the course rather some of them take it as an extra burden so dropout the course. It is very important technique, it would better to participate voluntary basis rather compulsory one. "

Kathmandu/60/government employee/33Y/M

"I felt both physical and psychological well-being after the practice of *Vipassanā* meditation. It has helped me to deal with other people in a cool manner i.e. it has reduced my stress and tension. now I can deal any situations approaching to me in a simplified way. In totality, I'm living now a simple and happy life due to practice of *Vipassanā*."

Kathmandu/62/Engineer/36Y/M

"I found it scientific, clinical as the meditation leads to you to be 'witness' .. It is very useful and effective meditation but what matters most is its continuation of practice after the course".

Kathmandu/65/Government Employee/34Y/F

"*Vipassanā* played an important role in changing my personal behaviour specially the feeling of hatred and anger have been reduced or completely wipe out. First of all, I learned myself, the cause of suffering and pain had been rooted within myself and I'm the only means to remove it for which I could use the technique *Vipassanā*."

5.1.5 Teachers experiences during the course

During the 10-day *Vipassanā* course, most of the events and activities are done through recorded instructions of S.N. Goenka. Evening discourses are also played in audio-visual medium. Teachers also participated in each session with students. They assist the participants if any help was needed during the period, specifically, they clarified questions about the technique. During the study *Vipassanā* teachers² are also interviewed to seek feedback for the study. Teachers were asked what types of questions participants ask during the course, whether they found any specific problems during the course. What is the dropout ratio during the course? They answered that students asked various questions during the course. Most of the participants ask about the method, they are worried about physical pain and ask how to reduce such pain, some of the participants ask theoretical questions. Teachers only focus on practical and technique related questions so that students complete the course easily. Sometimes teachers feel difficult to keep noble silent rule among students, at that time they seek volunteers³ help.

5.1.6 Dropouts and non-practitioners

The organisational set-up of *Vipassanā* centres are different than other organisations. In each centre, there are Board of Trustee members however they may changes every year. Mostly, volunteer and centre teacher look day to day management aspects of the course. Trustee members, *Vipassanā* teachers and volunteers do not take any remuneration. Each centre is independent for management aspects and there is not follow-up mechanism for the old students. Actually old students may loosely organize by either volunteering the course or group sitting. Nobody follows them, neither there is tendency of formal meeting program on membership base. Old students may repeat the course at the same centre or other anywhere they like. Experiences shared by course conducting teachers and volunteers showed that very few students dropout the course. There is pre-counselling system before joining the course, so that participants who

² Personal communication with *Vipassanā* Course conducting teachers- Dr Roop Joyoti, Mr. Gan Darsan Udas, Mr. Prakas Birsingh Tuladhar, Mr. Nar Bdr Gurung and Mr. Tejraj Shakya.

³ Usually they are old students and stay in *Vipassanā* Centre during the whole course and provide assistance to teachers and students.

could not sure for following rules, specially the five precepts may not join the course. All of the course conducting teachers responded that dropouts were found very rarely and it was usually because of their health problems or unavoidable circumstances in their family. Sushil Saha⁴ a resident volunteer of Dharma Sringha centre of Kathmandu also justified this fact that he found the dropout ratio to be less than one percent. At a time of fourth *Vipassanā* course in Bhimphedi prison 10 out of 50 inmates left the course. To find the reason, the researcher along with Jail course volunteer Deepak Sharma met the leaving participants and asked the problem for leaving the course. Most of inmates said they left the course because of health problems and 8 out of 10 again re-joined next 6th and 7th course in Bhimphedi prison. Hence dropouts issue in *Vipassanā* meditation is not serious.

Regarding the non-practitioners, 12 participants out of 215 (about five percent) responded that they are not regularly practice *Vipassanā*. Masoumeh Rahamani tries to find out the various reasons to leave the *Vipassanā* meditation practices. She took *Vipassanā* practices as a movement and has highlighted about old students' behaviour who took *Vipassanā* courses at Dhamma Medini New Zealand as taught by S.N. Goenka, tried to practice for some time and left their regular practice (629-650). She coined the term 'disaffiliation' for such non-practitioners. When she asked with such pragmatic leavers, why they leave *Vipassanā* practice, they shared their major disagreements to leave the movement are : self-doubt to achieve final goal of nibbana, gradual, lengthy and painful process of meditation, transformation process also very slow, no external resources to measure their progress, they feel anxiety because of the contrary to their Christian religious value, and not found clear answer from their *Vipassanā* teachers. However, she has also reminded that such 'disaffiliation doesn't mean total rejection of the movement doctrine nor complete migration outside its universe' rather it is meditators' reorientation towards explanations and discourses. Her analysis may be justified in the context of old *Vipassanā* students who have just taken a course but not practice regularly.

⁴ Sushil Saha, Volunteer, Dharmasringha, Kathmandu, personal communication, 15 Jan 2020.

5.1.7 Comparison with previous studies

As it is analyzed in the reviewed chapter, there are not exactly similar studies to compare with this study. Despite the methodological and contextual differences, some of the studies are to some extent similar in some areas. This study derived eighteen questions out of 27, from *Vipassanā* Research Institute, however methodology applied in this research is quite different than the study by Parihar (Methodology of the study) where he has studied the benefit of *Vipassanā* among Indian civil service. Like in this study, he did not test individual questions whether they are statistically significant or not. In an overall analysis based on one way ANOVA he has concluded longer the practice the more positive benefit of *Vipassanā* which is significant at five percent level of significance. Percentage analysis in all 18 questions are almost similar expression by respondents. Most of them expressed either strongly agreed or agreed. Negligible percent of the respondents choose not sure, disagree and strongly disagreed. By using Chi-square test, this study tries to test in all questions whether regular *Vipassanā* practice affects in various aspects of personal as well as professional life of the lay practitioners. In addition to regular practice, other six variables: hours per meditation sitting, number of 10-day courses, gender, level of education, age factor and marital status could make any further differences. Such comprehensive analysis couldn't be captured in other studies. K. Leinberger concluded that regularity of meditation is important rather than sitting per hours (101). However this study found hours per sitting also make some difference in results of some professional life related variables like- work efficiency and productivity, improvement in decision making skill, improvement in relationship with subordinates and improvement in duties and responsibility. Similarly, some components of personal well-being side like-reduction of stress and anxiety, purification of human mind, recognition and self-correction of mistakes. In a different context and methodology S. Pradhan and Ajithkumar found that despite regular meditation practices, there was no significant effect of demographic factors like age, marital status, educational qualification (7) which is to some extent similar with this study.

5.2 Effects of the Ānāpāna Practice on School Children

Focusing on school children, S.N. Goenka designed *ānāpāna* courses which could be easily taught even outside the *Vipassanā* centre. In *ānāpāna* course children learn to practice *ānāpāna*- watching incoming and outgoing natural breath. The first children course was conducted on 17th April, 1986 at Jamnabai Narsee School Mumbai (Shah 82). The course was four days residential course and 88 children were participated. Children courses are designed to be of three days and two days residential and one day non-residential (83). Later *ānāpāna* courses became popular not only in India but also various countries. Government of Maharashtra, India has conducted the children courses in a large scale as a MITRA (Mind in Training for Right Awareness) Upakram Initiative (VRI, "Children Course"). Nepal *Vipassanā* Centre has started the first children course in Nepal at Dharmasrigha, Kathmandu 1987, Nani Maiya Manandhar conducted the course⁵. Since then, residential three days and one days programs are conducting time to time. In the following sections, based on the research question- "What are the changes observed in academic performance, physical and mental well-being, relationship with friends and family members of school children after they practice *ānāpāna*?", the study evaluates the effects of *ānāpāna* practice on school children.

5.2.1 Rational of the case

As it is already discussed in earlier chapters, this research is mainly concentrated on *Vipassanā* meditation as taught by S N Goenka. *Ānāpāna* courses could be taken as an entry point into *Vipassanā*. S.N. Goenka first taught *ānāpāna* practice during first three days in 10 day *Vipassanā* course. As mentioned in *ānāpānasati sutta* *ānāpāna* itself is sufficient for practice if it can go through four types of *satipathana*: *kāyānupassanā*; *vedanānupassanā*; *cittānupassanā* and *dhammānupassanā* (Bodhi, MN 941). For the purpose of use of school children the *ānāpāna* exercise is prepared to see the incoming and outgoing of natural breath.

The Buddha Himself practiced *ānāpānasati* in His childhood. He had recall this event even at the time of enlightenment. After the enlightenment, when Buddha had visited

⁵ Nani Maiya Manadhar, Personal Communication, 09 April, 2021.

in Kapilvastu, His son was only seven years. At that time Buddha had requested His disciple Sariputra to teach meditation to him (Goenka, *Great Buddha* 77). In Buddhist literature, various events are included where meditation practice was taught for children from very childhood. At the time of Buddha, ordination was generally given after the age of 7-8 years and some of the children make good progress in meditation (Singh, *Buddhakalin* 48).

Either it could be taken as a preliminary step of *Vipassanā* practice or student life itself as a profession, *ānāpāna* practice is useful for children to develop their future professional life. It helps to develop their *Samādhi*, improve concentration, helps to purify their mind which could be benefited for their study as well as behavioural aspects. If we teach *ānāpāna* for children in their young age, it would support them to develop good personal life which ultimately support to accelerate their professional life. And also, there is a common tendency, where children who have participated *ānāpāna* courses join *Vipassanā* courses later⁶. That's why, *ānāpāna* practice is also included in the case.

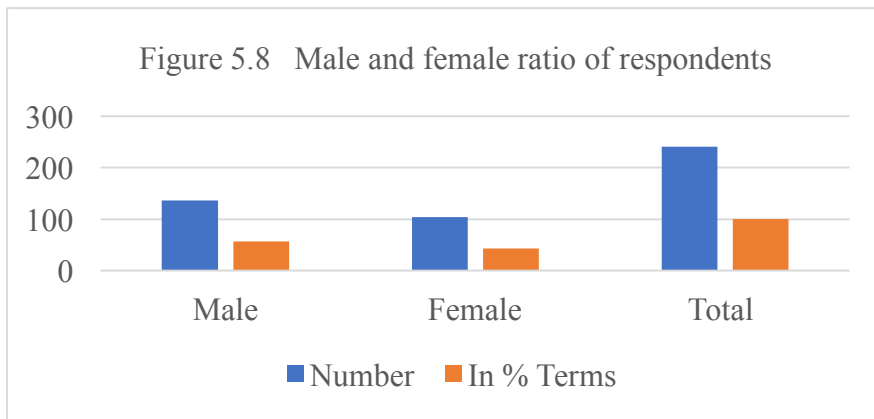
Unlike common *Vipassanā* practitioners it is difficult to separate personal and professional life of the students. That's why in addition to demographic information, there are nine questions directly associated with *ānāpāna* practice. These nine specific variables (questions) mostly related study behaviour, academic performance physical and mental health, family and social relation are taken as dependent variables and regular *ānāpāna* practice, time per sitting and gender are taken independent variables. Hypothesis testing notes are included in appendix F.

5.2.2 Demographic analysis

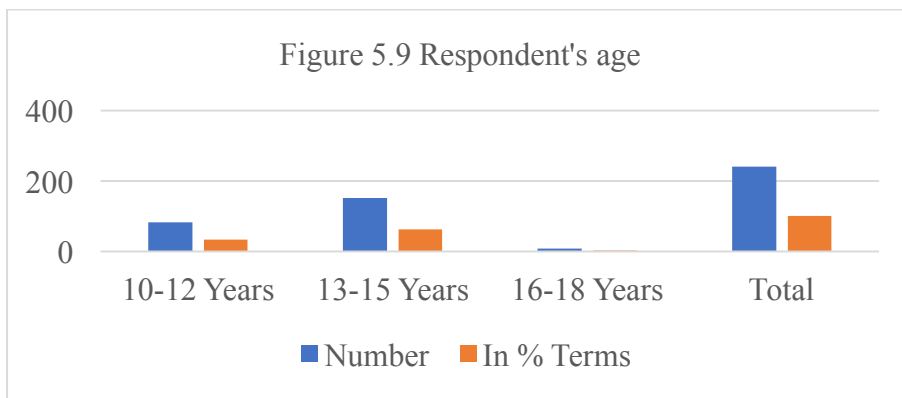
Among 240 students, out of them 136 (57 percent) were male and 104 (43 percent) were female who had already taken *ānāpāna* meditation course. Similarly, about 34

⁶ Susil Saha *Vipassanā* volunteer (later became Children Course Teacher) has also justified this fact that some of the young age applicants of *Vipassanā* courses have already participated in *ānāpāna* courses when they were at school.

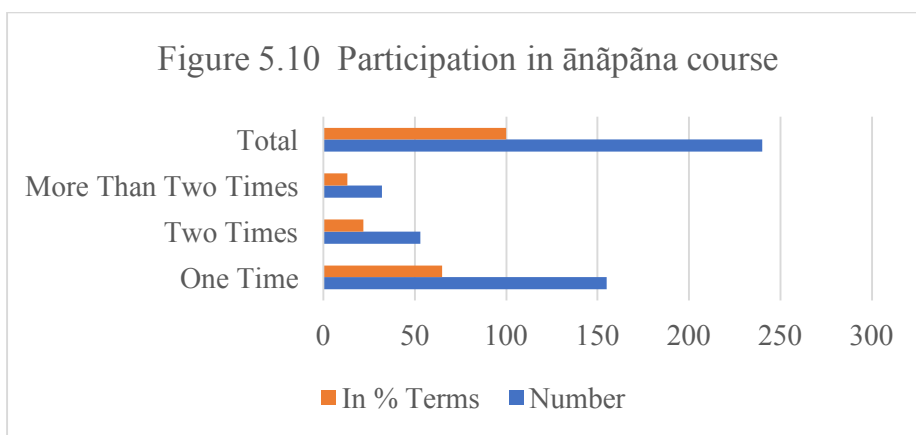
percent (82 students) were 10-12 years, about 63 percent (151 students) were 13-15 years and remaining 3 percent (7 students) were 16-18 years.



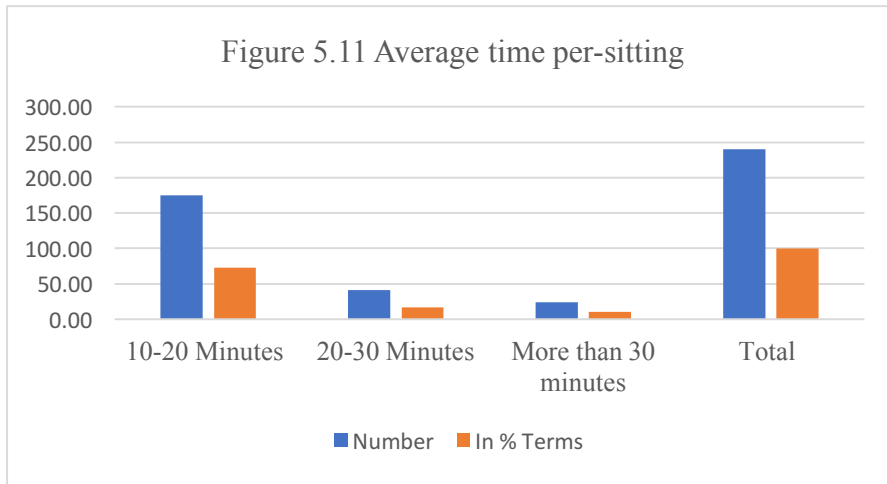
And about 8 percent students belongs in class six, about 46 percent in class seven, about 35 percent in class eight and remaining 11 percent in class 9-11.



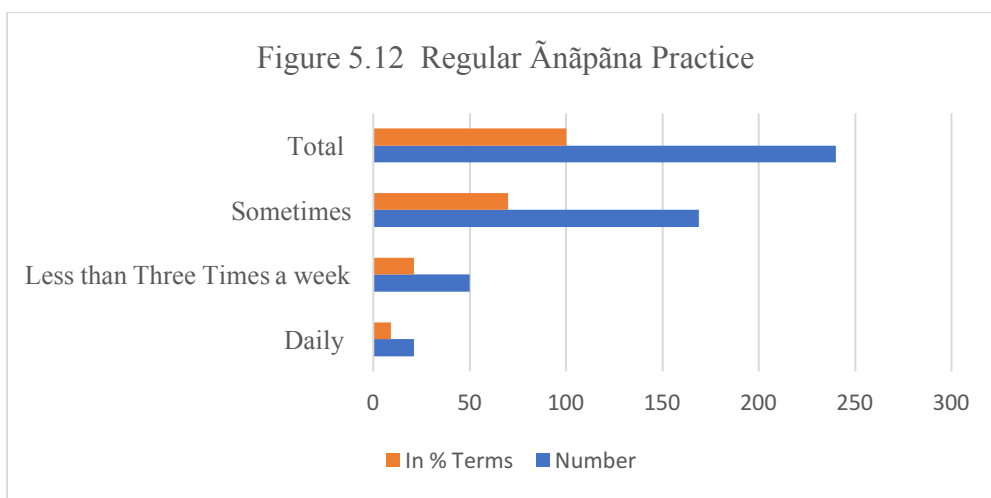
Among them, 155 (65 percent) participated in the *ānāpāna* course once, 53 (22 percent) took it twice and 32 (13 percent) took it more than two times.



Similarly, 175 (about 73 percent) participants answered they were currently practicing *ānāpāna* 10-20 minutes per sitting, 41 (17 percent) were practicing 20-30 minutes per sitting and 24 (10 percent) were practicing more than 30 minutes per sitting.



Analyzing regular practice behaviour, 21 (about 9 percent) students practice *ānāpāna* daily, 50 (21 percent) respondents answered they have practiced less than 3 times a week and 169 (70 percent) practiced sometimes at home after they joined the course. Regular practicing tendency seems quite low however, the practicing hours reported here are *ānāpāna* practice at home only and not included students' daily *ānāpāna* practices at school. Both school, has encouraged students at least 5-10 minutes *ānāpāna* practices at school hours.



5.2.3 Changes observed after *ānāpāna* practice

As it is discussed in earlier sections, the study focused on the nine questions which are related to student study behaviour, academic performance, personal as well as family life and so on. Summary of the responses are listed in the table 5.6.

Table 5.6 Effects of *ānāpāna* practice in percentage term

(Figures in parenthesis are in percentage terms)

| S.N. | Questions | Response | | | |
|------|--|----------------------|-------------------|----------------------------------|-------------|
| | | A lot | A little | Don't know | None |
| 1 | Improvement in learning habit | 63 (26.5) | 161 (67.6) | 13 (5.5) | 1 (0.4) |
| 2 | Enhanced memory power | 83 (34.6) | 133 (55.6) | 21 (8.8) | 2 (0.8) |
| 3 | Improvement in study | 66 (27.5) | 129 (54.4) | 30 (12.5) | 12 (5) |
| 4 | Improvement in exam result | 60 (25) | 142 (59.7) | 31 (13.0) | 5 (2.1) |
| 5 | Better family relation | 132 (55.5) | 70 (29.4) | 29 (12.2) | 7 (2.9) |
| 6 | Improvement in friendship | 115 (48.3) | 89 (37.4) | 28 (11.8) | 6 (2.5) |
| 7 | Enhancement in physical well-being (health) | 83 (36.4) | 118 (51.8) | 25 (11.0) | 2 (0.9) |
| 8 | Enhancement in mental well-being (health) | 69 (29.5) | 126 (53.8) | 31 (13.2) | 8 (3.4) |
| 9 | Reduction of anger | 88 (37.9) | 91 (39.2) | 37 (15.9) | 16 (6.9) |
| 10 | Will you suggest your friend and relatives to learn <i>ānāpāna/Vipassanā</i> ? | Yes 197 (82.8) | No 16 (6.7) | leave it to them 25 (10.5) | |

Source: Calculated from questionnaire

Besides percentage analysis chi-square test is applied at 5 percent level of significance. As discussed in methodology chapter, nine questions are taken as independent variables and regular *ānāpāna* practice is dependent variable. At first chi-square test is applied with regular *ānāpāna* practice then, any difference association with time per sitting as well as gender also tested. Summary of p-value from SPSS software is listed in table 5.7 Further details of hypothesis testing note is included in appendix F.

Improvement in learning habit : About 27 percent subjects responded that *ānāpāna* technique helps a lot for improvement in learning habit and 68 percent answered that it helps a little to improve their learning habit. Altogether 95 percent believed that it helps

to improve their learning habit. As per shown in table 5.7 p-value = 000<0.05, result is significant at 5 percent level of significance, which means regular practice of *ānāpāna* technique could help student to improve their learning habit. In addition, relationship with hour per sitting is also significant (p-value=0.010<0.05) which means as students increase their practicing hours it effects on their learning habit more. No difference is found with other variable- gender at 5 percent level of significance.

Table 5.7 Effects of *ānāpāna* technique: chi-square test results

| Description | | Chi-square test Results (Figure in parenthesis are p-value) | | |
|-------------|---|--|--------------------|---------------------------|
| S.N. | Questions | Based on Regular practice | Based on Gender | Based on Time Per Sitting |
| 1 | Improvement in learning habit | 51.491* (0.000) | 0.898 (0.826) | 21.559* (0.010) |
| 2 | Enhanced memory power | 35.273* (0.000) | 18.734* (0.000) | 22.425* (0.008) |
| 3 | Improvement in study | 23.707* (0.005) | 19.457* (0.000) | 16.045 (0.066) |
| 4 | Improvement in exam result | 30.871* (0.000) | 2.607 (0.456) | 8.973 (0.440) |
| 5 | Better family relation | 29.505* (0.001) | 4.306 (0.222) | 3.746 (0.927) |
| 6 | Improvement in friendship | 19.784* (0.019) | 5.359 (0.147) | 4.584 (0.869) |
| 7 | Enhancement in physical well-being (health) | 23.508* (0.005) | 1.838 (0.607) | 9.836 (0.364) |
| 8 | Enhancement in mental wellbeing (health) | 20.511* (0.015) | 12.098* (0.007) | 13.656 (0.135) |
| 9 | Reduced anger | 22.539* (0.007) | 0.454 (0.929) | 11.273 (0.257) |

Source: Calculated from questionnaire

Enhancement of memory power : About 35 percent subjects answered this technique enhanced their memory a lot compared to 56 percent who saw a little improvement in their memory power. Altogether 91 percent feels that the technique is helpful to enhance their memory power. As per seen in table 5.7 relationship with memory power is the significant (p- value =0.000<0.05) which means regular practice of this technique helps to enhanced memory power. Not only this female participants seems to have enhanced their memory power more than male participants, p value =0.000<0.05 result is significant. Similarly, there is positive association between practicing hours and

increase in memory power, $p\text{-value} = 0.00 < 0.05$, result is significant which means as student increase their *ānāpāna* regular practicing hours it further helps to increase memory power.

Improvement in studies : About 28 percent answered that this technique helped a lot for improving their study whereas 54 percent believed it helps a little bit; altogether more than three fourth agreed that it helps to improve their study. Statistical test showed $p\text{-value} = 0.00 < 0.05$, result is significant. This means '*ānāpāna* practice could improves eagerness in studies. Similarly, association with gender $p\text{-value} = 0.00 < 0.05$, which is significant. This means that among the *ānāpāna* practicing students, girls can improve their studies more than boys. Similarly association with hours per sitting $p\text{-value} = 0.06 > 0.05$, is not significant at 5 percent level of significance.

Improvement in exam result : As per seen in table 5.6, 25 percent subjects responded that *ānāpāna* technique helps a lot to improve exam result and 58 percent saw a little bit improvement in their results. As per seen in table 5.7, relationship with regular practice $p\text{-value} = 0.00 < 0.05$ which is significant. This means regular *ānāpāna* practice would help to improve student's exam result. No difference is seen relationship with gender and practicing hours per day. This result is based on the information provided by the students through questionnaire but not verified in school administration. However feedback from few school teachers and their parents also corroborated this finding.

The above four questions are related to study habit and exam result. From above analysis it can be noticed that regular *ānāpāna* practice could help student's learning habit', enhanced the students' memory power, help to improve study behaviour and ultimately exam result. Hence, it can be justified that *ānāpāna* technique could help to improve study and exam result.

Better family relation: Table 5.6 shows that more than half number of participants (56 percent) responded that a lot of positive change was seen in their family relation after regular practice of this technique and about 29 percent responded with a little bit

improvement; altogether more than two third felt better family relation after they have practiced this technique. Statistical test showed significant $p\text{-value} = 0.01 < 0.05$. This means regular practice of *ānāpāna* meditation could help to improve their family relation. No difference is found in relations with gender and regular practicing hours. Hence the evidences justified that despite the gender and hour per sitting, regular *ānāpāna* practice improve children's relation with their family.

Improvement in friendship: About 48 percent subjects believed that regular *ānāpāna* practice helps a lot in improvement of friendship and 37 percent believed that it is a little bit helpful to improve their friendship. Altogether 85 percent subjects felt improvement in their friendship after they practiced this technique. As per seen in table 5.7 relationship with regular practice is significant ($p\text{-value} = 0.019 < 0.05$). However, test results are not significant in association with hour per sitting and gender. This means regular *ānāpāna* practice contributes for improvement in friendship. The above two questions are related to improvement in friendship and family relation. As it explained above that *ānāpāna* technique helps students to improve their friendships and family relations is justified.

Enhancement in physical well-being: Table 5.6 shows that about 36 percent participants answered that this technique helps a lot to enhance their physical well-being and about 52 percent answered as it helps a little bit. Altogether 88 percent subjects answered it helps to enhance their physical well-being. Relationship with regular practice as shown in table 5.7, $p\text{-value} = 0.005 < 0.05$ which is significant. Similarly, relationship with gender $p\text{-value} = 0.60 > 0.05$ and relationship with hours per sitting $p\text{-value} = 0.36 > 0.05$ are not significant at 5 percent level of significance. This means regular *ānāpāna* practice could help to improve physical health of the participants.

Enhancement in mental wellbeing: About 30 percent subjects responded that this technique helps a lot for improvement in their mental health and 54 percent of them responded that this technique helps a little to enhance their mental health. Statistical test also supports this agreement $p\text{-value} = 0.015 < 0.05$, which is significant. Furthermore, relationship with gender is also seen significant ($p\text{-value} = 0.00 < 0.05$). No

difference is seen in relationship with practicing hours per day. This means *ānāpāna* technique is helpful to improve student's mental well-being. Girls were found to have felt more improvement in mental health than boys. The above two questions are related physical and mental health. As we noticed above regular *ānāpāna* practice could help student's physical as well as mental health.

Reduction of anger: About 38 percent subjects reported that it helps to reduce anger a lot, 39 percent reported that it helps to reduce anger a little bit. Altogether 66 percent subjects believed it reduced anger. Statistical test result also justified this fact, $p\text{-value} = 0.007 < 0.05$ which is significant. However association with gender $p\text{-value} = 0.92 > 0.05$, and hours per sitting $0.25 > 0.05$ are not significant at 5 percent level of significance. This means regardless of gender and hour per sitting, regular *ānāpāna* practice could help to reduced student's anger significantly.

Level of satisfaction of *ānāpāna* practitioners: In addition to above nine questions students were asked the satisfaction level of *ānāpāna* practice. 37 percent said they were highly satisfied as more than they expected before; about 59 percent subjects said they are satisfied as they expected. Hence, 96 percent subjects are satisfied from this technique. Similarly, almost 83 percent subjects wanted to suggest their friends and relatives to learn and practice this technique where as 10 percent don't like to recommend others to patriciate this course rather leave it to their choice and 7 percent say no they do not like to recommend.

Subjective remarks from meditator students: In the last parts of the questionnaire participants were requested whether they wanted to share their special experiences achieved from *ānāpāna* practice or any suggestions. Some of the selective remarks expressed by the students are presented in box 5.2.

Box 5.2 Selective subjective remarks from meditator students

Riyamadi/13/F/DAV -238 Class Eight

" It was a very good experience. It made me calm and I all my family, friends and relatives to do this"

S. Ranabhat/13/F/DAV-237 Class Seven

"My memory power was very weak. I couldn't remember things or I would be frustrated. After I knew about this meditation through teachers, I joined the course. It changed my

- life and I started getting improvement in my studies and I can control my anger. I suggest you to join this program."
- P. Pradhan/13/F/DAV-225/Class Seven
"By doing this meditation, I feel fresh in mind and I remember the study. While doing this meditation my study and exam score improve a lot."
- N. Singhania/14/F/DEV-219/Class eight
"Practicing *ānāpāna* meditation during school hours, developed my mind to repair it daily. It was very great experience of mine."
- R. Bhandari/13/F/ DAV-212/ Class 8
"I feel very calm after doing this meditation and I like to do it regularly."
- D. Sharma/13/F/DAV-211/Class 8
"It was very amazing because of *ānāpāna* meditation I was able to concentrate. I even was also able to relieve and get peace."
- A. Thakur/12/M /DAV-195/Class 7
"It was a very nice experience. By doing *ānāpāna* meditation, I was able to improve myself at some extent in various ways. I also feel very relaxed whenever I perform it. So I would like to suggest my parents and relatives to do it."
- DAV-180/13/F/ Class 8
"I felt very good while doing meditation. It made my marks better than before. I prefer it to do every day."
- DAV-105/12/M/Class 7
"My experience was really good. It made me physically and mentally fit. I would like to suggest it to my friends, family and relatives."
- A. Kumar/12/M/DAV-114/Class 7
"I felt good and energetic with open brain. I can concentrate and focus now. My physical and mental health has improved a lot."
- A. Jha/12/M/DAV-116/ Class 7
"It reduced my anger a lot. It should be practiced regularly."
- S. Pandey/13/M/DAV-135/Class 7
"I have learned a lot self-control by practicing (*ānāpāna*). It was through me to control and change my attitude and behaviour. It was helped me to develop positive thinking. I like to suggest other to perform *ānāpāna* meditation."
- A. Chongbang/13/M/DAV-149/Class 7
"After practiced one day *ānāpāna* meditation, I have improved my learning habits, enhanced my memory power, improve my eagerness in study. Due to it I have achieved a great success and reduced my anger. I suggest all to take part in this activity."
- V. Sapkota/14/M/DAV-152/ Class 7
"I'm very tolerant then before, I practiced it daily after eating my morning snacks. I have improved my memory power."
- Boneguthi/ 21/14/F/ Class 10
"After the course, I felt relaxed and improved a bit in studies."
- Boneguthi/ 23/15/M/ Class 10
"After the course, I felt relaxed, more focused my study and quite bad habits."
- Boneguthi/ 64/14/F/ Class 9
"It helps to keep my mind peace and sharp. It helps to increase a little bit memory power in study."

5.2.4 Verification from teachers

During the study four school teachers and one children *ānāpāna* course teachers are interviewed. Mostly teachers⁷ were asked whether they found any changes among the students after the *ānāpāna* course. Mr. Sujan Khadgi, DEV Susil Kedia school, Anagarika Nayanawati Guruma, Bhasara School, Lalitpur, Ms. Sunita Manandhar, Jagat Sundar School Kathmandu, Ms Shakuntala Pradhan of Paropakar Adarsha High School in Kathmandu expressed similar experiences that they found a lot of changes among the students who took part in the *ānāpāna* course and continued their practices. Guardians of the students were highly impressed from the *ānāpāna* program and they expressed their gratitude to the school management for running the *ānāpāna* course in the school. They found improvement in children's learning behaviour, study result, family relation, reduction in anger and other positive changes after they practiced *ānāpāna* technique. Mr. Sohit Birsingh Kansakar⁸ said that he had already trained many students as an *ānāpāna* course teacher. Some of the students came to repeat the course. The parents who came with their children expressed that the course was highly beneficial to their children. Even the students themselves expressed positive effects of the course. They recommend their friends to try the course and some of them came with other friends for the course. Some of them later joined *Vipassanā* courses. He also confirmed that this technique helped to bring positive changes in student's behaviour, better relationship with family member and friends, improve their learning habit, reduce anger. Shy natured students also built their confidence after the course.

5.2.5 Discussion of results

This study tries to evaluate the effects of *ānāpāna* meditation among school children. For the case, sample are chosen from two schools of Kathmandu valley and questionnaire set was designed for the analysis of effects of *ānāpāna* meditation on study behaviour, academic performances, reduction of anger, improvement in friendship and family relation. The case justified that *ānāpāna* practice helps students

⁷ Personal communication with teachers: Mr. Sujan Khadgi, Anagarika Nayanawati Guruma, Ms. Sunita Manandhar, Ms Shakuntala Pradhan

⁸ Swahit Bir Singh Kansakar, *ānāpāna* course conducting teacher, Dharmasringha personal communication.

to support their study habit, academic performances as well as other behavioural reform. There are not the exactly similar studies in this area. Some of the researchers try to discuss in quite different context. Most of the studies could not compare because of the difference in applied methodology. Contrary to this study, R Radhi found a bit differences conclusion in her study (73-94). Using different methodology than this study she concluded that *Vipassanā* meditation practice could not reduce anger among students significantly. This study found significant reduction of anger among *ānāpāna* practitioners. She further noticed that meditation practice could not work well to improve adolescents' relation with teachers as well as parents. This study found a significant improvement in relationship with teachers and parents. S V Bhutekar and Rajesh Shirsath also found the similar conclusion that *ānāpāna* meditation practices is helpful to reduce stress and support to increase learning ability among adolescents (1078-1081). J.P. Waghmare also found similar conclusion when he evaluated MITRA Upakram Program (44). *Ānāpāna* program helps to build strong moral foundation among school children. In addition to that by developing concentration, memory power and self-control academic performance of *ānāpāna* practitioners had improved more than non-practitioners.

5.3 Effects of *Vipassanā* Practice on Jail Inmates

Jail inmates comes from various sections of the society. They came there during the course of legal investigation or by the decision of imprisonment for violation of laws. As R. Vora mentioned that prisons are regarded as an integral and important part of the society (40). He has mentioned the two fold objectives behind the prison management. Firstly, jails protect society from offenders which ultimately support to ensure the safety and security of the law abiding citizens. Secondly jails segregate the offenders from common people of society, rehabilitate them and trained them to make a good citizen so that it would be helpful to reintegrate into the society. In general there are three categories of inmates: under-trial, detainees and convict prisoner.

5.3.1 Prison administration in Nepal

Official records shows that beginning history of prison management in Nepal had started from 1913 (1971 BS). The first prison was Sadar Jail Jagannathdeval

Kathmandu. As of 2022 December there are 26065 prisoners in 74 prisons of various locations of the country⁹.

By nature prison is a difficult place where inmates are facing various physical, mental and psychological problems. These days, government has focused on various jail reform measures. To make prisoners active and physically fit and productive use of their time in various income generating activities; prison administration has emphasized on several programs. Some of them emphasized on physical aspects and some others for their mental peace and psychological treatment. Conducting *Vipassanā* meditation for jail inmates may be the one of the effective tool to change the psychological and behaviour aspects of the inmates. It may works the intended objectives of newly introduced Prison Act 2079 in which Government of Nepal try to introduce various prison reform measures including the concept of open prison (GoN Department of Printing 32).

5.3.2 *Vipassanā* courses in Nepalese prisons

Vipassanā practice was popular among Jail inmates even in ancient times. The Delhi Topara Ashok pillar (fourth) mentioned the order of Emperor Ashoka to the jail authority to extend three extra days for death penalty inmates and guide them to practice *Vipassanā* meditation (VRI, *Records of 50-53*). S. N. Goenka had conducted first 10 day *Vipassanā* course in 1975 at central jail premises Rajasthan (Singh, "*Vipassanā* in Jail" 33). Since then, Jail courses are being popularized in various prisons of India. Later he had conducted a *Vipassanā* course for 1000 inmates in Tihar Jail in 1994, which might be the largest *Vipassanā* course till date (Bedi 305). Seeing the positive effects of *Vipassanā* in inmates, this 10 days *Vipassanā* course became popular among other jail administrations of India. Gradually, other 15 countries: USA, UK, Australia, New Zealand, Myanmar, Taiwan, Thailand, Israel, Ireland, Spain, Canada, Mexico, Colombia, Srilanka and Nepal have introduced prison *Vipassanā* courses for jail inmates¹⁰. As Analayo highlighted that prisons administration of both in east and west

⁹ <https://www.dopm.gov.np/en/>, Accessed 15 Jan 2023.

¹⁰ VRI, "Courses in Prisons" <https://www.vridhamma.org/Courses-in-Prisons>, 2022 March 28.

has given recognition for U Ba Khin method of *Vipassanā* by seeing its potentiality to reform even for hardened criminals ("The Ancient" 259).

Table 5.8 Prison *Vipassanā* courses in Nepal

| Cou r s e s | Name of Prison | Course Date | Partici p ants | Course conducting Teachers | Remarks |
|------------------------------------|--|--------------------------------|-------------------------------|---|--|
| 1 | Nakkhu Prison Lalitpur | 2-12 Nov, 1998 | 20 | Bodhi Bajra Bajracharya | All 20 inmates completed the course |
| 2 | Biratnager Prison | Aug, 1999 | 30 | Bednath Acharya | 29 inmates completed the course |
| 3 | Nakkhu Prison Lalitpur | March, 2000 | 23 | Aadhi Ratna Shakya | 23 inmates completed the course |
| 4 | Nakkhu Prison Lalitpur | 28 Feb-11 March, 2022 | 35 | Mahendra Muni Bajracharya and Gyan Darshan Udas | 35 inmates completed the course |
| 5 | Bhimphedi Prison Makawanpur | 27 May-10 June 2022 | 44 | Bhimber Singh Thapa and Dorje Sherpa | 28 inmates and 2 officials including Jailer completed the course |
| 6 | Bhimphedi Prison Makawanpur | 15-26 June, 2022 | 50 | Bhimber Singh Thapa and Dr Bhishma Subedi | 10 inmates from Chitwan Prison and 40 from Bhimphedi Prison participate the course and 42 inmates completed the course. |
| 7 | Bhimphedi Prison Makawanpur | 4-15 July, 2022 | 47 | Tejraj Shakya and Hembajra Shakya | 46 inmates completed the courses |
| 8 | Bhimphedi Prison Makawanpur | 31 July- 11 August, 2022 | 35 | Hembajra Shakya and Madhav Dhungana | 32 inmates and one APF security personal completed the course |
| 9 | Bhimphedi Prison Makawanpur | 31 Aug- 11 Sep, 2022 | 31 | Dr. Lakpa Sherpa | 29 inmates completed the course. |
| 10 | Nawalparasi Prison, West Nawalparasi, Ramgram | 6-17 Feb 2023. | 57 | Gopal Pokheral Suresh lal Shrestha | 8 inmates from Bhairawa Prison and 49 inmates from Nawalparasi Prison Participated the course. And 54 inmates completed the course. |
| 11 | Nawalparasi Prison, West Nawalparasi, Ramgram | 22Feb- 05 Mar 2023 | 59 | Ram Koirala Bekhaman Maharjan | All 59 inmates completed the course. |

Source: Nepal *Vipassanā* Center, Dharmasringha, Kathmandu

Gradually, government of Nepal has also introduce *Vipassanā* courses in jail premises and encourage prisoners to participate the courses. Mr. Bodhi Bajra Bajracharya, *Vipassanā* teacher appointed by S. N. Goenka conducted the first jail *Vipassanā* course in Nakkhu Jail premises in 2-12, Nov 1998. All 20 inmates successfully completed the course. Table 5.8 presented the details of Jail *Vipassanā* courses in Nepal. Again, in August 1999 *Vipassanā* course was conducted in Biratnagar prison for 29 inmates.

Then in March 2000 the third course was conducted in same place of Nakkhu Prison Lalitpur in which 23 inmates successfully completed the course. Later on, jail course could not be continued for long time. After 22 years, based on a special request of Nepal *Vipassanā* Centre, Ministry of Home Affairs formally decided¹¹ to allow Nepal *Vipassanā* Centre to conduct *Vipassanā* courses in Nepalese Jail premises.

The decision also provided policy direction for conducting *Vipassanā* course in prisons. Based on local demand from inmates, Nepal *Vipassanā* centre could arrange *Vipassanā* courses in jail premises with proper coordination with jail administration, Chief District officer and permission from Department of Prison Management. Again, with due care of security rule, the centre should arrange the course within jail premises and segregate meditator inmates with other inmates during the courses. As of March 2023, eleven prison *Vipassanā* courses were conducted in Nakkhu, Biratnagar and Bhimphedi and Nawalparasi Jail premises. Three officials and 431 inmates have participated in the courses. Director General of Prison Management, Nepal has expressed his satisfaction with *Vipassanā* program.¹² He has also informed that as off 2022 mid-July, there are 74 Prisons in various location of the country and about 26000 inmates are kept there. Based on the demand of inmates they are planning to conduct the *Vipassanā* courses in probable prisons where the suitable space is available.

Initiating *Vipassanā* programs in few places would encourage jail administration to conduct *Vipassanā* courses in other probable prisons of Nepal. Based on the research question- "how does *Vipassanā* practice influences prisoners' behaviour?"; effects of *Vipassanā* practice on inmates behaviours is evaluated in the following sections.

5.3.3 Changes in jail inmates behaviour after *Vipassanā* practice

As already discussed in previous chapter, the effects of *Vipassanā* meditation on inmates is evaluated by using seven specific questions as well as subjective remarks

¹¹ MoHA Nepal, "About Vipassanā Course Operation"(Letter issued for Nepal Vipassanā Center, Circular No. 141 Issue Date: 2078/09/27).

¹² Bashudev Ghimire, Director General, Department of Prison Management, Personal Communication, 11 Aug, 2022.

by inmates. Details of about the sample is presented in table 5.9. As per seen in the table altogether five prison courses participants are chosen for the study.

Table 5.9 Pre and post stage Jail inmates sample size

| Course Date | Prison | Pre- <i>Vipassanā</i> | Post <i>Vipassanā</i> | Follow-up |
|-----------------------|------------------|-----------------------|-----------------------|-----------|
| 28 Feb-11 March 2022 | Nakkhu Third | 62 | 35 | 32 |
| 27 May- June 10, 2022 | Bhimphedi First | 56 | 28 | 92 |
| 15-26 June 2022 | Bhimphedi Second | 50 | 37 | |
| 4-15 July 2022 | Bhimphedi Third | 47 | 43 | |
| 31 July-Aug 11, 2022 | Bhimphedi Fourth | 15 | 15 | |
| | Total | 231 | 158 | 124 |

All interested inmates who were applied for the *Vipassanā* course are requested to fill the questionnaire. All interested 231 participants are taken as pre sample. All participants were male because jail *Vipassanā* course was conducted only for male inmates. Out of 231 only 158 who completed the *Vipassanā* course and voluntary agreed to share the experiences are taken as post *Vipassanā* (immediate after the course) sample. After 3-6 months (in case of Nakkhu six months and in case of Bhimphedi after 3 months) follow-up questionnaire were distributed, only 124 inmates have returned the questionnaires.

Table 5.10 Age group of inmates

| Age group | Number of Participants | Percentage share of various age group |
|----------------|------------------------|---------------------------------------|
| Up to 20 years | 6 | 2.60 |
| 21-30 years | 108 | 46.75 |
| 31-40 years | 61 | 26.40 |
| 41-50 years | 36 | 15.60 |
| Above 50 years | 20 | 8.65 |
| Total | 231 | 100.00 |

Source: Calculated from questionnaire

Changes in the perception among inmates before and after they practice *Vipassanā* and follow-up after three to six months is analyzed by using descriptive statistics. Pair sample t-test is used because the purpose of the study is to check the difference on inmates before, after the *Vipassanā* course and up to follow-up periods.

Table 5.11 Effects of *Vipassanā* on inmates frequency table

| S.N | Questions | Pre-Stage (n=231) | | | Post-Immediate after the Course (n=158) | | | 3-6 months follow-up (n=124) | | |
|-----|--|-------------------|----------------|---------------|---|---------------|-------------|------------------------------|--------------|-------------|
| | | 5 | 4 | 3+2+1 | 5 | 4 | 3+2+1 | 5 | 4 | 3+2+1 |
| 1 | Positive and optimistic attitude | 79 (34.20) | 128 (55.40) | 24 (10.38) | 102 (64.55) | 55 (34.81) | 1 (0.6) | 57 (46.3) | 66 (53.7) | 1 (0.80) |
| 2 | Reform human mind and character | 68 (29.4) | 135 (58.4) | 28 (12.10) | 110 (70.1) | 46 (29.3) | 2 (1.26) | 56 (45.16) | 66 (53.7) | 2 (1.61) |
| 3 | Recognize mistakes and improve upon them | 66 (28.6) | 138 (59.7) | 27 (11.68) | 95 (60.5) | 61 (39.0) | 2 (1.26) | 56 (45.16) | 67 (54.5) | 1 (0.80) |
| 4 | Improve physical and mental health | 70 (30.3) | 137 (59.3) | 24 (10.38) | 85 (54.1) | 66 (42.0) | 7 (4.45) | 54 (43.9) | 67 (54.5) | 3 (2.40) |
| 5 | Reduction of anger, irritation, stress and anxiety | 73 (31.6) | 138 (59.7) | 20 (8.65) | 103 (65.6) | 51 (32.5) | 4 (2.53) | 60 (48.8) | 58 (47.2) | 6 (4.83) |
| 6 | Improve Relations with friends and Jail administration | 67 (29.0) | 133 (57.6) | 31 (13.41) | 87 (55.4) | 65 (41.4) | 6 (3.79) | 48 (39.0) | 71 (57.7) | 5 (4.03) |
| 7 | <i>Vipassanā</i> as tool of prison reform | 80 (34.6) | 134 (58.0) | 17 (7.35) | 116 (73.9) | 38 (24.2) | 4 (2.53) | 64 (51.61) | 57 (46.3) | 3 (2.40) |

Source: Calculation from Questionnaire

Note: 5= Strongly Agree, 4= Agree, 3= Not Sure, 2=Disagree, 1=Strongly Disagree, 3+2+1 = Sum of three categories.

Out of 231 about 47 percent inmates are between the age of 21-30 years, about 26 percent 31-40 years, about 16 percent 41-50 years, about 9 percent above 50 years and only about 3 percent below 20 years. Hence most of the sample (about 73 percent) lies between the ages of 21-40 years. Similarly 167 out of 231 (about 72 percent) are married and remaining 64 (about 28 percent) are unmarried. Based on the level of education about 47 percent declared that they had studied up to high school level, about 27 percent said they can just normal read and write and remaining 25 percent completed higher level study before they came to prison. Summary of respondents' answer are presented in table 5.11. Before course, immediate after the course and 3-6 months follow-up response of participants' frequency and percentage of respondents are kept in parenthesis.

Table 5.12 Pair t-test results: before course and immediate after the course

| Pair | Questions | Post- pre (immediate after the course) | | |
|------|--|--|-------------------|---------|
| | | T-Test Value | Degree of freedom | P-Value |
| 1 | Post optimistic attitude - pre optimistic attitude | 6.410* | 156 | .000 |
| 2 | Post mind and character reform - pre mind and character reform | 7.184* | 156 | .000 |
| 3 | Post correct mistake - pre correct mistake | 7.269* | 156 | .000 |
| 4 | Post physical and mental health - pre physical and mental health | 5.311* | 156 | .000 |
| 5 | Post stress anger and anxiety - pre stress anger and anxiety | 6.826* | 156 | .000 |
| 6 | Post relation reform - pre relation reform | 4.731* | 156 | .000 |
| 7 | Post prison reform - pre prison reform | 7.785* | 156 | .000 |

*means significant at five percent level of significance

Source: Calculated from SPSS software

Table 5.13 Pair t-test results: before the course and 3-6 months follow-up

| Pair | Questions | 3-6 months follow-up- pre course | | |
|------|---|----------------------------------|-------------------|---------|
| | | T-Test Value | Degree of freedom | P-Value |
| 1 | Follow-up optimistic attitude - pre optimistic attitude | 3.606* | 122 | .000 |
| 2 | Follow-up optimistic attitude - pre mind and character reform | 4.584* | 122 | .000 |
| 3 | Follow-up correct mistake - pre correct mistake | 5.187* | 122 | .000 |
| 4 | Follow-up physical and mental health - pre physical and mental health | 4.386* | 122 | .000 |
| 5 | Follow-up stress anger and anxiety - pre stress anger and anxiety | 4.615* | 122 | .000 |
| 6 | Follow-up relation reform - pre relation reform | 3.365* | 122 | .001 |
| 7 | Follow-up prison reform - pre prison reform | 4.462* | 122 | .000 |

*means significant at five percent level of significance

Source: Calculated from SPSS software

Table 5.14 Pair t-test results: immediate after the course and 3-6 months follow-up

| Pair | Questions | 3-6 months follow-up- post course | | |
|------|--|-----------------------------------|-------------------|---------|
| | | T-Test Value | Degree of freedom | P-Value |
| 1 | Post optimistic attitude – follow-up optimistic attitude | 3.796* | 114 | .000 |
| 2 | Post mind and character reform – follow-up mind and character reform | 4.372* | 114 | .000 |
| 3 | Post correct mistake – Follow-up correct mistake | 2.919* | 114 | .004 |
| 4 | Post physical and mental health – Follow-up physical and mental health | 2.027* | 114 | .045 |
| 5 | Post stress anger and anxiety – Follow-up stress anger and anxiety | 3.935* | 114 | .000 |
| 6 | Post relation reform – Follow-up relation reform | 2.190* | 114 | .031 |
| 7 | Post prison reform – Follow-up prison reform | 4.087* | 114 | .000 |

*means significant at five percent level of significance

Source: Calculated from SPSS software

Pair t-test results before course and immediate after the course are kept in table 5.12. Similarly, pair t-test results before the course and 3-6 months follow-up and immediate after the course (post) and 3-6 months follow-up are tabulated on table 5.13 and 5.14 respectively. Detail working notes on hypothesis testing is included in appendix F. Based on frequency analysis (table 5.11), and pair t-test result analysis (from table 5.12, 5.13 and 5.14) interpretation of findings are presented in the following seven sub-sections.

Effect on positive and optimistic attitude: In the first question 'whether *Vipassanā* helps prisoners to develop positive and optimistic attitude', before the course, about 34 percent participants strongly agreed and 55 percent agreed that *Vipassanā* would help them to develop positive and optimistic attitude. After the course, the percentage share of strongly agreed respondents sharply increased to 65 percent and the percentage share of agreed respondents decreased to 35 percent. Statistical test result is also found significant ($p\text{-value}=0.000<0.05$). This means, *Vipassanā* course helps to develop positive and optimistic attitude. In the follow-up questionnaire 57 out of 123 (about 46 percent) respondents strongly agreed and 66 (about 54 percent) agreed that *Vipassanā* has a capacity to develop positive and optimistic attitude. Pair t-test results- pre and follow-up ($p\text{ value}=0.000<0.05$) and; post and follow-up ($p\text{-value}= 0.000 <0.05$) also seen significant at five percent level of significance. Based on consistent result post and follow-up it can be agreed that *Vipassanā* practice helps inmates to develop positive and optimistic attitude.

Changes in inmates mind and character: In second question inmates were asked- '*Vipassanā* has the capacity to reform human mind and character' where only about 29 percent responded as strongly agreed. The ratio was drastically increased to 70 percent after the *Vipassanā* course. Pair t- test result is also significant $p\text{-value}=0.00<0.05$.

In case of follow-up questionnaire about 56 out of 123 (about 45 percent) inmates strongly agreed and 66 (about 54 percent) agreed that *Vipassanā* practice has helped to reform inmates mind and character. Pair t-test results - pre and follow-up ($p\text{-value}=0.000<0.05$); and post and follow-up ($p\text{-value}=0.000<0.05$) are also seen significant at

five percent level of significance. This means *Vipassanā* has a capacity to reform human mind and character' is justified.

Recognition of mistake and correct them : The third question was whether *Vipassanā* technique helps practitioners recognize their mistake and improve upon them'. Before the course, about 29 percent respondents strongly agreed on it. After the course, the ratio of strongly agreed respondents sharply increased to 61 percent. Pair t-test result showed $p\text{-value} = 0.000 < 0.05$, which is significant at 5 percent level of significance. Which means *Vipassanā* practice positively changes inmate's perception that it helps them to recognize their mistake and timely correct on them.

Results are found consistent even in 3-6 months follow-up. Percentage share of strongly agreed and agreed respondents are found 45 percent and 55 percent respectively. Pair t-test results- pre and follow-up ($p\text{-value} = 0.000 < 0.05$); and post and follow-up ($p\text{-value} = 0.004 < 0.05$) are also found significant. So, statistical tests justified that *Vipassanā* practice helps them to recognize their mistakes and correct upon such mistakes.

Improvement in physical and mental health: In the fourth question whether *Vipassanā* technique helps to improve inmates' physical and mental health', the percentage share of strongly agreed inmates have increased from 30 percent to 54 percent after *Vipassanā* practice. Similarly percentage share of agreed respondents slightly decreased from 59 to 42 percent. Test results also justified at five percent level of significance ($p\text{-value} = 0.000 < 0.05$). This means that after *Vipassanā* practice inmates could improve their physical and mental health.

This tendency is found consistent in 3-6 months follow-up period. Percentage share of strongly agreed respondents slightly decreased from 54 percent to 44 percent however, agreed respondents increased from 42 percent to 55 percent comparing to immediate after the course and follow-up period. Statistical test also showed significant: pre-follow-up $p\text{-value} = 0.000 < 0.05$; and post-follow-up $p\text{-value} = 0.045 < 0.05$. Based on the pre-post, post- follow-up and pre-follow-up analysis it could be agreed that *Vipassanā* practice helps to improve prisoners' physical and mental health.

Reduction of anger, stress, irritation and anxiety: In the fifth question respondents were asked whether *Vipassanā* technique could help to reduce their anger, stress, irritation and anxiety'. Before the course, the percentage share of strongly agreed participants on this statement were about 32 percent which sharply rise to 66 percent after the course. Statistical test result also justified the fact, $p\text{-value} = 0.000 < 0.05$, which is significant. This means, *Vipassanā* practice could help to reduced anger, stress, irritation and anxiety of the inmates.

To compare with follow-up period results showed consistent based on frequency percentage as well as statistical test. During the follow-up time, about 49 percent participants strongly agreed and about 47 agreed that *Vipassanā* practice helps them to decrease their stress, irritation and anxiety. Pair t-test result also verified this fact: pre-follow-up $p\text{-value} = 0.000 < 0.05$, post-follow-up $p\text{-value} = 0.000 < 0.05$ which are significant at five percent level of significance. These results confirmed that *Vipassanā* practice supports inmates to reduce stress, anger, irritation and anxiety.

Improvement in relation with other inmates and jail administration: In the sixth question, whether *Vipassanā* technique could be helpful to improve relationship with other inmates and prison administration', the percentage share of strongly agreed respondents sharply increased from about 29 percent to 55 percent after the course. Pair t-test result also support this agreement $p\text{-value} = 0.000 > 0.05$ which is significant at five percent level of significance. It means that *Vipassanā* practice has helped inmates to improve relationship with other inmates and jail administration is justified.

Respondents continue similar views even in follow-up time. Out of 124 follow up participants, 48 (about 39 percent) strongly agreed and 71 (about 58 percent) agreed that after *Vipassanā* practice relationship with other inmate friends as well as jail staffs has improved than before. The percentage share of strongly agreed respondent slightly lower compare to immediate after the course but higher than before the course. Follow-up pair t-test showed significant, post-follow-up $p\text{-value} = 0.031 < 0.05$ and pre-follow-up $p\text{-value} = 0.001 < 0.05$). Comparing before, immediate after and follow-up response, it could be easily agreed that *Vipassanā* practice helps to improve relation with other inmates and jail administration.

***Vipassanā* as jail reform Technique:** Finally, respondents were also asked ‘whether *Vipassanā* course could be used as jail reform tool for inmates as well as administrative staffs. Before the course about 35 percent respondents strongly agreed on this statement. The ratio of strongly agreed respondents sharply increased to 74 percent after the course. Inmates’ views seems to be consistent even in follow-up time. Follow-up questionnaire showed that 52 percent strongly agreed and about 46 percent agreed that *Vipassanā* practice could be used as jail reform tool. Percentage share of strongly agreed respondents are slightly lower that immediate after the *Vipassanā* course however higher that before course response.

Statistical test result also support this agreement; before the course and immediate after the course p-value= 0.000<0.05; before the course and 3-6 months follow-up p-value= 0.00<0.05; immediate after the course and 3-6 months follow-up p-value= 0.00<0.05, which are significant. Such consistent results support to justify that *Vipassanā* technique could be helpful if it is used as jail reform measure. Hence, it can be agreed that *Vipassanā* technique could be used as one of the jail reform tool.

Practicing habits of inmates:

Table 5.15 Daily *Vipassanā* practice of follow-up inmates

| Daily Practicing Hours | Frequency | Percent |
|-------------------------------|------------------|----------------|
| Two hours or more | 15 | 12.20 |
| One to two hours | 41 | 33.33 |
| One hours or less | 25 | 20.33 |
| Sometimes not regular | 42 | 34.15 |
| Total | 123 | 100.00 |

Source: Calculation from questionnaire

In follow-up questionnaire inmates were asked their *Vipassanā* meditation practice which is tabulated in table 5.15. As per seen in the table, about 12 percent meditator practiced more than two hours daily. About one third meditators have practiced 1-2 hours daily and about 20 percent daily practiced one hour or less. Similarly, about 34 percent meditators practice occasionally.

Evaluation of prison life environment: Besides, seven specific statistical test questions, there are four generic or subjective view questions where participating inmates were asked what difference they found before and after they practice *Vipassanā*. Summary of four question pre and post stage are presented in table 5.16.

Table 5.16 Subjective evaluation of jail life environment

| | | Pre-Stage | | Post-Stage | |
|----|---|-----------|---------|-------------|---------|
| | | Frequency | Percent | Frequency | Percent |
| 1 | Reason of imprisonment | | | | |
| | By own mistakes | 89 | 52.7 | 75 | 61.48 |
| | By past life deeds | 8 | 4.78 | 4 | 3.28 |
| | Not my own mistakes, somebody forcefully send me jail | 70 | 41.42 | 38 | 31.15 |
| | Other reasons | 2 | 1.1 | 5 | 4.10 |
| | Total | 169 | 100 | 122 | 100.00 |
| 2. | If you believe somebody forcefully send you jail, then what penalty would you expect him? | Pre-stage | | Post -stage | |
| | | Frequency | Percent | Frequency | Percent |
| | Self-punishes any point of time | 50 | 42.01 | 37 | 34.25 |
| | I will try to punish, after return home | 4 | 3.36 | 2 | 1.8 |
| | Already punish him/her by others | 4 | 3.36 | 2 | 1.8 |
| | I want to forgive him/her. | 61 | 51.26 | 57 | 53 |
| | Other | 0 | 0 | 10 | 9.25 |
| | Total | 119 | 100 | 108 | |
| 3. | Expectation after jail | Pre-stage | | Post-stage | |
| | | Frequency | Percent | Frequency | Percent |
| | No difference, normal life | 104 | 45 | 80 | 66.15 |
| | A bit difference to adjust in society | 57 | 24.2 | 36 | 29.75 |
| | Do not want to return home | 3 | 1.3 | 1 | 0.8 |
| | Other reasons | 4 | 1.3 | 4 | 3.3 |
| | Total | 168 | 100 | 121 | 100 |
| 4. | Evaluation of Jail stay | Pre-stage | | Post-stage | |
| | | Frequency | Percent | Frequency | Percent |
| | Not so difference | 42 | 25 | 22 | 18.03 |
| | A bit difficult | 60 | 35.75 | 28 | 22.95 |
| | Very difficult | 14 | 8.3 | 16 | 13.13 |
| | Do not want to evaluate | 46 | 27.38 | 54 | 44.26 |
| | Other reasons | 6 | 3.57 | 2 | 1.63 |
| | Total | 168 | 100 | 122 | 100 |

Source: Calculation from questionnaire.

In the first question, they were asked what would be the causes of imprisonment. Symbolic answers are included in multiple choice whether they feel it is caused their own mistake or their deeds from past lives or they were forced into prison with no fault

of their own. Before the course, about 53 percent inmates believed that they were sent to jail because of their own mistake, about five percent believed that it was because of their past life deeds and about 41 percent believed they were forcefully imprisoned. After the *Vipassanā* practice, percentage share of respondents who believed it was their own mistake was slightly increased to 62 percent and percentage share of inmates who believe somebody forcefully send them jail reduced from 41 to 31 percent. In the second question, respondents were asked if they believed somebody forcefully sent them in prison, then what penalty would you expect them to face? Respondents who select the option 'he/she will be punished after some point of time' slightly decreased from 42 percent to 34 percent after the course.

Respondents who choose the option 'they would like to forgive them slightly increased from 51 percent to 53 percent. Very few respondents choose they would try to punish them when they were released from prison however the ratio also reduced from 3.36 percent to 1.8 percent. From above two questions, we can conclude that *Vipassanā* practice helps inmates to realize their own mistake and reduce their vengeful behaviour. The third question was about life after prison and how they would adjust in society. Inmates who thought 'no difference, they will easily stay with normal life' increased from 45 percent to 66 percent after the course. However inmates who said 'a bit different to adjust in society' slightly increased from 24 percent to 30 percent. From these response, we could conclude that *Vipassanā* practice makes it easier for prisoners to adjust in society after they return their home.

In the fourth questions prisoner were asked to evaluate their jail stay. Whether they feels any difference in their jail stay? Respondents answered 'not much difference' slightly decreased from 25 percent to 18 percent. The share of respondent who answered 'a bit difference' also reduced from 36 percent to 23 percent. However the percentage share of respondents who said 'they don't want to evaluate jail life' were increased from 27 percent to 44 percent. From these response, many inmates who practice *Vipassanā* don't want to evaluate jail life rather they feel it was their own mistake and they should stay in prison without evaluating prison environment.

Subjective remarks and experience sharing: Most often in the tenth day of the prison *Vipassanā* course, there is a tendency to arrange a feedback sharing program from participating inmates to Prison staffs, local administration, course conducting teachers, volunteers and other available people. Because of the personal secrecy of the inmates, code name of the inmates are included. On the occasion, participating inmates shared their experiences what they felt after *Vipassanā* practice. In all five courses, researcher myself was there to listen their views and collect post questionnaire form. Some of the representative remarks from inmates are listed in the box 5.3. Most of the inmates have shared their experiences based on their feeling before the course and during the course. Their subjective remarks could be clustered as: (i) before the course they thought somebody forcefully sent them to jail but after *Vipassanā* practice they changed their thought and realized that it was because of their own mistake. And nobody else is responsible to send them there (ii) they want completely change and forget his vengeful behaviour (iii) they felt more calm, peaceful and happy during the course (iv) they realized that it was a great mistake to murder someone, now they regrets and commits themselves not to repeat the crime (v) during the course, they feel physical pain at first, after 2-3 days they examined themselves, they feel peaceful, calm and relaxed (vi) most of them thank the *Vipassanā* centre and jail administration and also request further courses for other jail inmates.

Box 5.3 Subjective Remarks of Inmates

[Name of the inmates are decoded]

P. Tam./41/Banking Case/Nakkhu Prison

“Now, I realize my mistake. I like to thank the person who charged me and sentenced to this jail so that I have got opportunity to learn *Vipassanā* meditation”

S. Kha./25/Theft case /Bhimphedi Prison

“*Vipassanā* will help me for peaceful stay in jail environment. ...I am not quite sure whether rehabilitation centres could help to quit drug addiction habit, but I can assure you that *Vipassanā* practice works well get rid from drug addiction.”

S. Khed./42/Murder Case/Bhimphedi Prison

“After *Vipassanā* practice, I feel it helps to improve relation with my family members after returning home.”

D. Gah./Murder Case/Bhimphedi Prison.

“I have been shifting four prisons in last four years, but when I came Bhimphedi jail, I saw Jailer himself participate *Vipassanā* course and encourages inmates to practice *Vipassanā*, then I join the course. Before *Vipassanā* practice more often I had a lot of negative feelings, sometimes want to die myself, now *Vipassanā* creates a sense of hope for me and now I feel I have to save my life.”

B. Koi./24/Murder / Bhimphedi Prison

“I learn how various sensation arises in our body and we react accordingly. After practicing *Vipassanā* I tried to observe various sensation without reacting them and purified my mind.”

L. Gi./29/Murder case/Bhimphedi Prison

“It is helpful to reduce mind destruction by unnecessary thoughts in jail environments.”

R.R. Kha./39/Rape case/Bhimphedi Prison

“If I got this *Vipassanā* technique before 10-12 years, I wouldn't come to prison. Anyway I got an opportunity to learn this technique, hope it works to change my life.”

S.B. BK/23/Rape case/Bhimphedi Prison

“Before *Vipassanā*, I had suffered from anger and negative feeling, always think about revenge feeling now I have changed myself”.

K. Tam./24/Theft Case/Chitwan Prison

“Before *Vipassanā*, I had shown my anger quickly and quarrel easily with others. *Vipassanā* practice helps me to reduce my anger and keeps me with peaceful mind”.

R. Ku./29/Murder Case/Nakkhu Prison

“After *Vipassanā* practice, I found positive changes within myself, especially to reduce my anger.”

S. Kala., Coordinating Inmate/ Bhimphedi Prison

I have also participated *Vipassanā* course. After *Vipassanā* course I have noticed myself and other inmate's friends change positively. Before *Vipassanā*, most of the prisoners have negative feeling, want to revenge after they return home. Now a day, we practice *Vipassanā* and planning for peaceful stay in jail and discuss how to improve own self, how to improve our prison life, and how to adjust into the society after return from prison.

Even in the follow up group sitting event, inmates shared their experience of *Vipassanā* practice. Most of them said they are continuing *Vipassanā* practice and it helps them for peaceful stay in prison, reduces their anger and irritation. They feel happier than before. Similarly, in their responses, 114 (72.15 percent) out of 158 said they are fully satisfied from the course and rest of 44 (27.84 percent) participants responded as satisfied. No one marked that they were not satisfied.

5.3.4 Verification from other inmates and jail administration

Secretary of Home affairs¹³ was there to wish the participants before beginning the course at Nakkhu prison and he expressed his commitment to organize the course for the well-being of the inmates. After listening the experience from participant inmates, Director General, Department of Prison Management¹⁴ was satisfied and, assured that *Vipassanā* program for jail inmates will continue as a reform program. Seeing bright

¹³ T. N. Pandey, Secretary of Home Affairs, Personal Communication, 27 Feb, 2022

¹⁴ Basudev Ghimire, Director General, Personal Communication, 10 March, 2022.

and smiling faces of participating inmates, Jailer of Nakkhu also expressed his satisfaction. He¹⁵ said that he found some differences between *Vipassanā* practicing inmates then others. Inmates who practice *Vipassanā* becomes less aggressive, less tempered, encourage other inmates to participate *Vipassanā*. Jailer of Bhimphedi Prison¹⁶ has himself has participated in *Vipassanā* course with inmates. He shared his own experiences that *Vipassanā* practice would be beneficial for his personal well-being as well as professional career. During the four month he has noticed changing behaviour of inmates after they practiced *Vipassanā*. They became less anger, mental fit, internal environment of jail also became better than before. Coordinating inmates of Bhimphedi prison¹⁷ who are not participating *Vipassanā* course also support the Jailer's views. As their duty, they are closely looking the various behavioural aspects of their friends, and they found some noticeable changes after they practiced *Vipassanā*. After the course they became less anger, reduced quarrelsome behaviour and improved their relation with other inmates. Some of them changes their food habit, they prefer vegetarian food than non-vegetarian. They insisted other friends to participate *Vipassanā* course. Internal environment of prison also became easier to manage. They repeatedly said that *Vipassanā* works well to change inmate's behaviour so that it would be easier for peaceful stay in jail environment and also support to reintegrate with society when they return their home.

Sailas Shrestha,¹⁸ DSP Bhimphedi Prison Security shared his experience during the follow-up visit. He has noticed some positive changes among inmates who practice *Vipassanā*. After the course, they try to practice *Vipassanā* within their cell, inmates reduced their revenge behaviour, they realized their own mistake and motivate other inmates to practice *Vipassanā*. Coordinating inmates of Nakkhu Jail¹⁹ who are yet to participate in a *Vipassanā* course, also found some positive changes on their inmates friends who practice *Vipassanā*. They shared that before the course some of them are aggressive, don't like to follow the prison rule and regulation, difficult to control them.

¹⁵ Suvas Lamichhane, Jailer, Nakkhu Prison, Personal Communication, 21 August 2022.

¹⁶ Madan Thing, Jailer, Bhimphedi Prison, Personal Communication, 10 August 2022.

¹⁷ S. Ary., I. Bis. and S. Dha., Personal Communication, 10 August 2022.

¹⁸ DSP Sailas Shrestha, Personal Communication, 10 August 2022.

¹⁹ R. Mag., U. Kha. and A. Kha., Personal Communication, 21 August 2022.

After *Vipassanā* practice, we saw positive changes on them. Most of them reduced anger, became less aggressive, talk with politeness with other inmates, reform their day to day life, also support internal administration, and stay with peaceful, good friendly relation with others.

5.3.5 Analysis of the case

In above all seven questions percentage response of the participants after the course is sharply increased. This ratio is consistent even in case of 3-6 months follow-up. Test statistics (pair t-test) results also seen significant at five percent level of significance. Pair t-test before course (pre) and immediate after the course (post); pre and 3-6 months follow-up and; post and follow-up justified the results. Regular *Vipassanā* practitioner inmates could develop positive and optimistic attitude, recognize their mistakes and correct themselves, reduce their anger, irritation, stress, and anxiety as well as improve their physical and mental health. In addition, they could improve relationship with other inmates and administrative staffs. The study support that *Vipassanā* technique could be useful as a tool of jail reform measure. Despite the methodological differences, similar results with Chandiramani *et al.* in which they found *Vipassanā* technique is helpful to improve the mental health of inmates and it can be used as a jail reform measure (17-18). With many other effects, S.T. Kumar also emphasized on the similar benefit with this study that *Vipassanā* practice would be helpful to reduce anger and it also support to improve relationship with jail administration (56-57). Ronel Natti *et al.* also concluded that by building informal relationship, *Vipassanā* helps inmates to improve relationship with jail staffs and other inmates (133-153). In addition to these, other studies like S. Himmelstein further emphasized that *Vipassanā* practice helps inmates' psychological treatment and support for re-habitation of inmates into society (646-661) which are broadly seems similar however little bit methodological and situational differences. This study found the almost similar conclusion where the researcher already studied on small sample of as a case study of Nakkhu Prison (Pandey, "Applying Vipassanā 247").

5.4 Conclusion of Empirical Analysis

The first sample study was concentrated on effects of *Vipassanā* meditation on lay meditators. As per seen in the tabulation of the respondents answer it can be easily agreed that *Vipassanā* technique helps practitioners to enrich their personal as well as professional well-being. Most of the respondents agreed that this technique is helpful to reduce their stress and improve their physical and mental health. They shared their experiences that after *Vipassanā* practice the relation with their family members, relatives, senior and junior colleagues improved. They also agreed that their work performance also improved. Statistical test also supports this agreement. In the subjective written experiences, most of the practitioners expressed their views that *Vipassanā* meditation practice helps them to quit their bad habits like drinking alcohol and smoking. They are now able to keep themselves calm and equanimeous even in adverse situations. They feel confident and it became easy dealing with different people hence *Vipassanā* helps not only for physical well-being but also mental as well as spiritual well-being. Based on the above analysis of personal and professional wellbeing questionnaire, supportive questions, respondents subjective comments (anecdote) and teacher's feedback, it can be concluded that *Vipassanā* technique is helpful to enhance personal as well as professional life of the meditators.

The second sample study focuses on effect of *ānāpāna* meditation in school children. Altogether nine questions were asked among the respondents. Individually, in all questions percentage analysis as well as statistical test also justified the results. Clustering nine questions in four categories, it can be easily agreed that this technique is very useful for well-being of school children. Firstly, the survey result shows that this technique would be helpful to improve student's study behaviour as well as exam result. Secondly, respondent students agreed that this technique was useful to improve their physical as well as mental health. Thirdly, this technique seems to be helpful to reduce anger and improve friendship as well as family relation. And fourthly, in the subjective written expressions, most of students highlighted that *ānāpāna* technique help them to freshen their minds. They found it easier to concentrate than before; developed self-control, develop positive attitude and positive thinking; and became

much tolerable than before. Hence overall effect of *ānāpāna* technique to school children is very helpful to enhance academic performance, improve physical and mental health, harmonious relations with friends family members and their relatives. And ultimately, this practice would be helpful to enhance the personal and professional life of the children when they became older.

The third study was concentrated on effects of *Vipassanā* meditation on jail inmates. Customized 10 days *Vipassanā* meditation course as taught by S N Goenka, is widely popular among the countries after 1970. Not only common people of the society but also Jail *Vipassanā* courses in various countries have been continued. Government of Nepal has also permitted to introduce Jail *Vipassanā* courses and inmates of various prisons practicing this technique. As of mid-March 2023, eleven *Vipassanā* courses are already conducted on Nakkhu, Biratnager, Bhimphedi and Nawalparasi Prison of Nepal. There are growing demands of *Vipassanā* courses on other prisons of various location of the country. As it is discussed in earlier sections, *Vipassanā* practice helps prisoners to purify their mind, makes them realize their mistakes and correct them, develops good relation with other inmates and jail administration, supports to improve their physical and mental health, reduce anger, irritation, and anxiety. This ultimately helps prisoners to have a pleasant stay in jail environment and easier to reintegrate into their society after they return home. Statistical test (pair t-test) results also support these facts. All three stages: pre-post, post-follow-up and pre-follow-up pair t-test results in seven clusters were found to be statistically significant at five percent level of significance. Based on all these facts, we can further conclude that *Vipassanā* technique could be an appropriate tool for jail reform.

CHAPTER VI

QUALITATIVE ANALYSIS OF THE EFFECTS OF VIPASSANĀ PRACTICE ON LAY MEDITATORS

6.1 Background

The Buddha has emphasized that *Vipassanā* is the only one way (*ekāyano...maggo*)¹ for eradicating total defilement and the way to *nibbāna*. After 1950, this technique has been widely practiced beyond monistic institutions. In addition to Buddhist followers, monks and nuns, many lay people also practice this technique considering their own circumstances. Besides total purification and eradication of suffering, common people achieve other common benefits from this technique. U Ba khin emphasized that this technique is for total purification ("Real Values" 61). However, he also highlighted that students who came from abroad as well as inside Myanmar reported to him that after meditation practice they got benefits such as reduced anger, hypertension, migraine, and other mental diseases. He believed that other benefits are like by-products of this techniques. Referring to his teacher U Ba Khin, Goenka also highlighted many times that this technique is for total purification of mind. When Goenka requested his teacher U Ba Khin that he wanted to take the course for treatment of his old migraine, his teacher directly refused him. He further clarified to him that *Vipassanā* practice is for total purification of mind rather than treatment of such psychosomatic diseases which may be cured as a by-product of the technique (Goenka *Atma Kathan* 65). In the meantime, the benefit depends upon meditators' regular practice rather than merely taking the course (Goenka, *Discourse Summaries* 57). With increased practice, meditators could understand that the causes of their own misery (*dukkha*) is the person themselves and not anybody else (77).

As discussed detail in the review of literature chapter, previous researchers mostly categorized their studies in the four ways: (i) *Vipassanā* practice among lay

¹ However, Anālayo translates the term as "the direct path to realization (3)" and; Bhikku Bodhi translates as "direct path for the purification (145)."

practitioners (ii) *Vipassanā* or *ānāpāna* practice among school children (iii) *Vipassanā* courses in prisons (iv) application of *Vipassanā* as an auxiliary tool for physical and psychological treatment. In these four categories, *Vipassanā* practice could be applied for the well-being among of its practitioners. Well-being may either be in personal level or professional level. In some cases it could not be separated as either personal or professional. Even if it supports personal level development ultimately, it further reflects in the performance of professional sectors where the meditators' belong.

As already discussed in empirical analysis chapter, this chapter also tries to evaluate the effects of *Vipassanā* meditation; based on three research questions- (i) what changes are generally seen in the personal and professional life of the lay meditator after they practice *Vipassanā*? (ii) what changes are observed in academic performance, physical and mental well-being, relationship with friends and family members of school children after they practice *ānāpāna*? and (iii) how does *Vipassanā* practice influences prisoners' behavior? ; in sequential order.

6.2 Effects of *Vipassanā* Meditation in Ancient Period

Buddha himself gave emphasis to *mahāsatipathāna sutta* as it is the only way for purification of beings, for overcoming sorrow and anyone who regularly walks on this path of truth could attain the liberation (*nibbāna*). He further emphasised that *Vipassanā* meditators could attain highest wisdom or the stage of non-returner in the period of seven years to seven days depending upon meditator's practice (VRI, *Mahāsatipathāna Sutta* 79). As already discussed in above mentioned sections, canonical sources justify that *Vipassanā* meditation was practiced among monks, nuns and lay disciples of Buddha. At the time of Buddha, many monks and nuns developed their insights and became *arhant*, not only monks and nuns but some of the householders also attained *nibbāna*. Many householders became *sotāpanna*, *sagadāgāmi* and *anāgāmi*.

Bhikkhu Amritananda summarized the major events of 58 lay people of Buddha's time. In his works he has cited from 175 different suttas of various Nikāyas to relate the context (*Lay People* 34-36). All of these lay people are engaged either in agriculture works or business and some of them were employed in various institutions. He has mentioned their day to day life, how they met the Buddha, what was the contextual situation, and how Buddha related their past life and what discourse was given to them.

Later, some of them became *arhants* and all of them improved their personal as well as professional well-being. In his other historical work, he has compiled the events of 31 *Brahmans* and their meetings with the Buddha (Amritananda, *Brahmin* 13-15). Referring to 42 various suttas of various Nikāyas, he has narrated that the *Brahmins* lived their life in a much simpler and better way and improved their overall well-being after learning dhamma from the Buddha. Similarly, he also collected various events of 10 lay women of Buddha's time. Based on 36 suttas from various Nikayas, he has mentioned all important events and meetings with the Buddha in different situations and how they progressed their day to day life situations (Amritananda, *Lay Women* 3-5). There are various types of women like Sujata who donated food for Buddha before the last stage of his enlightenment; Bishakha who is later known as Migar Mata and she had offered Pubraaram Vihar to Bhikku Sangha; Shayamawati who had developed perfection on loving kindness meditation and seven other lay women. All of them had benefitted from practice of meditation. By practicing *Vipassanā*, Angulimal who is known as murderer became a saint (*arhant*).² Patachara who missed her husband, two sons and parents at once and had become almost insane, learnt *Vipassanā* and attained *nibbnā*. A simple business man whose name was Sudatta became Anathapindak. He achieved name and fame of giving food donation to people including Bhikkhus and he also offered Jetban to Buddha Sangha by making precious vihar (Upadhaya 97-119). Hence, *Vipassanā* helps bring positive change to their life, not only to monks and nuns but, also for common householders. By practicing *Vipassanā*, all of them, monks/nuns or householders in any profession improve their behaviour resulting in peaceful, calm and equanimous mind which ultimately supports easier professional life.

Ram Singh has mentioned that *Vipassanā* technique was used as an instrument of governance reform at the time of emperor Ashoka- the third century B.C. (*Government* 6). And it was found that *Vipassanā* helps to change attitude, manage stress and strain, develop qualities like compassion, equanimity, integrity and achieve efficiency on duties and responsibilities among employees. After *Vipassanā* practice, public administration at that time reflected piety, love, fairness, high moral character and ethical conduct in personal and public life. S.N. Goenka has collected examples of various historical *Vipassanā* practitioners who achieved personal well-being by

² Thanissaro Bhikkhu, Angulimala Sutta: about Angulimala, <http://www.accesstoinsight.org/tipitaka/mn/mn.86.than.html>

practicing meditation (*Great Buddha* 87-209). He has mentioned that *Vipassanā* practitioners from housemaid Khujjutara to Emperor Ashoka himself have improved their personal well-being and positively changed in their life. Khujjutara was working as a housemaid for the queen of Kosambi. She was given eight coins to purchase flowers from market and deliver them to the queen. Usually, she bought flowers worth four and kept the remaining coins for herself. One time, when she was walking from the market to the Royal Palace, she heard a sermon of the Buddha. Soon she was filled with remorse and stopped stealing. Not only this, she regularly listened to discourses from the Buddha and practiced accordingly and became *sotāpanna* (the first stage of enlightenment). Once, Buddha arrived in front of a farmer named Bharadvaja when he was serving meals. Seeing the Buddha, instead of giving food, he said to the Buddha don't rely on alms but rather plant, cultivate and harvest the food for himself. There is short conversion between the farmer and the Buddha which is inspirational for all meditators:

Farmer: O bhikkhu, I plough the field, I sow. Having ploughed and sown, I eat. You also plough and sow. Plough, sow and then eat.

Buddha: O Brahmin, I too plough and sow. Having ploughed and sown, I eat as well.

Farmer: O bhikkhu, why are you claiming to be a farmer? Where is your field and where are your tools?

Buddha: O Brahmin, faith is my seed, striving is my rain, wisdom is my plough. Shame of wrong-doing is the handle of my plough, mind is the rein and concentration is the fruit. I am restrained in body and speech. I am restrained in food. I do picking of truth. Attainment of arahat-hood is my harvesting. Effort is my bullock. *Nibbāna* is my vehicle that takes me to the state where there is no suffering. This field gives the fruit of deathlessness, which is liberation from all misery (117).

After this short conversation with Buddha, farmer Bharadvaja was profoundly impacted by His words. He then offered the meal to Buddha but He was rejected the proposal because meals served in lieu of *Dhamma* discourse were unacceptable. From that event the farmer was highly impressed by Buddha and received ordination and practiced *Vipassanā* to become an *arahat*.

After the Kalinga war, Emperor Ashoka (209) committed not to engage in warfare and became the Buddha's follower. He studied theoretical as well as practical aspects of *Dhamma (Vipassanā)* from his teacher Ven. Moggaliputta Tissa (Upagupta in Sankrit literature). Then he organised the third council in 326 B.C. under the leadership of Ven.

Moggaliputta Tissa where one thousand arhats participated. Later he sent Dhamma missions in different parts of India and abroad in order to spread dhamma. Later, Ashoka became *sotāpanna*.

Pukkusati (143), the King of Gandhara was highly impressed with the gift sent by the king Bimbisara - a gold sheet inscribed with the qualities of Buddha, *Dhamma* and *Sangha*. Because of accumulation of his past life merits, when he read the letter written in gold sheet, he experienced a physical thrill as well as delight. Soon, he went to Rajagir to meet Buddha. He learned *Vipassanā* from Buddha and practiced it continuously and became a stream-enterer, once-returner and non-returner in one night.

Bhikku Ananda once asked a untouchable girl Prakriti (143) water from the well to drink however, she hesitated because of her belief she was from an untouchable family. When Ananda requested her once again, telling her that he was asking for water not her caste, she gave him water. After Bhikku Ananda accepted her water, she was very impressed from his good looking appearance and proposed for marriage. Anand gently refuse her proposal and suggested she could take refuge in *Dhamma*. She then went towards the Buddha and practiced *Vipassanā* and changed her life.

6.3 Effects of *Vipassanā* on Personal and Professional Well-being

Regular *Vipassanā* practice benefits the meditator at a physiological as well as psychological level. Analyzing experience of meditators of various meditation centers in California USA K. Leinberger confirmed that meditators were more mindful than non-meditators (101). Based on three categories of meditation practitioners: mindfulness, *Vipassanā* and Shambhala; concentration and transcendental and; mixed method the study further emphasized that regularity of meditation is more important than length for per sitting time. And the study suggests that it would better to emphasize the regularity of meditation rather than longer hour sitting for clinical treatment of patients

I.T. Pruitt and E. Mccollum found positive impacts of meditation practice on intimate relationships (135-154). *Vipassanā* meditators clearly felt that their meditation practices had helped them develop traits or enduring qualities that, in turn, affected their relationships. In addition, meditators developed an ability to be less reactive in relationships; which increased sense of safety and freedom to be oneself in relationships

and also strengthened intimacy and independence in their relationships. Some studies emphasized the effects of *Vipassanā* on psychological well-being of the employees. Seema Pradhan and Ajithkumar analyzed the effect of *Vipassanā* on psychological well-being of the employees (6-7). They evaluated whether regular meditation practice significantly affected the psychological well-being of participants. Despite the various demographic factors like age, gender, marital status, educational qualification, work sector, working position, the study concluded that regular meditation practice improves psychological well-being of the meditators. Vishal Bhatnagar also found that *Vipassanā* practice increases efficiency and effectiveness of employees and has a positive impact on an organizational level (501-502). For employee level, this technique helps to increase control over emotions, reduces feelings of anger, tension, hostility, revenge and helplessness. It would help to improve mental health of individuals and develop their ability to concentrate which is an important factor for productivity and efficiency of the employees. It would create a positive impact on motivation level of employees, bring enhancement in interpersonal skills and promote ethical behavior and positive attitude. Similarly, at organizational level, besides creating efficiency and effectiveness, this technique could help to create a healthy work environment.

Vipassanā meditation could be used as a human resource development tool in government sector reform program. D.R. Pariar found that *Vipassanā* meditation has helped to bring about a positive change in the mental attitude and effectiveness of the employees (executive summary). Occupational stress of the meditators reduces significantly within some years of meditation practice. It brings a positive impact on the personal and professional lives of the employees. There was a positive change in their mental attitude which improved effectiveness. In addition, *Vipassanā* meditation could help for reducing corrupt practices, increasing efficiency and productivity, creating healthy work environment and improving relations with seniors and subordinates. Dileep Kumar found that *Vipassanā* could increase life effectiveness of the meditators (48-57). He found that meditation technique helps to reduce stress at work place, supports to increase self-awareness and helps emerging professionals in facing challenges and opportunities with a positive outlook and mature behavior. This technique is also effective for developing control over the emotional imbalances and leads to better inter personal relationship, teamwork and develops group work culture.

Usha Modak also highlighted the benefits of *Vipassanā* meditation to the individual as well as society (11-15). Besides purification of the mind, this meditation technique allows the meditator to experience gains at the physical and psychological levels. At personal level, *Vipassanā* meditators get greater clarity of thinking, improved relationships with other people, both in personal as well as professional life and increased working capacity and work efficiency both qualitatively and quantitatively. Many common ailments such as hypertension, headaches, ulcers, acidity are often cured as a by-product of the cleansing process of *Vipassanā*.

Netra Sharma has emphasized the role of *Vipassanā* meditation and social peace building. *Vipassanā* practitioner could change their life by continuing their practice for well-being of themselves (207-209). As a member of society, they could serve for social harmony and peace building. Sapna Patel found the positive impacts on various themes of meditation: experiencing of sensation and emotion, interpretation of emotion and sensation, awareness, equanimity, processes of changes- arising and passing (156-162). In addition, *Vipassanā* meditators could experience calm and lightness, mental clarity, decisiveness and compassion, increased self-responsibility. Jayantilal Shah also highlighted the positive role of *Vipassanā* meditation in business management (63-64). *Vipassanā* practice could be helpful for business executives and managers by transforming their attitudes, making their profession as right livelihood and healthy business environment. He found that after *Vipassanā* practice they are able to work 20 percent faster than before and the quality of their work also improved. In addition, greed, anger, arrogance and prejudice have decreased, and there is very healthy coordinational interpersonal relation and less friction in dealing with staff members.

Roop Jyoti has also expressed a similar experience that *Vipassanā* provides an opportunity to learn an appropriate skill to deal with all types of situations in day to day business environment (22-24). His personal experience of a number of business enterprises has shown that the introduction of *Vipassanā* meditation to the people in the organization has improved the working atmosphere, the co-operative attitudes, the discipline and the harmony within. Managers have become more patient in dealing with business uncertainties and more tolerant in dealing with troublesome employees. Workers have become more disciplined and better capable of carrying out their tasks, even if they entailed repetitious and monotonous routines. He further highlighted that

Vipassanā is an art of stress management, art of people management, art of conflict management and *Vipassanā* can become very nearly the art of total corporate management.

Laxmi Narayan Rathi presents his self-observation in details of his medical records before and after *Vipassanā* meditation (103-104). After he has practiced *Vipassanā* regularly between two year periods, he found a visible and noticeable improvement in his physical health. Weight loss, headaches and waist pain significantly reduced and piles that was in the operation stage reduced by 50 percent in two years. In addition, regular *Vipassanā* practice helped him to regain and balance his state of mind and this resulted in further improvement in mental peace with consequent improvement in physical health. He took *Vipassanā* meditation as tool to get rid of suffering (*dukkha mukti ki sadhana*).

Ashin Zanita emphasized that effects of *Vipassanā* meditation could be seen immediately here and now (171-200). In personal level, this technique helps meditator reduce ego, develop compassion, peace, and equanimity. Then meditators could reduce craving and aversion which ultimately helps them to take right decisions despite of the various complexities in the environment. Such employees also help develop better value systems in the organisation and ultimately it support to increase productivity in organisational level.

Phra Inwongsakul found positive effects of *Vipassanā* meditation on overall life satisfaction as well as quality of life (63-89). Comparing to control group the experimental group was found to have greater satisfaction in family domain, friend domain, living environment domain, self-domain, quality of life domain and overall life satisfaction. Rahul Suman Chawara evaluated *Vipassanā* as a scientific art of happy life. He has listed the benefits of *Vipassanā* technique (42-43). Firstly, as meditator increases *Vipassanā* practice he/she could get rid of tension and attachment, then diseases like blood pressure, heart attack, migraine are reduced significantly. Secondly, meditator could increase memory power. Thirdly, meditator could get rid of bad habits like drug addiction, fear and doubt. Fourthly, meditators could reduce their anger and enrich internal strength and courage. Fifthly, this technique could help meditators to quit behaviours like robbery, theft, corrupt practice and so on.

J. Marques and S. Dhiman highlighted *Vipassanā* meditation could bring people towards the path of improved management practices (81-82). They clustered 20 meditation practitioners in five groups to discuss their experience and summarized the usefulness of meditation practice in their personal and professional life. All of the five groups agreed that regular *Vipassanā* practice helps them for greater focus at work. Four out of five groups expressed that *Vipassanā* practices could increase emotional intelligence and reduce negative emotion. Three out of five groups experienced that *Vipassanā* technique could enhance workers' consciousness which would lead to right decision; greater self-control which leads to improve balance in actions; and less ego focus and sense of collective wellbeing. D.B. Gupta has also derived major benefits from *Vipassanā* to business people: (i) mind becomes conscious (ii) *Vipassanā* practice could help to improve decision making by reducing craving and aversion (iii) improved physical health (iv) reduced ego, increased equanimity (v) encouraged workers at personal level and (vi) improve the quality of service at organisational level (67-68).

Rakesh Agrawal and Kiran Bedi have explored the effect of *Vipassanā* meditation in transforming the inner life and changes in their professional attitudes of Delhi Police training personnel (45-56). After they conducted *Vipassanā* course as taught by S N Goenka, for a large group of 1000 police personnel and sought feedback from 45 participants in three questions. They found that participants felt greater control in their mind and desire, control over anger and peace within themselves. They further answered that *Vipassanā* may help to improve their organizational image, reduce work stress and increase the strength of work. Attitude towards criminals had become more compassionate, they got rid of intoxication and controlled their mind. They found positive change in their family life as a result of *Vipassanā*, job tension was no longer transferred to the home, they were more patient towards their children and peace and happiness has developed in their home.

As S. N. Goenka has reminded many times that by practicing *Vipassanā* one has to explore the reality within oneself. Before *Vipassanā* practice, most of the lay people think that they want to change the world however after they practice *Vipassanā*, they feel that rather changing the world it would be better to change themselves ("Buddha's Path" 109).

6.4 Effects of Meditation Practice on Student Behaviors

Vipassanā meditation is popular among the school children. Students below the age of 18 (mostly up to high school level) generally practice *ānāpāna* which is the beginning stage of *Vipassanā*. In many places of India as well as Nepal, students are participating in *ānāpāna* meditation. S N Goenka specially designed *ānāpāna* meditation for school children as one-day or three-day courses (Shah "Anapana" 82-83). Students older than 18 years (usually after high school level) practice *Vipassanā*. Some studies focus on general effects of *Vipassanā* on students' behaviour and others concentrate on specific effects of *ānāpāna* technique on student's behavioural aspects as well as academic performances.

R. Radhi found that *Vipassanā* meditation has helped adolescents to reduce disruptive classroom behaviour (or reduction in disobedience). After the meditation practice they changed their behaviour to become calmer, and more focused in their studies, and less violent and angry (95-99). S. Waltore and M. Kurane also found similar results. *Vipassanā* meditation helps to reduce academic stress among adolescents (124-125). They showed that there is significant effect of *Vipassanā* meditation to decrease academic frustration, academic conflict, academic pressure and academic anxiety. Some studies emphasized that *Vipassanā* meditation helps to improve teachers decision making. J. Glogowski found that *Vipassanā* meditation addresses the problem of teacher stress and burnout ratio (146-160). Teachers who practice *Vipassanā* meditation can increase their awareness of the present moment, which supports responsive decision-making. *Vipassanā* meditation allows a teacher to be more connected to the students, confident, and more relaxed while delivering a lesson. *Vipassanā* meditation could change teachers' behavioural part and teachers could be calmer, equanimous, detached, but compassionate and empathetic and less stressed, and therefore possibly more effective, and continue in the profession longer. It can create positive social change within an individual, a school, and teacher community by increasing teachers' ability to handle stress and burnout and enhance their effectiveness as classroom instructors. J.P. Waghmare found the vital role of *ānāpāna* meditation to support holistic education approach in education which leads to moral development of students at an individual level as well as society at large (44). When he evaluated MITRA Upakram program of Maharashtra government, India he noticed that *ānāpāna* practice helps children to create strong moral foundation at early age. Students who regularly

practice anapana at home or school could improve academic performance. In addition, 70 percent of children improve their anti-social behaviour like quarrelsomeness, use of harsh words, disruptiveness in class and other complexes. V.R. Shinde and N.S. Dongre also found positive impacts of *ānāpāna* practice among college students. Based on the research on 39 college students of Maharashtra India they found that *ānāpāna* practice has supported to increase personality development factors like- neuroticism, openness, agreeableness, conscientiousness exceptional to extraversion (4).

S. Adaviyappa evaluates the changing behaviour of students after *ānāpāna* practice. The follow up study found: (i) an increase in qualities like discipline, honesty, cooperativeness, attentiveness, cleanliness and concentration (ii) a decrease in irritability, quarrelling, use of abusive language and feelings of inferiority (25). U Modak also emphasised that many students who practise *Vipassanā* regularly, keep reporting that their concentration, memory and ability to grasp the material they read has improved tremendously (14).

S. Saha and S. Katakam also mentioned the effects of *ānāpāna* course for school children in a school of Hyderabad India (29). Where school children practice *ānāpāna* technique for five minutes at the morning after assembly and five minutes before they left school daily. It changes students' behaviour positively and they behave better than before. The principal and the school teachers were highly impressed with students' behaviour and had sent questionnaires to class teachers and parents to evaluate students' behaviour and academic achievements. Then they found that children improved their social behaviour while bad habit like quarrelsomeness, using harsh words had decreased. Students develop positive qualities like helpfulness and self-confidence. They further reported improved memory power, concentration and better exam result after they regularly practiced *ānāpāna* technique.

6.5 Effects of *Vipassanā* Practice on Jail Inmates

Historical evidence shows that *Vipassanā* meditation was taught among jail inmates even in ancient times. The Delhi Topara Ashok Pillar fourth has mentioned the order of Emperor Ashoka that before death penalty inmates should be given three more days to practice meditation (*Vipassanā*). After revival of *Vipassanā* from Myanmar to India, Gipsy *Vipassanā* camps were conducted within the premises of Indian Jails. Gradually, *Vipassanā* meditation has been taught to prison inmates and staffs in many parts of

India as well as the United states, Britain, New Zeland, Tiwan and Nepal (Goenka, *Meditation Now* 3). Two permanent *Vipassanā* centres have established in two Indian Prisons: Tihar, New Delhi and Nasik Maharasta. Almost one thousand prisoners had participated in a ten-day course conducted by S.N. Goenka in Tihar jail, Delhi in April 1994 (Singh "*Vipassanā* in Government" 7). Since then this course has been implemented on other jails too. Ram Singh has described that *Vipassanā* in prison was conducted not only as a jail reform program but also as a governance reform program (2-3). He further emphasized that jail inmates felt remorse and changed their perception and behavior. And jail staff developed greater mindfulness towards their duties and responsibilities.

Researchers found encouraging result in inmates after practicing this technique. After the successful example of Indian prisons, *Vipassanā* program in prisons is expanded to 15 other countries³ including Nepal. "Both in the East and in the West, as the U Ba Khin method [of *Vipassanā*] has acquired governmental recognition for its potential to reform even hardened criminals (Analayo 259)" The government of the United states of America also introduced prison *Vipassanā* courses. K. M. Auty highlighted that jail *Vipassanā* courses might be fruitful for US Government to reduce the repetition of offences by released prisoners where two thirds of released inmates return to jail within three years. In addition, *Vipassanā* practice would be helpful to jail inmates as well as government. For inmates, it supports them to reduce their stress anxiety and adjust in stressful jail environment. For government it would be a cost effective program (818-831). Based on study of Donaldson Correctional Facility (USA), Phillips highlighted that *Vipassanā* helps prisoners to cope with the difficult situation in the jail environment (199-204). Not only this, this technique can also be used as a jail reform tool. After the course prisoners expressed their experiences that they could accept prison as their home. They felt more peaceful and cultivated a sense of resolution, brought peace of mind, helped to adjust way of thinking and that they acquired new skills and awareness which helped them examine into their past and explore their suffering, losses and deprivation. S. Himmelstein also emphasized that meditation-based programs could help to provide sufficient treatment to criminal offenders (646-661).

³ Vipassanā Research Institute, "Courses in Prisons" <https://www.vridhamma.org/Courses-in-Prisons>, 2022 March 28.

This meditation practice enhances psychological well-being of the prisoners. Furthermore, such meditation-based programs may be proper treatment programs and support rehabilitation for correctional populations which finally supports to decrease repetition of offence.

Chandiramani *et al.* studied on psychological effects of *Vipassanā* on Tihar Jail inmates (17-18). The research report showed that after *Vipassanā* course there was a significant reduction in anxiety and depression among the prisoners and they in turn found positive improvement in mental health. The report also focuses on the consistent finding after three months and six months follow up study. After the courses, regular practicing inmates changed feelings of hostility and helplessness and they also changed their attitude towards the law. A. Kela strongly emphasized the positive role of *Vipassanā* in prison reform and reintegration of prisoners into society (Conclusion). Research findings showed the positive effects of *Vipassanā* technique not only in prisoners but also on jail personnel. For the prisoners, *Vipassanā* helped reduce the feelings of hatred, greed, anger, revenge. It gave them hope, peace of mind, and strength of mind to keep themselves away from more criminal dealings in the prison environment. Not only this, the effect of this technique on criminals after being released is significantly positive. It helps the prisoners to integrate back into their society. On the other hand, it makes the police and jailers have a kinder, more compassionate outlook towards the prisoners which helps to minimize the negative effects on the prisoners that is perpetuated by the prison environment. R.L.Vora who has been working 20 years in Indian Jail administration also trusted that *Vipassanā* meditation program could improve coordination between jail staffs and prisoners. It could create peaceful environment in prisons. Among inmates it reduced drug addictions, intoxicants and smoking habits. Meditation practice drastically reduced revengeful behaviour (40-43).

T. Kumar also studied 50 inmates behaviours where he found that *Vipassanā* practitioners succeed in better control of anger, gain mental peace, improve their relationship with other inmates and jail staffs, reduce their smoking habits and get relief from minor health problems like headache and improve their self-discipline. Similarly, jail staffs also changed their behaviour patterns and became more compassionate and less hateful towards inmates and increased their devotion towards their duty (56-57). S. N. Goenka shared his experiment that how *Vipassanā* could bring immediate result on jail inmates (VRI, *Central Jail* 23). This was the first course conducted in Tihar Jail of

India and Secretary of Home Affairs, Mr. Ram Singh was also present. Prisoners who were charged with death penalty were not allowed to participate, however, all jail inmates could listen the broadcast of discourse. After listening to the chanting and discourse, one of the inmates who was to be executed that month, asked Mr. Goenka for *Vipassanā* practice. But he was not allowed to come out from the security cell and it was a very difficult task to teach *Vipassanā* under the security cell of the jail environment. However, he was taught *ānāpāna* under the security cell which he then practiced diligently. Due to positive and immediate changes in his mind that he felt from *ānāpāna*, he requested Mr. Goenka to teach him *Vipassanā*. With no other way, Goenka taught him *Vipassanā* under the custody of security cell. Later Jail administration staffs told Mr. Goenka that he had practiced *Vipassanā* until he got the death penalty. It was a very short time, however a great change could be seen in his mind. He was very satisfied and said 'my next life would definitely improve'. He was smiling and accepted his death penalty in a cheerful manner.

6.6 *Vipassanā* Practice as an Auxiliary Tool of Clinical Treatment

Some of the psychiatrists and medical doctors mixed *Vipassanā* techniques for clinical treatment of chronic pain patients. As E. Barun coined the term 'psychologizing Buddhism' at present, a large and growing number of psychologists and therapists, including many without Buddhist allegiances, use Buddhist concepts and techniques for mental cultivation (166). Some examples are Jonh Kabat-Zinn's Mindfulness based stress reduction techniques and Insight meditation society (IMS) of Jack Kornfield, Joseph Goldstein and Sharon Salzberg. Jon Kabat-Zinn developed the mindfulness-based stress reduction (MBSR) program at the University of Massachusetts Medical Centre (33-44). The MBSR program is an 8-week program in which participants meet once per week for a two-hour group session for instruction, discussion, and practice mindfulness and meditation as rooted in the eastern perspective. The program also includes participation in a 6-hour retreat in which participants engage in various meditation practices in silence followed by a brief discussion at the end of the day. It is a blended method with some portions of *Vipassanā* mixed with yoga and other therapies which was effective for reduction of chronic lower back, neck and shoulder pain, headache, facial pain, angina pectoris and non-coronary chest pain. Not only this, large and significant reductions in mood disturbance and psychiatric symptomatology

accompanied these changes and were relatively stable during the follow-up. Jack Kornfield, Joseph Goldstein, and Sharon Salzberg brought *Vipassanā* technique in USA. Goldstein and Salzberg learnt this technique from the Ledi Sayadaw tradition and Kornfield received training from both Mahasi Sayadaw and Ledi Sayadaw traditions. They opened Insight Meditation Society in 1975 to provide schedule retreat for the practice of meditation in *Theravāda* Buddhist tradition. They taught *Vipassanā* meditation as per both Mahasi and Ledi traditions. They also invited S N Goenka for teaching meditation, however Goenka replied that it would be against *Dhamma* if anyone opened the centre and mixed the techniques of more than one lineage (Braun 164). Sharon Salzberg also developed a separate 28-day *Vipassanā* retreat program (ch. 2) She has focused on in breath and out breath practice similar to S.N. Goenka and three key skills- concentration, mindfulness and compassion or loving kindness practice. Osho also modified some of the concepts of *Vipassanā* in his book 'Meditation the First and Last Freedom: a Practical Guide to Meditation', where he has discussed them in three steps (70-77). Firstly, he suggests the meditators to be aware of their body, mind, emotions and moods. Secondly, meditators should have focus on respiration and just be aware whether the belly is moving up and down. As they become more aware of the belly, the mind becomes silent, the heart becomes silent and the moods disappear. Thirdly, meditators should be aware of the breath at the entrance of the nostrils, when the breath goes in. He also emphasized on sitting in a comfortable posture and closed eye meditation for 40 to 60 minutes per sitting. Similarly in walking meditation, he has suggested that meditators should focused on slow, ordinary walking based on awareness of the feet touching the ground for 10-15 minutes per walking session while paying attention to the feet. In addition, he also suggests meditators could also practice meditation by watching the gap in the breath.

In a theme paper prepared by VRI for a seminar "*Vipassanā: Addictions and Health*" it was highlighted how an addict could get rid of addictions by practicing *Vipassanā*:

The addict, by virtue of practicing meditation, became free to leave for higher values and richer goals: loving-kindness, sympathetic joy, compassion and equanimity, and realizes that he or she has other choices than using chemicals. In addition, continuing practice of the technique provides assistance in times of stress which might have led to relapse in the past (13).

In a research paper B. Cahn emphasized that occipital *Gamma* activation is seen during the *Vipassanā* meditation (39-56). The primary effects of meditation state on brain

rhythms are centred in the low (*delta*) and high (*gamma*) frequency ranges, with moderate relative increase in frontal *theta*, and *gamma* effects are most profound in more advanced practitioners. P. Fleischman showed that *Vipassanā* contributes to improve mental health (54-80). Anyone who practiced this technique, improves psychological systems which includes changes at molecular level of the meditator's body and has dramatic effect at the psychological level. In the meantime, it also helps to develop the virtues of love, compensation, joy and equanimity.

A medical doctor, George Poland also shared his experiment of *Vipassanā* technique on his chronic pain patients (113-116). His approach was based on the concept separation of pain and suffering. Pain is a physical sensation and suffering is a mental reaction to sensation. Because of the tendency of reacting to physical pain, it became mental pain ultimately it may create circle of suffering. He tested this blended approach of treatment for chronic pain patients of arthritis, migraine, headache and lower back pain. It was the combination of acupuncture, physiotherapy and meditation (*ānāpāna* and gross form of *Vipassanā*). Without producing side effects, acupuncture could reduce pain. All patients need to practice *ānāpāna* so that they keep their minds in the present moment and decrease stress. Additionally, he uses physiotherapist treatment (Transcutaneous Electrical Nerve Stimulation-T.E.N.S.) by using small rubber electrodes placed in the surface of skin where the pain exists. This T.E.N.S. exercise would continue until 20-30 minutes either lying down or in sitting position. Patients are requested to relax and remain motionless and continue their awareness either through incoming or outgoing breath or the sensations of vibration of T.E.N.S. This practice could help to develop equanimity towards vibration and pain and gradually, patients came out of old habit pattern of reacting to unpleasant sensations. Patients could continue this practice in their home and this combined approach of treatment showed very effective results. Discussing in a seminar, Om Prakash, another medical doctor whom Goenka later appointed as a *Vipassanā* teacher, was practicing as medical doctor even at the age of 83, shared his experiences that:

I was giving the same medicine but results were far better. I realized that the medicine I gave was less important than my compassion and metta. Patients started getting cured no matter what medicine I prescribed. Thus, the professional can benefit from *Vipassanā* and help people (52-53).

R. M. Chokhani another medical doctor claimed that *Vipassanā* practice helps both doctor and patients. *Vipassanā* meditation helps "to shortens the total duration of

treatment, and helps the patient to cope better in the community, by providing a general pattern of stress-responsivity (that is) less likely to trigger specific over-learned, maladaptive responses, whether psychological or somatic (47)." Furthermore, attention of the patient became more focused, perception and motor systems also functioned in an optimal way, anxiety level was reduced and by virtue, patient could develop self-regulating capacities internally which would make treatment of patient easier.

6.7 Case Study: Effects of *Vipassanā* on Long Practitioners

Background: Historically, there was a tendency to practice meditation for liberation or total purification. Most often people who practiced meditation lived an ascetic life. *Satipatthāna sutta* clearly emphasizes that *Vipassanā* practice "is a way to the purification of beings, for the overcoming of sorrow and distress." (Walshe, MN 335). Sayagyi U Ba Khin also mentioned that *Vipassanā* practice is for total purification and if meditators achieved such personal level changes such as well-being, they are like additional benefits during the course of purification. Even S.N. Goenka himself first requested his teacher U Ba Khin that he wanted to join *Vipassanā* course for the purpose of reduction of pain from chronic migraine. However, when U Ba Khin described him about the practical implication of the *Vipassanā* practice, Goenka understood the fact and then joined the course.

Nowadays, people rarely practice meditation for the total purification of mind. Rather, most of the practitioners continue their meditation practices for their personal and professional well-being. C.A.Pping *et al.* found that a substantial proportion (about 96 percent) of meditators continued their practice to enhance their well-being and very few people (remaining four percent) practice meditation for spiritual or religious purpose. They further categorized such meditation practitioners in four categories. The first category, about 75 percent mediator do meditation for their well-being so that they could reduce anger, anxiety stress and tension; about 18 percent practice meditation because it is useful and beneficial however they do not specify particular benefit. Remaining 4 percent practice medication for religious and spiritual reasons (Results section). Medical doctors and health workers have tried to apply *Vipassanā* technique to cure chronic pain patients.

Meditators experiences: In the following sub section, a sample study of nine *Vipassanā* practitioners of various fields are taken as a case study. To represent the various sectors, sample is selected from multiple sectors professionals for the study. That's why out of them, two business men, one school teacher, one lawyer, two medical doctors, one student one government officer and one prisoner are chosen for the sample study. The meditators are asked the following questions:

- (i) In what circumstances did you join *Vipassanā* course? Did anyone motivate or inspire you for meditation or did you search for the course on your own?
- (ii) What did you experience during and after the course ? What change did you feel after you practiced *Vipassanā* meditation?
- (iii) Could you explain the differences in your personal and professional life after *Vipassanā* practice ?

Meditator 1: Mr. D. Joshi, the first sample meditator is a lawyer. He came from the middle-income family of Dhangadi to Kathmandu for his higher study. And later he started his profession based on his private law firm in Kathmandu. He is 38 years of age, live with his wife and two small children. He had joined the first *Vipassanā* course in 2009 at Dharmasringha Kathmandu. A close friend inspired him to participate in the course. He doesn't have any expectation before joining the course. During the first course, he felt that he gained a lot such as, concentration and purification of mind. Then he joined the 10 days *Vipassanā* course every year. He inspired his wife and she also joined the course.

According to him, after the *Vipassanā* course, he found noticeable changes in his personal life. Particularly, reduced anger, if anger arose, he could easily be aware of it, and not to react to his family and friends. In his professional life *Vipassanā* practice helps him to build confidence, he became able to make right decisions and built a compassionate relationship with his customers. Because of regular *Vipassanā* practice, his work efficiency also increased, he could work more than before. His income also increased.

In the path of Dhamma, he continued his daily meditation practice. Later he inspired his wife to participate in the *Vipassanā* course. In addition to that, he is working as trustee, and helps in registration and official process for opening new *Vipassanā*

centers. Furthermore, *Vipassanā* practice increased his compassion and *dana parmi*, he regularly provides legal advice and works for poor people free of charges.

Meditator 2: Mr. R. Pandey is a 58 years old, came from Nawalparasi. He lives with his wife and one son. By profession, he is school teacher, later he started a private school in Nawalparasi that he teaches in. He works as the principal and owner of the school that teaches about 1000 students as of 2022. He had participated in his first *Vipassanā* course in 2003 at *Dhamma Janani Lumbini Vipassanā* Centre. During the discussion, he shared his experience about why he joined the *Vipassanā* course.

In 2003, he had faced a traffic accident in Butwal area. After that accident, he suffered from depression and his life became miserable. He was moving to consult various doctors for treatment. In the meantime, an unknown gentleman suggested him that meditation practice may cure his depression. The person who suggested him for meditation, had not himself participated in the meditation course neither did he have more information about *Vipassanā* meditation, he just suggested that he may go Lumbini to learn meditation. After that event Mr. Pandey searched for the meditation place and found that it was '*Dhamma Janani Vipassanā* Center Lumbini' and joined the *Vipassanā* course.

He was very much impressed by the first course. He felt that he could get rid of depression from regular *Vipassanā* practice, eventually he overcame his depression. Slowly, he progressed a lot and continued his *Vipassanā* practice. After some years, he became a Children Course Teacher (CCT). He has been working as an Assistant *Vipassanā* Teacher (AT) since 2021. *Vipassanā* practice helped him to cure his mental illness. Furthermore, he developed concentration and confidence level. His wife also participated in the course with him. She also continues her *Vipassanā* practice with him. A few years later, his son also joined the *Vipassanā* course. *Vipassana* practice further supported his professional life. He developed higher levels of confidence which helped him in dealing with, staffs, parents, community people and this lead to him having a successful life.

As a CCT, he had conducted children courses in different schools. As an AT, he is conducting *Vipassanā* courses in various places of Nepal. Besides, he has encouraged

his school students and teachers to participate in the course. Not only this, as an owner of the school he has provided paid leave if any teacher wants to join 10 days *Vipassanā* course. Now, he prefers to continue his practice, because of his increased his service motive, he serves as an AT when necessary and is continuing regular long course each year.

Meditator 3: P. Agrawal is a 66 year old businessman who came from *Marwadi* business family. He lives with his wife and three children in Kathmandu. He owns growing manufacturing industries like cement, medicine and clothes. In a question, how he joined the course, he replied that as a religious believer, he had plans to join *Vipassanā* course 10-15 years ago but could not arrange time for that. In 2000, he had joined the course on a special request of his close friend. He was 43 when he joined his first course in Dharmasringha Kathmandu.

He has taken this method in very positively. He believes that if he had arrived there, 10 to 15 years earlier, he might have made more progress. *Vipassanā* practice has significantly lessened his anger and increased his tolerance capacity, making life simpler for everyone in his family. He went on to say that before he started practicing *Vipassanā*, he had a tendency of visiting the nearby temples every day, often visiting 10 in one morning. After the *Vipassanā* practice, he focused more on internal aspects than the external world, he goes to temples less frequently, and works hard. *Vipassanā* practice aids him in becoming more passionate, tolerant, and non-reactive in his professional life. Without worrying much about profits and loss in business, he rather focuses on his work.

In his Dhamma works, he encourages his family members to join the *Vipassanā* course. His wife and daughter joined the course. He is working as volunteer in many courses, working as trustee and organizing gypsy camps in various places. He has encouraged his staff-workers to participate in *Vipassanā* courses. If they are interested he provides them with paid leave. He also encouraged many of his relatives and friends to participate in *Vipassanā* course.

Meditator 4: G. Pokheral is 59 years old. He came from Palpa to Butwal for Business purpose. He is living in Butwal with his wife and four children. By profession, he is a

businessman and now engaged in service industry namely management of Medical Colleges. He has narrated the story how he joined the *Vipassanā* course. In 2002 there was a Gipsy *Vipassanā* camp organized in Nepal Vihar, Lumbini. *Vipassanā* Teacher Sheela Bahadur Bajracharya came to his business premises and requested him to donate food and necessary items for the Gipsy *Vipassanā* camp to be held in Lumbini. Mr. Pokheral donated food and necessary items for the *Vipassanā* camp. Mr. Bajracharya also requested him to participate in the course. He has motivated Mr. Pokheral saying it was a great opportunity to participate in *Vipassanā* course near his home town. Mr. Pokheral couldn't leave his business for 10 days. When his wife also motivated him to participate in the course then, he later agreed and joined. During the first course, he felt he could not work well. After completion of the Gipsy camp, a group of meditators decided to open a new *Vipassanā* center at Lumbini and Mr. Pokheral was also nominated as a board of trustee for the center. Slowly he continued his practice, joined further 10 day courses and understood how *Vipassanā* works if anyone regularly practices it.

When the researcher asked him about the benefits of the *Vipassanā* practice, he said that everything he achieved could be attributed to his *Vipassanā* practice. He has just performed his part in whatever work or situation in front of him demanded. After *Vipassanā* practice, he could notice reduction in stress, anxiety and some of the chronic diseases also like stomach pain were also cured. Positive changes were brought to his personal life as well as, family life and social relations. In his professional life, he enhanced his negotiating capacity, developed equanimity, he could work harder for longer periods of time. He had completed some challenging works. He revived two low performing bank and financing institutions, two medical colleges- Lumbini Medical college, Palpa and Devadaha Medical College, Rupandhi which had almost shutdown and are now in the right track. In addition, he regularly monitored many other trading firms, furniture, electronics and other family business. He repeatedly emphasized that the capacity that he gained from *Vipassanā* practice supported him to enhance his professional life.

Despite his engagement in various businesses, he continued *Dhamma* life easily. He became Assistant *Vipassanā* Teacher in 2009 and is now serving as a *Vipassanā* teacher. He motivates his wife and children for the *Vipassanā* course, all of them have

participated in the course. All family members practice group sitting in their home, it has created a better home environment. His wife has also become an Assistant Teacher. Since his first course, his Dhamma life continued, he worked as a board of trustee for Lumbini *Vipassanā* Center from the very beginning. Later, he initiated the establishment of Tansen *Vipassanā* Center where regular courses are going on now. He also encouraged for the establishment of Ramgram *Vipassanā* Center; however, it couldn't be realized as of yet. Nowadays, he is working for Devadaha *Vipassanā* Center where a new center is to be established on a special request of Lumbini Buddhist University. He has encouraged a number of his friends and his staffs to participate in the course. In the organizations where he has worked in, he arranged for provisions for paid leave for employees if they wanted to participate in a *Vipassanā* course. Lastly, he had conducted Prison *Vipassanā* courses at Nawalparasi Prison on March 2023.

Meditator 5: Dr K. Bhandari, 55 years, from Ilam who lives in Kathmandu, with his wife and two children. He is a medical doctor practicing from 2002 and currently working as an Orthopedic Surgeon at Nepal Orthopedic Hospital Jorpati, Kathmandu. He joined his first *Vipassanā* course in 2014 at Dharmasringha Kathmandu. One of his close friends told him about *Vipassanā* practice and motivated him to join the course.

Despite physical pain for some days, Dr. Bhandari felt quite different at the first attempt. He feels that it is right way to practice. A person neither became an organized member of any religious organization, nor does he need to join different religious group, he found what he actually searched for. After six months, he repeated the course again. Then he tried to maintain regular practice and repetition of the course in each year. He is planning for long course but, as a medical doctor, it is difficult to manage time for long course.

When researcher requested him to share his experience after he practiced *Vipassanā* meditation. Dr. Bhandari explained that regular practice improves temper management, a practitioner became equanimous and non-reactive. It supports in dealing with day to day life situations. Relationship with family members also improved. After *Vipassanā* practice, his life became easier than before. He feels that it is easy to deal with patients, co-workers, management staffs and various stakeholders. He felt that his work efficiency also increased compared to before. *Vipassanā* practice further

supported him to deal with difficult and unexpected situations during critical care time for patients. As a Senior Surgeon of the hospital involved in management team, he has to give more time for patients and hospital management. He has worked as volunteer in various gipsy health camps in various locations of Nepal. Not only this, he also has to manage a coordinating role in his joint family. Despite these unavoidable circumstances, he has continued *Vipassanā* practice. He has encouraged his fellows, patients and relatives to participate in the course. And has also served as member of Board of Trustee of Nepal *Vipassanā* Center.

Meditator 6: N. Khadka, 54 years, is a medical Doctor working as a Consultant Neuro Surgeon at Bir Hospital and is currently serving at Karnali province. He came from an upper middle-class family from Lalitpur Nepal. He joined his first *Vipassanā* course at Dharmasringha Kathmandu at the age of 42. When researcher asked him how he joined *Vipassanā* course, he explained that he had a good job, well known and respected profession, lived with wife and two children and got opportunity of foreign training; however, he was not satisfied within himself, a kind of mental discomfort, and restlessness was seen from within himself from time to time. He was searching for a technique to cure such discomfort and anxiety. Sometimes he had visited Osho Dhara meditation center at Baluwatar, and sometimes tried to practice *astanga yoga* of Patanjali, but his thirst could not be fulfilled. Then one day one of his friend suggested him to practice *Vipassanā* meditation then he promptly joined the first course. The friend who suggested him to practice *Vipassanā* had not participated in this course yet.

During the first course, he had experienced a little bit of difficulty however, he felt a different positive feeling that it is a best practice for him as it was what he was searching for. Two years later, he repeated the course. Up to end of 2022, he has already participated in nine 10 days course, one 20 days and one 30 days course. When researcher asked him to share the benefits of *Vipassanā* practice in his personal and professional life, he expressed that after *Vipassanā* practice he has changed his level of thinking. As a medical doctor, he has to deal with patients daily. Before *Vipassanā* practice, when he deals with patients in his OPD clinic, he generally asks a few things, quickly diagnoses them and recommends medicines and calls them for subsequent follow-up. Actually, such dealings were like automated machine work for him. *Vipassanā* practice reduced his anger, anxiety and increased his compassion, which

positively impacted his personal as well as professional life. After *Vipassanā* practice, he became more compassionate with patients. He gives more time for patients, listens to them carefully, does a detailed investigation of their problem and suggests medicines only if necessary. Rather, he motivates interested patients to practice *ānāpāna* or *Vipassanā*. Although he could stay at Kathmandu Bir Hospital which had better facilities for him, he is eager to serve people in the remote village of Karnali so he demands to stay in Karnali and serve the needy people there. He also agreed that beside improving compassion and service motive, *Vipassanā* practice could increase confidence, improve decision making capability and ultimately boost work efficiency. As like with other professions, the personal life of a Consultant Doctor is complicated, *Vipassanā* practice supports him in managing his complicated life by enhancing willpower to work more than before. He can now manage his time, prioritize his work promptly and tackle difficult situations and balance his household matters and professional work.

He is continuing his Dhamma service. His wife is also a medical doctor. He has encouraged his wife to participate in *Vipassanā* course and she has agreed with him and taken the course. He has already worked in board of trustee in Dharmasringha Center. Now he is working for establishing *Vipassanā* Center at a remote village in Jumla. He encourages his fellows and patients to participate in *Vipassanā* courses.

Meditator 7: D. Sharma is a university students, studying in B.Sc. IT. He comes from Lamjung to Kathmandu. As a student, he lives in Kathmandu, with his father and mother, his sister is in the USA for her studies. Mr. Sharma firstly joined the three-day *ānāpāna* children course at Dharmasringha Kathmandu when he was studying in class seven. Some of his friends motivated him to participate in *ānāpāna* course. When he reached Dharmasringha for the course, he liked the natural environments of the *Vipassanā* center. He spent three days happily with his friends, learning *ānāpāna*. He was at the age of 12 when he did his first *ānāpāna* course. He liked *ānāpāna* meditation which helped to develop his concentration power quickly.

After some months he motivated his father, mother and sister to join *Vipassanā*. They agreed with him and gradually joined the *Vipassanā* course. At first his father joined the *Vipassanā* course, followed by his mother and sister. When Mr. Sharma completed

his plus two level, he joined *Vipassanā* course at Dharmasringha. Now he is highly impressed by the technique as it is fruitful and it is secular. No matter the religious background, caste or social group, gender or different circumstances, anyone who practices it quickly receives benefits. It supports day-to-day life. Gradually, he has increased his practice time and repeatedly taken courses up to end of 2022, he has completed four 10 days course and has also worked as a volunteer for one course.

Mr. Sharma shared his experience that *ānāpāna* developed his concentration, improved his memory power and made it easy for him to study. His study and exam performance became better than before and his relationship with family members and friends also became better. After *Vipassanā* course, he practices *ānāpāna* at beginning of his meditation then shifts to *Vipassanā* as directed in *Vipassanā* courses. Now, he asserts that the practice helps him to develop compassion, increases his level of understanding, helps him to enjoy student life and will further support for professional life.

Even in student life, he has started his *Dhamma* service. He has already served as a volunteer in a 10 day course. He encourages his family members, friends and relatives to participate in *Vipassanā* meditation courses. Mr. Sharma's whole family are *Vipassanā* practitioners.

Meditator 8: Mr. R kh (modified Name), 37 years came from Chitwan to Bhimphedi Prison in 2014. The researcher met him during the jail course in Bhimphedi Prison. Before coming to Bhimphedi Jail, he was staying in Chitwan with his wife and child. He came from a low-income family and worked as a helper for house painting. Later, he also worked as a Maoist combatant for political change. When peace agreement was reached, he left Maoist armed force and was compensated by the government. At the age of 25, he was accused of rape. Chitwan District Court sentenced him for 11 years. He came Bhimphedi to Prison for imprisonment of that rape case. His life was miserable in the crowded prison environment.

In the meantime, Nepal *Vipassanā* Center arranged the gipsy camp for Prisoners in Bhimphedi in May 2022. Jailer Madan Thing encouraged him to participate in the course. Mr. kh participated in *Vipassanā* Gipsy camp. At that time, jailer Mr. Thing and one Jail staff also participated in the course with inmates. He has shared his

experience that during the course he felt quite uncomfortable in the first few days, after fifth day it became usual. When he completed the first course he felt that it is a useful technique for inmates. He realized the mistake in his actions and why was imprisoned. When there was an experience sharing program in Bhimphedi Prison, many people noticed Mr.Kh's expression that he strongly emphasized that if he had got chance to participate in *Vipassanā* course before the crime he did, he would definitely not to commit such a crime. He further explained he is still satisfied that he got the opportunity to learn the technique. He needs to stay for another two years in Bhimphedi prison. Now he has a peaceful life even in Jail environment. He feels that relationship with other jail inmates and prison administration have also improved. He hopes his life after he return home will be better.

He had volunteered for the next four *Vipassanā* Gipsy courses in Bhimphedi Prison. Not only this, Nepal *Vipassanā* Center organized Gipsy *Vipassanā* Camp in Nawalparasi Prison in Feb-Mar. 2023. He was asked to volunteer in the course, he agreed and served as a volunteer in two jail courses Nawalparasi. He continues his practice in jail premises, he also encourages other fellow meditators who have taken *Vipassanā* course to meditate.

Meditator 9: S. Gautam, 35 years works in Government of Nepal. She lives with her husband and two children. When she was participating in a Basic Administrative Training in Nepal Administrative Staff College in 2014, she joined a *Vipassanā* course at Dharmasringha Kathmandu. All of the Officers in that batch were participating in *Vipassanā* course in various *Vipassanā* centers: Kathmandu, Lumbini and Birjunj. During the course, she felt that it was an interesting experience that never happened to her before. In first four days, she felt great physical discomfort, however it eased after fifth day. She was also impressed by the peaceful environment of the meditation center. According to Ms. Gautam, *Vipassanā* practice supports her day-to-day life. It is helpful to manage her time, working in multiple roles; as a mother, as a wife and as a government employee. She has explained that *Vipassanā* practice increases concentration, helps to develop awareness and reduce stress. She could tolerate unanticipated events easily. Dealing with colleges, senior and junior staffs also became easy for her, because of the awareness and concentration from *Vipassanā* practice. She found that her decision-making ability and work efficiency improved.

After her first *Vipassanā* course, she joined a three-day course. Because of her multiple responsibilities in office and home, she could not repeat 10 days course yet. She is continuing *Vipassanā* practice at home. She has encouraged her friends and relatives to participate in *Vipassanā* courses. Regarding the question of implementation of *Vipassanā* course as a part of training for Government employee, she said that it would better to introduce *Vipassanā* courses as a part of training program within a well prepared and appropriate environment.

Discussion of the case study finding: The case study was based on the experience shared by those who have been practicing *Vipassanā* meditation for a long time. All of them agreed that *Vipassanā* helps to support meditators' personal and professional life. Meditators sample was selected from different backgrounds- medical doctors, lawyer, teacher, businessman, student, government officer and prisoner. Despite the heterogeneity of the sample, almost similar conclusion could be drawn from their experiences. The first question that was asked was "how did they join the *Vipassanā* course? Whether anyone inspired or motivated them or they themselves chose *Vipassanā* meditation". Most of the participants were motivated by their friends, one was inspired by *Vipassanā* teacher, a participant went to *Vipassanā* course as a part of her training course, and one jail inmate was informed and motivated by jailer. Most of them joined the course for personal well-being. However, one teacher chose *Vipassanā* practice to get rid from depression and one medical doctor searched for *Vipassanā* practice for internal peace and went beyond personal well-being.

The next question that was asked was, "what did they experience during and after the course." Most of the participants expressed their opinion that they liked the technique from very beginning, they found that it was what they were searching for. Some of them felt physical pain during the beginning days of the course and later on, it was tolerable. After the course, they felt relaxed and peaceful. Almost all participants shared that they were fully satisfied with the course, and they continued their practice. Most of them were motivated by their friends, family members and relatives to participate in *Vipassanā* course. Meditators from business family encouraged their workers to participate the course, they facilitated for the course by providing paid leave for their staffs who want to participate in the *Vipassanā* course. Doctors encouraged their

patients to take *Vipassanā* course for their physical and mental well-being. All of the meditators except prisoner, supported *Vipassanā* course either as a volunteer or board of trustee. The prisoner could not move outside so he was volunteering in Jail courses. Two participants became *Vipassanā* teachers and are serving the course. Some of them are helping to coordinate for a new *Vipassanā* center.

The third question that was asked after *Vipassanā* practice was, "what differences were felt in their personal and professional life". Most of them expressed that *Vipassanā* practice improved their personal and professional well-being. At personal level they developed concentration, peace of mind, had reduced anger and anxiety, developed equanimity and had increased compassion and so many other benefits were found in their day to day life. A participant shared his experience that he could get rid of depression, an inmate expressed that he realized his mistake. In professional life, most of the participants from different professions agreed that *Vipassanā* practice helped their professional life. In general, after *Vipassanā* practice they became equanimous and compassionate, which helped them to deal with their customers. Furthermore, *Vipassanā* practice supported them to make quick and right decision, increased service motive and increased their work efficiency compared to before. They could perform their work better and were professionally successful.

This case study also supports the empirical study of the previous chapters. As it is discussed that *Vipassanā* meditation supports personal and professional life of lay practitioners, jail inmates and students. People from different professions: medical doctors, teacher, lawyer and businessmen agreed that *Vipassanā* practice helps them to enhance their personal and professional life. Similarly, one student who started meditation from *ānāpāna* in his young age and later joined *Vipassanā* course, justified that *ānāpāna* as well as *Vipassanā* practice supports students to improve their studies and various behavioral aspects. Another inmate from Bhimphedi prison justified that *Vipassanā* practice is very much useful for inmates to stay in prison environment and for their rehabilitation into society. If it can be trained on a mass, it may support to reduce the crime rate, which may in turn support government to reduce social peace and security cost.

6.8 Conclusion of the Qualitative Analysis

As Buddha himself emphasised on *satipathāna sutta* referring to it as the only way of *nibbāna*, this technique is for the total purification of mind and for attaining enlightenment. Besides, common people also benefit from this technique. Historical records also proved that *Vipassanā* technique is helpful not only for *nibbanā* but also for well-being of common practitioners. Historical events justify that at the Buddha's time, thousands of monks and nuns became arhants; hundreds and thousands of monks and nuns, lay people, lay women and government officials also enhanced their personal as well as professional well-being by practicing *Vipassanā*. *Vipassanā* practice helps common people to develop personal as well as professional well-being. At personal level, practice of this technique helps them to become equanimous, calm and develop a peaceful mind and ultimately helps in making right decisions in their day to day life. Life becomes easier than before. At an organizational level, adaptation of this technique as a human resource development tool helps to prepare quality human resources which improves productivity. These days, *Vipassanā* technique is also used as a jail reform tool. India and many other countries are introducing this technique in their prisons. It helps to bring a positive result in Jail inmates as well as jail personnel. Prisoners improve their feelings of revenge, attitude towards law, and feel easier to integrate back into society. *Vipassanā* also helps in the behavioural reform of school children. This practice (*ānāpāna* in case of school children) helps student to improve their learning habit, family relations as well as learning environment. Some professionals use this technique by mixing it with other medical treatments to help reduce chronic pain and use it as part of other psychological treatments which has also showed effective results. Various professionals who were participants of the case study also justified that *Vipassanā* practice enhanced their personal and professional well-being. And people from different backgrounds, easily practiced *Vipassanā* technique and which brought positive changes in their personal as well as professional life.

CHAPTER VII

CONCLUSION, FINDINGS AND RECOMMENDATIONS

7.1 Conclusion

Vipassanā is a meditation technique discovered by the Buddha during his enlightenment about 2500 years ago. People associate it as a Buddhist way of mediation, however this technique is popular not only among Buddhist monks and nuns but also non Buddhist laities and other common people. As discussed in earlier chapters, up to third Buddhist council, followers of Buddha were divided into 18 different schools and each of these groups had made their own doctrine and disciplinary rules. However, in recent times, *Theravāda* and *Mahāyāna* practices are considered as the two established schools.

Traditionally *Vipassanā* technique was limited within the boundary of monastic intuitions. After 1950, it became widely popular among non-Buddhists as well as common householders. Two monks of Myanmar- Ledi Sayadaw and Mahasi Sayadaw had brought *Vipassanā* meditation among lay practitioners. Later these two lineage of *Vipassanā* are commonly practices among householders, not only in Myanmar but also other Asian countries as well as the west. Both of these lineage focus on purity of the meditation technique and are taught in various meditation centres including Nepal. *Vipassanā* as taught by S.N. Goenka (Ledi Sayadaw Lineage) is extensively used in prison reforms programs in India, Myanmar, USA, and other countries. Not only this, some of the state governments like Maharashtra, Andhra Pradesh, Goa and Gujarat of India have tried to introduce this technique as a part of employee training course and also provide paid leaves for their employee who want to participate in this course. Goenka also designed specific *ānāpāna* course (which is primary stage of *Vipassanā*) for school children which is well accepted among school children. Some medical doctors and other professionals like John Kabt Zinn blended this technique with other yoga practices for treatment of chronic pain in patients.

The main objective of this research is to assess the impact of *Vipassanā* meditation on personal as well as professional life among lay practitioners. With concentration on

Vipassanā meditation as taught by S.N. Goenka, the study covers all three categories of meditators- common householders, *ānāpāna* practitioners' students and *Vipassanā* practice among jail inmates.

This dissertation consists of altogether seven chapters. The first chapter starts with a general introduction of *Vipassanā* technique with discussion of research problem, objectives and significant of the study. Review of literature on related books, journal articles, dissertations and other documents are presented in chapter two. Chapter three incorporated with research methodology. Overview of *Vipassanā* meditation and its practice are presented in the fourth chapter. Meaning and evolution of *Vipassanā*, various contemporary *Vipassanā* practices, its historical aspects, canonical bases of *Vipassanā* technique, *Vipassanā* technique in Nepal and various lineages on this technique are also included.

Empirical analysis of the effect of *Vipassanā* meditation on three sectors- lay practitioners, student sample and jail inmates are highlighted in chapter five. Based on the specific designed questionnaires in three specific sectors, the study focuses on the effects of *Vipassanā* technique on both personal and professional life. Facts and figures from empirical studies showed that *Vipassanā* meditation could bring positive impact on personal as well as professional well-being among the lay practitioners. Furthermore, the study also observed that regular *ānāpāna* practice is helpful to improve study habits and exam results, improve physical as well as mental health, improve friendship and family relation among school children. Similarly the study also assessed the effects of *Vipassanā* meditation on jail inmates and demonstrated that *Vipassanā* practice helps to improve inmates behaviours which supports their stay in jail environment. By purifying inmates' mind it reduces revenge taking attitude and further helps them to adjust into society when they return home.

Based on secondary sources of information, analysis of the effects of *Vipassanā* technique in personal and professional life is presented in chapter six. The first part of the sixth chapter narrates the various literary sources *Vipassanā* technique in historical perspective. Historical facts also justified that *Vipassanā* meditation could help improve the well-being of meditators. The Buddha taught this technique to hundreds and thousands of his disciples and millions of lay people and hundred thousands of lay people became *śotāpanna*, *anāgāmi* and *arhat* by practicing

Vipassanā. Not only this, hundred millions of lay *Vipassanā* practitioners improved their personal as well as professional life. In the next part of the chapter six, the study analyzed effects of *Vipassanā* technique among its practitioners' personal as well as professional life. Not only on common householders, it equally works on jail inmates to reduce their anger, stress and anxiety and improve their mental health. Similarly, children who practice *ānāpāna* could improve their studying habit, academic performance and relationship with their friends, family members and relatives. By practicing *Vipassanā* technique, meditators can achieve peace and happiness. Such changes in personal life helps to improve their professional life.

In the last part of the sixth chapter, a case study of experienced meditators is included where, all of the long *Vipassanā* practitioners shared their experiences that *Vipassanā* technique helped them for their personal and professional well-being. Based on empirical evidence as well as qualitative analysis and case study findings, it could be justified that *Vipassanā* practice helps to improve lay practitioners' personal and professional life.

7.2 Findings

As discussed above in various chapters, this research is concentrated on the effect of *Vipassanā* meditation on lay practitioners. Using primary as well as secondary sources, the study attempts to evaluate whether *Vipassanā* meditation helps to bring positive changes in personal and professional life of the meditators. The study found encouraging results in three different analyses: empirical study of the effects *Vipassanā* among householders, behaviour changes in jail inmates after *Vipassanā* practice and effects of *ānāpāna* meditation among students. Giving central focus to *Vipassanā* meditation as taught by S. N. Goenka, the study found similar conclusions in empirical as well as qualitative study. In addition to that, a case study of long *Vipassanā* practitioners also justified the conclusion derived from empirical findings. Based on the three research questions: (i) What are the changes generally seen in the personal and professional life of the lay meditators after they practice *Vipassanā*? (ii) What are the changes observed in academic performance, physical and mental well-being, relationship with friends and family members of the school children after they practice *ānāpāna*? and (iii) How does *Vipassanā* practice influences prisoners' behaviour?; findings of the study are presented in the following subsections.

7.2.1 Effects on Personal life

During the study, empirical study of meditation practitioners in three sectors were conducted. The first study was based on the common *Vipassanā* practitioners who had already participated at least one ten day course as taught by S.N Goenka and continued their practice. Altogether 215 *Vipassanā* practitioners voluntarily participated in this survey, out of them 146 (67.9 percent) were male and 69 (32.1 percent) female. Analyzing given demographic information of daily practice, about nine percent have practiced more than two hours per day, about 22 percent have practiced two hours per day, 34 percent have practiced one hour per day, 29 percent have practiced less than one hour per day. Effects of *Vipassanā* practices on lay meditators' personal life are summarized as follows:

Positive and optimist attitude: About 72 percent respondents strongly agreed and about 24 percent agreed that this technique brings positive changes in their attitude. However, relationship only with regular practice is not significant rather relationship with daily practicing hour is found statistically significant. This implies that not only regular practice but, meditators that practised longer hours could develop positive and optimist attitude.

Recognition of mistake and their correction: Altogether 94 percent respondents agreed that this technique helped them to recognize their mistake and improve upon them. Chi-square test results showed significant relationship with regular practice and practicing hours per day which means regular *Vipassanā* practitioners could have greater awareness of their mistakes, accept and correct them on time. Not only this, regular meditators with longer practicing hours are seen to have better awareness.

Improvement in physical and mental health: About 58 percent participants strongly agreed and 34 percent agreed that this technique supports them to improve their physical and mental health. Chi-square test result is significant in relation with regular practice as well as hours per day, which means regularly practising *Vipassanā* practitioners could improve their physical and mental health. And as they increase their daily meditation practicing hours, it further support for their good health.

Reduction of stress: In total, 95 percent respondents agreed that *Vipassanā* technique helps to reduce their stress and strain. Relationship along with longer hours

practice is significant, meaning not only regular practice but, also longer daily practicing hour meditators could reduce their stress and strain.

Reduction of tension and anxiety: About 64 percent of respondents strongly agreed and 28 percent agreed that regular practice of this technique helps to reduce tension and anxiety. The statistical test result is also significant in relationship with regular practice and hours per day practiced. This means regular *Vipassanā* practice could help to reduce tension and anxiety. In addition to that, regular practitioners who have longer daily practicing hours are seen to have reduced tension and anxiety.

Reduction of anger intolerance and irritation: About 94 percent of participants agreed that this technique helped them reduce their anger, intolerance and irritation. Chi-square test result is not significant in relation with regular practice, however is significant in relationship with hour per day practice. This means that not only regular practice but longer hours of practice could have an impact on reducing anger, intolerance and irritation.

Improved quality of family life: About 52 percent of participants strongly agreed and about 35 percent agreed that *Vipassanā* technique helped them to improve their family life. Test result association with regular practice and hours per day practice is also significant, which means *Vipassanā* technique supports to improve meditators' family life.

Social relation: About 52 percent strongly agreed and 38 percent agreed that this technique helps meditators to improve their social relationships. Chi-square test result is also significant with regular practice and hours per day. This means *Vipassanā* practice supports meditators for harmonious social relationships.

Self-purification: Almost 80 of percent respondents strongly agreed that to improve the outside world, they should first improve themselves and *Vipassanā* practice helps them for self-purification. However, the statistical result is not significant.

Capacity to reform human mind: About 76 percent of respondents strongly agreed *Vipassanā* has a capacity to change human mind and character. Relationship with regular practice, and with practicing hours per day are also significant. This means *Vipassanā* practice has the capacity to reform human mind and character.

Empirical findings also justified qualitative analysis as well as case study results. During the qualitative analysis, the study found that *Vipassanā* practice supports lay practitioners' day to day life. By reducing stress, strain and anxiety, improving relationship with family members, co-workers and seniors. A *Vipassanā* meditator could improve their personal well-being. Furthermore, *Vipassanā* practice could improve their physical and mental health.

Even though this technique was developed for the total purification of mind and as a tool of cessation of suffering, some of the medical doctors as well as psychologists have used this technique for treatment of chronic pain in patients as well as psychological treatment. Studies showed that it works well for treatment of physical as well as mental diseases.

7.2.2 Effects on Professional life

Effects of *Vipassanā* practice on lay meditators' professional life are highlighted on the following parenthesis:

Increased efficiency and productivity: About 88 of percent respondents agreed that regular *Vipassanā* practice helps to increase efficiency and productivity in work. However, relationship with regular practice is not significant. In addition to regular practice, relationship with daily practicing hours is also found to be significant. This means that not only regular practice but also, increase in daily practicing hours works well for increasing efficiency and productivity of the employee.

Quick and right decision making: Altogether 81 percent of respondents agreed that regular practice of this technique helps in quick and right decision making. Chi-square test result is also significant in relation with regular practice and with daily practicing hours. This means *Vipassanā* practitioners could see improvement in their decision making skills. As they increase their daily practice it could further be helpful for making quick and right decisions.

Motivate and guide subordinates: In total, 86 percent of respondents agreed that regular *Vipassanā* practice has helped to enhanced their ability to motivate and guide subordinates. However, relationship with regular practice is not statistically significant. Rather relationship with regular practicing hour is found significant. This

means as meditators increase their practicing hours, it would be easier for them to motivate and guide their subordinates.

Enhanced planning ability: About 46 of percent participants strongly agreed and about 36 percent agreed that regular *Vipassanā* practice helps to enhance their planning ability. However, relationship is not significant with regular practice but, there is a significant relationship with practicing hours per day. Which means among regular practitioners, practitioners who have longer daily practicing hour have enhanced their planning ability.

Duties and responsibilities: In total, 86 percent of respondents agreed that regular practice of this technique helps for them doing their duties and responsibilities objectively and impartially. However, it is not statistically significant in relationship with regular practice. But, it is significant in relationship with practicing hours per day which means that among regular practitioners who meditate longer hours every day could execute their duties and responsibilities more objectively and impartially.

Polluted mind is the main problem: About 61 percent strongly agreed and 30 percent agreed that a polluted mind is the root cause of the problem that they face in the organisation and *Vipassanā* could be an effective solution. Chi-square test also showed significant relationship with regular *Vipassanā* practice.

Relationship with subordinates, colleagues and seniors: Altogether 88 of percent respondents agreed that *Vipassanā* technique helps meditators to improve relations with their subordinates, colleagues, and seniors which ultimately supports for professional well-being and enhances the efficiency of the organisation. Chi-square test also supports this agreement. Relationship with regular practice and with practicing hours per day are significant. This means regular *Vipassanā* practice helps to enhance relation with subordinates and seniors. In addition to that, regular practitioners who have longer daily practicing hours benefit more.

Qualitative study also supports the empirical finding of this study where *Vipassanā* practice support to professional well-being. Positive changes in personal life also contribute to improve professional life. More specifically, it could affect organisational performance. *Vipassanā* practice helps to change the attitude and behaviour of employee at personal level which could ultimately contribute to improve efficiency and productivity at the organisational level. It could support for quick and

right decision, enhance planning ability and ultimately support for business management.

Selecting nine experienced meditators, a case study was conducted as a part of research. Long time *Vipassanā* practitioners of various professions: doctors, businessman, lawyer, teacher, government officer, student and a prisoner were taken as representative samples. All respondents of the case study agreed that *Vipassanā* practice supports them for their personal and professional well-being. Regular *Vipassanā* practice supports them to handle difficult situations. Their life becomes easier than before. All of them are highly satisfied and despite the differences in professions, it works equally well on their personal as well as professional lives.

7.2.3 Effects of *ānāpāna* on students' behaviour reform

The second empirical study was conducted among school children who have already participated in at least one *ānāpāna* course as taught by S.N. Goenka and are ready to fill the prescribed questionnaire voluntarily. The effects of the *ānāpāna* technique on students' behaviour reform are summarized in nine clusters:

Effect on learning habit: Altogether 95 of percent students responded that it helped to improve their learning habit. Statistical test result is significant, which means regular practice of *ānāpāna* technique could help students to improve their learning habit.

Enhanced memory power: About 35 percent of students answered that *ānāpāna* practice enhanced their memory a lot and 56 percent said there was a little improvement in their memory power. Statistical test also showed significant which means that regular practice of this technique helps to enhance memory power.

Improvement in studies: Altogether 82 percent students agreed that *ānāpāna* practice helps to improve their academics. Statistical test showed result is significant. This means that regular *ānāpāna* practice helps students to improve their studies.

Effect on exam result: About 25 of percent students responded that the technique helps a lot for their better exam results and 58 percent believed in some improvement in their results. Test result is also significant which means that regular practice of *ānāpāna* technique helps to improve student's exam result.

Effect on family relation: About 56 percent students feel a lot of positive change and about 29 percent students have an impression of a little bit improvement in their family relation after they have practiced this technique. Statistical test also showed this to be significant. This means regular practice of *ānāpāna* meditation could help to improve students' family relation.

Improvement in friendship: About 48 percent of students believed that regular *ānāpāna* practice helps a lot for improvement in friendship and 37 percent believed that it was a little bit helpful to improve their friendship. Statistical test also supports this fact, which is significant. This means regular *ānāpāna* practice helps students to improve their friendship.

Enhancement in physical well-being : About 36 percent of students answered that this technique helps a lot and, about 52 percent answered that it helps a little bit to enhance their physical well-being. It is also statistically significant. This means regular *ānāpāna* practice could help to improve physical health of the students.

Enhancement in mental wellbeing : About 30 percent of students answered that this technique helps a lot and 54 percent of them responded that this technique helps a little for improvement in their mental health. Statistical test is significant. This means regular *ānāpāna* practice helps to enhance mental health.

Reduction of anger: About 38 percentage of students reported that it helps to reduce anger a lot, 39 percent reported that it helps to reduce anger a little bit. Statistical test result also showed significant. This means regular *ānāpāna* practice could help to reduce student's anger significantly.

Qualitative analysis also supports to justify the empirical findings of the study that *ānāpāna* practice showed the encouraging results among the school children. By developing concentration *ānāpāna* practice can enhance their memory power, improve study habits, further academic progress as well as physical and mental health. Students who participated in *ānāpāna* meditation programs and continued their practice could show improvement in behavioural aspects and their family relationships. In the case study, a student narrated his story on how *ānāpāna* practice changed his life after he joined and practiced this technique. Hence, it can be justified

that *ānāpāna* practice is the appropriate tool for students' behaviour reform in their young age.

7.2.4 Effects on jail inmates

The third study was conducted among *Vipassanā* practicing inmates of Nakkhu prison Lalitpur and Bhimphedi Prison Makawanpur, Nepal. Effects of *Vipassanā* course is evaluated from frequency analysis and justified from pair t-test results. The study found that *Vipassanā* practice supports inmates in following seven areas:

Development of positive and optimistic attitude. Before the course about 34 percent strongly agreed and 55 percent agreed that *Vipassanā* practice would be helpful to develop positive and optimistic attitude. Immediately after the course, the percentage share of strongly agreed respondents increased to 65 percent. Even in the 3-6 months follow-up about 46 percent respondents strongly agreed and 54 percent agreed that *Vipassanā* practice is helpful to develop a positive and optimistic attitude. Statistical test result is also significant. Pair t-test results (pre-post, pre-follow-up and pre-follow-up) are also significant. This means, *Vipassanā* practice helps to develop positive and optimistic attitude of the jail inmates.

Reform inmates mind and character: Before the course, only about 29 percent respondents strongly agreed that *Vipassanā* has the capacity to reform their mind and character. The ratio was drastically increased to 70 percent immediately after the *Vipassanā* course and slightly decreased to 45 percent after the 3-6 months follow-up time. However, the Pair t- test results of pre-post, post-follow-up and pre-follow-up are significant. Hence, it is justified that *Vipassanā* practice supports reform of inmates' mind and character

Recognition of mistake and correct them: Before the course, about 29 percent of respondents strongly agreed that *Vipassanā* technique helps practitioners recognize their mistake and improve upon them'. Immediately after the course, the ratio of strongly agreed respondents sharply increased to 61 percent and a little bit decreased to 45 percent in follow-up period. However, pair t-test results are significant in pre-post, post-follow-up and pre-follow-up periods. This means that *Vipassanā* practice positively changes inmate's perception and helps them to recognize their mistake and correct them timely.

Improvement in physical and mental health: Before the course, only 30 percent jail inmates strongly agreed that *Vipassanā* technique helps to improve meditators' physical and mental health. Immediately after *Vipassanā* course, the percentage share of strongly agreed respondents has sharply increased to 54 percent. However, the ratio slightly decreased to 44 percent after the 3-6 months follow-up. Pair t-test results of pre-post, post-follow-up and pre-follow-up periods are significant. This means that after *Vipassanā* practice, jail inmates could improve their physical and mental health.

Reduction of anger, stress, irritation and anxiety: 'Before the course, about 32 percent jail inmates strongly agreed that *Vipassanā* technique could help to reduce their anger, stress, irritation and anxiety'. The percentage share of strongly agreed inmates sharply rose to 66 percent immediately after the course. The ratio is slightly reduced to 49 percent after the 3-6 months follow-up period. Statistical test results pre-post, post-follow-up and pre-follow-up are significant. This means, *Vipassanā* practice could help jail inmates to reduce anger, stress, irritation and anxiety of the inmates.

Improvement in relation with other inmates and jail administration: Before the course, only about 29 percent jail inmates strongly agreed that *Vipassanā* technique could be helpful to improve relationship with other inmates and prison administration, the percentage share of strongly agreed respondents sharply increased to 55 percent immediately after the course then decreased to 48 percent in follow-up period. Pair t-test results also also significant in pre-post, post-follow-up and pre-follow-up periods. It means that *Vipassanā* practice has helped jail inmates to improve their relationship with other inmates and jail administration.

Jail Reform Technique: Before the course, about 35 percent jail inmates strongly agreed that *Vipassanā* course could be used as jail reform technique for inmates as well as administrative staffs. Immediately after the course, the ratio of strongly agreed respondents sharply increased to 74 percent however, it could not remain the same (decreased to 52 percent) at the follow-up. But pair t-test results are found consistently significant in pre-post, post-follow-up and pre-follow-up periods. This means that *Vipassanā* technique could be used as one of the jail reform techniques.

Even after 3-6 months, pair t-test result is found significant in all seven clusters. Based on the consistent results in all seven clusters it can be agreed upon that

Vipassanā practice would support inmates to purify their mind and make jail-stay easier and further support prisoners to reintegrate back into society. Furthermore, this technique could be an effective tool for jail reform.

The results of this empirical findings are also justified by qualitative analysis and case study findings in chapter six. Qualitative analysis also found that application of *Vipassanā* meditation is a cost effective tool for jail reform. Many countries including Nepal have already introduced this technique which showed positive behaviour reform among Jail inmates who practice it. Studies showed that after practicing *Vipassanā* technique, jail inmates improved their behaviours and noticed increased psychological well-being, reduced anger and found it easier reintegrate into society after their release from prison. During in-depth case study, a prisoner clearly mentioned how *Vipassanā* practice helped him to reform his quarrelsome behaviours, reduced his stress anxiety and improved his relationship with other inmates and jail administration.

7.3 Recommendations

As discussed in earlier chapters as well as in previous sections of this chapter, *Vipassanā* technique is useful not only to monks and nuns but also to common householders, students, jail inmates as well as other interested people in society. Based on the research findings, the following recommendations are made:

- (i) Research findings justified that *Vipassanā* techniques showed positive changes in personal and professional lives of the meditators; reduced stress, anxiety and anger, improved physical as well as mental health, improved family relation and social aspect so interested seeker could participate in this course and take its benefit in day to day life.
- (ii) *Vipassanā* helps to increase work performance, efficiency and productivity, and helps to improve decision making skills; so, it would better if organisations encourage their employees to participate in the course. Organisations could encourage their employee to participate in this course by providing paid leaves for the training period.
- (iii) Results of the *ānāpāna* practice is seen encouraging. Among the students who practice *ānāpāna*; improvement is seen in their study habit, exam

result, family and social relation, physical as well as mental health; so school management and parents could encourage their children to participate *ānāpāna* course and create practicing environment at school and home.

- (iv) *Vipassanā* technique is also given to jail inmates in some countries, which shows positive results. Inmates get benefits like reduced stress and anxiety, improvement in their physical as well as mental health. It also helps to change their revenge-oriented behaviour so that it is easier for them to establish themselves after they return to society. GON has already decided to implement *Vipassanā* program in prisons on a pilot basis. As discussed in previous chapters, *Vipassanā* courses are observed to be successful. That's why this technique could be used as a jail reform technique and government could create appropriate environment for jail inmates to practice *Vipassanā*.
- (v) Some medical doctors have already used the *Vipassanā* technique as a tool for chronic pain patients, to improve mental health and other behavioural aspects which shows positive result. So, doctors, health workers and other social volunteers could encourage their patients and service seekers to participate in *Vipassanā* courses and take its benefits.

7.4 Direction for future research

This study is conducted purely in personal interest. These days, the number of *Vipassanā* centres and practitioners are growing. Confidentiality is maintained to respect the privacy of the participants. Therefore, centres do not provide the contact address of the participants. It is very difficult to find *Vipassanā* practitioners to seek information for research purposes. The researcher also felt these difficulties while conducting this research. There is a grey area in conducting the research with close coordination of *Vipassanā* centres so that the sample could be selected among the pool of practitioners. Effects of *Vipassanā* among teenagers, the follow-up study of *ānāpāna* course among school children are also some new sectors for research. Similarly, further research on *Mahāyāna* and *Vajrayāna Vipassanā* practitioners would be helpful.

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List of Personal Communication

| S.N. | Name of the person | Communication date |
|------|--|--------------------|
| 1 | Anagarika Nayanawati Guruma, Teacher, Bhasara School, Lalitpur | 02 Jan, 2019 |
| 2 | Basantaraj Sigdel, Trainer of Nepal Administrative Staff College, Lalitpur. | 15 Dec, 2021 |
| 3 | Basudev Ghimire, Director General, Department of Prison Management | 10 Mar, 2022 |
| 4 | Bodhi Bajra Bajracharya, | 30 Mar, 2022 |
| 5 | Coordinating inmates, Bhimphedi Prison, Makawanpur: Srihari Aryal, Ishor Bista and Suyas Dhakal, | 10 Aug, 2022 |
| 6 | Coordinating Inmates, Nakkhu Prison, Lalitpur: Rajan Magar, Uzzal Khatri and Ashok Khadgi, | 21 Aug, 2022 |
| 7 | Dipak Sharma, Vipassana Volunteer Dharmasrigha Kathmandu | 30 Mar, 2022 |
| 8 | Dipak Raj Joshi, Lawer | 02 Apr, 2023 |
| 9 | Dipes Sharma, BSC. IT Student | 02 Apr, 2023 |
| 10 | Gan Darsan Udas, Vipassana Teacher. | 30 Mar, 2022 |
| 11 | Gopal Bahadur Pokheral, Vipassanā Teacher | 31 Mar, 2023 |
| 12 | Hembajra Shakya, Vipassana Teacher. | 21 Aug, 2022 |
| 13 | Ishor Chandra Shrestha, Member of Translation Committee, Byoma Kusuma Buddhadharma Sangha, Kathmandu | 26 Aug, 2021 |
| 14 | Kailash Bhandari, Orthopedic Surgeon, Nepal Orthopedic Hospital Jorpati Kathmandu | 02 Apr, 2023 |
| 15 | Madan Thing, Jailer, Bhimphedi Prison, Makawanpur | 10 Aug, 2022 |
| 16 | Nani Maiya Manandhar, Vipassana Teacher | 09 Apr, 2021 |
| 17 | Nar Bahadur Gurung, Vipassana Teacher | 13 Jan, 2020 |
| 18 | Nilam Kumar Khadka, Neuro surgeon, Bir Hospital, Kathmandu | 02 Apr, 2023 |
| 19 | Pawan Agrawal, Vipassana Volunteer Dharmasrigha Kathmandu | 30 Mar, 2022 |
| 20 | Prakash Bir Singh Tuladhar, Vipassana Teacher | 12 May, 2020 |
| 21 | Ram Prasad Pandey, Assistance Vipassanā Teacher | 31 Mar, 2023 |
| 22 | R.R. Khanal, Inmates from Bhimphedi Prison | 16 Feb, 2023 |
| 23 | Dr. Roop Joyati, Vipassanā Teacher (Area Teacher for Nepal) | 10 June, 2022 |
| 24 | Sailas Shrestha, DSP, Bhimphedi Prison Security | 10 Aug, 2022 |
| 25 | Shakuntala Pradhan, Teacher, Paropakar Adarsha High School Taku Kathmandu | 12 Aug, 2019 |
| 26 | Subhadra Gautam, Section Officer, Working in Government of Nepal | 15 Dec, 2021 |
| 27 | Sujan Khadgi, DEV Susil Kedia school | 26 Jan, 2020 |

| | | |
|----|---|--------------|
| 28 | Sunita Manandhar, Jagat Sundar School Kathmandu | 26June, 2019 |
| 29 | Sushil Saha, Vipassana Volunteer Dharmasringha Kathmandu | 15 Jan, 2020 |
| 30 | Suvas Lamichhane, Jailer, Nakkhu Prison, Lalitpur | 21Aug, 2022 |
| 31 | Swahit Bir Singh Kansakar, anapana course teacher Dharmasringha, Kathmandu. | 11Aug, 2019 |
| 32 | Tek Narayan Pandey, Secretary of Home Affairs, Government of Nepal | 27 Feb, 2022 |
| 33 | Tejraj Shakya, Vipassana Teacher | 21 Aug, 2022 |

Appendix A

Sample Questionnaire for *Vipassanā* Practitioner

Dear Dhamma Brothers/Sisters,

Let me introduced myself as a Vipassana Student. Currently, I have initiated a research in Lumbini Buddhist University on a topic " Effect of Vipassana Meditation on Personal as well as Professional Life." I would like to request all of you for your voluntary support by sharing your feeling, experience and valuable suggestions. All the given information will be kept confidential and used only for research purposes. Thanks. *'bhawatu sabba mangalam'*

Note: Please answer the following questions **if you have attended at least one 10 day Vipassana courses already.** Answer all the questions by choosing any one of the given response categories by marking tick (✓) on the answer which represents your best feelings.

Part I General Information

- 1) Age in years: _____ 2) Gender: Female Male. 3) Country/City: _____
- 4) Marital Status: Single Married Separated
- 5) If married, is your spouse a Vipassana meditator: Yes No.
- 6) Level of Education: Informal education High school Level Graduate or above
- 7) Current profession: Doctor Engineer Teacher Government Employee Entrepreneur Self-employed Others (specify) _____
- 9) Do you have any physical ailment/s: Yes No **If Yes, please specify:** _____
- 10) Do you have any mental ailment: Yes No **If Yes, please specify:** _____
- 11) Number of Vipassana courses attended so far:
Ten day courses: _____ Satipatthana Courses: _____ Dhamma Sevas: _____ Long course _____
- 12) How long have you been practicing Vipassana regularly at home: ___ Years ___ Months
- 13) Hours per day: Less than 1 hour 1 hour 2 hours More than 2 hours
- 14) If not practicing regularly, please indicate the constraints or reasons: Time Place Health **If any other, please specify:** _____

Part II
Effect of Vipassana

| S.N. | Questions | Answers Please Choose anyone | | | | |
|------|---|------------------------------|-------|----------|----------|-------------------|
| | | Strongly agree | Agree | Not sure | Disagree | Strongly disagree |
| | Generic Questions | | | | | |
| 1 | Vipassana is a scientific technique. | | | | | |
| 2 | To improve the outside world, I must first improve myself through self-purification. | | | | | |
| 3 | Vipassana has helped me to develop a positive and optimistic attitude. | | | | | |
| 4 | Vipassana has the capacity to reform human mind and character. | | | | | |
| 5 | Decline in moral values because of a polluted mind is the root cause of many problems in my profession. | | | | | |
| 6 | Vipassana has inspired and enabled me to recognize my mistakes and improve upon them. | | | | | |
| 7 | Regular practice is a key factor for better result. | | | | | |
| 8 | Group sitting, one day courses and rejoining the course could help further enhancement. | | | | | |
| | Stress reduction and health improvement | | | | | |
| 9 | Because of Vipassana, my general health, and in particular, my mental health has improved. | | | | | |
| 10 | Vipassana is very effective for reducing stress and strain. | | | | | |
| 11 | Vipassana has reduced my tension and anxiety. | | | | | |
| 12 | Vipassana has reduced my anger, intolerance and irritation. | | | | | |
| | Improvement in Professional life | | | | | |
| 13 | Vipassana has helped me improve relations with my subordinates, colleagues and seniors. | | | | | |
| 14 | Vipassana has increased my efficiency and productivity in work. | | | | | |
| 15 | Vipassana has helped me to take quick and right decisions. | | | | | |

| S.N. | Questions | Answers Please Choose anyone | | | | |
|------|--|------------------------------|-------|----------|----------|-------------------|
| | | Strongly agree | Agree | Not sure | Disagree | Strongly disagree |
| 16 | Vipassana has improved my ability to motivate and guide my subordinates. | | | | | |
| 17 | Vipassana has enhanced my initiative and planning ability. | | | | | |
| 18 | Because of Vipassana, I am more objective and impartial in execution of my duties. | | | | | |
| | Family life and social affairs | | | | | |
| 19 | Vipassana has helped me to improve quality of my family's life. | | | | | |
| 20 | Vipassana help me to improved my social relations. | | | | | |
| 21 | I would suggest my family members, relatives and subordinates to take Vipassana course | | | | | |
| | Government and Organization sector focus questions | | | | | |
| 22 | Vipassana meditation would help to reduce corruption and inefficiency in government sector. | | | | | |
| 23 | Government as well as private organizations should introduce Vipassana course as a part of basic training for newly recruited employees. | | | | | |
| 24 | Government as well as private sector organizations should allow paid leave for their employees who want to take Vipassana course. | | | | | |
| 25 | It would be in the interest of government as well as private organization if employees take Vipassana courses at regular intervals. | | | | | |
| 26 | Vipassana should be used as an instrument for Human Resource Development. | | | | | |
| 27 | Vipassana meditation could be used as one of the Jail reform technique (for inmates and jail personnel. | | | | | |

Note: Modified from Impact of Vipassana Meditation Index Developed by Vipassana Research Institute, Mumbai India

28) How you evaluate the course before you joining the course and after completion of the course?

- (i) **Fully satisfied:** achieve more what I was expected before
- (ii) **Satisfied:** achieve what I was expected before
- (iii) **Not satisfied:** couldn't achieve what I was expected before
- (v) **Other:** _____

29) Please mention what changes you have experienced by practicing Vipassana meditation: (Specific comment and suggestion/ write in plain Nepali or English language)-----

Request for VRI For permission using Questionnaire

From: MUKTI PRASAD PANDEY [mailto:multipandey@hotmail.com]

Sent: Wednesday, January 27, 2021 4:11 PM

To: O P Pathak

Subject: Request for Questionnaires

Dear Sir,

Let me introduce myself as old student. Currently I have engaged in a research in Lumbini Buddhist University. My research topic is "Effect of Vipassana meditation on personal as well as professional life". I have already consulted some of the Vipassana teachers in Dharma Sringha Kathmandu.

For this research, I would like to request for permission to use

18 questions out of 23 from: Research Report: "Impact of Vipassana in Government"

<http://www.vipula.dhamma.org/sites/vipula.dhamma.org/files/uploads/Referencesa ndAppendices.pdf>.

Selective questions are attached herewith. As a research student, I assure you that I shall follow VRI rules and regulation.

Thanks,

Mukti Pd. Pandey

RE: Request for Questionnaires

O P Pathak <vri_admin@vridhamma.org>

Wed 1/27/2021 3:54 AM

To: 'MUKTI PRASAD PANDEY' <multipandey@hotmail.com>

Dear Sir,

Thank you for your Email regarding your research.

With regards,

O. P. Pathak

Kindly Note my new email: <vri_admin@vridhamma.org>

Vipassana Research Institute

Dhamma Giri, Igatpuri, Nashik Maharashtra, Pin. 422 403,

India Phone: 9823671205; 02553-244998.

Tel: +91-2553-244076 / 244086 / 244144 / 244440 Ext. 205

Email: <vri_admin@vridhamma.org>

Website: <www.vridhamma.org>, <www.dhamma.org>

Appendix B
Sample Questionnaire for School Children (Anapana Practitioner)

To be filled in ONLY IF you have **attended at least one Anapana or Vipassana course already**. All the information given is confidential and will only be used for research purposes. Answer all the questions by choosing any one of the given response categories by marking tick (✓) on the answer which represents your best feelings.

Section I

General information

1. Name (optional) _____ 2. Age in years: _____ 3. Class: _____
4. Courses attained (a) Anapana _____ times (b) Vipassana _____ times
5. Gender: Female Male. 6. Resident City: _____
7. Do you have any **physical sickness**: Yes No
If Yes, please specify: _____
8. Do you have any **mental ailment**: Yes No
If Yes, please specify: _____
9. How did you know about the Vipassana/Anapana course:
(a) by friends (b) by parents
(c) by school teachers (d) if others (Specify) _____
10. How often you practice Anapana/Vipassana:
(a) Daily (b) Less than 3 times a week (c) Sometimes
11. Hours/minutes per sitting:
(a) 10-20 minutes (b) 20-30 minutes (c) More than 30 minutes
12. If not practicing regularly, please indicate the constraints or reasons:
(a) Time (b) Place (c) Health (d) If any other, please specify: _____
13. Beside your home, have you ever practice meditation in group sitting
(a) Sometimes (b) Most often (c) Never
14. Did you feel any difference in group sitting
(a) More effective than home (b) A little difference (c) Don't know
15. If you have attended more than one course, please explain the differences

Section II

Effects of the Meditation practice

Please mention **what changes you have experienced** by practicing Anapana/Vipassana meditation:

16.Improvement in Learning habits:

- (a) A lot (b) A little (c) Don't know (d) None

17.Enhanced memory power:

- (a) A lot (b) A little (c) Don't know (d) None

18.Improve my eagerness in studies:

- (a) A lot (b) A little (c) Don't know (d) None

19.Improvement in exam result/score

- (a) A lot (b) A little (c) Don't know (d) None

20.Better family relations:

- (a) A lot (b) A little (c) Don't know (d) None

21.Improvement in friendship:

- (a) A lot (b) A little (c) Don't know (d) None

22.Enhancement in Physical Well-being (Health):

- (a) A lot (b) A little (c) Don't know (d) None

23.Enhancement in Mental Well-being (Health):

- (a) A lot (b) A little (c) Don't know (d) None

24. Reduced anger

- (a) A lot (b) A little (c) Don't know (d) None

25.Will suggest your friend and relatives to learn Anapana /Vipassana?

- (a) Yes (b) No (c) Leave it to them

26.What do you expect before joining this course and how much **are you satisfied** after completion of the course?

- (a) Highly satisfied (b) Satisfied to some extent (c) None

27.If any special remarks: (your experiences, achievements, suggestions)

Appendix C
Sample Questionnaire for inmates

Name: _____ Age: _____ Marital Status: _____
 Level of education: _____ Previous Address: _____ Offence _____
 Committed: _____

| S.N. | Questions | Responses | | | | |
|------|---|--------------------|-----------|--------------|---------------|-----------------------|
| | | Strongly Agree (5) | Agree (4) | Not Sure (3) | Dis-agree (2) | Strongly Disagree (1) |
| 1 | Vipassanā has helped me to develop a positive and optimistic attitude | | | | | |
| 2 | Vipassanā has the capacity to reform human mind and character. | | | | | |
| 3 | Vipassanā has inspired and enabled me to recognize my mistakes and improve upon them. | | | | | |
| 4 | Because of Vipassanā, my general health, and in particular, my mental health has improved. | | | | | |
| 5 | Vipassanā has reduced my anger, stress, irritation and anxiety. | | | | | |
| 6 | Vipassanā has helped me improve relations with friends and others | | | | | |
| 7 | Vipassanā meditation could be used as one of the Jail reform technique (for inmates and jail personnel) | | | | | |

- 8.** What is the main reason of your imprisonment?
 (a) By own mistakes (b) By past life deeds
 (c) That was not my mistakes, somebody forcefully send me jail (d) If other (specify)-----
- 9.** If you believe somebody forcefully send you jail, then what penalty would you expect to him/her?
 (a) Self-punishes any point of time (b) I will try to punish, after return home
 (c) Already punish him/her by others (d) I want to forgive him/her.
 (e) If other (specify)-----
- 10.** What would happen (Expectation after jail) after you return home from jail?
 (a) No difference, life would be normal (b) A bit difference to adjust in society
 (c) Do not want to return home (d) If other (specify)-----
- 11.** How is your Jail stay (Evaluation of jail stay)?
 (a) Not so difficult (b) A bit difficult
 (c) Very difficult (d) Do not want to evaluate
 (e) If other (specify)-----

In Post Questionnaire:

- 1.** Level of Satisfaction after the course:
 (a) Fully Satisfy (b) Satisfy
 (c) Not Satisfy
- 2.** Subjective feedback/experience sharing: -----

Appendix D

Effects of *Vipassanā* Meditation Analysis in percentage term

(Figures in parenthesis are in %terms)

| | Questions | Strongly agree | Agree | Not sure | Dis-agree | Strongly Disagree | No. of Respondents |
|----------|--|-------------------|------------------|------------------|----------------|-------------------|--------------------|
| A | About Technique | | | | | | |
| 1 | Scientific technique | 144.00 (69.20) | 48.00 (23.10) | 14.00 (6.70) | 1.00 (0.48) | 1.00 (0.48) | 208.00 (100.00) |
| 2 | Improve myself through self-purification | 172.00 (80.40) | 39.00 (18.20) | 3.00 (1.40) | 0.00 | 0.00 | 214.00 (100.00) |
| 3 | Positive and Optimistic attitude | 153.00 (71.80) | 52.00 (24.40) | 8.00 (3.80) | 0.00 | 0.00 | 213.00 (100.00) |
| 4 | Reform human mind and character | 164.00 (76.30) | 49.00 (22.80) | 2.00 (0.90) | 0.00 | 0.00 | 215.00 (100.00) |
| 5 | Polluted mind is root cause of problems in profession | 129.00 (61.10) | 64.00 (30.30) | 15.00 (7.10) | 3.00 (1.40) | 0.00 | 211.00 (100.00) |
| 6 | Recognized mistakes and improve them | 136.00 (63.80) | 63.00 (29.60) | 14.00 (6.60) | 0.00 | 0.00 | 213.00 (100.00) |
| 7 | Regular practice is key for better result | 162.00 (75.30) | 46.00 (21.40) | 7.00 (3.30) | 0.00 | 0.00 | 215.00 (100.00) |
| 8 | Group sitting and one day courses help further enhancement | 143.00 (66.80) | 66.00 (30.80) | 5.00 (2.30) | 0.00 | 0.00 | 214.00 (100.00) |
| B | Stress reduction and mental health | | | | | | |
| 9 | Health in general mental health in particular improved | 123.00 (57.50) | 73.00 (34.10) | 18.00 (8.40) | 0.00 | 0.00 | 214.00 (100.00) |
| 10 | Effective reduced stress and strain | 142.00 (66.40) | 61.00 (28.50) | 10.00 (4.70) | 1.00 (0.50) | 0.00 | 214.00 (100.00) |
| 11 | Reduced tension and anxiety | 135.00 (63.80) | 59.00 (27.60) | 18.00 (8.40) | 2.00 (0.90) | 0.00 | 214.00 (100.00) |
| 12 | Reduced anger, intolerance and irritation | 136.00 (63.60) | 64.00 (29.90) | 13.00 (6.10) | 1.00 (0.50) | 0.00 | 214.00 (100.00) |
| C | Improvement in professional life | | | | | | |
| 13 | Improved relation with subordinates, colleagues and seniors | 109.00 (51.70) | 76.00 (36.00) | 25.00 (11.80) | 1.00 (0.50) | 0.00 | 211.00 (100.00) |
| 14 | Increased efficiency and productivity in work | 107 (50.20) | 81.00 (38.00) | 25.00 (11.70) | 0.00 | 0.00 | 213.00 (100.00) |
| 15 | Help to take quick and right decision | 101.00 (47.40) | 73.00 (34.30) | 37.00 (17.40) | 2 (0.90) | 0.00 | 213.00 (100.00) |
| 16 | Improved ability to motivate and guide subordinates | 96.00 (45.50) | 84.00 (39.80) | 29.00 (13.70) | 2.00 (0.90) | 0.00 | 211.00 (100.00) |
| 17 | Enhanced planning ability | 97.00 (46.20) | 75.00 (35.71) | 37.00 (17.60) | 1 (0.5) | 0.00 | 210.00 (100.00) |
| 18 | Objective and impartial execution of duties/responsibilities | 107.00 (51.00) | 74.00 (35.20) | 29.00 (13.80) | 0.00 | 0.00 | 210.00 (100.00) |

| | Questions | Strongly agree | Agree | Not sure | Dis-agree | Strongly Disagree | No. of Respondents |
|----------|--|-------------------|------------------|------------------|----------------|-------------------|--------------------|
| D | Family life and social affairs | | | | | | |
| 19 | Improved quality of family life | 111.00 (51.60) | 75.00 (34.90) | 26.00 (12.10) | 2.00 (0.90) | 1.00 (0.50) | 215.00 (100.00) |
| 20 | Improved social relation | 112.00 (52.10) | 81.00 (37.70) | 21.00 (9.80) | 1.00 (0.50) | 0.00 | 215.00 (100.00) |
| 21 | Suggest family members and relatives to take <i>Vipassanā</i> course | 153.00 (71.20) | 57.00 (26.50) | 5.00 (2.30) | 0.00 | 0.00 | 215.00 (100.00) |
| E | Government and social sector Reform | | | | | | |
| 22 | Reduced corruption and inefficiency in government sector | 133.00 (61.90) | 60.00 (27.90) | 22.00 (10.20) | 0.00 | 0.00 | 215.00 (100.00) |
| 23 | Introduced <i>Vipassanā</i> as a part of basic training course | 146.00 (67.90) | 54.00 (25.21) | 12.00 (5.60) | 2.00 (0.90) | 0.00 | 214.00 (100.00) |
| 24 | Govt. provide paid leave for employee for <i>Vipassanā</i> course | 147.00 (68.70) | 49.00 (22.90) | 15.00 (7.00) | 3.00 (1.40) | 0.00 | 214.00 (100.00) |
| 25 | <i>Vipassanā</i> in regular interval govt. as well as private sector | 141.00 (65.60) | 66.00 (30.70) | 8.00 (3.70) | 0.00 | 0.00 | 215.00 (100.00) |
| 26 | <i>Vipassanā</i> as a tool of human resource development | 128.00 (59.80) | 64.00 (29.90) | 20.00 (9.30) | 2.00 (0.90) | 0.00 | 214.00 (100.00) |
| 27 | <i>Vipassanā</i> as a tool of jail reform technique | 133.00 (61.90) | 70.00 (32.50) | 11.00 (5.10) | 1.00 (0.50) | 0.00 | 215.00 (100.00) |

Source: Calculated from questionnaire.

Appendix E
Effects of *Vipassanā* Meditation: Analysis of Chi-Square Results
(Figures in parenthesis are P-value)

| | Questions | Regular practice | No. of courses | Hours per day | Gender M/F | Level of Education | Marital status | Age |
|----------|---|-------------------|-----------------|-------------------|------------------|--------------------|------------------|-----------------|
| A | About Technique | | | | | | | |
| 1 | Scientific technique | 4.70* (0.00) | 34.97 (1.00) | 27.19* (0.03) | 2.08 (0.72) | 14.22 (0.07) | 10.15 (0.25) | 3.67* (0.00) |
| 2 | Improve myself through self-purification | 45.26 (0.92) | 28.06 (0.92) | 24.35* (0.00) | 1.91 (0.38) | 1.30 (0.86) | 1.03 (0.90) | 83.05 (0.96) |
| 3 | Positive and Optimistic attitude | 57.44 (0.57) | 23.74 (0.98) | 34.58* (0.00) | 3.50 (0.17) | 2.70 (0.60) | 0.85 (0.93) | 1.15 (0.30) |
| 4 | Reform human mind and character | 144.33* (0.00) | 26.33 (0.95) | 44.04* (0.00) | 1.10 (0.57) | 1.43 (0.83) | 3.31 (0.50) | 98.71 (0.72) |
| 5 | Polluted mind is root cause of problems in profession | 135.48* (0.00) | 57.05 (0.58) | 19.38** (0.08) | 6.98** (0.07) | 4.85 (0.56) | 3.36 (0.76) | 1.42 (0.82) |
| 6 | Recognized mistakes and improve them | 84.06* (0.02) | 40.97 (0.42) | 57.49* (0.00) | 2.47 (0.29) | 4.89 (0.29) | 10.19* (0.03) | 1.019 (0.64) |
| 7 | Regular practice is key for better result | 52.25 (0.75) | 32.21 (0.80) | 27.59 (0.00) | 2.32 (0.31) | 1.12 (0.89) | 3.46 (0.48) | 98.08 (0.74) |
| 8 | Group sitting and one day courses help further enhancement | 78.97* (0.035) | 40.58 (0.44) | 39.86* (0.00) | 0.97 (0.61) | 3.79 (0.43) | 6.31 (0.17) | 1.06 (0.45) |
| B | Stress reduction and mental health | | | | | | | |
| 9 | Health in general mental health in particular improved | 82.15 (0.03) | 36.74 (0.61) | 45.14* (0.00) | 1.40 (0.49) | 6.61 (0.15) | 7.70 (0.10) | 1.06 (0.51) |
| 10 | Effective reduced stress and strain | 77.26 (0.82) | 41.73 (0.96) | 30.01* (0.00) | 1.14 (0.76) | 3.87 (0.69) | 10.78 (0.09) | 1.35 (0.93) |
| 11 | Reduced tension and anxiety | 1.30* (0.00) | 76.02 (0.07) | 55.52* (0.00) | 1.38 (0.70) | 5.03 (0.53) | 6.93 (0.32) | 1.47 (0.78) |
| 12 | Reduced anger, intolerance and irritation | 80.95 (0.74) | 43.62 (0.94) | 55.24* (0.00) | 0.74 (0.86) | 3.47 (0.71) | 10.12 (0.11) | 1.35 (0.94) |
| C | Improvement in professional life | | | | | | | |
| 13 | Improved relation with subordinates, colleagues and seniors | 153.09* (0.00) | 47.82 (0.87) | 49.66* (0.00) | 4.82 (0.18) | 10.03 (0.12) | 7.49 (0.27) | 1.27 (0.98) |
| 14 | Increased efficiency and productivity in work | 71.40 (0.14) | 45.33 (0.25) | 48.44* (0.00) | 5.54** (0.06) | 8.35** (0.07) | 2.08 (0.72) | 1.04 (0.58) |
| 15 | Help to take quick and right decision | 118.22* (0.02) | 44.60 (0.93) | 47.06* (0.00) | 3.65 (0.30) | 7.59 (0.26) | 8.14 (0.22) | 1.59 (0.54) |
| 16 | Improved ability to motivate and guide subordinates | 92.80 (0.39) | 43.47 (0.94) | 49.66* (0.00) | 4.45 (0.21) | 6.34 (0.38) | 9.02 (0.17) | 1.66 (0.38) |

| | Questions | Regular practice | No. of courses | Hours per day | Gender M/F | Level of Education | Marital status | Age |
|-----------|--|--------------------|-----------------|------------------|-------------------|--------------------|-----------------|------------------|
| 17 | Enhanced planning ability | 103.90** (0.10) | 62.07 (0.40) | 39.33* (0.00) | 6.46** (0.09) | 8.20 (0.22) | 8.11 (0.23) | 1.36 (0.90) |
| 18 | Objective and impartial execution of duties/responsibilities | 70.24 (0.13) | 41.54 (0.40) | 34.23* (0.00) | 4.26 (0.11) | 6.22 (0.18) | 7.08 (0.13) | 1.22 (0.13) |
| D | Family life and social affairs | | | | | | | |
| 19 | Improved quality of family life | 253.49* (0.00) | 39.12 (1.00) | 37.95* (0.00) | 3.25 (0.51) | 11.19 (0.15) | 8.25 (0.40) | 1.52 (1.00) |
| 20 | Improved social relation | 294.11* (0.00) | 28.66 (1.00) | 28.43* (0.00) | 2.90 (0.40) | 5.30 (0.50) | 9.30 (0.15) | 1.54 (0.65) |
| 21 | Suggest family members and relatives to take <i>Vipassanā</i> course | 48.32 (0.86) | 25.13 (0.96) | 18.77 (0.01) | 0.22 (0.89) | 4.00 (0.40) | 7.94 (0.09) | 98.72 (0.72) |
| E | Government and social sector Reform | | | | | | | |
| 22 | Reduced corruption and inefficiency in government sector | 67.70 (0.23) | 22.46 (0.98) | 27.49* (0.00) | 4.06 (0.13) | 9.40 (0.052) | 9.92* (0.04) | 1.11 (0.40) |
| 23 | Introduced <i>Vipassanā</i> as a part of basic training course | 89.06 (0.98) | 52.23 (0.99) | 17.17 (0.37) | 9.06** (0.059) | 5.34 (0.72) | 4.97 (0.76) | 1.73 (0.98) |
| 24 | Govt. provide paid leave for employee for <i>Vipassanā</i> course | 1.26* (0.00) | 30.86 (0.99) | 23.79* (0.02) | 3.17 (0.36) | 3.90 (0.69) | 2.88 (0.82) | 1.26 (0.97) |
| 25 | <i>Vipassanā</i> in regular interval govt. as well as private sector | 77.22** (0.06) | 29.78 (0.88) | 17.02* (0.03) | 7.02* (0.03) | 19.84* (0.001) | 5.32 (0.25) | 1.35* (0.039) |
| 26 | <i>Vipassanā</i> as a tool of human resource development | 76.70 (0.84) | 27.28 (1.00) | 19.04 (0.08) | 1.45 (0.69) | 2.00 (2.00) | 6.43 (0.37) | 1.45 (0.81) |
| 27 | <i>Vipassanā</i> as a tool of jail reform technique | 2.60* (0.00) | 36.81 (0.99) | 12.61 (0.39) | 5.98 (0.11) | 6.50 (0.36) | 6.40 (0.38) | 1.29 (0.97) |
| 28 | Level of satisfaction | | | | | | | |

Source: Calculated from questionnaire.

Note: *means five percent level of significance

** means 10 percent level of significance

Appendix F

Hypothesis testing Working Notes.

As it is already discussed about test statistics in research methodology chapter, chi square test and pair t- test are used to justified the case study findings. As a non-parametric test, chi square test helped to justified that whether there is an association between categorical variables. Chi square test is applied in chapter five- to evaluate effects of *Vipassanā* practice on lay practitioners and in chapter six effects of *ānāpāna* practice among school children.

The pair t-test could be used to compare the means of two different times or two different conditions. The purpose of the pair test is to determine whether there is statistical evidence that mean difference between pair observation is significantly different from zero. In chapter seven effects of *Vipassanā* practice on inmates is evaluated by using pair t-test. There are three conditions: pre-post (immediate after); pre-and follow-up and; post and follow-up.

Hypothesis setting Frame

Null hypothesis (H_0)

$H_0: \mu_1 = \mu_2$, means the paired population means are equal

or, $H_0: \mu_1 - \mu_2 = 0$, means the difference between the paired population means is equal to zero.

Alternative Hypothesis (H_1)

$H_1: \mu_1 \neq \mu_2$, means the pair population means are not equal.

or, $H_1: \mu_1 - \mu_2 \neq 0$, means the difference between the paired population is not zero.

where

μ_1 is the population mean of variable 1, and

μ_2 is the population mean of variable 2.

5.1 Effects of *Vipassanā* meditation on common householder

5.1.2 Effects of *Vipassanā* on personal life

5.1.2.1 Positive and optimistic attitude

Ho: *Vipassana* practice couldn't develop positive and optimist attitude of lay practitioners.

H1: *Vipassana* practice could develop positive and optimistic attitude of lay practitioners.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 57.444 ^a | 60 | .570 |
| Likelihood Ratio | 60.666 | 60 | .452 |
| Linear-by-Linear Association | 6.539 | 1 | .011 |
| N of Valid Cases | 213 | | |

a. 82 cells (88.2%) have expected count less than 5. The minimum expected count is .04.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 34.588 ^a | 8 | .000 |
| Likelihood Ratio | 35.435 | 8 | .000 |
| Linear-by-Linear Association | 24.938 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 7 cells (46.7%) have expected count less than 5. The minimum expected count is .45.

Decision: $p\text{-value} = 0.57 > 0.05$ [association with regular practice], accept H0.

$p\text{-value} = 0.000 < 0.05$ [association with practicing hour per-day], reject, H0.

$p\text{-value} = 0.98 > 0.05$ [association with number of 10-day course], accept H0.

$p\text{-value} = 0.17 > 0.05$ [association with gender], accept H0.

$p\text{-value} = 0.60 > 0.05$ [association with level of education], accept H0.

$p\text{-value} = 0.93 > 0.05$ [association with marital status], accept H0.

$p\text{-value} = 0.30 > 0.05$ [association with age factor], accept H0.

5.1.2.2 Recognition of mistakes and correct upon them

H0: *Vipassanā* practice doesn't enable lay practitioners to recognize their mistake and support to correct upon them.

H1: *Vipassanā* practice enables lay practitioners to recognize their mistake and support to correct upon them.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 84.065 ^a | 60 | .022 |
| Likelihood Ratio | 72.714 | 60 | .126 |
| Linear-by-Linear Association | 14.752 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 83 cells (89.2%) have expected count less than 5. The minimum expected count is .07.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 57.492 ^a | 8 | .000 |
| Likelihood Ratio | 52.319 | 8 | .000 |
| Linear-by-Linear Association | 34.889 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 6 cells (40.0%) have expected count less than 5. The minimum expected count is .79.

Decision: $p\text{-value} = 0.02 < 0.05$ [association with regular practice], reject H0

$p\text{-value} = 0.00 < 0.05$ [association with hours per day], reject H0.

$p\text{-value} = 0.03 < 0.05$ [association with marital status], reject, H0.

$p\text{-value} = 0.42 > 0.05$ [association with no. of 10 day course], accept H0.

$p\text{-value} = 0.29 > 0.05$ [association with gender], accept H0.

p-value =0.29>0.05 [association with level of education], accept H0.

p-value =0.64>0.05 [association with age factor], accept H0.

5.1.2.3 Improvement in physical and mental health

H0: Vipassana practice couldn't improve meditators' physical and mental health.

H1: Vipassana practice could improve meditators' physical and mental health.

| Chi-Square Tests with Regular Practice | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 82.153 ^a | 60 | .030 |
| Likelihood Ratio | 92.836 | 60 | .004 |
| Linear-by-Linear Association | 16.403 | 1 | .000 |
| N of Valid Cases | 214 | | |

a. 83 cells (89.2%) have expected count less than 5. The minimum expected count is .08.

| Chi-Square Tests with Practicing Hours Per-day | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 45.145 ^a | 8 | .000 |
| Likelihood Ratio | 49.192 | 8 | .000 |
| Linear-by-Linear Association | 31.459 | 1 | .000 |
| N of Valid Cases | 214 | | |

a. 4 cells (26.7%) have expected count less than 5. The minimum expected count is 1.01.

Decision: p-value =0.03 <0.05 [association with regular practice], reject H0

p-value=0.00<0.05 [association with hours per day], reject H0.

p-value= 0.10>0.05 [association with marital status], accept, H0

p-value =0.61>0.05 [association with number of 10-day course],accept H0.

p-value =0.49>0.05 [association with gender], accept H0.

p-value =0.15>0.05 [association with level of education], accept H0.

p-value =0.51>0.05 [association with age factor], accept H0.

5.1.2.4 Reduction of stress and strain

H0: Vipassanā practice is not an effective tool for reducing stress and strain of lay practitioners.

H1: Vipassanā practice is an effective tool for reducing stress and strain of lay practitioners.

| Chi-Square Tests with Regular Practice | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 77.260 ^a | 90 | .828 |
| Likelihood Ratio | 75.138 | 90 | .870 |
| Linear-by-Linear Association | 11.495 | 1 | .001 |
| N of Valid Cases | 214 | | |

a. 114 cells (91.9%) have expected count less than 5. The minimum expected count is .00.

| Chi-Square Tests with Practicing Hours Per-day | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 30.019 ^a | 12 | .003 |
| Likelihood Ratio | 31.198 | 12 | .002 |
| Linear-by-Linear Association | 23.506 | 1 | .000 |
| N of Valid Cases | 214 | | |

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .06.

Decision: p- value =0.82>0.05 [association with regular practice], accept H0

p-value=0.00<0.05 [association with hours per day], reject H0.

p-value= 0.09>0.05 [association with marital status], accept, H0
 p-value=0.96>0.05[association with number of 10-daycourse],accept H0.
 p-value =0.76>0.05 [association with gender], accept H0.
 p-value =0.69>0.05 [association with level of education], accept H0.
 p-value =0.93>0.05 [association with age factor], accept H0.

5.1.2.5 Reduction of tension and anxiety

H0: Vipassanā practice couldn't reduce tension and anxiety of the lay practitioners.

H1: Vipassanā practice could reduce tension and anxiety of the lay practitioners.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|----|-----------------------|
| Pearson Chi-Square | 130.624 ^a | 90 | .003 |
| Likelihood Ratio | 95.810 | 90 | .318 |
| Linear-by-Linear Association | 8.427 | 1 | .004 |
| N of Valid Cases | 214 | | |

a. 113 cells (91.1%) have expected count less than 5. The minimum expected count is .01.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 55.523 ^a | 12 | .000 |
| Likelihood Ratio | 55.152 | 12 | .000 |
| Linear-by-Linear Association | 35.197 | 1 | .000 |
| N of Valid Cases | 214 | | |

a. 10 cells (50.0%) have expected count less than 5. The minimum expected count is .11.

Decision: p-value = 0.00<0.05 [association with regular practice], Reject, H0.

p-value = 0.00<0.05 [association with hours per day], Reject H0.

p-value= 0.32>0.05 [association with marital status], accept, H0.

p-value=0.07>0.05[association with number of 10-daycourse],accept H0.

p-value =0.70>0.05 [association with gender], accept H0.

p-value =0.53>0.05 [association with level of education], accept H0.

p-value =0.78>0.05 [association with age factor], accept H0.

5.1.2.6 Reduction of anger, intolerance and irritation

H0: Vipassanā practice could not reduce anger, intolerance and irritation.

H1: Vipassanā practice could reduce anger, intolerance and irritation.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 80.956 ^a | 90 | .741 |
| Likelihood Ratio | 89.012 | 90 | .510 |
| Linear-by-Linear Association | 11.266 | 1 | .001 |
| N of Valid Cases | 214 | | |

a. 114 cells (91.9%) have expected count less than 5. The minimum expected count is .00.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 55.240 ^a | 12 | .000 |
| Likelihood Ratio | 49.151 | 12 | .000 |
| Linear-by-Linear Association | 34.499 | 1 | .000 |
| N of Valid Cases | 214 | | |

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .06.

Decision: p -value = $0.74 > 0.05$ [association with regular practice], accept, H_0 .
 p -value = $0.00 < 0.05$ [association with hours per day], reject H_0 .
 p -value = $0.11 > 0.05$ [association with marital status], accept, H_0
 p -value = $0.94 > 0.05$ [association number of 10-day course], accept H_0 .
 p -value = $0.86 > 0.05$ [association with gender], accept H_0 .
 p -value = $0.71 > 0.05$ [association with level of education], accept H_0 .
 p -value = $0.94 > 0.05$ [association with age factor], accept H_0 .

5.1.2.7 Improvement in quality of family life

H_0 : *Vipassanā* practice couldn't improve meditators' family life.

H_1 : *Vipassanā* practice could improve meditators' family life.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|-----|-----------------------|
| Pearson Chi-Square | 253.491 ^a | 120 | .000 |
| Likelihood Ratio | 107.706 | 120 | .782 |
| Linear-by-Linear Association | 11.899 | 1 | .001 |
| N of Valid Cases | 215 | | |

a. 145 cells (93.5%) have expected count less than 5. The minimum expected count is .00.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 37.954 ^a | 16 | .002 |
| Likelihood Ratio | 37.674 | 16 | .002 |
| Linear-by-Linear Association | 18.923 | 1 | .000 |
| N of Valid Cases | 215 | | |

a. 13 cells (52.0%) have expected count less than 5. The minimum expected count is .06.

Decision: p -value = $0.00 < 0.05$ [association with regular practice], reject, H_0 .
 p -value = $0.00 < 0.05$ [association with hours per day], reject H_0 .
 p -value = $0.40 > 0.05$ [association with marital status], accept, H_0 .
 p -value = $1.0 > 0.05$ [association with number of 10-day course], accept H_0 .
 p -value = $0.51 > 0.05$ [association with gender], accept H_0 .
 p -value = $0.15 > 0.05$ [association with level of education], accept H_0 .
 p -value = $1.0 > 0.05$ [association with age factor], accept H_0 .

5.1.2.8 Improvement in social relation

H_0 : *Vipassanā* practice doesn't help to improve social relation.

H_1 : *Vipassanā* practice helps to improve social relation.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|----|-----------------------|
| Pearson Chi-Square | 294.116 ^a | 90 | .000 |
| Likelihood Ratio | 102.627 | 90 | .171 |
| Linear-by-Linear Association | 5.658 | 1 | .017 |
| N of Valid Cases | 215 | | |

a. 114 cells (91.9%) have expected count less than 5. The minimum expected count is .00.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 28.436 ^a | 12 | .005 |
| Likelihood Ratio | 24.394 | 12 | .018 |
| Linear-by-Linear Association | 14.609 | 1 | .000 |
| N of Valid Cases | 215 | | |

a. 9 cells (45.0%) have expected count less than 5. The minimum expected count is .06.

Decision: p -value = $0.00 < 0.05$ [association with regular practice], reject, H_0 .

p -value = $0.00 < 0.05$ [association with hours per day], reject H_0 .

p -value = $0.15 > 0.05$ [association with marital status], accept, H_0

p -value = $1.0 > 0.05$ [association with number of 10-day course], accept H_0 .

p -value = $0.40 > 0.05$ [association with gender], accept H_0 .

p -value = $0.50 > 0.05$ [association with level of education], accept H_0 .

p -value = $0.65 > 0.05$ [association with age factor], accept H_0 .

5.1.2.9 Self-purification

H_0 : *Vipassanā* practice does not helps for self-purification for lay practitioners.

H_1 : *Vipassanā* practice helps for self-purification for lay practitioners.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 45.266 ^a | 60 | .921 |
| Likelihood Ratio | 47.640 | 60 | .876 |
| Linear-by-Linear Association | 5.566 | 1 | .018 |
| N of Valid Cases | 214 | | |

a. 84 cells (90.3%) have expected count less than 5. The minimum expected count is .01.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 24.351 ^a | 8 | .002 |
| Likelihood Ratio | 24.695 | 8 | .002 |
| Linear-by-Linear Association | 11.368 | 1 | .001 |
| N of Valid Cases | 214 | | |

a. 7 cells (46.7%) have expected count less than 5. The minimum expected count is .17.

Decision: p -value = $0.92 > 0.05$ [association with regular practice], accept, H_0 .

p -value = $0.00 < 0.05$ [association with hours per day], reject H_0 .

p -value = $0.90 > 0.05$ [association with marital status], accept, H_0 .

p -value = $0.92 > 0.05$ [association with number of 10-day course], accept H_0 .

p -value = $0.38 > 0.05$ [association with gender], accept H_0 .

p -value = $0.86 > 0.05$ [association with level of education], accept H_0 .

p -value = $0.96 > 0.05$ [association with age factor], accept H_0 .

5.1.2.10 Reform human mind

H_0 : *Vipassanā* practice has not a capacity to reform human mind and character.

H_1 : *Vipassanā* practice has a capacity to reform human mind and character.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|----|-----------------------|
| Pearson Chi-Square | 144.330 ^a | 60 | .000 |
| Likelihood Ratio | 54.698 | 60 | .669 |
| Linear-by-Linear Association | 9.447 | 1 | .002 |
| N of Valid Cases | 215 | | |

a. 83 cells (89.2%) have expected count less than 5. The minimum expected count is .01.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 44.042 ^a | 8 | .000 |
| Likelihood Ratio | 44.363 | 8 | .000 |
| Linear-by-Linear Association | 25.499 | 1 | .000 |
| N of Valid Cases | 215 | | |

a. 7 cells (46.7%) have expected count less than 5. The minimum expected count is .11.

Decision: $p\text{-value} = 0.00 < 0.05$ [association with regular practice], reject, H_0 .

$p\text{-value} = 0.00 < 0.05$ [association with hours per day], reject H_0 .

$p\text{-value} = 0.50 > 0.05$ [association with marital status], accept, H_0 .

$p\text{-value} = 0.95 > 0.05$ [association with number of 10-daycourse], accept H_0 .

$p\text{-value} = 0.57 > 0.05$ [association with gender], accept H_0 .

$p\text{-value} = 0.83 > 0.05$ [association with level of education], accept H_0 .

$p\text{-value} = 0.72 > 0.05$ [association with age factor], accept H_0 .

5.1.3 Effects of *Vipassanā* on professional life

5.1.3.1 Efficiency and productivity at work

H_0 : *Vipassanā* practice hasn't increased meditators' efficiency and productivity at work.

H_1 : *Vipassanā* practice has increased meditators' efficiency and productivity at work.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 71.404 ^a | 60 | .149 |
| Likelihood Ratio | 79.813 | 60 | .045 |
| Linear-by-Linear Association | 19.094 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 83 cells (89.2%) have expected count less than 5. The minimum expected count is .12.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 48.447 ^a | 8 | .000 |
| Likelihood Ratio | 42.520 | 8 | .000 |
| Linear-by-Linear Association | 30.355 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 3 cells (20.0%) have expected count less than 5. The minimum expected count is 1.41.

Decision: $p\text{-value} = 0.14 > 0.05$ [association with regular practice], accept, H_0 .

$p\text{-value} = 0.00 < 0.05$ [association with hours per day], reject H_0 .

$p\text{-value} = 0.72 > 0.05$ [association with marital status], accept, H_0

$p\text{-value} = 0.25 > 0.05$ [association with number of 10-day course], accept H_0 .

$p\text{-value} = 0.06 > 0.05$ [association with gender], accept H_0 .

$p\text{-value} = 0.07 > 0.05$ [association with level of education], accept H_0 .

$p\text{-value} = 0.58 > 0.05$ [association with age factor], accept H_0 .

5.1.3.2 Quick and right decision:

H_0 : *Vipassanā* practice couldn't help lay practitioners to take quick and right decision.

H_1 : *Vipassanā* practice could help lay practitioners to take quick and right decision.

| Chi-Square Tests with Regular Practice | | | |
|--|----------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 118.223 ^a | 90 | .025 |
| Likelihood Ratio | 106.631 | 90 | .111 |
| Linear-by-Linear Association | 17.170 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 116 cells (93.5%) have expected count less than 5. The minimum expected count is .01.

| Chi-Square Tests with Practicing Hours Per-day | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 47.069 ^a | 12 | .000 |
| Likelihood Ratio | 47.959 | 12 | .000 |
| Linear-by-Linear Association | 33.435 | 1 | .000 |
| N of Valid Cases | 213 | | |

a. 8 cells (40.0%) have expected count less than 5. The minimum expected count is .11.

Decision: p-value = 0.02 < 0.05 [association with regular practice], reject, H₀.

p-value = 0.00 < 0.05 [association with hours per day], reject H₀.

p-value = 0.22 > 0.05 [association with marital status], accept, H₀

p-value = 0.93 > 0.05 [association with number of 10-day course], accept H₀.

p-value = 0.30 > 0.05 [association with gender], accept H₀.

p-value = 0.26 > 0.05 [association with level of education], accept H₀.

p-value = 0.54 > 0.05 [association with age factor], accept H₀.

5.1.3.3 Ability to motivate and guide subordinates:

H₀: Vipassanā practice has not improved meditator's ability to guide their subordinates.

H₁: Vipassanā practice has improved meditator's ability to guide to their subordinates.

| Chi-Square Tests with Regular Practice | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 92.803 ^a | 90 | .399 |
| Likelihood Ratio | 104.508 | 90 | .141 |
| Linear-by-Linear Association | 16.633 | 1 | .000 |
| N of Valid Cases | 211 | | |

a. 115 cells (92.7%) have expected count less than 5. The minimum expected count is .01.

| Chi-Square Tests with Practicing Hours Per-day | | | |
|--|---------------------|----|-----------------------|
| | Value | df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 49.666 ^a | 12 | .000 |
| Likelihood Ratio | 45.849 | 12 | .000 |
| Linear-by-Linear Association | 32.626 | 1 | .000 |
| N of Valid Cases | 211 | | |

a. 8 cells (40.0%) have expected count less than 5. The minimum expected count is .11.

Decision: p-value = 0.39 > 0.05 [association with regular practice], accept, H₀.

p-value = 0.00 < 0.05 [association with hours per day], reject H₀.

p-value = 0.17 > 0.05 [association with marital status], accept, H₀

p-value = 0.94 > 0.05 [association with number of 10-day course], accept H₀.

p-value = 0.21 > 0.05 [association with gender], accept H₀.

p-value = 0.38 > 0.05 [association with level of education], accept H₀.

p-value = 0.38 > 0.05 [association with age factor], accept H₀.

5.1.3.4 Enhancement in planning ability:

H0: *Vipassanā* practice could not enabled meditator's planning ability.

H1: *Vipassanā* practice could be enabled meditator's planning ability.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|----|-----------------------|
| Pearson Chi-Square | 103.907 ^a | 87 | .104 |
| Likelihood Ratio | 104.352 | 87 | .099 |
| Linear-by-Linear Association | 7.765 | 1 | .005 |
| N of Valid Cases | 210 | | |

a. 112 cells (93.3%) have expected count less than 5. The minimum expected count is .00.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 39.336 ^a | 12 | .000 |
| Likelihood Ratio | 38.838 | 12 | .000 |
| Linear-by-Linear Association | 30.359 | 1 | .000 |
| N of Valid Cases | 210 | | |

a. 8 cells (40.0%) have expected count less than 5. The minimum expected count is .05.

Decision: p- value = 0.10 > 0.05 [association with regular practice], accept, H0.

p-value = 0.00 < 0.05 [association with hours per day], reject H0.

p-value = 0.23 > 0.05 [association with marital status], accept, H0

p-value = 0.40 > 0.05 [association with number of 10-day course], accept H0.

p-value = 0.09 > 0.05 [association with gender], accept H0.

p-value = 0.22 > 0.05 [association with level of education], accept H0.

p-value = 0.90 > 0.05 [association with age factor], accept H0.

5.1.3.5 Objective and impartial execution of duties and responsibilities:

H0: 'lay *Vipassanā* practitioners are not more objective and impartial in execution of their duties and responsibilities'.

H1: 'lay *Vipassanā* practitioners are more objective and impartial in execution of their duties and responsibilities'.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 70.246 ^a | 58 | .130 |
| Likelihood Ratio | 88.742 | 58 | .006 |
| Linear-by-Linear Association | 12.700 | 1 | .000 |
| N of Valid Cases | 210 | | |

a. 80 cells (88.9%) have expected count less than 5. The minimum expected count is .14.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 34.233 ^a | 8 | .000 |
| Likelihood Ratio | 32.975 | 8 | .000 |
| Linear-by-Linear Association | 21.194 | 1 | .000 |
| N of Valid Cases | 210 | | |

a. 3 cells (20.0%) have expected count less than 5. The minimum expected count is 1.66.

Decision: p- value = 0.13 > 0.05 [association with regular practice], accept, H0.

p-value = 0.02 < 0.05 [association with hours per day], reject H0.

p-value = 0.13 > 0.05 [association with marital status], accept, H0

p-value = 0.40 > 0.05 [association with no. of 10 day course], accept H0.

p-value = 0.11 > 0.05 [association with gender], accept H0.

p-value = 0.18 > 0.05 [association with level of education], accept H0.

p-value = 0.13 > 0.05 [association with age factor], accept H0.

5.1.3.6 Polluted mind is the main problem

H0: Polluted mind is not the main causes of declining in moral value.

H1: Polluted mind is the main causes of declining in moral value.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|----|-----------------------|
| Pearson Chi-Square | 135.485 ^a | 87 | .001 |
| Likelihood Ratio | 83.333 | 87 | .591 |
| Linear-by-Linear Association | 14.216 | 1 | .000 |
| N of Valid Cases | 211 | | |

a. 110 cells (91.7%) have expected count less than 5. The minimum expected count is .01.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 19.387 ^a | 12 | .080 |
| Likelihood Ratio | 20.983 | 12 | .051 |
| Linear-by-Linear Association | 7.612 | 1 | .006 |
| N of Valid Cases | 211 | | |

a. 10 cells (50.0%) have expected count less than 5. The minimum expected count is .16.

Decision: p-value = 0.00 < 0.05 [association with regular practice], reject, H0.

p-value = 0.08 > 0.05 [association with hours per day], accept H0.

p-value = 0.76 > 0.05 [association with marital status], accept, H0

p-value = 0.58 > 0.05 [association with number of 10-day course], accept H0.

p-value = 0.07 > 0.05 [association with gender], accept H0.

p-value = 0.56 > 0.05 [association with level of education], accept H0.

p-value = 0.82 > 0.05 [association with age factor], accept H0.

5.1.3.7 Relationship with subordinates, colleagues and seniors

H0: Vipassanā practice is not helpful to improve relationship with subordinates, colleagues and seniors.

H1: Vipassanā practice is helpful to improve relationship with subordinates, colleagues and seniors.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|----------------------|----|-----------------------|
| Pearson Chi-Square | 153.092 ^a | 90 | .000 |
| Likelihood Ratio | 99.540 | 90 | .231 |
| Linear-by-Linear Association | 13.752 | 1 | .000 |
| N of Valid Cases | 211 | | |

a. 114 cells (91.9%) have expected count less than 5. The minimum expected count is .00.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 49.666 ^a | 12 | .000 |
| Likelihood Ratio | 45.849 | 12 | .000 |
| Linear-by-Linear Association | 32.626 | 1 | .000 |
| N of Valid Cases | 211 | | |

a. 8 cells (40.0%) have expected count less than 5. The minimum expected count is .11.

Decision: p-value = 0.00 < 0.05 [association with regular practice], reject, H0.

p-value = 0.00 < 0.05 [association with hours per day], reject H0.

p-value = 0.27 > 0.05 [association with marital status], accept, H₀
 p-value = 0.87 > 0.05 [association with number of 10-day course], accept H₀.
 p-value = 0.18 > 0.05 [association with gender], accept H₀.
 p-value = 0.12 > 0.05 [association with level of education], accept H₀.
 p-value = 0.98 > 0.05 [association with age factor], accept H₀.

5.2 Analysis of the effects of *ānāpāna* practice

5.2.3.1 Improvement in learning habit

H₀: *ānāpāna* practice could not help students to improve their learning habit.

H₁: *ānāpāna* practice could help students to improve their learning habit.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 51.491 ^a | 9 | .000 |
| Likelihood Ratio | 49.777 | 9 | .000 |
| Linear-by-Linear Association | 29.659 | 1 | .000 |
| N of Valid Cases | 234 | | |

a. 7 cells (43.8%) have expected count less than 5. The minimum expected count is .09.

Decision: p-value = 0.00 < 0.05 [association with regular practice], reject, H₀.

p-value = 0.01 < 0.05 [association with hours per day], reject H₀.

p-value = 0.82 > 0.05 [association with gender], accept H₀.

5.2.3.2 Enhancement of memory power

H₀: *ānāpāna* practice does not help to enhance memory power.

H₁: *ānāpāna* practice helps to enhance memory power.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 35.273 ^a | 9 | .000 |
| Likelihood Ratio | 31.270 | 9 | .000 |
| Linear-by-Linear Association | 11.244 | 1 | .001 |
| N of Valid Cases | 235 | | |

a. 7 cells (43.8%) have expected count less than 5. The minimum expected count is .18.

Decision: p-value = 0.00 < 0.05 [association with regular practice], reject, H₀.

p-value = 0.01 < 0.05 [association with hours per day], reject H₀.

p-value = 0.00 < 0.05 [association with gender], reject, H₀.

5.2.3.3 Improvement in studies

H₀: *ānāpāna* practice could not improve eagerness in studies.

H₁: *ānāpāna* practice could improve eagerness in studies.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 23.707 ^a | 9 | .005 |
| Likelihood Ratio | 22.034 | 9 | .009 |
| Linear-by-Linear Association | 8.711 | 1 | .003 |
| N of Valid Cases | 233 | | |

a. 5 cells (31.3%) have expected count less than 5. The minimum expected count is 1.08.

Decision: p-value = 0.00 < 0.05 [association with regular practice], reject, H₀.

p-value = 0.00 < 0.05 [association with gender], reject, H₀.

p-value = 0.06 > 0.05 [association with hours per day], accept, H0.

5.2.3.4 Improvement in exam result

H0: *ānāpāna* practice could not help to improve student's exam result.

H1: *ānāpāna* practice could help to improve student's exam result.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 30.871 ^a | 9 | .000 |
| Likelihood Ratio | 27.755 | 9 | .001 |
| Linear-by-Linear Association | 1.223 | 1 | .269 |
| N of Valid Cases | 234 | | |

a. 7 cells (43.8%) have expected count less than 5. The minimum expected count is .43.

Decision: p- value = 0.00 < 0.05 [association with regular practice], reject, H0.

p- value = 0.45 > 0.05 [association with gender], accept, H0.

p-value = 0.44 > 0.05 [association with hours per day], accept, H0.

5.2.3.5 Better family relation

H0: *ānāpāna* practice could not help for improvement in family relation.

H1: *ānāpāna* practice could help for improvement in family relation.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 29.505 ^a | 9 | .001 |
| Likelihood Ratio | 27.368 | 9 | .001 |
| Linear-by-Linear Association | 3.823 | 1 | .051 |
| N of Valid Cases | 234 | | |

a. 6 cells (37.5%) have expected count less than 5. The minimum expected count is .63.

Decision: p- value = 0.00 < 0.05 [association with regular practice], reject, H0.

p- value = 0.22 > 0.05 [association with gender], accept, H0.

p-value = 0.92 > 0.05 [association with hours per day], accept, H0.

5.2.3.6 Improvement in friendship

H0: *ānāpāna* practice does not helps for improvement in friendship.

H1: *ānāpāna* practice helps for improvement in friendship.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 19.784 ^a | 9 | .019 |
| Likelihood Ratio | 15.792 | 9 | .071 |
| Linear-by-Linear Association | .201 | 1 | .654 |
| N of Valid Cases | 234 | | |

a. 6 cells (37.5%) have expected count less than 5. The minimum expected count is .54.

Decision: p- value = 0.01 < 0.05 [association with regular practice], reject, H0.

p- value = 0.14 > 0.05 [association with gender], accept, H0.

p-value = 0.86 > 0.05 [association with hours per day], accept, H0.

5.2.3.7 Enhancement in physical well-being (health)

H0: *ānāpāna* practice could not help to improve physical health of the meditator.

H1: *ānāpāna* practice helps to improve physical health of the meditator.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 23.508 ^a | 9 | .005 |
| Likelihood Ratio | 21.774 | 9 | .010 |
| Linear-by-Linear Association | 10.191 | 1 | .001 |
| N of Valid Cases | 224 | | |

a. 7 cells (43.8%) have expected count less than 5. The minimum expected count is .19.

Decision: p- value = 0.00 < 0.05 [association with regular practice], reject, H0.

p- value = 0.60 > 0.05 [association with gender], accept, H0.

p-value = 0.36 > 0.05 [association with hours per day], accept, H0.

5.2.3.8 Enhancement in mental wellbeing (health)

H0: *ānāpāna* practice could not improve mental wellbeing of the practitioners.

H1: *ānāpāna* practice improves mental wellbeing of the practitioners.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 20.511 ^a | 9 | .015 |
| Likelihood Ratio | 21.070 | 9 | .012 |
| Linear-by-Linear Association | 9.233 | 1 | .002 |
| N of Valid Cases | 230 | | |

a. 6 cells (37.5%) have expected count less than 5. The minimum expected count is .64.

Decision: p- value = 0.01 < 0.05 [association with regular practice], reject, H0.

p- value = 0.00 < 0.05 [association with gender], reject, H0.

p- value = 0.13 > 0.05 [association with hours per day], accept, H0.

5.2.3.9 Reduction of anger

H0: *ānāpāna* practice couldn't reduce anger.

H1: *ānāpāna* practice could reduce anger.

| | Value | df | Asymp. Sig. (2-sided) |
|------------------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 22.539 ^a | 9 | .007 |
| Likelihood Ratio | 21.491 | 9 | .011 |
| Linear-by-Linear Association | 5.151 | 1 | .023 |
| N of Valid Cases | 229 | | |

a. 5 cells (31.3%) have expected count less than 5. The minimum expected count is 1.31.

Decision: p- value = 0.00 < 0.05 [association with regular practice], reject, H0.

p- value = 0.92 > 0.05 [association with gender], accept, H0.

p-value = 0.25 > 0.05 [association with hours per day], accept, H0.

5.3 Analysis of the effects of *Vipassanā* practice on jail inmates

5.3.3.2.1. Effect on positive and optimistic attitude

H0: *Vipassanā* practice can't help inmates to develop positive and optimistic attitude.

H1: *Vipassanā* practice helps inmates to develop positive and optimistic attitude.

Decision: p- value = 0.00 < 0.05 [pre and post sample], Reject, H0.

p- value = 0.00 < 0.05 [post and follow-up sample], Reject, H0.

p- value = 0.00 <0.05 [pre and follow-up sample], Reject, H0

5.3.3.2.2 Reform human mind and character

H0: Vipassanā practice could not reform inmates' mind and character.

H1: Vipassanā practice could reform inmates' mind and character.

Decision: p- value = 0.00 <0.05 [pre-and post sample], Reject, H0.

p- value = 0.00 <0.05 [post and follow-up sample], Reject, H0.

p- value = 0.00 <0.05 [pre and follow-up sample], Reject, H0

5.3.3.2.3. Recognition of mistake and correct them

H0: Vipassanā practice doesn't help inmates to recognize their mistake and improve upon them.

H1: Vipassanā practice help inmates to recognize their mistake and improve upon them.

Decision: p- value = 0.00 <0.05 [pre and post sample], Reject, H0.

p- value = 0.00 <0.05 [post and follow-up sample], Reject, H0.

p- value = 0.00 <0.05 [pre and follow-up sample], Reject, H0

5.3.3.2.4. Improvement in physical and mental health

*H0:*Vipassanā practice can't help to improve inmates' physical and mental health.

*H1:*Vipassanā practice helps to improve inmates' physical and mental health'.

Decision: p- value = 0.00 <0.05 [pre and post sample], Reject, H0.

p- value = 0.04 <0.05 [post and follow-up sample], Reject, H0.

p- value = 0.00 <0.05 [pre and follow-up sample], Reject, H0

5.3.3.2.5. Reduction of anger, stress, irritation and anxiety

*H0:*Vipassanā practice couldn't help to reduce inmates' anger, stress, irritation and anxiety.

*H1:*Vipassanā practice helps to reduce inmates' anger, stress, irritation and anxiety.

Decision: p- value = 0.00 <0.05 [pre and post sample], Reject, H0.

p- value = 0.00 <0.05 [post and follow-up sample], Reject, H0

p- value = 0.00 <0.05 [pre and follow-up sample], Reject, H0

5.3.3.2.6. Improvement in relation with other inmates and jail administration

*H0:*Vipassanā practice couldn't help inmates to improve relationship with other inmates and prison administration.

*H1:*Vipassanā practice helps inmates to improve relationship with other inmates and prison administration.

Decision: p- value = 0.00 <0.05 [pre and post sample], Reject, H0.

p- value = 0.03 <0.05 [post and follow-up sample], Reject, H0.

p- value = 0.00 <0.05 [pre and follow-up sample], Reject, H0.

5.3.3.2.7. Jail Reform Technique

H0: Vipassanā practice couldn't be used as jail reform technique.

H1: Vipassanā practice could be used as jail reform technique.

Decision: p- value = 0.00 <0.05 [per and post sample], Reject, H0.

p- value = 0.00 <0.05 [post and follow-up sample], Reject, H0.

p- value = 0.00 <0.05 [per and follow-up sample], Reject, H0.

T-test Calculation Sheets are as follows:

A. Paired Samples Test [Post-Pre]

| | | Paired Differences | | | | t | df | Sig. (2-tailed) | |
|--------|--|--------------------|----------------|-----------------|---|--------|-------|-----------------|-------|
| | | Mean | Std. Deviation | Std. Error Mean | 95% Confidence Interval of the Difference | | | | |
| | | | | | Lower | | | | Upper |
| Pair 1 | post Optimistic attitude - pre Optimistic attitude | .38217 | .74709 | .05962 | .26439 | .49994 | 6.410 | 156 | .000 |
| Pair 2 | post mind and character reform - pre mind and character reform | .48408 | .84433 | .06738 | .35097 | .61718 | 7.184 | 156 | .000 |
| Pair 3 | post correct mistake - pre correct mistake | .42675 | .73558 | .05871 | .31079 | .54271 | 7.269 | 156 | .000 |
| Pair 4 | post physical and mental health - pre physical and mental health | .31847 | .75139 | .05997 | .20002 | .43692 | 5.311 | 156 | .000 |
| Pair 5 | post stress anger and anxiety - pre stress anger and anxiety | .41401 | .75993 | .06065 | .29421 | .53381 | 6.826 | 156 | .000 |
| Pair 6 | post relation reform - pre relation reform | .34395 | .91086 | .07269 | .20036 | .48754 | 4.731 | 156 | .000 |
| Pair 7 | post prison reform - pre prison reform | .45860 | .73807 | .05890 | .34225 | .57495 | 7.785 | 156 | .000 |

B. Paired Samples Test [Follow up-Pre]

| | | Paired Differences | | | | t | df | Sig. (2-tailed) | |
|--------|---|--------------------|----------------|-----------------|---|--------|-------|-----------------|-------|
| | | Mean | Std. Deviation | Std. Error Mean | 95% Confidence Interval of the Difference | | | | |
| | | | | | Lower | | | | Upper |
| Pair 1 | Follow-up optimistic attitude - pre Optimistic attitude | .23577 | .72521 | .06539 | .10633 | .36522 | 3.606 | 122 | .000 |
| Pair 2 | Follow-up optimistic attitude - pre mind and character reform | .33333 | .80640 | .07271 | .18940 | .47727 | 4.584 | 122 | .000 |
| Pair 3 | Follow-up correct mistake - pre correct mistake | .32520 | .69537 | .06270 | .20108 | .44932 | 5.187 | 122 | .000 |
| Pair 4 | Follow-up physical and mental health - pre physical and mental health | .26829 | .67839 | .06117 | .14720 | .38938 | 4.386 | 122 | .000 |
| Pair 5 | Follow-up stress anger and anxiety - pre stress anger and anxiety | .28455 | .68377 | .06165 | .16250 | .40660 | 4.615 | 122 | .000 |
| Pair 6 | Follow-up relation reform - pre relation reform | .26016 | .85734 | .07730 | .10713 | .41319 | 3.365 | 122 | .001 |
| Pair 7 | Follow-up prison reform - pre prison reform | .28455 | .70734 | .06378 | .15830 | .41081 | 4.462 | 122 | .000 |

Appendix G

Calculation of Cronbach's Alpha

(i) Calculation of Cronbach's Alpha -Lay Practitioners Sample

Reliability Statistics

| Cronbach's Alpha | Number of Items |
|------------------|-----------------|
| .959 | 27 |

Item-Total Statistics

| Questions | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Cronbach's Alpha if Item Deleted |
|---|----------------------------|--------------------------------|----------------------------------|----------------------------------|
| Vipassana is a scientific technique | 117.79 | 139.746 | .500 | .958 |
| Improve outside, must improve myself | 117.63 | 143.045 | .423 | .959 |
| Vipassana help me to develop +ve and optimistic attitude | 117.74 | 139.176 | .636 | .957 |
| Vipassana has the capacity to reform the mind and character | 117.70 | 139.873 | .660 | .957 |
| Decline in moral values is the root cause of many problems in my profession. | 117.93 | 138.241 | .526 | .958 |
| Vipassana has inspired and enabled me to recognize my mistakes and improve upon them. | 117.86 | 136.728 | .712 | .957 |
| Regular practice is a key factor for better results. | 117.71 | 140.669 | .553 | .958 |
| Group sitting, one day courses and rejoining the course could help further enhancement. | 117.79 | 138.662 | .688 | .957 |
| Because of vipassana general and mental health have improved. | 117.93 | 135.847 | .738 | .956 |
| Vipassana is very effective for reducing stress and strain. | 117.82 | 137.730 | .668 | .957 |
| Vipassana has helped to reduced tension and anxiety. | 117.91 | 135.058 | .737 | .956 |
| Reduced anger, intolerance and irritation. | 117.88 | 136.155 | .729 | .957 |
| Improved relations with subordinates and colleagues. | 118.04 | 133.629 | .812 | .956 |
| Improved work efficiency and productivity. | 118.04 | 134.101 | .819 | .956 |
| Enabled quick and right decision making. | 118.14 | 131.918 | .828 | .955 |
| Improved ability to motivate and guide subordinates. | 118.12 | 133.452 | .792 | .956 |
| Enhanced initiation and planning ability | 118.16 | 133.098 | .771 | .956 |
| Became more objective and impartial. | 118.07 | 134.011 | .767 | .956 |

Item-Total Statistics

| Questions | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Cronbach's Alpha if Item Deleted |
|---|----------------------------|--------------------------------|----------------------------------|----------------------------------|
| Improved quality of life in family. | 118.08 | 134.092 | .706 | .957 |
| Improved social relations. | 118.01 | 134.882 | .744 | .956 |
| Would suggest family and friends to take the vipassana course. | 117.74 | 140.245 | .574 | .958 |
| Would help to reduce corruption and inefficiency in the government sector. | 117.93 | 135.923 | .688 | .957 |
| Government and private sector ought to introduce vipassana course as a part of newly recruited employee's training. | 117.79 | 138.528 | .447 | .960 |
| Paid leave should be given to employees who wish to take the vipassana course. | 117.84 | 137.898 | .559 | .958 |
| It is in the interest of government and private organizations if employees took vipassana courses at regular intervals. | 117.81 | 138.072 | .688 | .957 |
| Vipassana should be an instrument of human recourse development. | 117.95 | 136.274 | .636 | .957 |
| Vipassana can be used as a jail reform technique. | 117.88 | 138.139 | .618 | .958 |

(ii) Calculation of Cronbach's Alpha -Student Sample

Reliability Statistics

| Cronbach's Alpha | Number of Items |
|------------------|-----------------|
| .722 | 9 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Cronbach's Alpha if Item Deleted |
|------------------------------------|----------------------------|--------------------------------|----------------------------------|----------------------------------|
| Improvement in learning habit. | 14.523 | 11.045 | .508 | .684 |
| Enhance memory power | 14.582 | 10.966 | .441 | .691 |
| Improve my eagerness in studies | 14.382 | 10.849 | .374 | .701 |
| Improve my grades | 14.395 | 10.724 | .466 | .686 |
| Better family relations | 14.691 | 10.178 | .469 | .683 |
| Improvement in friendships | 14.623 | 10.419 | .429 | .691 |
| Enhancement in physical well-being | 14.559 | 10.923 | .420 | .694 |
| Enhancement in mental well-being | 14.414 | 11.047 | .340 | .707 |
| Reduced anger | 14.414 | 11.157 | .216 | .738 |

(iii) Calculation of Cronbach's Alpha –Jail inmates Sample

Reliability Statistics

| Cronbach's Alpha | Number of Items |
|------------------|-----------------|
| .896 | 7 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Cronbach's Alpha if Item Deleted |
|----------------------------|----------------------------|--------------------------------|----------------------------------|----------------------------------|
| Optimistic attitude | 25.0909 | 9.683 | .773 | .872 |
| Mind and character reform | 25.1688 | 9.663 | .721 | .878 |
| Correct mistake | 25.1602 | 10.179 | .653 | .886 |
| Physical and mental health | 25.1299 | 9.966 | .709 | .879 |
| Stress anger and anxiety | 25.1039 | 10.007 | .700 | .880 |
| Relation reform | 25.1905 | 9.764 | .677 | .884 |
| Prison reform | 25.0519 | 10.302 | .653 | .886 |

Appendix H List of *Vipassanā* Centers in Nepal

A. Regular *Vipassanā* course conducting centers

1. Dhamma Shringga, Budhanilkantha, Kathmandu
2. Dhamma Kitti, Kirtipur, Kathmandu
3. Dhammagara, Kotdanda, Godawari, Lalitpur
4. Dhamma Suriyo, Ilam
5. Dhamma Birata, Itahari
6. Dhammad Tarai, Birgunj
7. Dhamma Chitawan, Chitawan
8. Dhamma Pokhara, Pokhara
9. Dhamma Janani, Lumbini
10. Dhamma Sisa, tansen Palpa
11. Dhamma Nandan, Banganga Kapilvastu
12. Dhamma Paraga, Dang
13. Dhamma Surakhetta, Surkhet

B. Newly Opening *Vipassanā* centers

1. Dhamma Sagar, Lukla
2. Dhammayana, Kanchanpur

C. Under Construction *Vipassanā* Centers

1. Ramagram *Vipassanā* Center, Nawalparasi
2. Dhammaniva, Kakani, Nuwakot
3. Swayambhu *Vipassanā* center, Anandakuti Vihar
4. Devadaha *Vipassanā* Center, Devadaha Rupandhi

Source: <https://dhamma.org.np/>, updated as of Dec 2022, Personal Communication, Dipak Sharma, Trustee, Nepal Vipassana Center

Glossary

Avijja (*Avidya* in Skt.) - Ignorance, illusion, lack of knowledge about four noble truths

Anāgāmi - Non-returner, never again return to this world. This is the third level/stage of enlightenment. (*sotapanna* the first stage of enlightenment and *sakadagami*- the second stage of enlightenment)

Ānāpanā - A concentration technique based on noting the incoming and outgoing of the breath,

Ānāpānasati -Mindfulness of breathing. A meditation in which one practices to maintain his/her attention and mindfulness on the sensation of breathing.

Anattā -no self, egoless

Anicca - impermanent, ephemeral, changing

Arahat (*arahant* in Skt.)- liberated being; one who has destroyed all his mental impurities, the final stage of enlightenment

Bhanga- dissolution, an important stage in the practice of *Vipassanā*, the experience of the dissolution of the apparent solidity of the body into subtle vibrations which are constantly arising and passing away.

Bhikkhu - A Buddhist monk; a male person who has given up householder's life to live a life of heightened virtue.

Bhikkhuni – A Buddhist nun; a female person who has given up householder's life to live a life of heightened virtue.

Bodhisatta (*bodhisattva* in Skt.) – It literally means enlightenment-being. One who is working to become a Buddha. This terminology was used to designate Siddhattha Gotama in the time before he achieved full enlightenment.

Bojjhaaga - factor of enlightenment, i.e. quality that helps one to attain enlightenment. There are seven such factors and they are: awareness (*sati*), penetrating investigation of Dhamma (*Dhamma-vicaya*), effort (*virīya*), bliss (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*), equanimity (*upekkhā*).

Dhamma (*Dharma* in Skt.) - Buddha's teachings; law of nature; direct experience of Nirvana.

Dhātu - Element; Mental as well as physical properties are called *dhatu*s. There are four great elements of matter namely: (i) *pathavī dhātu*- earth-element, solidity of things. (ii) *āpo dhātu*- water element, fluidity or cohesiveness. (iii) *tejo dhātu*- fire-element, heat or cold, temperature. (iv) *vāyo-dhātu*- air-element

Dukkha- suffering

Five aggregates (*khandha*): matter (*rūpa*), consciousness (*vinnana*), perception

(*sanna*), sensation (*vedana*) and reaction (*sankhara*)

Five hindrances of *nīvarana*: (i) *kāmacchanda* (sense-desire) (ii) *byāpāda* (ill-will) (iii) *thina-middha* (sloth and torpor) (iv) *uddhacca-kukkucca* (restlessness and remorse) (v) *vicikicchā* (doubt)

Jhāna - state of mental absorption or trance. There are eight such states which may be attained by the practice of *samādhi*, or *samatha-bhāvanā*. Cultivation of them brings tranquility and bliss, but does not eradicate the deepest-rooted mental defilements.

Kalyāṇa mitra - a good friend; a mentor or teacher of *dhamma*. Someone who inspires other on the path of *dhamma*.

Karuṇā - Compassion, the aspiration to find a way to be truly helpful to oneself and others. One of the four sublime abodes.

Kāya - Body. Usually refers to the physical body (*rūpa-kāya*), sometimes, the mental body (*nāma-kāya*) as well.

Kammatthāna- object for meditation; an object upon which one focuses in meditation.

Kasina - An object used for meditation, for example- circular disks of colored earth used to develop the meditator's concentration.

Kāyagatāsati- Mindfulness of the body, a common focus in the practice of in-sight meditation (*vipassanā*).

kāyānupassanā - Contemplation on the body

kilesa (*kleśa* in Skt.) - Mental defilements or afflictions such as craving, avarice or ignorance.

kesaloma - a form of Buddhist meditation that consists in focusing on each part of the body in turn and seeing it as non-self.

Magga - path, the path to the cessation of suffering, the Noble Eightfold Path leading to liberation from suffering.

Mettā- selfless love and good will; one of the qualities of a pure mind; one of the parami.

Mettābhāvanā- the systematic cultivation of *mettā* by a technique of meditation.

Muditā – Sympathetic joy; taking delight in own goodness and of others; one of the four sublime abodes.

Nāma - rūpa - name and form; mind and matter; mentality and physicality; the union of mental phenomena and physical phenomena.

Nibbāna- (*nirvana* in Skt.) - liberation; enlightenment; unbinding of the mind from the mental effluents; defilements and the round of rebirth and from all that can be described or defined; experience of awakening.

Nirodha– cessation

Paccaya - Condition

Paññā– wisdom, the third of the three trainings by which the Noble Eightfold Path is practiced

Pārami (*pāramitā* in Skt.) - perfection, virtue; wholesome mental quality that helps to dissolve egoism and thus leads one to liberation. The ten *pārami* are: charity (*dana*), morality (*sila*), renunciation (*nekkhamma*), wisdom (*paññā*), effort (*viriya*), tolerance (*khanti*), truthfulness (*sacca*), strong determination (*adhitthana*), selfless love (*mettā*), equanimity (*upekkhā*)

pabbajja (*pravrajya* in Skt) - the rite of renunciation

Sankhāra (*samskāra* in Skt) - mental formation; volitional activity; mental reaction; mental conditioning. *Sankhāra* is the *kamma*, the action that gives future results and that thus is actually responsible for shaping one's future life.

Samadhi - concentration, the mental factor of one pointedness of mind, steadiness of mind on an object

Samatha - calm, tranquility; those meditation practices which develop strong concentration and tranquility by focusing on a steady object.

Sampajañña - understanding of the totality of the mind-matter phenomenon, i.e. insight into its impermanent nature at the level of sensation.

Sangha - congregation; community of *ariyā*; community of Buddhist monks or nuns

Samsara - cycle of rebirth; conditional world; realm of suffering

sāsana- dispensation of a Buddha; period of time in which the teaching of Buddha is available

Sati- awareness.

Satipatthana- foundation of mindfulness; the establishing of awareness in four aspects: of the body (*kaya*), of the sensations within the body(*vedana*), of mind(*chitta*) and of mental contents(*dhamma*)

Sila - virtue, restraint, behavior; morality; abstaining from physical and vocal actions that cause harm to oneself and others

Sutta (*sutra* in Skt.) - discourse of the Buddha or one of his leading disciples.

Tanhā (*trishna* in Skt.) - literally, 'thirst.' which includes both craving and its reverse image of aversion. The Buddha identified *tanhā* as the cause of suffering.

Three jewels - (*tri ratna* in Skt)- the Buddha, Dharma, and Sangha

Theravāda - Literally means teaching of the elders. Generally recognized as the oldest

form of the teachings

Upekkhā - equanimity; the state of mind free from craving, aversion, ignorance. One of the four pure states of mind, the seven factors of enlightenment

Uposatha - holy days, twice a month when monks and nuns are supposed to recite the Patimokkha and when lay people take precepts.

Vedanā - sensation, bodily feeling; feelings such as pleasure or ease, pain or stress, neither pleasure nor pain.

Vedanānupassnā - Contemplation on the body sensations, feelings observation of sensations within the body

Vipassanā – insight into physical or mental phenomena as they arise and pass by. Seeing things as they actually are - in and of themselves - in terms of the three characteristics: *annica*, *dukka* and *anatta*.

Rapture - When energy comes on line with mindfulness and investigation, this can produce something called rapture. Rapture has two general meanings, the first of which relates to deep joy, pleasure, and enthusiasm.

Tranquility -Joy, bliss and rapture can produce tranquility.

अध्याय VII

सारांश, निष्कर्ष र सुझाव

७.१ सारांश (Conclusion)

विपश्यना आजभन्दा करिब २५०० वर्ष पहिले गौतम बुद्धले सम्यक ज्ञान प्राप्त गर्ने क्रममा पत्ता लगाएको ध्यान विधि हो। मानिसहरूले यसलाई बौद्ध ध्यानको रूपमा बुझ्ने गरेतापनि यो विधि बौद्ध भिक्षु भिक्षुणीहरूमा मात्र सीमित नभई गैर बौद्ध धर्मावलम्बीहरू र अन्य आम मानिसहरूमा समेत लोकप्रिय हुदै आएको छ। अगाडिका विभिन्न अध्यायमा विश्लेषण गरिएअनुसार तेस्रो बुद्ध परिषद (Third Council) सम्म बुद्धका अनुयायीहरू विभिन्न १८ वटा समूहमा विभाजित भएका थिए। प्रत्येक समूहले आ-आफ्नै मत अनुसारका सिद्धान्त तथा अनुशासन सम्बन्धि नियमहरू तयार पारेका थिए। हालको समयमा भने थेरवाद र महायान गरी दुई स्थापित परम्पराहरू अभ्यास गरिएको पाइन्छ।

परम्परागत रूपमा विपश्यना विधि बौद्ध विहार र गुम्वाहरूको चौधेरा भित्र सीमित थियो। सन १९५० पछि यो गैर-बौद्धहरूका साथै सर्वसाधारण गृहस्थमा समेत व्यापक रूपमा लोकप्रिय भयो। सुरुमा वर्माका दुई भिक्षुहरू लेडी सयाडो र महासी सयाडोले विपश्यना ध्यानलाई सर्वसाधारण गृहस्थसमक्ष पुऱ्याएका हुन। पछि आएर यी दुई भिक्षुद्वारा स्थापित दुई परम्परा (lineage) का विपश्यना अभ्यास म्यानमारमा मात्र नभई अन्य एसियाली देशहरूका साथै पश्चिमी मुलुकहरूका सर्वसाधारणमा समेत लोकप्रिय हुन पुगे। यी दुवै परम्परामा ध्यान विधिको शुद्धतामा जोड दिइन्छ र नेपाल लगायत विभिन्न देशहरूमा रहेका ध्यान केन्द्रहरूमा विपश्यना अभ्यास गराइन्छ। एस.एन. गोयन्काद्वारा प्रशिक्षण गरिएको विपश्यना विधि (लेडि सयाडो परम्परामा आधारीत) भारत, म्यानमार, संयुक्त राज्य अमेरिका र अन्य देशहरूमा जेल सुधार कार्यक्रमको रूपमा व्यापक प्रयोग गरिएको पाइन्छ। यति मात्र होइन, भारतको महाराष्ट्र, आन्ध्र प्रदेश, गोवा, गुजरात जस्ता केही राज्यहरूमा सरकारहरूले यो ध्यान विधिलाई कर्मचारी तालिम पाठ्यक्रमको एक अभिन्न अङ्गको रूपमा लागु गर्ने कोसिस गरेका छन् र विपश्यना शिविरमा भाग लिन चाहने आफ्ना कर्मचारीहरूलाई तलबी बिदा पनि उपलब्ध गराउने प्रयास गरेका छन्। गोयन्काले स्कूलका बच्चाहरूका लागि विशिष्ट आनापान साधना विधि (जुन विपश्यनाकै प्रारम्भिक चरण हो) पनि डिजाइन गरेका छन् जुन स्कूलका बच्चाहरूमा राम्रोसँग स्वीकार्य छ। जोन कवट जिन जस्ता केही मेडिकल डाक्टर र अन्य पेसेवरहरूले यो ध्यान विधिलाई पुरानो कडा दुखाइका बिरामीको चिकित्सा उपचारको लागि अन्य औषधी तथा योग अभ्याससँग मिसाएर समेत प्रयोग गरेका छन्।

यस अनुसन्धानको मुख्य उद्देश्य विपश्यना साधना गर्ने सर्वसाधारणको व्यक्तिगत र व्यावसायिक जीवनमा परेको प्रभाव मूल्याङ्कन गर्नु हो। एस.एन. गोयन्काद्वारा प्रशिक्षण गरिएको विपश्यना विधिमा केन्द्रित रही प्रस्तुत अध्ययनले विपश्यना साधना गर्ने सर्वसाधारण गृहस्थ तथा कैदीबन्दी र आनापान अभ्यास गर्ने विद्यार्थी समेत गरी तिनै समूहलाई समेटेको छ।

यस शोध प्रतिवेदनमा जम्मा सात अध्यायहरू छन्। पहिलो अध्यायमा विपश्यना ध्यान विधिको सामान्य परिचयका साथै समस्या कथन, अनुसन्धानको उद्देश्य र महत्वका बारेमा चर्चा गरिएको छ। सम्बन्धित पुस्तकहरू, जर्नल लेखहरू, शोध प्रबन्धहरू र अन्य साहित्यको समीक्षा अध्याय दुईमा प्रस्तुत गरिएको छ।

अध्याय तीनमा अनुसन्धान पद्धतिसँग सम्बन्धित विषय समावेश गरिएको छ। विपश्यना ध्यान र यसको अभ्यासको सिंहावलोकन चौथो अध्यायमा प्रस्तुत गरिएको छ। विपश्यनाको शाब्दिक अर्थ, ध्यानविधिको विकास, विभिन्न समसामयिक विपश्यना अभ्यासहरू, यसका ऐतिहासिक पक्षहरू, विपश्यना विधिका प्रामाणिक आधारहरू, नेपालमा प्रचलित विपश्यना विधि र यस विधिका विभिन्न फरक तरीकाहरू पनि यसै अध्यायमा समावेश छन्। अध्याय पाँचमा सर्वसाधारण गृहस्थ, विद्यालयमा अध्ययनरत विद्यार्थी तथा जेलका कैदीबन्दी गरी तीन क्षेत्रहरूमा विपश्यना ध्यानको प्रभावको विश्लेषण गरिएको छ। प्रस्तुत अध्यायमा विशेष रूपमा निर्माण गरिएका तीन प्रकारका प्रश्नावलीको आधारमा विपश्चि साधकको व्यक्तिगत र व्यावसायिक जीवनमा विपश्यना अभ्यासले पारेको प्रभाव विश्लेषण गरिएको छ। साधकहरूका अनुभवलाई आधार सामग्री बनाई गरिएको यस अध्ययनमा विपश्यना ध्यानले सामान्य गृहस्थीहरूको व्यक्तिगत र व्यावसायिक कल्याणमा सकारात्मक प्रभाव पार्न सक्छ भन्ने निष्कर्ष निकालिएको छ। यसका साथै प्रस्तुत अध्ययनले नियमित आनापान अभ्यासले विद्यालयमा अध्ययनरत विद्यार्थीको अध्ययन गर्ने बानी र परीक्षाको नतिजा सुधार्न, शारीरिक तथा मानसिक स्वास्थ्य सुधार गर्न, बालबालिकाहरूबीच मित्रता र पारिवारिक सम्बन्ध सुधार गर्न समेत सहयोगी हुने देखाएको छ। जेलका कैदीबन्दीहरूमा विपश्यना ध्यानको प्रभावको विश्लेषणमा आधारित यस अध्ययनका अनुसार विपश्यना अभ्यासले कैदीबन्दीहरूको व्यवहार सुधार गर्न मद्दत गरेको पाइयो। यसका साथै विपश्यना अभ्यासले उनीहरूलाई जेलको वातावरणमा रहन मद्दत गर्ने, कैदीबन्दीहरूको चित्त शुद्ध गरेर यसले उनीहरूमा दवेर रहेको बदला लिने मनोवृत्तिलाई समेत कम गर्ने र उनीहरू घर फर्केपछि समाजमा अन्तरघुलन हुन समेत मद्दत गर्ने देखाएको छ।

अध्याय ६ मा द्वितीय स्रोतमा आधारित रही विपश्यना अभ्यासले सर्वसाधारण गृहस्थको जीवनमा पर्ने प्रभावको विश्लेषण गरिएको छ। छैठौँ अध्यायको पहिलो भागमा पौराणिक कालमा विपश्यना अभ्यास र यसले पारेको प्रभाव वर्णन गरिएको छ। ऐतिहासिक तथ्यहरूले पनि विपश्यना साधनाले अभ्यासकर्ताको दैनिक जीवनमा कल्याण गर्न मद्दत गर्न सक्छ भन्ने कुरालाई पुष्टी गरेका छन्। बुद्धले आफ्ना हजारौं शिष्य तथा लाखौं सर्वसाधारण समेतलाई यो विधि सिकाउनु भएको र उनीहरू विपश्यनाको अभ्यास गरेर श्रोतपत्र, अनागामी र अर्हत बनेका लाखौं विपश्यना अभ्यासकर्ताहरूले आफ्नो व्यक्तिगत र व्यावसायिक जीवनमा सुधार गरेको जस्ता कुराहरू ऐतिहासिक तथ्यहरूमा उल्लेख छन्। छैठौँ अध्यायको दोस्रो भागमा, विपश्यना साधना गर्ने सर्वसाधारण गृहस्थ मात्र नभई यसले जेलका कैदीबन्दीलाई समेत उनीहरूको रिस, तनाव, चिन्ता कम गर्न र उनीहरूको मानसिक स्वास्थ्य सुधार गर्न समेत मद्दत गर्ने देखाएको छ। त्यसैगरी आनापान अभ्यास गर्ने बालबालिकाले आफ्नो अध्ययन गर्ने बानी, शैक्षिक गुणस्तर र आफ्ना साथीभाइ, परिवारका सदस्य र आफन्तसँगको सम्बन्धमा सुधार समेत गर्न सक्छन्। विपश्यना विधिको अभ्यास गर्ने साधकहरूले शान्ति र आनन्द प्राप्त गर्न सक्छन्। व्यक्तिगत जीवनमा हुने यस्ता परिवर्तनहरूले उनीहरूको व्यावसायिक जीवनमा सुधार गर्न समेत सहयोग पुग्छ। छैठौँ अध्यायको अन्तिम खण्डमा पुराना विपश्चि साधकको अनुभवमा आधारित रही मामिला अध्ययन गरिएको छ। जसमा लामो समयसम्म विपश्यना अभ्यास गर्ने साधकहरूले व्यक्तिगत र व्यावसायिक जीवनमा विपश्यना अभ्यासले पारेको प्रभाव सम्बन्धमा आफ्ना अनुभवहरू व्यक्त गरेका छन्। यस प्रकार अनुभवजन्य प्रमाणका साथै गुणात्मक विश्लेषण र मामिला अध्ययनका निष्कर्षहरूका आधारमा विपश्यना अभ्यासले सामान्य गृहस्थीहरूको व्यक्तिगत र व्यावसायिक जीवनमा सुधार गर्न मद्दत गर्छ भन्ने कुरालाई पुष्टि गर्न सकिन्छ।

७.२ निष्कर्ष (Finding)

प्रस्तुत अध्ययन सामान्य गृहस्थीहरूमा विपश्यना अभ्यासको प्रभावको विषयमा केन्द्रित रहेको छ। प्राथमिक र माध्यमिक (द्वितीयक) स्रोतबाट प्राप्त तथ्याङ्कहरू प्रयोग गरेर प्रस्तुत अध्ययनले विपश्यना साधनाले साधकको व्यक्तिगत र व्यावसायिक जीवनमा के कस्तो सकारात्मक परिवर्तन ल्याउन मद्दत गर्छ भनेर लेखाजोखा गर्ने प्रयास गरेको छ। अध्ययनले तीन फरक विश्लेषणहरूमा उत्साहजनक निष्कर्षहरू फेला पारेको छ: सर्वसाधारण गृहस्थीहरूमा विपश्यना अभ्यासको प्रभाव, विपश्यना अभ्यास पछि जेलका कैदी वन्दीहरूमा हुने व्यवहारमा परिवर्तन र विद्यार्थीहरूमा आनापान ध्यानको प्रभाव। एस.एन.गोयन्काद्वारा प्रशिक्षण गरिएको विपश्यना ध्यानमा केन्द्रित रही अध्ययनले अनुभवजन्य र गुणात्मक अध्ययनमा समान निष्कर्षहरू फेला पारेको छ। यसका अतिरिक्त, लामो समयदेखि विपश्यना अभ्यास गर्दै आएका साधकहरूको मामिला अध्ययनले समेत अनुभवजन्य निष्कर्षहरूबाट प्राप्त निष्कर्षलाई पुष्टि गरेको छ। तीन अनुसन्धान प्रश्नहरू: (i) सामान्य गृहस्थीले विपश्यना अभ्यास गरेपछि उनीहरूको व्यक्तिगत र व्यावसायिक जीवनमा के कस्तो परिवर्तनहरू देखा पर्छन्? (ii) आनापान अभ्यास गरेपछि बालबालिकाको शैक्षिक उन्नती, शारीरिक र मानसिक स्वास्थ्य, साथीभाइ र परिवारका सदस्यहरूसँगको सम्बन्धमा के कस्ता परिवर्तनहरू देखिन्छन्? र (iii) विपश्यना अभ्यासले कैदीवन्दीहरूको व्यवहारलाई कसरी प्रभाव पार्छ? को आधारमा विश्लेषण गरीएका अध्ययनका निष्कर्षहरू देहायका उपखण्डहरूमा प्रस्तुत गरिएका छन्।

७.२.१ विपश्यना अभ्यासको व्यक्तिगत जीवनमा प्रभाव

व्यक्तिगत जीवनमा विपश्यना अभ्यासको प्रभावको अध्ययनको क्रममा, तीन फरक पृष्ठभूमिका अभ्यासकर्ताहरूको अनुभव विश्लेषण गरिएको थियो। पहिलो अध्ययन सामान्य गृहस्थमा रहने विपश्ची साधकहरूमा आधारित थियो जसले पहिले नै एस.एन.गोयन्काद्वारा प्रशिक्षण गरिएको कम्तिमा एउटा दश दिवसीय विपश्यना शिविरमा भाग लिएका थिए र विपश्यना अभ्यास जारी राखेका थिए। यस प्रकृतिको सर्वेक्षणमा सहभागी स्वेच्छाले भाग लिएका जम्मा २१५ विपश्यना साधक थिए, जसमध्ये १४६ (६७.९ प्रतिशत) पुरुष र ६९ (३२.१ प्रतिशत) महिला थिए। दैनिक विपश्यना अभ्यास गर्ने समयको विश्लेषण गर्दा करिब नौ प्रतिशत सहभागीले दिनमा दुई घण्टाभन्दा बढी अभ्यास गरेका थिए भने करिब २२ प्रतिशतले दिनमा दुई घण्टा र करिब ३४ प्रतिशतले दिनमा एक घण्टाभन्दा कम समय अभ्यास गर्ने गरेका थिए। विपश्यना ध्यान गर्नेहरूको व्यक्तिगत जीवनमा विपश्यना अभ्यासले पार्ने प्रभावलाई देहाय अनुसार सङ्क्षेपमा विश्लेषण गरिएको छ।

सकारात्मक र आशावादी मनोवृत्तिको विकास: विपश्यना अभ्यास गर्ने साधकहरू मध्ये लगभग ७२ प्रतिशत उत्तरदाताहरूले यो ध्यान विधिले उनीहरूको मनोवृत्तिमा सकारात्मक परिवर्तन ल्याउने भनि पूर्ण सहमति (Strongly Agree) जनाएका थिए भने लगभग २४ प्रतिशतले सहमति (Agree) जनाएका थिए। यद्यपि, नियमित विपश्यना अभ्याससँग तथ्याङ्किय परीक्षण (Chi-Square Test) गर्दा स्ट्याटिस्टिकल्ली सिग्निफिकेन्ट (not significant) देखिएन। बरु दैनिक अभ्यास घण्टा (Practicing hours per day) सँगको सम्बन्ध भने सार्थक (Significant) देखियो। यसले नियमित अभ्यास मात्र होइन, दैनिक लामो समयसम्म अभ्यास गर्ने साधकहरूले सकारात्मक र आशावादी मनोवृत्ति विकास गर्न सक्छन् भन्ने संकेत गर्छ।

गल्तीको पहिचान र सुधार गर्ने क्षमता विकास: सहभागी उत्तरदातामध्ये करिब ९४ प्रतिशत उत्तरदाताले यो ध्यान विधिले उनीहरूलाई आफ्नो गल्ती पहिचान गरी सुधार गर्न मद्दत गरेकोमा सहमति जनाए। साथै नियमित

विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने घण्टासँग अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसबाट यो पुष्टि हुन्छकि नियमित विपश्यना अभ्यासकर्ताले आफ्ना गल्तीहरूप्रति बढी सचेत हुन, तिनीहरूलाई स्वीकार गर्न र सुधार गर्न सक्षम हुन्छन। यति मात्र होइन, नियमित ध्यान गर्नेहरूमध्ये दैनिक रूपमा बढी समय अभ्यास गर्ने साधकहरू आफ्ना गल्तीप्रति अझै बढी सचेत भइ तिनलाई स्वीकार गर्न र सुधार गर्न सक्षम हुन्छन्।

शारीरिक र मानसिक स्वास्थ्यमा सुधार: विपश्यना अभ्यासले उनीहरूको शारीरिक र मानसिक स्वास्थ्य सुधार गर्न मद्दत गर्दछ भनी सर्वेक्षणमा सहभागीमध्ये लगभग ५८ प्रतिशतले पूर्ण सहमति जनाए भने ३४ प्रतिशतले सहमति जनाए। साथै नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने घण्टासँग अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। जसको मतलब नियमित रूपमा विपश्यना अभ्यास गर्नेहरूले आफ्नो शारीरिक र मानसिक स्वास्थ्य सुधार गर्न सक्छन। दैनिक रूपमा अभ्यास गर्ने र दिनप्रतिदिन अभ्यास गर्ने समय बढाउँदै जाने साधकहरूको शारीरिक र मानसिक स्वास्थ्यमा सुधारमा झनै सुधार हुन सक्छ भन्ने तथ्यलाई प्रस्तुत अध्ययनबाट थप पुष्ट्याई मिल्छ।

तनाव न्यूनीकरण: करिब ९५ प्रतिशत उत्तरदाताले विपश्यना अभ्यासले उनीहरूको तनाव कम गर्न मद्दत गर्छ भनी सहमति जनाए। साथै प्रतिदिन अभ्यास गर्ने समयसँग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसको मतलब नियमित अभ्यासका साथै दैनिक साधना गर्ने समय बढाउँदै लगेका साधकहरूले सहजै तनाव कम गर्न सक्छन्।

चिन्ता लिने (Tension) र व्याकुल हुने (Anxiety) बानीमा कमी आउने: लगभग ६४ प्रतिशत सहभागी पूर्ण सहमत थिए भने २८ प्रतिशत सहमत थिए कि विपश्यनाको नियमित अभ्यासले चिन्ता लिने र व्याकुल हुने बानीमा कमी ल्याउन मद्दत गर्दछ। साथै नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने समयसँग अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसबाट यो पुष्टि गर्न सहज हुन्छकि नियमित विपश्यना अभ्यासले चिन्ता लिने र व्याकुल हुने बानीमा कमी ल्याउन मद्दत गर्न सक्छ। यसका अतिरिक्त, दैनिक अभ्यास गर्ने घण्टा लामो हुने नियमित साधकले चिन्ता लिने र व्याकुल हुने बानीमा अझ सजिलै सुधार गर्न सक्छन्।

रिस (anger) असहिष्णुता (intolerance) र जलन (irritation) कम गर्न सक्ने: सहभागी मध्ये करिब ९४ प्रतिशतले विपश्यना अभ्यासले उनीहरूको रिस, असहिष्णुता र जलन कम गर्न मद्दत गरेकोमा सहमति जनाए। यद्यपि, नियमित विपश्यना अभ्याससँग तथ्याङ्किय परीक्षण गर्दा सम्बन्ध स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएन। बरु दैनिक रूपमा लामो घण्टासँगको सम्बन्ध भने सिग्निफिकेन्ट देखियो। यसको मतलब यो हो कि केवल नियमित अभ्यास मात्र होइन दैनिक रूपमा लामो समय सम्म अभ्यास गर्ने साधकहरू रिस, असहिष्णुता र जलन कम गर्न सक्षम हुन्छन भन्ने सङ्केत गर्छ।

पारिवारिक जीवनको गुणस्तरमा सुधार: विपश्यना साधनाले उनीहरूको पारिवारिक जीवन सुधार गर्न मद्दत गर्ने सम्बन्धमा लगभग ५२ प्रतिशत सहभागीहरूले पूर्ण सहमति जनाए भने करिब ३५ प्रतिशतले सहमति जनाए। साथै नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने समयसँग अलग अलग तथ्याङ्किय परीक्षण

गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यो परिणामबाट यो पुष्टि हुन्छकि विपश्यना अभ्यासले साधकको पारिवारिक जीवनको गुणस्तर सुधार गर्न मद्दत गर्दछ।

सामाजिक सम्बन्धमा सुधार: करिब ५२ प्रतिशत सहभागीहरू पूर्ण सहमत थिए भने र ३८ प्रतिशत सहमत थिए कि विपश्यना अभ्यासले उनीहरूको सामाजिक सम्बन्ध सुधार गर्न मद्दत गर्दछ। साथै नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने समयसँगको सम्बन्ध अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसको मतलब विपश्यना अभ्यासले साधकको सामाजिक सम्बन्धमा सुधार ल्याउन मद्दत गर्दछ।

आत्म-शुद्धि: लगभग ८० प्रतिशत उत्तरदाताहरूले बाहिरी संसारलाई सुधार्नका लागि उनीहरूले पहिले आफूलाई सुधार गर्नुपर्छ र विपश्यना अभ्यासले उनीहरूलाई आत्म-शुद्धिको लागि मद्दत गर्दछ भन्ने कुरामा पूर्ण सहमति जनाए। यद्यपि, नियमित विपश्यना अभ्याससँगको तथ्याङ्किय परीक्षण गर्दा सम्बन्ध स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएन।

चित्त सुधार गर्ने क्षमता: करिब ७६ प्रतिशत उत्तरदाताहरूले विपश्यनामा अभ्यासले मानव मन र चरित्र सुधार गर्ने क्षमता छ भन्नेमा पूर्ण सहमति जनाए। साथै नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने समयसँगको सम्बन्ध अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसबाट यो भन्न सकिन्छकि नियमित विपश्यना अभ्यास गर्ने साधकले मन/चित्त र चरित्र सुधार गर्न सक्षम हुन्छन्।

मात्रात्मक (empirical analysis) विश्लेषणको नतिजालाई गुणात्मक विश्लेषणको (qualitative analysis) साथै मामिला अध्ययन (case study) का निष्कर्षहरूले समेत पुष्टि गरेका छन। गुणात्मक विश्लेषणको क्रममा प्रस्तुत अध्ययनले विपश्यना अभ्यासले सामान्य गृहस्थको दैनिक जीवन यापनमा सहयोग गर्ने देखिएको छ। अभ्यास गर्दै जादा साधकले व्याकुलता, तनाव र चिन्ता कम गरेर, परिवारका सदस्य, सहकर्मी र सुपरिवेक्षकसगको सम्बन्ध सुधार गरेर आफ्नो व्यक्तिगत जीवनमा सुधार गर्न सक्छ। यसबाहेक, विपश्यना अभ्यासले उनीहरूको शारीरिक र मानसिक स्वास्थ्य सुधार गर्न सक्छ। यो साधना विधि चित्त शुद्ध गरी दुखबाट मुक्तिका लागि सम्यक सम्बोधिसम्मको यात्राका लागि विकास भएको भए पनि केही चिकित्सक तथा मनोवैज्ञानिकहरूले औषधिको साथमा यो विधिको मिश्रण गरी दीर्घ रोगीको पीडा निवारणको औजारका रूपमा समेत प्रयोग गरेका छन्। यसरी मिश्रण गरी उपचार गर्दा विरामीको दीर्घकालीन पीडाको साथै मनोवैज्ञानिक उपचारका लागि समेत विपश्यना अभ्यास उपयोगी सिद्ध भएको पाइयो।

७.२.२ विपश्यना अभ्यासको व्यावसायिक जीवनमा प्रभाव

विपश्यना अभ्यास गर्ने साधकहरूको व्यावसायिक जीवनमा विपश्यना अभ्यासको प्रभावहरू देहायका अनुच्छेदमा प्रस्तुत गरिएको छ।

कार्यदक्षता र उत्पादकत्व बढने: लगभग ८८ प्रतिशत उत्तरदाताहरूले नियमित विपश्यना अभ्यासले उनीहरूको कार्यदक्षता र उत्पादकत्व बढाउन मद्दत गरेको भनी सहमति जनाए। तथापि नियमित विपश्यना अभ्याससँगको सम्बन्ध तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएन। बरु प्रतिदिन अभ्यास गर्ने समयसँगको

सम्बन्ध भने सिग्निफिकेन्ट देखियो। यसको मतलब यो हो कि नियमित विपश्यना अभ्यासको साथै दैनिक अभ्यास गर्ने समयसमेत बढाउँदै जादा साधकको कार्यदक्षता र उत्पादकत्व बढाउन मद्दत गर्ने देखियो।

द्रुत र सही निर्णय लिन सक्ने: करिब ८१ प्रतिशत उत्तरदाताहरू नियमित विपश्यना अभ्यासले छिटो र सही निर्णय लिने क्षमता बढाउन मद्दत गर्नेमा सहमत भए। नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने समयसँग अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसको मतलब विपश्यना अभ्यासकर्ताहरूले आफ्नो निर्णय गर्ने क्षमतामा सुधार गर्न सक्छन् अर्थात् द्रुत र सही निर्णय लिन सक्छन्। अझै तिनीहरूले आफ्नो दैनिक अभ्यास समय बढाउँदै जाँदा निर्णय क्षमतामा थप सुधार गर्न सक्दछन्।

सहायकहरूलाई उत्प्रेरित र मार्गदर्शन गर्ने क्षमता सुधार: करिब ८६ प्रतिशत उत्तरदाताहरूले नियमित विपश्यना अभ्यासले उनीहरूको सहायक कर्मचारीहरूलाई उत्प्रेरित र मार्गदर्शन गर्ने क्षमता बढाउन मद्दत गरेको बताए। यद्यपि नियमित विपश्यना अभ्याससँगको सम्बन्ध तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएन। बरु नियमित अभ्यास समयसँगको सम्बन्ध भने सिग्निफिकेन्ट पाइयो। यसको मतलब जब नियमित ध्यान गर्नेहरूले आफ्नो अभ्यासको समय बढाउँदै जान्छन तब उनीहरूको आफ्ना अधीनस्थ सहायकहरूलाई उत्प्रेरित गर्न र मार्गदर्शन गर्न सक्ने क्षमता सुधार हुँदै जान्छ।

योजना निर्माण गर्ने क्षमता सुधार: नियमित विपश्यना अभ्यासले उनीहरूको योजना निर्माण गर्ने क्षमता बढाउन मद्दत गर्दछ भन्ने कुरामा लगभग ४६ प्रतिशत सहभागी पूर्ण सहमत भए भने लगभग ३६ प्रतिशत सहभागी सहमत भए। यद्यपि नियमित अभ्याससँगको सम्बन्ध तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएन तर प्रतिदिन अभ्यास समयसँगको सम्बन्ध भने सिग्निफिकेन्ट देखियो। जसको मतलब नियमित विपश्यना अभ्यासकर्तामध्ये दैनिक रूपमा लामो समयसम्म अभ्यास गर्ने अभ्यासकर्ताले आफ्नो योजना निर्माण गर्ने क्षमतामा सुधार गर्न सक्छन्।

कर्तव्य र जिम्मेवारी लिने क्षमता अभिवृद्धि: सर्वेक्षणमा सहभागी कुल ८६ प्रतिशत उत्तरदाताले नियमित विपश्यना अभ्यासले उनीहरूलाई निष्पक्ष रूपमा आफ्नो कर्तव्य र जिम्मेवारी वहन गर्न मद्दत मिलेमा सहमति जनाएका छन्। तथापि नियमित अभ्याससँगको सम्बन्ध तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएन तर प्रतिदिन अभ्यास समयसँगको सम्बन्ध भने सिग्निफिकेन्ट देखियो। जसको मतलब यो हो कि नियमित अभ्यासकर्ताहरू जसले हरेक दिन लामो समयसम्म ध्यान गर्छन् उनीहरूले निष्पक्ष रूपमा आफ्नो कर्तव्य र जिम्मेवारीहरू पूरा गर्न सक्छन्।

प्रदूषित मन वा चित्त नै समस्याको मूल कारण: उनीहरूले सङ्गठनमा सामना गर्नुपर्ने समस्याको मूल कारण सङ्गठन नै प्रदूषित चित्त वा मन हो र विपश्यना अभ्यास त्यस्ता समस्या समाधानमा प्रभावकारी हुन सक्छ भनि सर्वेक्षणमा सहभागी मध्ये करिब ६१ प्रतिशत पूर्ण सहमत भए भने करिब ३० प्रतिशत सहमत भए। साथै नियमित अभ्याससँगको सम्बन्ध तथ्याङ्किय परीक्षण गर्दा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखियो।

अधीनस्थ, सहकर्मी र सुपरिवेक्षकहरूसँगको सम्बन्ध सुधार: कुल सहभागीमध्ये करिब ८८ प्रतिशत उत्तरदाताहरू विपश्यना अभ्यासले उनीहरूलाई आफ्ना अधीनस्थ, सहकर्मी तथा सुपरिवेक्षकसँगको सम्बन्ध सुधार गर्न मद्दत

गर्नेमा सहमत भए। जसले अन्ततः व्यावसायिक कल्याणमा सघाउ पुग्ने र सङ्गठनको उत्पादन दक्षता बढाउँछ। नियमित विपश्यना अभ्याससँग र प्रतिदिन अभ्यास गर्ने समयसँग अलग अलग तथ्याङ्किय परीक्षण गर्दा स्टाटिस्टिकल्ली सिग्निफिकेन्ट समेत देखिएको छ। यसको मतलब नियमित विपश्यना अभ्यासले मातहतका कर्मचारी, सहकर्मी तथा सुपरिवेक्षकसँगको सम्बन्ध सुधार गर्न मद्दत गर्दछ। यसका अतिरिक्त दैनिक अभ्यास गर्ने समय बढाउदै जाने नियमित अभ्यासकर्ताहरूले अझै बढी सम्बन्ध सुधार गर्न सक्छन्।

गुणात्मक विश्लेषणमा (Qualitative analysis) समेत अनुभवजन्य विश्लेषण (Empirical Finding) मा जस्तै विपश्यना अभ्यासले साधकको व्यावसायिक जीवनमा समेत सकारात्मक परिवर्तन ल्याउन सक्छ भन्ने देखिएको छ। व्यक्तिगत जीवनमा आउने सकारात्मक परिवर्तनले पनि व्यावसायिक जीवनमा सुधार गर्न योगदान गर्दछ। अझ विशेष गरी यसले सङ्गठनको कार्यसम्पादन समेतमा सुधार गर्न सक्छ। विपश्यना अभ्यासले व्यक्तिगत स्तरमा कर्मचारीको मनोवृत्ति र व्यवहार परिवर्तन गर्न मद्दत गर्दछ जसले गर्दा सङ्गठनात्मक स्तरमा कार्यदक्षता र उत्पादकत्व वृद्धि गर्न समेत योगदान दिन सक्छ। यसले द्रुत र सही निर्णय गर्ने क्षमता सुधार गर्न, योजना निर्माण क्षमता बढाउन र अन्ततः व्यापार व्यवस्थापनको लागि समेत सहयोग पुग्छ।

अध्ययनकै एउटा पाटोको रूपमा नौ जना अनुभवी विपश्चि साधकहरू छनोट गरी मामिला अध्ययन (Case Study) गरिएको थियो। लामो समयदेखि विपश्यना अभ्यास गरेका विभिन्न पेशामा आवद्ध व्यवसायीहरू: डाक्टर, व्यापारी, वकिल, शिक्षक, निजामति कर्मचारी, विद्यार्थी र एकजना कैदीलाई प्रतिनिधिमूलक नमूनाको रूपमा लिइएको थियो। उनीहरूले व्यक्त गरेका अनुभवहरूको विश्लेषण गर्दा समेत विपश्यना अभ्यासले सामान्य गृहस्थहरूको व्यक्तिगत तथा व्यावसायिक जीवनमा सकारात्मक परिवर्तन र कल्याण अभिवृद्धि गर्ने निश्कर्ष प्राप्त भयो। अध्ययनमा सहभागी सबै पुराना साधकहरू सन्तुष्ट देखिए। विपश्यनाको दैनिक अभ्यासले उनीहरूलाई कठिन परिस्थितिहरूको सामना गर्न पनि कुनै निश्चित क्षेत्रमा काम गर्ने पेसाकर्मीका लागि मात्र नभई विभिन्न क्षेत्रमा (हरेक क्षेत्र) काम गर्ने पेसागत भिन्नता भएका सबैखाले पेसाकर्मीहरूको व्यक्तिगत तथा व्यावसायिक जीवनको समुनतिमा विपश्यना अभ्यासले समान रूपमा काम गर्न सक्ने अर्थात् प्रभावकारी हुन सक्ने देखियो।

७.२.३ विद्यार्थीको व्यवहार सुधारमा आनापानको असर

अनुभूतिमूलक अध्ययनको दोस्रो खण्डमा यस.एन. गोयन्काद्वारा सिकाइएको कम्तीमा एउटा आनापान शिविरमा सहभागी भई अभ्यासलाई निरन्तरता दिएका र स्वेच्छाले तोकिएको प्रश्नावली भर्न तयार भएका विद्यालयका बालबालिकालाई सहभागी गराइएको थियो। विद्यार्थीको व्यवहार सुधारमा आनापान अभ्यासले पारेको प्रभावलाई देहायका नौ समूहमा सङ्क्षेपमा वर्णन गरिएको छ।

अध्ययन गर्ने बानीमा सुधार: सर्भेक्षणमा सहभागीमध्ये कुल ९५ प्रतिशत विद्यार्थीले आनापान अभ्यासले उनीहरूको अध्ययन गर्ने बानीमा सुधार भएको बताएका छन्। तथ्याङ्किय परीक्षण (Chi-Square Test) गर्दा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखियो। जसको मतलब नियमित आनापान अभ्यासले विद्यार्थीहरूलाई उनीहरूको अध्ययन गर्ने बानीमा सकारात्मक सुधार गर्न मद्दत गर्न सक्छ।

स्मरण शक्ति बढाउने: करिब ३५ प्रतिशत विद्यार्थीले आनापान अभ्यासले आफ्नो स्मरणशक्ति धेरै बढेको र ५६ प्रतिशतले आफ्नो स्मरण शक्तिमा थोरै सुधार भएको बताए। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली

सिग्निफिकेन्ट देखियो। जसको मतलब आनापानको नियमित अभ्यासले स्मरण शक्ति बढाउन मद्दत गर्न सक्ने पुष्टि भयो।

शैक्षिक स्तरमा सुधार: कुल ८२ प्रतिशत विद्यार्थीहरूले नियमित आनापान अभ्यासले आफ्नो शैक्षिक स्तरमा सुधार गर्न मद्दत गरेको बताएका थिए। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखियो। यसबाट पुष्टि हुन्छ कि नियमित आनापान अभ्यासले विद्यार्थीहरूलाई आफ्नो पढाइ सुधार गर्न मद्दत गर्छ।

परीक्षाको नतिजामा प्रभाव: करिब २५ प्रतिशत सहभागीले आनापान अभ्यासले आफ्नो परीक्षाको नतिजा सुधार गर्न धेरै मद्दत गर्ने र करिब ५८ प्रतिशतले आफ्नो नतिजामा केही सुधार गर्न मद्दत गर्ने विश्वास व्यक्त गरे। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखियो। जसको मतलब आनापान नियमित अभ्यासले विद्यार्थीको परीक्षाको नतिजा सुधार गर्न मद्दत गर्नेमा विश्वास गर्न सकिन्छ।

पारिवारिक सम्बन्धमा सुधार: सहभागीमध्ये करिब ५६ प्रतिशत विद्यार्थीले आनापान अभ्यासले तिनीहरूको पारिवारिक सम्बन्धमा धेरै नै सकारात्मक परिवर्तन भएको महसुस गरेका छन् भने करिब २९ प्रतिशत विद्यार्थीले केही सुधार भएको महसुस गरेको बताएका थिए। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखियो। यसको मतलब आनापान ध्यानको नियमित अभ्यासले विद्यार्थीहरूको पारिवारिक सम्बन्ध सुधार गर्न मद्दत गर्न सक्ने पुष्टि भयो।

साथिहरूसँगको मित्रतामा सुधार: करिब ४८ प्रतिशत विद्यार्थीले नियमित आनापान अभ्यासले साथिहरूसँगको मित्रतामा सुधार ल्याउन धेरै मद्दत गरेको र ३७ प्रतिशतले आफ्नो मित्रता सुधार अलिकति सहयोगी हुने विश्वास गरेका थिए। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट परिणाम देखियो। यसको मतलब नियमित आनापान अभ्यासले विद्यार्थीहरू विच मित्रता प्रगाढ गर्ने कुरा पुष्टि हुने देखियो।

शारीरिक स्वास्थ्यमा सुधार: करिब ३६ प्रतिशत विद्यार्थीले यो अभ्यासले शारीरिक स्वास्थ्यमा सुधार गर्न धेरै मद्दत गर्ने जवाफ दिए भने करिब ५२ प्रतिशतले अलिकति सहयोग गर्छ भनी जवाफ दिए।

तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट परिणाम देखियो। यसको मतलब नियमित आनापान अभ्यासले विद्यार्थीहरूको शारीरिक स्वास्थ्य सुधार गर्न मद्दत गर्न सक्ने थप पुष्टि भयो।

मानसिक स्वास्थ्यमा सुधार: करिब ३० प्रतिशत विद्यार्थीले आनापान अभ्यासले आफ्नो मानसिक स्वास्थ्यमा सुधार ल्याउन धेरै मद्दत गरेको र ५४ प्रतिशतले अलिकति सहयोग गरेको अनुभव सुनाए। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट परिणाम देखियो। यसको मतलब नियमित आनापान अभ्यासले विद्यार्थीको मानसिक स्वास्थ्य सुधार गर्न मद्दत गर्ने देखियो।

क्रोध न्यूनीकरण: करिब ३८ प्रतिशत विद्यार्थीले नियमित आनापान अभ्यासले उनिहरूको रिस उठने बानी धेरै कम भएको ३९ प्रतिशतले रिस उठने बानीमा थोरै सुधार भएको बताए। तथ्याङ्किय परीक्षणमा समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट परिणाम देखियो। यसको मतलब नियमित आनापान अभ्यासले विद्यार्थीको क्रोध न्यूनीकरण गर्न मद्दत गर्न सक्ने पुष्टि भयो।

गुणात्मक विश्लेषणका नतिजाहरूले समेत माथि चर्चा गरिएका अध्ययनका अनुभवजन्य विश्लेषणका निष्कर्षहरूलाई समर्थन गर्दै आनापान अभ्यासले विद्यालयका बालबालिकाहरूमा उत्साहजनक नतिजा देखिने पुष्टि गरेको छ। एकाग्रताको विकास गर्दै आनापान अभ्यासले बालबालिकाहरूको स्मरण शक्ति बढाउने, अध्ययन गर्ने बानीमा सुधार गर्ने, शैक्षिक गुणस्तरमा सुधार गर्नुका साथै शारीरिक र मानसिक स्वास्थ्यमा समेत सुधार ल्याउन सक्छ। आनापान शिविरमा सहभागी हुने र नियमित अभ्यास जारी राख्ने विद्यार्थीहरूले व्यवहारिक पक्ष तथा पारिवारिक सम्बन्धमा समेत सुधार आउन सक्छ। मामिला अध्ययनमा सहभागी एक विद्यार्थीले आनापान अभ्यासले कसरी आफ्नो जीवनमा सकारात्मक परिवर्तन गर्यो भनी आफ्नो यथार्थता सुनाए। तसर्थ, यि तथ्यहरूबाट पुष्टि हुन्छ कि आनापान अभ्यास विद्यार्थीहरूको किशोर अवस्थामै व्यवहार सुधारको लागि उपयुक्त ध्यान विधि हो।

७.२.४ जेलका कैदीबन्दीहरूमा विपश्यनाको सकारात्मक प्रभाव

अनुभूतिमूलक अध्ययनको तेस्रो खण्डमा विपश्यना अभ्यास गर्ने नेपालको नख्खु कारागार ललितपुर र भीमफेदी कारागार मकवानपुरका कैदीबन्दीमा विपश्यनाबाट परेको प्रभाव विश्लेषण गरिएको थियो। फ्रिक्वेन्सी विश्लेषणबाट विपश्यना अभ्यासको प्रभाव मूल्याङ्कन गर्दै तथ्याङ्किय परीक्षण (T-Test) बाट पुष्टि गर्ने कोशिस गरिएको छ। प्रस्तुत अध्ययनले विपश्यना अभ्यासले कैदीबन्दीहरूलाई देहायका सात क्षेत्रमा सकारात्मक प्रभाव पार्ने देखाएको छ।

सकारात्मक र आशावादी मनोवृत्तिको विकास: विपश्यना शिविरमा सहभागी हुनु अघि विपश्यना अभ्यासले सकारात्मक र आशावादी मनोवृत्ति विकास गर्न सहयोगी हुने कुरामा करिब ३४ प्रतिशत पूर्ण सहमत (Strongly Agree) थिए भने ५५ प्रतिशत सहमत (Agree) थिए। शिविर समापन लगत्तै पूर्ण सहमत उत्तरदाताहरूको प्रतिशत हिस्सा बढेर ६५ प्रतिशत पुग्यो। ३-६ महिनापछिको फलोअपमा पनि लगभग ४६ प्रतिशत उत्तरदाताहरू पूर्ण सहमत थिए भने ५४ प्रतिशत सहमत थिए। तथ्याङ्किय परीक्षण (T-Test) बाट प्राप्त परिणामहरू (विपश्यना पूर्व-शिविर समाप्ति लगत्तै, विपश्यना पूर्व-फलो-अप समय र शिविर समाप्ति लगत्तै - फलो-अप समय) समेत स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएका छन्। यसको मतलब विपश्यना अभ्यासले जेलका कैदीबन्दीमा सकारात्मक र आशावादी मनोवृत्ति विकास गर्न मद्दत गर्ने पुष्टि भएको छ।

कैदीबन्दीहरूको मन/चित्त र चरित्रमा सुधार: शिविरमा सहभागी हुनु अघि, करिब २९ प्रतिशत उत्तरदाताहरूले विपश्यना अभ्यासले उनीहरूको मन र चरित्र सुधार गर्न सहयोग गर्दछ भनी पूर्ण सहमति जनाएका थिए। शिविर समापन लगत्तै यसो भन्नेको अनुपात एकदमै बढेर ७० प्रतिशतमा पुग्यो भने ३-६ महिनापछिको फलोअप समयमा यो अनुपात थोरै घटन गइ करिब ४५ प्रतिशतमा झरेको पाइयो। यद्यपि, तथ्याङ्किय परीक्षण (T-Test) बाट प्राप्त परिणाम भने (पूर्व-पोस्ट, पोस्ट-फलो-अप र पूर्व-फलो-अपको) स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएका छन्। तसर्थ, यो भन्नु जायज छ कि विपश्यना अभ्यासले कैदीबन्दीहरूको मन/चित्त र चरित्र सुधार गर्न सहयोग गर्दछ।

गल्ती कमजोरीको पहिचान तथा सुधार गर्न: शिविरमा सहभागी हुनु अघि करिब २९ प्रतिशत उत्तरदाता विपश्यना अभ्यासले उनीहरूको गल्ती पहिचान गरी सुधार गर्न मद्दत गर्छ भन्ने कुरामा पूर्ण सहमत थिए।

शिविर समापन लगत्तै यसो भन्नेको अनुपात एकदमै बढेर ६१ प्रतिशतमा पुग्यो भने फलो-अप अवधिमा केही न्यून भइ घटेर ४५ प्रतिशतमा कायम भएको पाइयो। तथ्याङ्किय परीक्षणबाट प्राप्त नतिजा भने (पूर्व-पोस्ट, पोस्ट-फलो-अप र पूर्व-फलो-अपको) स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिएका छन। यसको मतलब यो हो कि विपश्यना अभ्यासले कैदीबन्दीको गल्ती पहिचान गरी सकारात्मक सुधार गर्न मद्दत गर्छ भन्ने धारणालाई पुष्टि गर्न मद्दत गर्दछ।

शारीरिक र मानसिक स्वास्थ्यमा सुधार: शिविरमा सहभागी हुनुअघि, केवल ३० प्रतिशत कैदीबन्दी विपश्यना अभ्यासले साधना गर्नेहरूको शारीरिक र मानसिक स्वास्थ्य सुधार गर्न मद्दत गर्दछ भन्ने कुरामा पूर्ण सहमत थिए। शिविर समापनपछि पूर्ण सहमत उत्तरदाताहरूको अनुपात झनै बढेर ५४ प्रतिशत पुग्यो। यद्यपि ३-६ महिनाको फलोअप समयमा यो अनुपात अलिकति घटेर ४४ प्रतिशतमा झर्को पाइयो। पूर्व-पोस्ट, पोस्ट-फलो-अप र पूर्व-फलो-अप अवधिको तथ्याङ्किय परीक्षणका परिणाम भने स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिए। यसबाट यो पुष्टि हुन्छकि विपश्यना अभ्यास गर्ने कैदीबन्दीले आफ्नो शारीरिक र मानसिक स्वास्थ्यमा सुधार गर्न सक्छन्।

रिस, तनाव, चिडचिडाहट र चिन्ताको न्यूनीकरण: शिविरमा सहभागी हुनुअघि झण्डै ३२ प्रतिशत कैदीबन्दी विपश्यना अभ्यासले आफ्नो रिस, तनाव, चिडचिडाहट र चिन्ता कम गर्न मद्दत गर्छ भन्ने कुरामा पूर्ण सहमत थिए। शिविर समापन लगत्तै पछि पूर्ण सहमत उत्तरदाताको प्रतिशत तुरुन्तै बढेर ६६ पुग्यो। ३-६ महिनाको फलोअप अवधिमा यो अनुपात अलिकति घटेर ४९ प्रतिशतमा झरेको पाइयो। तिनै चरण पूर्व-पोस्ट, पोस्ट-फलो-अप र पूर्व-फलो-अप अवधिको तथ्याङ्किय परीक्षणका परिणाम भने स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिए। यसको मतलब, विपश्यना अभ्यासबाट कैदीबन्दीलाई रिस, तनाव, जलन र चिन्ता कम गर्न मद्दत गर्न सक्छ भन्ने पुष्टि हुन्छ।

अन्य कैदीबन्दी र कारागार प्रशासनसँगको सम्बन्धमा सुधार: शिविरमा सहभागी हुनुअघि झण्डै २९ प्रतिशत कैदीबन्दीले विपश्यना अभ्यासले अन्य कैदीबन्दी र कारागार प्रशासनसँगको सम्बन्ध सुधार गर्न सहयोगी हुने कुरामा पूर्ण सहमति जनाएका थिए। पूर्ण सहमति जनाउने उत्तरदाताको प्रतिशत शिविर समापन लगत्तै बढेर ५५ प्रतिशत पुगेको थियो भने पछि फलो-अप अवधिमा यो अनुपात घटेर ४८ प्रतिशतमा झर्यो। तिनै चरण पूर्व-पोस्ट, पोस्ट-फलो-अप र पूर्व-फलो-अप अवधिको तथ्याङ्किय परीक्षणका परिणाम भने स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिए। यसबाट यो पुष्टि हुन्छकि विपश्यना अभ्यास गर्ने कैदीबन्दीको अन्य कैदीबन्दीसँग र जेल प्रशासनसँगको सम्बन्ध सुधार्न मद्दत गर्न सक्छ।

जेल सुधार विधिको रूपमा विपश्यना: शिविरमा सहभागी हुनुअघि लगभग ३५ प्रतिशत कैदीबन्दी विपश्यना शिविरलाई जेल सुधार अभियानकै रूपमा लिई कैदीबन्दी र कारागार प्रशासनमा कार्यरत कर्मचारीलाई शिविरमा सहभागी गराउनुपर्दछ भन्नेमा पूर्ण सहमत थिए। शिविर समापन लगत्तै पूर्ण सहमत उत्तरदाताहरूको अनुपात तीव्र रूपमा बढेर ७४ प्रतिशत पुग्यो भने फलोअप समयमा थोरै घटेर ५२ प्रतिशतमा झर्यो। तर पूर्व-पोस्ट, पोस्ट-फलो-अप र पूर्व-फलो-अप अवधिको तथ्याङ्किय परीक्षणका परिणाम भने स्टाटिस्टिकल्ली सिग्निफिकेन्ट देखिए। यसको अर्थ विपश्यना अभ्यासलाई जेल सुधार विधिकै अभिन्न अङ्गको रूपमा प्रयोग गर्न सकिन्छ।

शिविर समापनको ३-६ महिना पछिको फलोअपमा पनि सबै सात क्लस्टरमा तथ्याङ्किय परीक्षणबाट प्राप्त सिग्निफिकेन्ट नतिजाको आधारमा विपश्यना अभ्यासले कैदीबन्दीलाई उनीहरूको चित्त शुद्ध गरि उनीहरूको जेलको बसाइ सजिलो बनाउन र कैदीबन्दीलाई जेल मुक्त भएपश्चात समाजमा पुनस्थापित गर्न समेत मदत गर्ने कुरामा सहमत हुन सकिन्छ। यस बाहेक, यो ध्यान विधिलाई जेल सुधारको लागि प्रभावकारी उपकरणको रूपमा समेत प्रयोग गर्न सकिन्छ।

यस अनुभवजन्य निष्कर्षका नतिजाहरूलाई छैठौँ अध्यायमा चर्चा गरिएका गुणात्मक विश्लेषणका नतिजा तथा र मामिला अध्ययनका निष्कर्षले समेत पुष्टि गरेका छन्। गुणात्मक विश्लेषणबाट पनि थाहा हुन आएको छ कि विपश्यना ध्यान विधि जेल सुधारको लागि समेत एक लागत प्रभावी उपकरण हो। नेपाल लगायत धेरै देशले कैदीबन्दीलाई यो ध्यान विधिको अभ्यास गराउन सुरुवात गरिसकेका छन् र यो विधिको अभ्यास गर्ने कैदीबन्दीमा सकारात्मक आचरण सुधार देखिएको छ। साथै प्रस्तुत अध्ययनले विपश्यना अभ्यास गरेका कैदीबन्दीको व्यवहारमा सुधार भई मनोवैज्ञानिक कल्याणमा अभिवृद्धि भएको, रिस कम भएको र जेलबाट मुक्त भएपछि समाजमा पुनःस्थापित गर्न सजिलो भएको देखाएको छ। मामिला अध्ययनको क्रममा समेत एक कैदिले स्पष्ट रूपमा उल्लेख गरेका छन् कि कसरी विपश्यना अभ्यासले उसलाई आफ्नो झगडापूर्ण व्यवहार सुधार गर्न मद्दत गर्यो, तनाव चिन्ता कम गर्यो र अन्य कैदीबन्दी साथीहरू तथा जेल प्रशासनसँगको सम्बन्ध सुधारियो।

७.३ सिफारिसहरू

अघिल्लो अध्यायहरू तथा यस अध्यायको अघिल्लो खण्डहरूमा चर्चा गरिएझैं विपश्यना ध्यान भिक्षु र भिक्षुणीहरूका लागि मात्र नभई सामान्य गृहस्थहरू, विद्यार्थीहरू, जेलका कैदीबन्दीहरूका साथै समाजका अन्य इच्छुक व्यक्तिहरूका लागि पनि उपयोगी छ। अनुसन्धान निष्कर्षमा आधारित रहि देहायका सिफारिस गरिएको छ।

- (i) अनुसन्धानका निष्कर्षले विपश्यना ध्यानको अभ्यास गर्नेहरूको तनाव, चिन्ता र क्रोध कम हुने, शारीरिक तथा मानसिक स्वास्थ्यमा सुधार हुने, पारिवारिक सम्बन्ध र सामाजिक सम्बन्ध सुधार भई व्यक्तिगत र व्यावसायिक जीवनमा सकारात्मक परिवर्तन आउने देखिएका छन्। तसर्थ यो अध्ययनले इच्छुक सर्वसाधारण व्यक्तिलाई विपश्यना शिविरमा सहभागी भई दैनिक जीवनमा लाभ लिन अभिप्रेरित गरेको छ।
- (ii) विपश्यना अभ्यासले कार्यसम्पादन क्षमता र उत्पादकता बढाउन मद्दत गर्ने, निर्णय लिने क्षमता सुधार गर्ने हुदा सङ्गठित संस्थाहरूले आफ्ना कर्मचारीलाई विपश्यना शिविरमा भाग लिन प्रोत्साहित गर्न सके उपयुक्त हुनेछ। यस्ता संस्थाहरूले शिविरमा सहभागी हुन चाहने आफ्ना कर्मचारीहरूलाई तलवी बिदा प्रदान गरेर प्रोत्साहित गर्न सक्छन्।
- (iii) आनापान अभ्यासको नतिजा उत्साहजनक देखिन्छ। आनापान अभ्यास गर्ने विद्यार्थीको अध्ययन बानीमा सुधार हुने, परीक्षाको नतिजा सुध्रिने, पारिवारिक र सामाजिक सम्बन्ध प्रगाढ हुने, शारीरिक

- तथा मानसिक स्वास्थ्यमा सुधार हुने हुनाले विद्यालय व्यवस्थापन तथा अभिभावकहरूले बालबालिकालाई आनापान शिविरमा सहभागी गराउन प्रोत्साहित गरी उनीहरूलाई विद्यालय तथा घरमा समेत आनापान अभ्यास गर्ने वातावरण सिर्जना गरिदिन उपयुक्त हुन्छ।
- (iv) विपश्यना ध्यान केही देशहरूमा जेलमा रहेका कैदीबन्दीलाई अभ्यास गराउदा सकारात्मक परिणाम देखिएको छ। विपश्यना अभ्यासबाट कैदीबन्दीहरूले तनाव र चिन्ता कम गर्ने, उनीहरूको शारीरिक र मानसिक स्वास्थ्यमा सुधार हुने जस्ता फाइदाहरू पाउँछन्। यसले उनीहरूको बदलाउन्मुख व्यवहार परिवर्तन गर्न पनि मद्दत गर्दछ जसले गर्दा उनीहरूलाई समाजमा फर्किएपछि आफूलाई पुनस्थापित गर्न समेत सजिलो हुन्छ। नेपाल सरकारले कारागारमा विपश्यना कार्यक्रम कार्यान्वयन गर्ने निर्णय गरिसकेको छ। अघिल्लो अध्यायहरूमा छलफल गरिएझैं विपश्यना शिविर सफल भएको देखियो। त्यसैले विपश्यना ध्यानलाई जेल सुधार गर्ने विधिकै रूपमा प्रयोग गर्न सकिन्छ। यसका लागि सरकारले कारागारका कैदीबन्दीलाई विपश्यना अभ्यास गर्न उपयुक्त वातावरण बनाई सहजीकरण गरिदिन उपयुक्त हुन्छ।
- (v) केही मेडिकल डाक्टरहरूले विपश्यना विधिलाई मानसिक स्वास्थ्य तथा अन्य पुरानो दुखाइका बिरामीहरूको उपचारका लागि सहायक उपकरणको रूपमा प्रयोग गरिसकेका छन् जसले सकारात्मक परिणाम समेत देखाएको पाइएको छ। तसर्थ डाक्टर, स्वास्थ्यकर्मी र अन्य सामाजिक अभियन्ताहरूले आफ्ना बिरामी तथा सेवान्तरालीलाई विपश्यना शिविरमा सहभागी हुन र यसको फाइदा लिन प्रोत्साहित गर्न सक्छन्।

७.४ भावी शोधका निम्ति सम्भावित क्षेत्रहरू

यो अध्ययन विशुद्ध रूपमा व्यक्तिगत तवरमा गरिएको हो। आजकल विपश्यना केन्द्र र यसको अभ्यास गर्ने साधकहरूको सङ्ख्या समेत बढ्दै गएको छ। शिविरमा सहभागीहरूको गोपनीयताको सम्मान गर्न गोपनीयता राखिएको छ। त्यसैले, विपश्यना केन्द्रहरूले सहभागीहरूको सम्पर्क ठेगाना प्रदान गर्दैनन्। अनुसन्धान प्रयोजनका लागि विपश्यना अभ्यासकर्ताहरू भेट्न धेरै गाह्रो छ। अनुसन्धानकर्ता स्वयंले समेत यो अनुसन्धान गर्दा यो कठिनाई पनि महसुस भएको छ। विपश्यना केन्द्रहरूको समन्वयमा अनुसन्धान कार्य सञ्चालन गर्न सके राम्रो हुन्छ। यसो गर्न सके नमूना छनौट गर्दा अभ्यासकर्ताहरूको पूलबाट चयन गर्न सकियोस्। किशोरकिशोरीहरूमा विपश्यनाको प्रभाव, विद्यालयका बालबालिकाहरूमा आनापान शिविरको फलोअप अध्ययन पनि अनुसन्धानका लागि केही नयाँ क्षेत्रहरू हुन्। त्यसैगरी, महायान र वज्रयान विपश्यना साधकहरूका बारेमा थप अनुसन्धान उपयोगी हुनेछ।