

CHAPTER I

INTRODUCTION

1.1 Background

Nepal is a small country with the area of 147,181 square km, which is only 0.1 percent of the earth. Locked within the rugged ranges of the Himalayas, Nepal is bounded by the Tibet region of China on the north and India on the south, east, and west. It is divided into four topographical zones: the Great Himalayas, the Middle Himalayas, the Outer Himalayas, and the Terai. The highest zone is the Great Himalayas, in northern Nepal. Eight of the ten highest mountains in the world are located either wholly or partially in these areas. Several rivers run through Nepal's Middle Himalayas including the Seti, Karnali, Bheri, Kali Gandaki, Trisuli, Sun Kosi, Arun, and Tamur. In the Middle Himalayan zone most rivers converge and form four main river systems: the Karnali, Narayani, Gandaki, and Kosi, which traverse the Mahabharat Range through deep gorges, making navigation difficult or impossible. South of the Middle Himalayas lies the Siwalik Range of the Outer Himalayas, with an average elevation of about 1,000 to 2,000 m (about 3,300 to 6,600 ft). This area of Nepal has a number of flat valleys well suited to agriculture. The Terai, generally flat, fertile lowland, is the southernmost topographic zone in Nepal. Much of this area comprises the northern extension of the Gangetic Plain of India. Rivers rising in the Himalayas emerge in the Terai and continue southward, some of them becoming tributaries of the Ganges in northern India. The Terai is susceptible to flooding, which occurs regularly with the summer monsoon runoff from the mountains. The fertile soils of the Terai make up a major agricultural area where nearly half the country's population lives. Forests occupy 27 percent of Nepal's land area. The Terai supports extensive hardwood and bamboo forests in areas not cleared for agriculture or resettlement. On the lower slopes of the mountains, pines flourish amid oaks and wildflowers. Firs and shrubs thrive in the higher regions, most notably the tree rhododendron, Nepal's national flower, which produces beautiful red and pink blooms from March to April. Smaller plants, such as mosses and grasses, grow at elevations above 3,700 m (12,000 ft). Above the snow line of the Great Himalayas (higher than about 4,300 m/about 15,000 ft) no vegetation grows.

Nepal had a population of 18,462,081 at the time of the 1991 census. The average population density at the time was 125 persons per sq km (329 per sq mi), although nearly half the people were concentrated in the narrow Terai region. In contrast, the 2002 population estimate was 25,873,917. The population has grown rapidly since 1950 when there were only 9 million people. Although the government has sponsored family planning since the 1950s, these programs have been slow to affect Nepal's population growth. In 2002 the population was increasing at an annual rate of 2.3 percent. Only 12 percent of the population lived in urban areas in 2000. Major cities include Kathmandu, Lalitpur (Patan), Bhaktapur, Biratnagar, and Bhanu.

Nepal's society is predominantly rural. Social life in the village revolves around the family, which is headed by the father. Extended families sometimes break apart as sons separate from parents and brothers from each other in search of additional land. Family property is divided equally among sons at the time of separation. Consequently, family land holdings are extremely fragmented. Villagers often pool resources and labor to implement village-level projects such as irrigation ditches or channels. Rice is the food staple in most parts of the country.

The United Nations (UN) classifies Nepal as one of the least developed countries in the world. The country's gross domestic product (GDP) was \$5.5 billion in 2000, with an estimated per capita GDP of \$240. Several factors have contributed to Nepal's underdevelopment, including its landlocked geography, rugged terrain, lack of natural resources, and poor infrastructure. China, India, Japan, the United States, and several European nations have made large investments in Nepal's economy through foreign aid since 1952. Still, the country's economic growth has been slow. Nepal's economy is characterized by heavy dependence on foreign aid, a narrow range of exports, increasing economic disparity between the mountain areas and the more developed Terai region, excessive governmental control and regulation, and inefficient public enterprises and administration. In addition, the economy has not kept pace with the country's high population growth. In particular, the slow growth of agriculture has resulted in food shortages and malnutrition for some of Nepal's people.

Agriculture dominates Nepal's economy. It provides a livelihood for 79 percent of the population and contributes 40 percent of GDP. The Terai is the main

farming region of the country. Rice and corn are major food crops; potato, oilseed, sugarcane, jute, and tobacco are major cash crops. Nepal's industrial base is limited. Most industries are based on agricultural raw materials or dependent on various imported materials, mostly from India. Large manufacturing plants are owned and operated by the government. Major manufactured products include jute, sugar, cigarettes, beer, matches, shoes, cement, and bricks. Traditional cottage industries such as basket and carpet weaving are also important to Nepal's economy.

Development is a value loaded concept comprising of sustenance, self-esteem and freedom. Thus there is no consensus in its meaning. According to Todaro, development must be taken as a multi-dimensional process involving major changes in social structures as well as acceleration of economic growth, the reduction of inequality and eradication by which the entire social system, moves away from a condition of life, widely perceived as unsatisfactory towards a situation or condition of life regarded as materially and spiritually satisfactory.

David Korten considers it as a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and just distributed improvement in their quality of life consistence with their aspiration.

Rural development is a universally cherished goal of individuals, families, communities and nationals all over the world. It connotes overall development of rural areas with a view to improve the quality of life of rural people. Therefore, it is comprehensive and multi-dimensional concept encompassing development of agriculture and allied activities, villages and cottage industries, community services, and facilities and above all, management and utilization of locally available resources.

According to Robert Chambers, rural development is a strategy to enable a specific group of people, poor rural women and men, to gain for themselves and their children more of what they want and need. It involves helping the poorest among those who seek a livelihood in the rural areas to demand and control more of the benefits of rural development. Group includes small scale-farmers, tenants and the landless. Rural development is an alternative strategy for self-sustaining development with focus on participation by the poor at local level in local level planning.

Katar Singh, an Indian economist, views rural development from three different perspectives:

1. as a phenomenon
2. as a strategy
3. as a discipline

According to Misra and Sundram rural development would essentially mean desired positive change in the rural areas – both quantitatively and qualitatively. It also means development of rural areas within the framework of national goals and objectives and without prejudice to the development of urban areas of the country.

Collectively, rural development is a process leading to sustainable improvement in the quality of life of rural people, especially the poor. Thus, it is not only related to economic changes, but also changes in people's attitude, customs and beliefs.

Determinants of development in rural context :

1. Capital: we need capital for the modernization of agriculture, education and technology.
2. Technology: Technology is the scientific study and use of applied science. Technology is the main part of industrialization and modernization. Hence it is one of the determinants of rural development.
3. Employment: it is through the employment that the productivity of labour is increased and the resource is utilized for both long term and short term. But the quality of labour is important than the quantity. Because no country with an educated and technically trained labour force is poor and no country with predominantly illiterate and untrained labour force is rich inspite of high natural resources.
4. Organizational and institutional framework: organizational and institutional framework ensures the efficient and just mobilization and distribution of human as well as natural resources to gain the objective of rural development. Modification in the framework of institutes like GOs , NGOs, INGOs, CBOs play vital role in rural development.

5. Resources: for the rural development, resources are key points. There are two types of resources:
 - a) Natural resource
 - b) Human resource

Natural resources are products of nature that are available around us. Soil, water, climate, mines etc are some types of natural resources that can be utilized for the development. Human resources are that skilled, healthy and educated human manpower which can be utilized in various sectors of our society. It is the hands of skilled human resources, mobilization of natural resources produce development in society. They can form a scientific society with simplicity than before.

Ever since the emergence of the notion of the development, various rural development approaches has been adopted in different undeveloped countries including Nepal. In all the developmental approaches human development is unsurpassable where as the Human Development Approach directly advocates that human capital is a major contributor to the development and no other development approaches are successful unless accompanied by development of human capital particularly education, technical skills, enterprise, organizational capabilities and health. Human development is post modern concept to development. It is specific conceptual and strategic mode of reviewing human beings. The central imperative of the human development form is using and enhancing human capabilities. This concept was widely found after the report of UNDP in 1990. human development approach focuses on enhancement of capabilities through appropriate reorientation in the political, economic and cultural spheres. Human development approach assumes human as a means and ends of production.

Human resource development:

Human resource development is the process of improving the quality and efficiency of the people or labor force, through education, training, manpower planning and management. According to DeCenzo and Robbins, “human resource development is concerned with preparing employees to work effectively and efficiently in the organization.” Advancement in human lives may create healthy society that can contribute the development process of a nation. Low level of human

development causes lower level of economic growth and lives of the poor further deteriorate which leads to malnourishment, poor health, poor education etc. human resource is the key determinant of rural development. For instance Japan is a developed country inspite of its very limited natural resources, and the credit goes to the skilled manpower.

Importance of human resource development:

1. Improve competencies – improves knowledge, skills and abilities of individuals.
2. Enhance effectiveness – improves productive performance of individuals for achieving goals effectively.
3. Foster team work- improves communication through free expression of feelings.
4. Facilitate career development – career development comprises personal improvement efforts undertaken by an individual.
5. Increase job satisfaction.
6. Improve decision making
7. Manage change and conflicts
8. Succession planning
9. Environmental adaptation

Jaygopal R. (1990) stated that social sciences, particularly psychology, sociology, anthropology, economics, political sciences and management have contributed much to the widening of the concept of human resource development. Hence growth and development of human resource development is necessarily an inter-disciplinary exercise.

Meditation:

Meditation has been defined as: "self regulation of attention, in the service of self-inquiry, in the here and now."Meditation has been practiced in a wide variety of forms throughout the world by many people of different cultural and religious backgrounds. All the world's major religions have embraced meditation in one form or another. The past two decades have witnessed a marked revival of studies in

meditation, with an equally spectacular upsurge of scientific interest in meditation. Meditation is now gaining prominence not only as a self-help and self-mastery technique, but also as an adjunct to psychotherapy.

The various techniques of meditation can be classified according to their focus. Some focus on the field or background perception and experience, referred to by some as "mindfulness"; others focus on a preselected specific object, and are called "concentrative" meditation. There are also techniques that shift between the field and the object.

In mindfulness meditation, the meditator sits comfortably and silently, centering attention by focusing awareness on an object or process (such as the breath; a sound like a mantra, koan or riddle-like question; a visualization; or an exercise). The meditator is usually encouraged to maintain an open focus.

Concentration meditation is used in many religions and spiritual practices. Whereas in mindfulness meditation there is an open focus, in concentration meditation the meditator holds attention on a particular object (e.g., a repetitive prayer) while minimizing distractions; bringing the mind back to concentrate on the chosen object. In some traditions, such as Vipassana, mindfulness and concentration are combined.

Meditation can be practiced while walking or doing simple repetitive tasks. Walking meditation helps to break down habitual automatic mental categories, "thus regaining the primary nature of perceptions and events, focusing attention on the process while disregarding its purpose or final outcome." In a form of meditation using visualization, such as Chinese Qi Gong, the practitioner concentrates on flows of energy (Qi) in the body, starting in the abdomen and then circulating through the body, until dispersed. Some meditative traditions, such as yoga or tantra, are common to several religions or occur outside religious contexts. (Dr. Parihar, 2005).

J. Krishnamurti used the word meditation to mean something entirely different from the practice of any system or method to control the mind. He said, "Man, in order to escape his conflicts, has invented many forms of meditation. These have been based on desire, will, and the urge for achievement, and imply conflict and a struggle

to arrive. This conscious, deliberate striving is always within the limits of a conditioned mind, and in this there is no freedom. All effort to meditate is the denial of meditation. Meditation is the ending of thought. It is only then that there is a different dimension which is beyond time.” For Krishnamurti, meditation was choiceless awareness in the present. He said "When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy - if you are aware of all that in yourself, without any choice, that is part of meditation."

Two quotes taken from film footage of talk given by Jiddu Krishnamurti to children in 1984 "Meditation means 'To be free of measurement'." "Meditation can only take place when there is no effort, when there is no contradiction". (J. Krishnamurti, 2007)

Meditation according to osho is a way of going away mind and body. (Osho, 1975)

Vipassana Meditation: An Introduction

Vipassana means insight, "to see things as they really are." It is a logical process of mental purification through self-observation. It is a non-sectarian, scientific, result-oriented technique of truth realization. The technique of Vipassana is a simple, practical way to achieve real peace of mind and to lead a happy, useful life.

Historical Background

Vipassana is one of India’s most ancient meditation techniques. Long lost to humanity, it was rediscovered more than 2500 years ago by Gotama the Buddha and was taught by him as a universal remedy for universal ills. During the Buddha’s time, large numbers of people in India were freed from the bonds of suffering by practicing Vipassana, allowing them to attain high levels of achievement in all spheres of life. Over time, this technique spread to the neighboring countries of Burma, Sri Lanka, Thailand and others, where it had the same ennobling effect.

This technique flourished in India for nearly five centuries. Gradually, however, it became corrupted and so lost its efficacy, eventually disappearing from

the land of its origin, India. The purity of the teaching was lost elsewhere as well. Fortunately, in the country of Myanmar (Burma), it was preserved in its pristine purity by a chain of devoted teachers. Though the number of persons practicing it was quite small, from generation to generation, for two thousand years, this dedicated lineage transmitted the technique in its pristine purity.

In our time, Vipassana has been reintroduced to India, as well as to citizens from more than ninety other countries, by Acharya S. N. Goenka, a retired industrialist and former leader of the Indian community in Myanmar.

Acharya S. N. Goenka was trained in Myanmar by the renowned Burmese Vipassana teacher, Sayagi U Ba Khin (1899-1971) who was a senior civil servant (first Accountant General in the Burmese Government). After 14 years of training under his teacher, in 1969, S. N. Goenka was appointed as a full-fledged Vipassana Acharya (Teacher).

Sayagi U Ba Khin was taught Vipassana by Saya U Thetgyi, a well-known teacher of meditation in Burma in the first half of this century. In turn, Saya U Thetgyi was a pupil of Ledi Sayadaw, a famous Burmese scholar-monk of the late nineteenth and early twentieth centuries. There is no further record of the names of the teachers of this technique but it is believed that Ledi Sayadaw learned Vipassana meditation from traditional teachers who had preserved it through generations since ancient times.

Sayagi U Ba Khin had the strong wish that Vipassana should return to India, the land of its origin, to help it come out of its manifold problems. From India, he felt certain that it would then spread throughout the world for the benefit of all humanity.

Acharya S. N. Goenka took this as the mission of his life and devoted his life for teaching Vipassana. He began conducting Vipassana courses in India in 1969; after ten years, he began to teach in foreign countries as well. He has personally conducted hundreds of courses around the world and has trained more than 700 assistant teachers to conduct courses on his behalf. Today, Vipassana is being taught in more than 90 Vipassana centers spread across Asia, Europe, North and South America, Australia and Africa. With the help of these assistant teachers and thousands

of volunteers, courses have been conducted in many countries including Pakistan, Nepal, Sri Lanka, Bhutan, Myanmar, UAE, Iran, Muscat, Thailand, The People's Republic of China, Japan, Taiwan, Cambodia, Mongolia, Russia, U.S.A., Canada, U.K., France, Switzerland, Serbia, Australia, New Zealand, South Africa, Zimbabwe, Kenya, Mexico and all the countries of South America.

All the Vipassana centers throughout the world have same schedule and same instructions during the courses. The main center for the training and practice of Vipassana is the Vipassana International Academy.

The technique is non-sectarian and open to all without any distinction of race, caste, religion or nationality. Thousands of people from different backgrounds in India and abroad have attended Vipassana courses.

According to the tradition, there is no fee or charge for the teaching in these courses. Neither Acharya S. N. Goenka nor his assistant teachers receive any remuneration for their services. Volunteers (called Dhamma servers) also serve at the centers without any remuneration. Expenses of the courses are met solely by voluntary donations from students who have benefited from Vipassana and wish others to gain the same benefit.

The Practice

To learn this technique one is required to take a ten-day residential course under a qualified teacher. The students have to arrive at the center before 4.00 p.m. on 'Day Zero' (the day the course starts). The course starts in the evening after the registration process.

To begin with, one has to take a vow to observe certain rules of moral conduct (sila). These are:

1. Abstention from killing
2. Abstention from stealing
3. Abstention from sexual misconduct
4. Abstention from lying
5. Abstention from taking any intoxicant

Any violation of these rules is bound to agitate and defile the mind. An agitated mind cannot proceed on the path of truth, the path of self-exploration. The observance of sila is, therefore, the foundation for the practice of Vipassana. This first step itself is likely to initiate a positive change in one's life.

The second step of this training is called Anapana (awareness of respiration). This involves continuous 'observation' of the natural flow of the incoming and the outgoing breath. Gradually, the mind gets concentrated on this natural activity and the person gains greater control over his or her mind. Anapana promotes awareness of the present moment, equanimity and tranquility of mind. Respiration is a universal object and can be used by anyone to develop concentration (samadhi). As the mind becomes more concentrated, it starts to calm down, making it fit to practice Vipassana (insight), which removes the roots of all mental impurities.

The third step is the development of wisdom (pañña), which is purification of mind by the practice of choiceless observation of body sensations and development of an attitude of non-reaction. This has a corrective influence on one's deep-rooted negative habits.

Students remain within the course site for the duration of the retreat, having no contact with the outside world. They refrain from reading and writing and suspend any religious practices or other disciplines. They follow a demanding daily schedule, which includes about ten hours of sitting meditation (with rest periods for meals and walking exercise). They observe Noble Silence: not communicating with fellow students in any form; whether by physical gestures, written notes, sign language, etc. However, they are free to discuss meditation related questions with the teacher and material problems with the management.

The observation of rules of moral conduct allows the mind to calm down sufficiently to proceed with the task at hand. For the first three-and-a-half days, students practice 'Anapana' meditation, focusing attention on the natural breath. This practice helps to develop control over the unruly mind. These first two steps of living a wholesome life and developing control of the mind are necessary and beneficial, but are incomplete unless the third step is taken: purifying the mind of its underlying negativities. This third step, undertaken for the last six-and-a-half-days, is the practice

of Vipassana: one penetrates one's entire physical and mental structure with the clarity of insight.

Students receive systematic meditation instructions several times a day, and each day's progress is explained during a videotaped evening discourse by Acharya S. N. Goenka. Noble Silence is observed for the first nine days. On the tenth day, students resume speaking, making the transition back to a more extroverted way of life. The course concludes on the morning of the eleventh day. For rules and regulations to be observed during a Vipassana Meditation course, see Appendix 16.

Vipassana enables one to experience peace and harmony: it purifies the mind, freeing it from suffering and the deep-seated causes of suffering. The practice leads step-by-step to the highest spiritual goal of full liberation from all mental defilements. (Dr. Parihar, 2005)

How the Vipassana does bring about the change?

As a person sharpens his mind by practicing 'Anapana' (being attentive towards the natural flow of breath) he learns to be aware of the present moment, the current reality. This awareness towards the natural flow of breath passing through the nostrils enhances the concentration of mind which is a natural pre-requisite for practicing Vipassana. Doing Vipassana, he gains insight into the mind-matter phenomenon through direct experience and observation into himself.

He learns that every time a defilement or negativity (a craving or aversion) arises in his mind, two things start happening at the physical level. One is that the breath loses its normal rhythm, and respiration becomes abnormal. And another, at a subtler level, a biochemical reaction takes place, resulting in a sensation that gets manifested in the body. Every defilement will give rise to some sensation in the body like pain, numbness, itching, tingling, feeling of cold, warm or any other sensation. And in fact, all reactions to various situations in life are in reality the reactions of the subconscious mind to these bodily sensations. Therefore, every time any unwanted situation arises in life, one reacts to these bodily sensations with either craving or aversion, and starts generating negativity and loses the balance of mind, resulting in a wrong action.

By diverting one's attention away from the sensation, one is only suppressing the negativity, which will continue to multiply and gather strength and sooner or later will overpower the mind. If he gives it free license to express itself, it will result in a harmful vocal or physical action. But if one merely observes it, the sensation loses its strength and passes away, and so also the negativity associated with it. It loses the ability to overpower the mind.

For example, if one becomes angry, the feeling of anger appears on the body as a physical sensation. If he observes this sensation, he may develop either craving (to the pleasant one) or aversion (to the unpleasant one). The more craving or aversion he generates, the stronger the sensation will be, and so also the physical reaction to it. But with the training of Vipassana, if he observes the sensation with neither liking nor disliking, but with equanimity, it has no chance to develop into craving or aversion, into a powerful emotion that he cannot control. He will experience himself that the sensation that had arisen has passed away and along with it the defilement (anger in this case) connected with it too. The mind remains balanced and peaceful, and one is capable of taking positive action that is helpful to oneself and others.

A person who practices the meditation technique regularly gains a heightened sense of awareness of respiration and sensation, both of which are physical manifestations of the defilements. Therefore, if for example, he is having a conversation with someone, and he gets agitated or angry, he will be able to experience and realize at that very moment that he is angry. Thus by being aware of the present reality, by objectively observing the sensations in his body with equanimity and the understanding of impermanence, he will see that his anger has melted away, and the mind is calm and peaceful. (Vipassana it's relevance to the present world, 1994).

1.2 Objectives

The general objective of this study is to relate together the so called diverse subjects like meditation and rural development and to show how they are not diverse but complimentary.

The specific objective is to identify how “Vipassana” one of the effective techniques of meditation is helping in the process of rural development and development of the nation as a whole by creating efficient, creative, moral, sensitive, healthy human resources, in the context of Nepal.

1.3 Rationale of the Study

The word development was originally used in biology to signify the growth of living organisms. It was used in social science only after late 50's, when Henry Truman through a public speech divided the world into developed and undeveloped countries. Development in social science is used to signify improvement or progress. Yet the standard meaning of development is yet to be defined.

“Development is a multi-dimensional process involving major changes in social structures, by which the entire social system moves away from a condition of life, widely perceived as unsatisfactory towards a situation or condition of life regarded as materially and spiritually satisfactory.” Todaro

World Development Report (1991) looks at several index of development. To quote from the report: “The challenge of development, in the broadest sense, is to improve the quality of life. Especially in the world's poor countries, a better education, higher standards of health and nutrition, less poverty, a cleaner environment, more equality of opportunity, greater individual freedom, and a richer cultural life.”

Most of the definition of development conveyed through various subjects in the course of master in rural development is only half truth, because it only concerns with material welfare and leave the more important psychological and spiritual aspects of life completely untouched. Actually the domain of conventional development which overwhelmingly places its emphasis only on techno-economic base has now called into a serious question. Many scholars have argued that the techno-economic approach of development is unable to address the realities of social diversity and complexity prevailing in the developing countries like Nepal, India, Pakistan, Bangladesh, Sri-Lanka etc. Thus, in the recent decade there is a greater realization that problem of development is basically social, cultural and human but

not merely technological and economic alone. Development experts are arguing that technological, economical and political or any one aspect of development alone can not be regarded as a sole instrument in bringing about desirable social change and development at the community level.

A UNESCO sponsored study (1988) on planning and development points out that only the developing countries do not have development problems. The current mode of development gives rise to problems that are shared by the rich and poor countries, with some common and conflicting interests. And development seems to be recognized as such a global problem.

Development is much vital to the poor countries, its malconsequences affect with varying degrees both to rich and poor countries. In the poor countries people cry for bread, in the rich countries there is a hunger of meaning and identity'. (Fierberg and Hettne, 1985)

Actually the notion of development has two dimensions. They are:

1. Material
2. Spiritual

And development means integration of both material as well as spiritual aspects of life. Without this integration development is not possible because a bird can not fly with a single wing. This very unbalance is the root cause of failure of various attempts of rural development since the origin of the notion of development in the early 1950's.

The material aspects like the political, economical, technological, environmental as well as other important technical aspects are well covered in the course of master in rural development and every developmental activist know about them more or less. And huge effort has been made to improve the poor condition of the citizens. Despite enormous effort from within as well as from outside the country no satisfactory results have been seen. On the other hand the condition is even worsening on some aspects, like we are facing the year round load shedding. Our nation has been listed among the food scarce countries. Social crimes are being more

rampant. Hundreds of young men and women are going out of the nation everyday because of unemployment. Despite the promise of the new government no sign of considerable economic growth has been observed. . Similarly noticeable difference has been observed in the general trends like Corruption, lack of ethics, stress and strain, materialism, greed, etc.

The basic reason that the various attempts of rural development are not being successful is because of the ignorance of the second and the more aspect of the development. That is the spiritual aspect without which the mind of each individual cannot be refined. And it is the impure mind of the individuals that is resisting the progress of life in all its area. And even if one succeeded in acquiring the material welfare does it bring any good to the sick psychology of the human mind?

Actually our approach to the concept of development is itself insufficient. For example the UN report of human development is based on human development index (HDI) which is further based on longevity, education and per capita income. If we analyze, longevity is the result of health facilities provided by medical science but it only measures physical health because it is not concerned with the seventy five percent of the world population being psychologically unhealthy. Our education system too is insufficient and in some way responsible for the chaos in the world. It has been found that educated society has been more disastrous compared to uneducated. Mere certificate collection does not make an individual more sensitive, more compassionate and more peaceful, rather it has made life more competitive, full of stress and complicated. In fact the etymological word meaning of education is “to draw out”. To draw out what? Well we are all born with some potential and education should help an individual to draw out that potential so that the individual can release his energy and become satisfied and at the same time contribute something to the existence to make it richer. But the present education system is functioning to produce competitive, depressed, violent, psychologically unhealthy human beings. Similarly per capita income is purely economical. But we have yet not realized that money can provide livelihood but not life itself. If money could buy life then rich and famous persons like Jim Kerry, Kurt cobain, Guru datta , Parbin babi, Harrison ford , William blake, john kits, Charles dicken, maxim Gorky, Leo Tolstoy, R.B. Stevenson , earnest Hemingway, Michael Angelo , wisent wengog might not get depression or commits

suicide. Actually there are two types of poor people, poor without wealth and poor with wealth. Wealthy healthy and happy is very rare. Hence the UN report of development is itself insufficient. (Anand Arun, 2007)

Modern life is moving at such a rapid pace that there is no time even to breathe. Our fiercely competitive world is like a rat-race where, in spite of all the technological and economic improvements and multifarious pleasures, people are still unhappy. Humankind has made tremendous progress in the fields of science, industry, and political systems, etc., resulting in materialistic development. Man is the promoter and consumer of these advancements, which aim at improving our standard of living and total well-being. But does this really happen? Look at the so-called "developed countries" of the world, which try to ensure a high standard of living. Despite their advances in such fields as health, education and technology, they are experiencing an increased incidence of mental illness, felony, crime, drug addiction, alcoholism, and suicide, etc

Every society is made up of individuals. The individual in a modern society is a victim of varying degrees of stresses and strains. His or her existence is full of constant conflict between the world within and the world outside. The materialistic world holds humans under a hypnotic spell. Engaged all the time in filling their stomachs by earning and spending money, people are slaves of their own cravings, euphemistically called ambition, aspiration, aims or ideals. These, alas, are seldom fulfilled, which causes deep distress, frustration and dissatisfaction, whether one belongs to the "Haves" or the "Have-nots." For example America is the richest country in the world and people are not happy there. The American declaration of independence maintains, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights that among these are life, liberty, and pursuit of happiness." For 300 years Americans have been huffing and puffing after happiness but have not yet found it because it is a pursuit and not a goal. Recently, a best selling book made into a Hollywood box office hit, 'the pursuit of happiness' made a powerful impact when it maintained that Americans are pursuing happiness but not attaining it. And today, most poor nations follow USA in this exhausting pursuit that brings material wealth thought to be

happiness. With its negative shadow accompanying it, happiness remains a mirage. (K Bhushan, 2007).

In the new century, many rich countries are realizing that money does not bring happiness. Countries enabling the rich to become much richer end up by being unhappier. The rates of divorce, drug taking, crime, violence, suicides and mental disorders in the so called developed countries have made policy makers think deeply into their policies that provide high standards of living but low quality of life. The data of 1998 helps us realize the actual situation of the world.

Worldwide investment in child education = 6 billion \$

Expense in cosmetics in America alone = 8 billion \$

Worldwide investment in basic health and nutrition = 13 billion \$

Europe spends 23 billion \$ in ice – cream and perfume, 50 billion \$ in cigarette and 105 billion \$ in alcohol.

Worldwide investment in weapons is 900 billion \$

The condition is even worse in 2008. It has been estimated that the American budget for security will be more than 10,000 billion \$ (\$ 1 trillion).

There have been 15 thousands wars in 5 thousands years. Actually the whole human history can be divided into two parts, war and the preparation for war. (Anand Arun , 2007)

Thus it is pertinent to examine the roots of happiness. That is why countries like Bhutan, Thailand, china, and Great Britain are all trying to make happiness a part of their government policies and economies. The king of Bhutan wants to emphasize gross national happiness (GNH) in addition to Gross National Product (GNP) ; Thai prime minister wants a happiness measure in the country's five year plan ; Chinese bureaucrats want a happiness index ; and the British government has created a well being index. The BBC is trying to discover the 'Happiness Formula' in a series of programmes.

Then what is the root of happiness? Actually the answer is very simple and has been answered some 25 centuries ago. And the answer is – “KNOW THYSELF”. (Osho, 1987)

It sounds little bizarre that knowing oneself fulfills the missing dimension of rural development in its true sense but however bizarre it sounds it is the only solution that offers the way to the actual rural development. Actually all our problem is really individual problems because the individual is society. There is no society without the individual, and as long as the individual does not totally understand himself, his conscious as well as his unconscious self, whatever reforms he may devise will have very little significance. So the actual problem is the individual problem and the problem can come to an end only when the individual understands himself, the activities of his own mind, the workings of his own consciousness. Only then there is a possibility of creating a different situation that is perceived as materially as well as spiritually satisfactory. It is so because only a profound inward revolution which alters all our values can create a different environment, an intelligent social structure, and such a revolution can be brought about only by you and me. No new order will arise until we individually break down our own psychological barriers and are free. (Krishnamurti, 2006).

Actually the reform in the society, nation and the world is a far away goal and to go very far, one must begin very near. So what is very near? Me. I am the nearest person, so I begin – not as a selfish activity or a self-centered movement. I am the nearest, or I am the center from which I start, not out there. And the method of reformation in the society that begins from the center of the existence for each individual and the art of knowing thyself is what is called “Meditation”. (Krishnamurti, 2001).

Meditation simply means inquiring into one's own self. And amazingly this inquiry when gets ripen makes the investigator egoless. And ego is the root cause of all the chaos in the world like corruption, injustice, crime, violence, war. And egolessness is the solution. (Osho, 1971)

Hence if we actually want development we have to integrate meditation in the course of rural development and to our daily life as an important part of life, because the basis

of any healthy, harmonious society is always the healthy, harmonious individual. Only if each individual has a pure, peaceful mind can we expect peace and harmony in the society.

1.4 Limitation of the Study

This study has following limitations:

The scope of the study is limited because rural development itself is a multi-dimensional and multi-disciplinary subjects and Meditation has its own immeasurable vastness which is not covered in this study.

This study is limited to one particular method of meditation that is “Vipassana” and to only one of many aspects of rural development that is human resource development.

1.5 Organization of the Study

The researcher has completed the study by identifying the problem and initiating a scheme of chapters, formulating the source of study, data collection and analysis. The study has outlined the revision of the initial scheme of chapters. It is divided into four chapters. Chapter 1 deals with introduction of the study. Chapter 2 deals with literature review of the study. In this chapter, the researcher has collected many literatures and studied them and has presented the literature as the condition of the study. Chapter 3 deals with methodology of the study. In this chapter, the researcher has presented the study method data collection sources, presentation techniques of the study Chapter 4 is about the, conclusion and recommendation of the study. Here are some views of researcher.

CHAPTER II

LITERATURE REVIEW

2.1 Human Resource Development

According to MP Todaro “It is the human resource of a country, not its capital or its material resources that ultimately determines the character and pace of its economic development.” By proper developed human resource nation improve their ability to bring in and absorb technology, operate complex machines, consume wisely and save optimally, work diligently and govern efficiently and effectively. Hence a complete and comprehensive manpower development is necessary for overall development of nation. Because shortage of quality manpower would hinder the progress in national development at all stages.

The term “development of human resources” has occurred in many places. Adam Smith, Karl Marx and many of classical and modern economists have described and emphasized the important of human resource but are specially focused on labor, dexterity and skill development which is determined by the amount of labor output of an individual. This also implies quality of human resources which can accelerate faster growth resulting in multiple effects. (Jayagopal R. 1990)

Seventh century B.S. a Chinese philosopher Kuang Chang Turn has rightly said,

“If you wish to plan for a year sow seeds.
If you wish to plan for 10 years plant trees.
If you wish to plan for a life-time, develop men.”

According to Tripathi, the goals of human resource development can be summarized as follows:

- 1) To make realize the individual his potential as an individual.
- 2) To develop the capabilities of employee to perform the present job better.
- 3) To develop the capabilities of employee to handle the future responsibilities effectively.

- 4) To develop and maintain the level of motivation of the employees.
- 5) To promote and strengthen the relationship between each employee and his\her supervisor.
- 6) To cultivate and promote team spirit in each employee and harmonious relationship among different groups and units.
- 7) To develop the organization's overall health and organizational climate that promotes the team spirit among the employees to achieve the goals of the organization.

2.2 Meditation

J.Krishnamurti explains that the way you and I relate to our own brains, to each other, to our own possessions, to money, to work, to sex – these immediate relationships create society. Our relationship to ourselves and one another multiplied by six billion creates the world. The collection of each of our prejudices, all our separate loneliness put together, each greedy ambition, each physical or emotional hunger, every anger and sadness in every one of us – we are the world. The world is not different from us – the world is us. So it is simple: if we change, each one of us, we change the world. If even one of us changes, it has a ripple effect. Goodness is contagious. (Krishnamurti, 2007)

In school we are educated to listen to our parents and teachers. Technologically it makes sense. But thousands of generations have still not learned psychologically how to stop suffering and stop inflicting suffering on others. Psychological evolution has not accompanied biological or scientific evolution. In school, we can learn how to make a living: the art of living, however, we must each learn on our own. (Krishnamurti, 2007)

We need to learn to understand the self to understand that it is the source of our problems. Not to be self- absorbed, but to pay attention to the thoughts, feelings, activities of the self, its biological and personal, gender and cultural conditioning: this is meditation.

J. Krishnamurti says each one of us is responsible for what is going on in the world. According to him the total development of man is the revolution at the highest

level because the individual problem is the world problem. And what you are the world is. Therefore any effective action can be brought about only by individuals. Before we can alter society we have to understand what our whole structure is and without radical change inwardly conflict and sorrow is inevitable. Any revolution – economic, social, and scientific- only affects the periphery, to change society we must break away from it. Because he who is eager to reform the world must first understand himself. War is the outward expression of our inward state. And change at individual level is the only solution because a stone can alter the course of the river. (Krishnamurti, 2001)

The present system of education sustains the causes that breed hatred, ill will, conflict in the society. To teach the child one first has to break down prejudice within oneself. The education system and the whole social system is functioning to programme the human mind and when there is conditioning there must be conflict. The actual crisis is in our consciousness. If one changes fundamentally he will affect the whole consciousness of man. (Krishnamurti, 2006)

Intelligence is beyond thought; to live peacefully one has to examine disorder, the cause of sorrow. Only then can the sorrow and its cause be understood and the ending of sorrow is the beginning of love and happiness. (Krishnamurti, 1999)

Swami Ananda Arun explains that according to psychologists today about 75% of the world population is psychologically unhealthy, who can at any time lose balance of their mind and go completely insane. Most of the decision makers whose decision affects whole society like high officials and politicians have very complex, complicated and stressful life style. Their life patterns lack silence, peace and meditation. Decision taken by such unbalanced mind will inevitably be fallacious. Meditation works as magic in psychological disorders. It also helps in high blood pressure, insomnia, unbalanced sexual behavior, migraine, acidity and addiction. Famous physician has been referring meditation for such patients. Swami Ananda Arun suggests that it is only an illusion to belief that materially successful society is a happy society. This misconception was dominant till some 100 years ago that illiteracy, poverty and war are the causes of our sorrow. Man thought that he would be happy if these problems be solved. Science and technology helped many society solve those problems and live a luxurious life but man could not become

happier rather his life styles became more complex and complicated and the incidents of conflict, depression and suicide became more frequent in rich and educated countries. Actually poverty and illiteracy is not the original problem but the original problem is the greed, hatred, jealousy, and the mental defilement present in the human mind. And there is no physical solution to mental defilement. The one and the only solution is meditation.(Anand Arun 2007)

According to Osho society has been divided into different cultures, different casts, and different religions – and all based on superstitions. None of the divisions are valid. But these divisions show that man is divided within himself: these are the projections of his own inner conflict. He is not one within, that's why he could not create one society, one humanity outside. The cause is not outside. The outside is only the reflection of the inner man. Man has developed from the animals. Man still carries much of the animal's instinct-his anger, his hatred, his jealousy, his possessiveness, his cunningness. All that has been condemned in man seems to belong to a very deep-rooted unconscious. And the whole work of spiritual alchemy is how to get rid of the animal past. Without getting rid of the animal past, man will remain divided. The animal past and his humanity cannot exist as one, because humanity has just the opposite qualities. So all man can do is to meditate and get rid of the animal past. Without meditation, he might follow the ideals of humanity - of love and truths, of freedom, of non- possessive ness, compassion. But it remains only a thin layer, and at any moment the hidden animal can come up; any accident can bring it up and whether it comes up or not, the inner consciousness is divided. The divided consciousness has been creating the yearning and the question: how to become a harmonious whole as far as the individual is concerned? And the same is true about the whole society: how can we make the society a harmonious whole – where there is no war, no conflict, no classes, and no divisions of color, caste, religion, and nation? But there are so many conflicts, and there seems to be no way to harmonize them. Every religion wants to conquer the whole world, not to be harmonized. Every nation wants to conquer the whole world, not to be harmonized. Every culture wants to spread all over the world and to destroy all other cultures, not to bring harmony between them.

So utopia – “the perfect society” became synonymous with something which is simply imaginary. But utopia is possible. A perfect society is possible. But first we

have to realize that the way it is, society is absolutely stupid and then we have to proceed from the foundation and the foundation is the individuals and the process is meditation. (Osho, 1987)

Osho also explains that those who are not at peace with themselves are trying in everyway to make peace with god, to make peace in the world, to make peace among the warring nations. But the man who has found peace within himself radiates it. He becomes the source, triggering the same kind of harmony, and the same beauty in others who come close to him. And the method of being in peace with oneself is meditation. Meditation is an effort to be awake, to be alert, and to be conscious. Anything else should follow, but cannot precede it. (Osho, 1987)

Vipassana is one of the most ancient meditation techniques. It was rediscovered 2500 years ago by Siddhartha Gautam, the Buddha, and is the essence of what he practiced and taught during his forty-five-year ministry. In our time Vipassana has been reintroduced in India, Nepal as well as to citizens from more than eighty countries, by Shri S.N. Goenka. The technique of Vipassana is a simple, practical way to achieve real peace of mind and to lead a happy and useful life. Vipassana means, "To see things as they really are." It is a logical process of mental purification through self-observation. From time to time, we all experience agitation, frustration and disharmony. When we suffer, we do not keep our misery limited to ourselves. Instead, we keep distributing it to others. Certainly this is not a proper way to live. Vipassana enables us to experience peace and harmony. It purifies the mind, freeing it from suffering and the deep-seated causes of suffering. The practice leads step-by-step to the highest spiritual goal of full liberation from all mental defilements.

Developments in the fields of science and technologies, in transportation, communications, agriculture and medicine, have revolutionized human life at the material level. But in actuality, this progress is only superficial. Underneath, modern men and women are living in conditions of great mental and emotional stress, even in developed and affluent countries.

The problems and conflicts arising out of racial, ethnic, sectarian and caste prejudices affects the citizens of every country. Poverty, warfare, weapons of mass destruction, diseases, drug addiction, and the threat of terrorism, environmental

devastation and the general decline of moral values – all cast a dark shadow on the future of civilization. One need only glance at the front page of a daily newspaper to be reminded of the acute suffering and deep despair which afflict the inhabitants of our planets. Is there a way out of these seemingly insolvable problems? The answer is unequivocally, yes. All over the world today, the winds of change are readily apparent. People everywhere are eager to find a way which can bring peace and harmony, restore confidence in the efficacy of wholesome human qualities and create an environment of freedom and security from all types of exploitation –social, religious and economic. Vipassana is such a technique. The technique of Vipassana is a path leading to freedom from all suffering. It eradicates craving, aversion and ignorance, which are responsible for all our miseries. Those who practice it remove, little by little, the root cause of their suffering to lead happy, healthy and productive lives. There are many examples bearing testimony to this fact. Several experiments have been conducted at prisons which indicated definite positive changes of attitude and behavior in the participants, and indicate that Vipassana is a positive reform measure, enabling criminals to become useful members of society. The civil services career of Goenkaji's meditation teacher, Sayagi U Ba Khin, is an example of the transformative effect of Vipassana on government administration. Sayagi was the head of several government departments in Myanmar. He succeeded in instilling a heightened sense of duty, discipline and morality in the officials working under him by teaching them Vipassana meditation. As a result, efficiency dramatically increased and corruption was eliminated. Similarly, in the Home Department of Government of Rajasthan in India, after several key officials attended Vipassana course, decision making and the disposal of cases were accelerated and staff relations improved.(Dr. Parihar, 2005)

The Vipassana Research Institute has documented other example of the positive impact of Vipassana in such field as health, education, drug addiction and business management.

These experiments underscore the point that societal change must start with the individual. Social change cannot be brought about by mere sermons. Discipline and virtuous conduct cannot be instilled in students simply through textbook and lectures. Criminals will not become good citizens out of fear of punishment. Neither

can caste and sectarian disorder be eliminated by punitive measures. History is replete with the failures of such attempts.

The individual is the key; he or she must be treated with love and compassion. He or she must be trained to improve oneself not by exhortations to follow moral precepts but by being instilled with the authentic desire to change, he or she must be taught to explore oneself, to initiate a process which can bring about transformation and lead to purification of the mind. This is only change, which will be enduring. Vipassana has the capacity to transform the human mind and character. (Vipassana Research Institute, 1994)

“Vipassana its relevance to the present world” explains vipassana as a mix of philosophy, science and technology. And that is why vipassana is free from theological dogma, religious ritual and sectarian limitations. Prince Siddhartha Gautama more than 2500 years ago, succeeded in that quintessential quest of humankind. Through him and his teachings, the Enlightenment of humankind everywhere was in prospect. This book explains how Vipassana is related to the education, reforms in prisons, helpful for better management in business and government and Vipassana’s impact on physical and mental health. (Vipassana Research Institute, 1994)

According to “The Global Pagoda” peace within individual is necessary for peace in the world and Vipassana is the Universal path to peace. It also explains importance of Vipassana in public administration, impact of Vipassana in Government, Vipassana as a tool for worldwide prison reform and how vipassana changes the spirit of business. (Vipassana Research Institute, 2005)

“Impact of Vipassana in Government” a research report submitted to government of Maharashtra and Vipassana Research Institute explains the impact of Vipassana on health, impact of Vipassana on Police, impact of Vipassana in private sector, impact of Vipassana on prison inmates, impact of Vipassana in Burmese Government, impact of Anapana (first step of Vipassana) on children. (Vipassana Research Institute, 2006)

The main focus of the study was on Central and State Government officials. However, executives, managers, etc. in Public Sector Undertakings and professors, lecturers, etc. in Government Institutes of Higher & Technical Education were also included to make the study more comprehensive.

Majority of the subjects (98%) benefited by practicing Vipassana. The results also show that Vipassana has helped to bring about a positive change in the mental attitude and effectiveness of the subjects. 97% reported that Vipassana has the capacity to reform human mind and character.

About 95% reported that: Vipassana has a direct role to play in improving public administration; Vipassana 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 Vipassana courses at regular intervals. . (Vipassana Research Institute, 2006)

CHAPTER III

RESEARCH METHODOLOGY

The procedure or methods that have been used to obtain the objective and evaluate the facts are given below.

3.1 Selection of the Study Area

Kathmandu is the capital of the country. It is located in the central developmental region of the country. Kathmandu is multi-religious, multi-lingual, multi-ethnic and multi-caste center where different people are involved in different sectors and profession for their livelihood, from different parts of the nation. Since the thesis is concerned with meditation and rural development, the interview were taken from different spiritual centers like Tapoban, J. Krishnamurti study center at swyambhu, Vipassana centers at Kirtipur and Muhanpokhari. And because the study is focused on “Vipassana and human resource development” hence Kirtipur Vipassana center and Vipassana center of Muhanpokhari were the main study centers. And since people from all over the country come and participate in Vipassana meditation especially in the center at Muhapokhari, it is supposed that the study will be representative of the entire nation as a whole.

3.2 Research Design

Basically the study is based on descriptive as well as exploratory research design. This study is descriptive because it attempts to describe how meditation is not only related but in fact the foundation of rural development in its true sense. And this study is exploratory because it attempts to explore the contribution of meditation in the production of quality manpower.

3.3 Population and Sample Design

There are two Vipassana centers in Kathmandu. One at kirtipur and another at muhanpokhari above Budhanilkantha. The one at Kirtipur is flourishing. It has the capacity of 30 to 35 for each course and is conducting one meditation course every month. While the one at Muhanpokhari is one of model centers in the world where

two meditation courses are being conducted every month. Where people from all over the nations as well as from different parts of the world has been coming since its establishment in the early 1980s. Recently it has expanded its capacity from 150 meditators to 254 meditators. The sample taken for study were related directly or indirectly to the development of the nation. The sample design adopted here was purposive sampling method. This sample design had been adopted because of the vastness of the study and limitation of time factor. In this study 40 meditators were studied through questionnaire to obtain the required information.

3.4 Sources of Data

The data required for this study was taken both from primary and secondary sources to fulfill the objectives of the study.

3.4.1 Primary Sources

In this study primary information was collected in two steps. In the first step the knowledge about the relation between meditation and rural development is collected by interviewing various authoritative persons who have dedicated their life to spirituality and are playing important role in the smooth operation of certain meditation centers. For example Sanyasins of Osho Tapoban, Arun sir and Netra sir of J.Krishnamurti study center, Madan sir of Dharmashringa Vipassana center and Ram sir of Dhammakitti Vipassana center were interviewed to know how meditation is related to welfare of a society and rural development. Besides other teachers of Vipassana were also interviewed. In the second step the relation between Vipassana and human resource development was explored from the subjects by providing them with a structured questionnaire to get information about the Vipassana and its contribution in the betterment of different aspects of an individual life.

3.4.2 Secondary Sources of Data

Besides primary sources, secondary information was collected from many books by Osho, J.Krishnamurti and S.N. Goenka. And also published and unpublished journal, articles, project reports etc.

3.5 Methods of Data Collection

In order to obtain necessary and reliable data for this study, researcher used traditional methods such as participation, observation, structured questionnaire and interview.

3.5.1 Interview

Various people from different meditation backgrounds were consulted and few senior Vipassana teachers were also interviewed to know how meditation is related to welfare of a society and rural development

3.5.2 Participation

Participation was used to collect the authentic and original information and gain experience about the benefits of meditation on the physical as well as psychological level of an individual.

3.5.3 Observation

Observation method was used to collect the observable information such as the environment of the meditation centers. The behavior of people in the centers and the systems with which the centers are being run were observed carefully.

3.5.4 Questionnaire

Well structured questionnaire was used to collect the information such as the influence of the Vipassana meditation on various aspects of the meditators' life.

3.6 Data Analysis and Presentation

The data collected in this study was analyzed descriptively. Quantitative data are presented in terms of percentages. Frequencies tables and figures are used for the illustration of both qualitative and quantitative information. The informations are commonly presented to sketch the reality of the general figure with the help of computer programmes.

CHAPTER IV

RESULT AND DISCUSSIONS

Table 1: Responses of subjects about Impact of Vipassana Meditation

Particulars	Number and percentage of respondents reporting Vipassana as....		
	Highly Beneficial	Beneficial	Not Beneficial
Overall Impact of Vipassana Meditation.	15 (75%)	4 (20%)	1 (5%)

The results show that 95% subjects benefited from Vipassana.

Table 2: Factorial Dimension-wise Impact of Vipassana Meditation

FD No.	Factorial Dimension	Number and percentage of respondents reporting* Vipassana as....		
		Highly Beneficial	Beneficial	Not Beneficial
1	Potential of Vipassana based on their (subjects') experience	16 (80%)	3 (15%)	1 (5%)
2	Improvement of self-awareness by Vipassana	14 (70%)	5 (25%)	1 (5%)
3	Benefits of Vipassana in improving mental health by reducing anger, stress, tension, anxiety, intolerance, irritation, etc.	16 (80%)	3 (15%)	1 (5%)
4	Benefits of Vipassana in improving family life and interpersonal relationships	17 (85%)	3 (15%)	0 (0%)
5	Benefits of Vipassana in maintaining mental equilibrium and optimism even in adverse situations	14 (70%)	4 (20%)	2 (10%)
6	Impact of Vipassana in improving efficiency and productivity	17 (85%)	2 (10%)	1 (5%)

The results of this table demonstrate that, at average Vipassana has proved to be highly beneficial to the meditators.

The following information further indicates the potential benefits of Vipassana meditation

Table 3: Responses of the subjects on the Impact of Vipassana Meditation.

Sr. No	Statement	% of respondents who....		
		Agree or Strongly Agree	Not sure	Disagree or Strongly Disagree
1	Vipassana is a scientific technique.	94	5	1
2	To improve the outside world, I must first improve myself through self-purification.	97	3	0
3	Vipassana has helped me to improve quality of my family life	89	11	1
4	Vipassana has helped me to develop a positive and optimistic attitude.	95	5	0
5	Vipassana has the capacity to reform human mind and character.	96	4	0
6	My awareness about mental defilements has increased due to Vipassana meditation.	91	7	2
7	Decline in moral values because of a polluted mind is the root cause of many problems in my profession.	85	10	5
8	Vipassana has direct and important role to play in improving public administration.	90	10	0
9	Because of Vipassana, my general health, and in particular, my mental health has improved.	91	7	2
10	Vipassana is very effective for reducing stress and strain.	97	2	0
11	Vipassana has helped me to improve relations with my subordinates, colleagues and seniors.	88	11	1
12	Vipassana has inspired and enabled me to recognize my mistakes and improve upon them.	89	9	2
13	Vipassana has increased my efficiency and productivity in work.	84	14	2
14	Vipassana has helped me to take quick and right decision.	79	19	2
15	Vipassana has reduced my tension and anxiety.	92	7	1
16	Vipassana has helped me in maintaining my moral values in spite of adverse conditions.	88	10	2
17	Vipassana has reduced my anger, intolerance and irritation.	92	7	1
18	Vipassana should be used as an instrument for Human Resource Development.	93	7	0
19	Vipassana has helped me to keep the balance of my mind even in adverse conditions.	89	9	1
20	Vipassana has improved my ability to motivate and guide my subordinates.	81	17	2
21	Vipassana has enhanced my initiative and planning ability.	78	20	2
22	Because of Vipassana, I am more objective and impartial in execution of my duties.	84	14	2
23	It would be in the interest of government/organization if employees take Vipassana courses at regular intervals.	94	5	1
	Average	89	9	1

The results of the above table show that the majority of subjects benefited immensely in all aspects of their life by practicing Vipassana.

The results also show that Vipassana has helped to bring about a positive change in the thought, intentions and actions of the subjects. The results also indicate that Vipassana is a scientific technique and has the capacity to reform human mind and character and to bring about positive changes in the lives of meditators. The result suggests that Vipassana benefits in the individual's personal and professional life and it also proves that it increases efficiency and productivity as well as harmonious relations among seniors, colleagues and subordinates.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

4.1 Conclusion

Taking everything in consideration , it can be concluded that Vipassana is very effective in human resource development and rural development in it's true sense is not possible without meditation and Vipassana is one of the best meditation techniques. At the same time it should not be forgotten that the ultimate aim of Vipassana is to achieve the highest spiritual goal of full liberation from mental defilements, and the production of efficient , productive, reliable, responsible and moral man power is only the by-product of the regular practice of Vipassana but not it's ultimate aim. One the other hand rural development is also necessary for the spread of the Vipassana throughout the country. So that more and more people can get this technique and help themselves get out of their mental defilements, thus realizing the ultimate spiritual goal, which is Nirvana. Hence meditation is both means and ends of rural development.

4.2 Recommendations

1. Vipassana should be recognized by the central government as a scientific tool for human resource development.
2. New policy should be introduced to promote Vipassana throughout the nation.
3. Awareness should be generated regarding various benefits of Vipassana to one's individual life and consequently to the whole society.
4. Environment should be created in GO's, NGO's and private Organisations that encourage their employee to join Vipassana course. It can be done by the provision of paid holiday and treating the employee as in duty when they are in a Vipassana course.
5. Vipassana should be included in education system from school level to university level. Small children can benefit from Anapana and mature persons can directly join a 10-days Vipassana course. And there should be a separate meditaion hall in every school and colleges and departments in university.

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APPENDICES

1. Introduction about Meditation Centers

In the early seventies, the first Nepali students participated in Vipassana courses with Goenkaji, in India. In those days, courses were given in non-Center camps. With the establishment of Dhammagiri - the first Vipassana Meditation Center in India, more and more Nepalis attended Vipassana courses and were introduced to Goenkaji.

In 1981, a few Nepali old students have invited Guruji to give a course in Kathmandu. Thus the auspicious first Vipassana course was organized at Anandakuti Vihar, a Theravada monastery, with 250 participants. The wheel of Dhamma started turning again, in the birth land of the Buddha. After this inspiring event, ten-day Vipassana courses were organized once a year at different places. There are seven Vipassana centers in Nepal.

●Dharmasringa

Nepal Vipassana Centre, PO. Box No. 12896, Budhanilkanth,

Muhan Pokhari, Kathmandu, Nepal

Tel: [977] (01) 4371 655, 4371 007

City Office: Jyoti Bhawan, Kantipath, GPO Box 133 Kathmandu

Tel: [977] (01) 4250 581, 4225 490; Fax: 4224 720, 4226 314

E-mail: info@sringa.dhamma.org

Shared Website for Nepal centres: <http://www.np.dhamma.org/>

●Dhamma Tarai

Birganj Vipassana Centre, Parwanipur Parsa, Nepal

Tel [977] (51) 621 115

Contact: Mr. Narayan Prasad Tiwari, Jyoti Spinning Mills Ltd.

Jyoti Farm, Parwanipur, Dist. Parsa, Birganj, Nepal

Tel: [977] (51) 522092, 580054; Fax: [977] (051) 580056, 522086

Email: info@tarai.dhamma.org

●Dhamma Janani

Lumbini Vipassana Centre, Near Lumbini Peace Flame,
Rupandehi, Lumbini Zone, Nepal. Tel: [977] (071) 80282.
Contact: Mr Gopal Bahadur Pokharel, Bairav Color Lab,
Butwal, Khasyauli, Lumbini Zone, Nepal. Tel: [977] (071) 541549;
E-mail: info@janani.dhamma.org

●Dhamma Birata

Purwanchal Vipassana Centre, Phulbari Tole,
South of Bus Park, Ithari-7, Sunsari, Nepal
Tel: [977] (25) 585 521, E-mail: info@birata.dhamma.org
Contacts: 1. (Biratnagar) Mr. Dev Kishan Mundada, Debanara,
Goswara Road, Ward No. 9, Biratnagar, Nepal
Tel: Off. [977] (21) 525486, Res. 527671;
Fax: [977] (21) 526466.
2. (Dharan) Mr. Kamal Kumar Goyal,
Tel: Off. [977] (25) 523528, Res 526829

●Dhamma Chitawana

Chitwan Vipassana Centre, Mangalpur VDC Ward No 8,
next to Bijaya Nagar Bazar, Chitwan, Nepal
City office: Buddha Vihar, Narayanghat
Contacts: (Narayanghat) 1. Mr. Hari Krishna Maharjan,
Tel [977] [56] 520294, 528294;
2. Mr. Pancha Ram Pradhan,
Tel [977] [56] 520228

●Dhamma Kitti

Kirtipur Vipassana centre, Devdhoka, Kirtipur, Nepal
Contact person :Ramsurbir Maharjan, Samal Tole, Ward No.6, Kirtipur, Nepal

●Dhamma Pokhara

Pokhara Vipassana Centre, Pachbhaiya,
Lekhnath Municipality, Pokhara, Kaski, Nepal

Contact: Mr Ashok Verma,

Email: robinsnest4nl@yahoo.com Tel: 061-560 345

This study is concerned to the centers located in Kathmandu. There are two centers in Kathmandu; Dharmashringa and Dhammakitti. And the following are the introduction of these two centers.

Dharmashringa Vipassana Center

In 1987, the first Nepali Vipassana Center was established, and Goenkaji had named it - Dharmashringa - Summit of Dhamma. The beautiful site, overlooking the Kathmandu valley, was donated by grateful meditators. Initially, assistant teachers from India conducted the first courses, until Nepali assistant teachers were appointed. In the first few years, Dharmashringa offered one ten-day course every month, but with the growing demand, and the dedicated service of old students, the number of courses had doubled, and Dharmashringa started offering ten-day courses twice a month throughout the year. Adjacent to the ten-day course area, a separate section was developed for special and long courses, for the benefit of old students. The beautiful secluded Vipassana Center draws meditators, just as from ancient times this Himalayan region has attracted people seeking inner peace. The Nepal Vipassana Center - Dharmashringa, is located in the foothills of the Himalayas, overlooking the Kathmandu valley, about 12 kilometers north of Kathmandu City. The Center's land covers nearly four acres and is bordered by a beautiful wildlife reserve. An abundant water supply nourishes the gardens, where flowers bloom throughout the year. Various buildings serve for residences, ranging from dormitories to single rooms, two separate dining halls for men & women, and a few meditation halls. The center can comfortably accommodate about 250 people. Nepali-style vegetarian meals are served during courses. A half-ring shaped building containing 84 meditation cells, is available for the old students, as well as a separate complex for long and special courses, complete with accommodations and meditation facilities.

Information about the Vipassana courses is available at the Vipassana city office in Kathmandu. Course participants register in the City Office. On the day the course starts, a chartered bus takes them to the center. Dharmashringa is situated at an approximate altitude of 5200 ft. During the summer months of April to September,

the maximum temperature remains between 23°C to 32°C and the minimum temperature between 10°C to 16°C. During the winter months of October to March, the maximum temperature remains between 10°C to 16°C and the minimum temperature between 2°C to 5°C.

Two ten-day courses are held at Dharmashringa from 1st to 12th and 14th to 25th every month. However this schedule may be changed during the festival months of October/November. Courses begin in the evening of the first day and end in the morning of the 12th day.

Satipatthana courses for old students are held from 4th to 12th in the months of February, May, August and November. Schedules for 20 day, 30 day and other old student courses are decided at the beginning of every year.

Dharmashringa, Nepal Vipassana center - (nvc) is a registered Organization, incorporated as a non-profit organization in the kingdom of Nepal.

Address: Dharmashringa, Muhan Pokhari, Budhanilkantha, Kathmandu Tel: 4371655

Dhammakitti Vipassana center

Dhammakitti Vipassana Center is another registered organization having its meditation center, in Kathmandu on Kirtipur at Devdhoka , about 20 minutes walk from Tribhuvan University. One ten-day course is held every month from 15th to 26th. Courses begin in the evening of the first day and end in the morning of the 12th day. The Center's land covers nearly five and half ropanies. Two buildings serve for residences, currently dormitories, but single rooms are being constructed, two separate dining halls for men & women, and two meditation halls. The center can comfortably accommodate about 50 people. Nepali-style vegetarian meals are served during courses.

Kirtipur is a historical city in Nepal. It is located in Kathmandu District of Bagmati Zone 5 km south-west of the Kathmandu. It is one of the three municipalities of Kathmandu Valley. The name Kirtipur comes from *Kirti* (Glory) and *pur* (city). The

population of Kirtipur is around 50,000. Newars are the local inhabitants of Kirtipur. It is one of the most backward places in Kathmandu.

Vipassana City Office

The Vipassana City Office, is located in the heart of Kathmandu city, on Kantipath Rd. Information about Vipassana Meditation as taught by S.N. Goenka, is available here, including course schedule, & application forms. The City office serves as the registration station for the Vipassana courses given at Dharmashringa as well as Dhammakitti.

Course participants are first registered at the City Office, and on the day the course starts, they all assemble here for the pre-course orientation talk, at around 12:00PM. The City-Office arranges for a rented bus to take the course participants to the Vipassana Center - Dharmashringa, and back at the end of the course, on the morning of the 11th day

While the orientation talk for the students of Dhammakitti is held in the center premise and currently transportation service is not available for Dhammakitti.

The City Office organizes Meditation group sittings, seven days a week, for the benefit of the old students - those who have completed at least one ten-days Vipassana course as taught by S.N. Goenka. The one hour group sittings are conducted on Sunday through Friday between 5:00-6:00pm, and on Saturday between 2:30-3:30pm.

A library of Dhamma books is available and open for all, during the office hours: 10 AM to 5 PM, Sunday through Friday except Saturdays and other holidays.

2. Information of Vipassana Meditators at Nepal Vipassana Center, Shivapuri.

COURSE NO 583 14TH JUNE TO 25TH JUNE 2008 (n = 129)

GENDER		
Male		81
Female		48
AGE		
20 and less		7
21-30		35
31-40		57
41 and more		30
EDUCATION		
Illiterate		21
Primary		17
Higher secondary		20
College		71
MARITAL STATUS		
Married		37
Single		92
ADDRESS		
Foreigners		14
Nepali		115
Within kathmandu		98
Outside kathmandu		17

COURSE NO 584 1st July to 12th July 2008 (n = 156)

GENDER

Male	92
Female	64

AGE

20 and less	12
21-30	49
31-40	63
41 and more	32

EDUCATION

Illiterate	14
Primary	25
Higher secondary	35
College	82

MARITAL STATUS

Married	31
Single	125

ADDRESS

Foreigners	23
Nepali	133
Within kathmandu	109
Outside kathmandu	24

3. Information of Vipassana Meditators at Dhammakitti Vipassana Center, Kirtipur

4TH APRIL TO 12th APRIL 2008 (n = 32)

GENDER		
Male		15
Female		17
AGE		
20 and less		1
21-30		6
31-40		16
41 and more		9
EDUCATION		
Illiterate		0
Primary		0
Higher secondary		2
College		30
MARITAL STATUS		
Married		25
Single		7
ADDRESS		
Foreigners		4
Nepali		28
Within kathmandu		3
Outside kathmandu		25

15TH APRIL TO 26TH APRIL 2008 (n = 20)

GENDER

Male	4
Female	16

AGE

20 and less	0
21-30	3
31-40	8
41 and more	9

EDUCATION

Illiterate	9
Primary	3
Higher secondary	1
College	7

MARITAL STATUS

Married	14
Single	6

ADDRESS

Foreigners	0
Nepali	20
Within kathmandu	18
Outside kathmandu	2

3 Case Studies

3.1 Case study no.1

Virya Parmita, a Buddhist nun, is currently living in Jyoti Bihar in Chapagaun, Lalitpur, wasd no.4. Her original name was Tara devi maharjan born to father Dharma Narayan maharjan and mother Ram maya maharjan ,on Mangsir of 2028 at Khushibu in Kathmandu. There are 5 members in her family.

She became nun in 2045 at Panauti. She became nun so that she could serve many people through the teachings of Bhagwan Buddha. She was inspired to be nun by her aunt who is also a nun herself.

She has played a major role in influencing the local society in many aspects. The Jyoti Bihar used to be very passive. But ever since her arrival in the Bihar in 2061, it has become alive again. She has organized various programs in the Bihar like mahapritran, kathin chiwar dana and vojan dana time to time. Besides she has been organizing Pilgrimage tour to various pars of Nepal and India with local residents of Chapagaun. It has helped in socialization.

She believes Vipassana has helped a lot in her mission of life that is to serve as many people as possible to get the taste of teaching of Bhagwan Buddha. She has participated in 6 courses. She says Vipassana has provided the confidence and strength to face the challenges of life and continue the same way of life with added enthusiasm. She has inspired more than 20 local residents to participate in Vipassana course. And there is facility of hall for group sitting for meditators in the Bihar.

One of the important roles of the Bihar is to look after the nearby jungle also known as Bajrabarahi Ban. The Jyoti Bihar is looking after the jungle through an organization namely Jyotidaya Sangh.

Bajrabarahi is one of a jungle nearby the capital of Nepal, located at environmentally very sensitive area. It occupies 18.29 hectors of land. It is very rich in biodiversity. It consists of 63 varieties of plant species and 48 varieties of bird species. Hence Jyoti Bihar is playing a crucial role in biodiversity conservation and environmental protection.

Besides looking after the jungle the Jyoti Sangh has other purposes as well. It is actively involve in important aspects of the society like:

- a. Education
- b. Health
- c. Social awareness
- d. Livelihood

3.2 Case study no 2:

Charitra Bahadur Desar is a resident of Chapagaun, Lalitpur, ward no-4, Bhansar Tole. He was born in 21st July 1958. He is 50 years old. He has two bachelor degrees B.A. and B.Ed. He has been working as a teacher for 29 years in ‘Shree Bajrabarahi Secondary School’. He is actively involved in other social activities, such as teacher actor in junior redcross and has been scoutor for the last 10 years.

He has five family members. His misses shova laxmi Desar has participated 4 meditation courses and served in 3 courses. Son Pravin Desar and daughter Pravina Desar have participated one meditation camp each while the younger daughter Pavita Desar has not participated any meditation course yet.

Charitra Bahadur Desar himself has started meditation in January 1st 2000. He has participated in 7 meditation courses and served in 8 courses. He actually started meditation to get free of an old addiction of tobacco chewing which he got into when he was in college life. He says the meditation has not only helped him get out of the addiction but it changed his entire lifestyles. According to him he was very much pessimistic toward life before marriage while the meditation practice has made the life full of hopes. Hopes of better life and better society as well as better humanity.

The biggest benefit he has experienced from meditation is that he has increased confidence and the ability to cope with any kind of situation in life. For example his mother ‘Late Mahili Desar who has also taken 1 meditation course passed away few months ago and he reports that the tragic incident couldn’t disturb his balance of mind. Normal reaction to such incidents would be to cry but he didn’t, he says he watched himself at that moment and what he got was calm and peace. He

didn't freak out as most people would do and was able to say good bye to his mother for the last time very peacefully. He gives all the credit for such transformation in his behavior, and responses to Vipassana Meditation. He has been continuously practicing vipassana for the last 4 years, two times daily, morning and evening and he is determined to maintain the continuity throughout his life.

3.3 Case study no 3:

Rosie Maharjan was born in Bagvairab, Kirtipur on 15th December 1979. She had her childhood lived in Bagvairab while She currently lives in Devdhoka. She is 29 years old and still unmarried. She has her Master Degree form Tribhuvan University. And presently she is working as Chemistry lecturer at Sanothimi Campus.

She has participated in 10 courses, included 1 long (20 days) course. She has started meditation in 1998. Family background has crucial role for the beginning as well as development of her spiritual journey.

Family background:

Total four members in the family. Father Ram Shurbir Maharjan has started meditation some 25 years ago and continuously practicing meditation while mother Maili Nani Maharjan has started meditation some 20 years ago and she too is continuously practicing meditation. Hence the influence of such spiritual family background made her take her first meditation course in 1989. When she didn't know much about meditation but the spiritual family environment helped her fly high in the spiritual sky and she too is continuously practicing meditation and has served in more than 20 courses. Most of her time she prefers to spends in meditation centers, be it Dashain , Tihar or any other occasions. She likes to celebrate her birthday by meditating the whole day. She has a younger sister who has participated in 3 courses. Hence the family is almost an ideal dhamma famiy. Actually the meditation is the way of life of the whole family. The whole family is working very hard to create and develop a meditation center in the heart of kathmandu, at kirtipur. Ram Shurbir Maharjan works morning till evening in the meditation center. His misses look after the shop so that he can freely devote more time to the centers. Rosie is looking after the administration of the center and she is also a member of the trustee of the center.

Roshanie, the younger sister looks after the household works besides fulfilling her duty as an English Teacher in the “Hilltown Boarding School”.

Rosie believes Vipassana has made her life fulfilled. Vipassana has made her responsible towards her own life and the life of entire living being. She has got a definite aim and vision in life. She wants to devote her life for the attainment of liberation as well as for the creation of environment in which many people would get the same opportunity and get benefited from the dhamma. And she is grateful to the Teaching and the Teachers for directing her life towards such a fulfilling and satisfying way of lifestyle.

4 Present-Day Environment and Government:

Developments in the fields of science and technology, transportation, communications, agriculture and medicine have revolutionized human life at the material level. However, modern men and women are living in conditions of great mental and emotional stress, even in the affluent, developed countries. Although there is no dearth of material comfort, people suffer from restlessness, agitation, fear, anger, etc.

Government plays an all-pervasive role in society. The character and quality of the government is shaped by the people who run it. Hence, for real transformation in the functioning of the government, each individual within it needs to change for the better.

Government and society influence each other and are interdependent. Corruption, lack of ethics, stress and strain, materialism, greed, etc. in society is reflected in the working of government and vice versa. Since society consists of individuals, for true and lasting improvement in society, each individual has to change for the better.

No government can remain unaffected by the problems in society arising out of racial, ethnic, sectarian and caste prejudices and the general decline of moral values. Ultimately, it is the government that has to work hard for preventive and

remedial measures of these problems. So much energy, manpower and money are being utilized just to maintain law and order and to prevent crimes in society.

Present-Day Situation of Government Employees

Government employees are public servants who have to work in accordance with the existing laws, rules and regulations. Their lives are generally stressful. There is much dependence on subordinates, colleagues, seniors, political will, set systems, etc. Their jobs involve a high degree of responsibility and accountability, uncertain work priorities, excessive workloads, frequent transfers, and differences of opinion with seniors and political bosses. There may also be family and social pressures and compulsions. All these result in tension, anxiety, feelings of helplessness, fear, frustration, anger, hostility, etc. which can adversely affect the quality of their lives.

Remedy for Positive Change in Government

Reduction of stress and strain, increase of efficiency, strengthening of integrity, etc. are the most common issues being discussed in government organizations today. The decline in mental health because of severe job-related stress is becoming a major concern. Therefore, government policymakers are striving hard to bring about reforms.

Continuous efforts are being made to reform the administrative system through various training programmes and workshops. Importance is being given to reform the government system especially at higher levels. These reforms cannot be accomplished merely by imparting management skills or through lectures, sermons, disciplinary action, punitive measures, etc. History is replete with the failures of such attempts. Reforms in the government can be achieved only when each individual is reformed.

6 Recognition of Vipassana Meditation by Indian Government:

Some state governments, public sector undertakings and local bodies have already adopted Vipassana for well-being of their employees. These organizations are encouraging their officials and other staff to attend Vipassana courses, by granting

leave etc. The related Orders and Circulars of Government of India, State Governments, Public Sector Undertakings and Municipal Corporations are as follows:

1. The Ministry of Human Resource Development (Department of Education), Government of India has recognized that the Vipassana Research Institute is engaged in fostering national integration and international understanding and is the only institution of its kind that integrates theoretical principles with the practice of Vipassana. The Ministry of Human Resource Development, therefore, has recommended Vipassana Research Institute for training in Vipassana and teaching and research in Pali language. Therefore, this Ministry has recommended that scholars from abroad who get admission to this institute for various courses run by it may be granted student visa. This Ministry has recommended to the Ministry of External Affairs to issue suitable instructions to the Indian Embassies and High Commissions abroad to grant student visa to such scholars.
2. The Ministry of Science and Technology, Department of Scientific and Industrial Research (DSIR), Government of India has recognized the Vipassana Research Institute as a Scientific and Industrial Research Organization (SIRO). The Ministry of Finance (Department of Revenue), Government of India has approved the Vipassana Research Institute for the purpose of clause (iii) of sub-section (1) of section 35 of the Income-tax Act, 1961 under the category “institution” to encourage people to donate generously to this institute to support its research work.
3. The Government of Maharashtra has recognized the importance of Vipassana Meditation and has been a pioneer in introducing Vipassana Courses to the State Government officials since 1996. Initially, this facility was available only to officials of the rank equivalent to or above Deputy Secretary above the age of 45 years. This facility was extended to all gazetted officers in 1998. Recently, the government has further extended this facility to all employees of the state government. The government grants Commuted Leave for 14 days to the employees who attend Vipassana courses. Such leave is granted once in three years and maximum six times in one’s entire service period. Many officials including senior level IAS officers are attending Vipassana courses and deriving benefits.

4. The Government of Andhra Pradesh has realized that Vipassana Meditation is very useful for government officials. Therefore, this government after careful consideration has taken decision to sponsor the officials for Vipassana courses. The government grants Special Casual Leave for ten days to senior government officials to attend Vipassana course.
5. The Government of Madhya Pradesh has recognized the utility of Vipassana Meditation and has introduced this to its employees for “Stress Management and Spiritual Development”. The employees attending the Vipassana course are treated
On Duty
6. The Delhi police have also recognized the impact of Vipassana. The Police Training College, Delhi Police has been regularly organizing Vipassana courses for its personnel since 1 January 1999. So far, more than 24 ten-day courses have been organized and more than 3700 police personnel, from the rank of Joint Commissioner of Police, Deputy Commissioner of Police to the constables, have all participated in the courses. Through their post-course feedback and interviews, it has been consistently found that police personnel are able to attain the peace of mind and harmony to handle the pressures of their job much better, serve the people more compassionately and do greater justice to their responsibilities.
7. The Government of Maharashtra, Social Welfare, Cultural Affairs and Sports Department has taken decision in 1996 to sanction Special leave of 14 days and actual tour expenses (to the entitled class) to the officers/staff members of Mahatma Phule Backward Class Development Corporation, Lokshahir Annabhau Sathe Vikas Mahamandal, the Vasanttrao Naik Vimukta Jati and Bhatarkya Jamati Mahamandal and Leather Industry Development Corporation of Maharashtra .
8. The Gujarat Council of Educational Research and Training, Department of Education, Government of Gujarat has decided that teachers who participate in Vipassana courses would be treated On Duty.
9. The Social Welfare, Cultural Affairs and Sports Department, Government of Maharashtra has taken decision in 1995 to organize ten-day Vipassana courses during holidays in government hostels, government-aided hostels, schools, schools for handicapped, workshops, etc. belonging to this department .
10. The Government of Rajasthan has also accepted the usefulness of Vipassana courses for police and jail personnel as well as jail inmates. It decided in 1996 that

Vipassana courses could be organized for different ranks of jail staff and personnel from various jails. The government also decided that Vipassana courses may be organized for jail inmates in various prisons of the state. Accordingly, courses are being organized in 11 jails of Rajasthan state: in Jaipur, Jodhpur, Udaipur, Ajmer, Bikaner, Kota, Bharatpur, Dholpur, Tonk, Alwar and Sri Ganganagar.

11. The Ministry of Home Affairs, Government of India has recognized Vipassana Meditation as a technique to reform prisoners and has introduced it in Central Jails. Vipassana has played a great role in the lives of prisoners in Tihar Central Jail, New Delhi, which is one of the largest jails in the world housing nearly 9000 inmates. *Dhamma Tihar*, Vipassana meditation center, was established in Tihar Jail in 1995. Many scientific studies have been conducted here to assess positive changes in the inmates.
12. The Inspector General of Prisons, Maharashtra State has observed that Vipassana Meditation has successfully brought about mental purification amongst the prisoners. The authorities decided in 1996 that such Vipassana Meditation courses should be regularly organized for the prisoners, employees and officers of the prison.
13. As decided in the Mahapanchayat, the Additional Director General of Prisons, Delhi Prison Headquarters decided to enhance the diet expenses for Vipassana meditators in the Vipassana Ward. Further, to encourage all the staff members to attend Vipassana courses, they are given T.A. /D.A. alongwith Rs 500 as reward as well as DG (P)'s Commendation Roll. The period spent on Vipassana course is treated as On Duty.
14. The Maharashtra State Electricity Board is sanctioning Commuted Leave of 14 days to all employees who attend ten-day Vipassana course.
15. Oil & Natural Gas Corporation Ltd. has realized that Vipassana meditation is excellent for self-development and stress management. The Corporation has observed that Vipassana helps in team-building and teamwork and enhancement of efficiency and productivity apart from discipline and good conduct and behavior. In view of all these benefits, ONGC is sponsoring its executives for Vipassana courses. The participants are treated On Duty and they get travelling expenditure as well as one-fourth dearness allowance (since Vipassana courses are

fully residential and the expenses are being met by the voluntary donations from the old students, the corporation donates Rs.1500/- per participant).

16. Indian Petrochemicals Corporation Ltd., M.G.C.C., Nagothane Training Centre has decided that their executives be imparted Vipassana training. This organization is regularly deputing its personnel to attend Vipassana courses. The personnel attending the courses are treated On Duty and are entitled to get travelling expenses and 25% cash allowance as per the rules of the Corporation.
17. On similar lines, Hindustan Petrochemicals Corporation Ltd. is also deputing its personnel to take benefits of Vipassana courses.
18. Brihanmumbai Municipal Corporation (BMC) is granting Commuted Leave of 14 days to its employees who attend Vipassana courses.
19. Pune Municipal Corporation (PMC) is also granting leave of 14 days to its employees so as to enable them to take advantage of this Vipassana meditation technique.
20. Pune Municipal Corporation and Pune Vipassana Samiti have undertaken a project to introduce Vipassana in schools in order to bring about transformation in the life of students. This long term project entitled, “Vipassana for Better Education” envisages, first imparting Vipassana training to the teachers so that they can subsequently facilitate Anapana courses (the first step of Vipassana) for the children in their schools. Some lines of the letter of PMC addressed to the Principals/Head Masters are follows: “It’s a great opportunity for the school teachers to experience the manifold benefits of Vipassana and help their students to become good citizens of this country. Anapana enables students in their early age to establish their life on a positive and constructive moral foundation. On practicing Anapana, the children’s outlook, behavior and attitude undergo a positive change, their ability to concentrate improves, and their memory is strengthened. And above all, children acquire something so precious, so valuable, which is of long lasting assistance for the rest of their life. It has been established by now that Vipassana enables students to develop virtues like concentration of mind, discipline, honesty, cooperation, etc.”
21. Similarly, the Education Department of Brihanmumbai Municipal Corporation has decided to participate in children’s courses (Anapana courses) during holidays.
22. On realizing the utility values of a Vipassana Center, the Urban Development Department, Government of Maharashtra, by its Order No. TPB. 4399/1576/CR-

22/2000/ UD-11 dated 7th April 2000 clarified to the Municipal Corporation of Greater Mumbai that the construction of Vipassana centre may be permitted in the case of development of lands reserved for Play Ground/Recreation Ground, etc. up to 15% on 10% of the area of the land for said amenity as per the provisions. Similarly, Pune Municipal Corporation has also by its Circular No. MCO/CE/639 dated 25-10-1999 clarified that construction for structures of Vipassana Centers will be permitted in the case of development of lands reserved for Children Play Grounds, Recreation Grounds, Play Grounds, Parks, Gardens, etc.

7. Brief Account of Research on Vipassana Meditation:

A. Impact of Vipassana on Health

-) Meditation hastens the healing process,
-) The patient's capacity to endure suffering increases,
-) Increase in equanimity reduces the agony of incurable patients in the face of imminent death,
-) Meditation changes the total outlook towards life and illness,
-) In most cases, the role of mind in the genesis of disease becomes evident,
-) Patients suffering from many types of incurable diseases were relieved beyond their expectations,
-) Patients with chronic renal disease showed improvement.

B. Impact of Vipassana on Police

1. At the Rajasthan Police Academy in Jaipur, Sinha et al (1976) found improved attention span, alertness and emotional stability in the subjects, who were police officials. There were measurable changes in their behavior and outlook; they attained a clearer perception of their roles and functions and a greater awareness of their duty towards society.
2. In the Home Department of the Government of Rajasthan, several key officials who attended Vipassana courses showed improvement in their decision-making capacity and interpersonal relationships.

C. Impact of Vipassana in Private Sector

Many private organizations like Surya Foundations, Mahindra and Mahindra, Speed Engineering, Toshniwal Instrumentations, Anand Engineers Pvt. Ltd., etc. are deputing their employees to attend Vipassana courses.

-) The average increase in the output per employee was 21 percent.
-) There were no strikes or any other form of labor unrest in the company.
-) Individual employees reported reduction in anger, calmness of mind and greater tolerance as a result of Vipassana meditation.

These factors are bound to translate into higher productivity and harmony for the company.

D. Impact of Vipassana on Prison Inmates

1. Several experiments have been conducted in Indian prisons to assess the efficiency of Vipassana in prisons. In 1975, Acharya S. N Goenkaji conducted a course for 120 inmates at the Central Jail in Jaipur, the first such experiment in Indian penal history. This course was followed, in 1976, by a course for senior police officers at the Government Police Academy in Jaipur. In 1977, a second course was held at Jaipur Central Jail. These courses were the subject of several sociological studies conducted by the University of Rajasthan. In 1990, another course was organized in Jaipur Central Jail, in which forty life-term convicts and ten jail officials participated with positive results. In 1991, a course for life-sentence prisoners was held at the Sabarmati Central Jail in Ahmedabad, and was the subject of a research project by the Department of Education, Gujarat Vidyapeeth. The Rajasthan and Gujarat studies indicated definite positive changes in the attitude and behavior of the participants, and showed that Vipassana is a positive reform measure, enabling criminals to become wholesome members of society.
2. At the Central Jail in Jaipur, where the first ever prison course was organized in 1975, Shah (1976) and Unnithan and Ahuja (1977) found a marked change in the attitude and behavior of the participants, who were hardened criminals convicted of heinous crimes. They regretted their offences and became calmer

and more equanimous; in addition, crimes and petty offences in the jail were significantly reduced .

3. Vipassana is now being practiced in many prisons in India on a regular basis. Thousands of prisoners have so far learnt this technique. Vipassana courses have also been organized in prisons in USA, UK, Spain, Mexico, Thailand, Taiwan, and New Zealand.
4. In addition, many other studies have reported positive changes in the behavior of jail inmates, due to Vipassana Meditation.

E. Impact of Vipassana in Burmese Government

The civil service career of Sayagyi U. Ba Khin, Acharya S. N. Goenka's meditation teacher, is an example of the transformative effect of Vipassana on government administration. Sayagyi U. Ba Khin was a renowned Vipassana Teacher. He was also the first Accountant General of independent Burma, now Myanmar. Many times he worked as head of several government departments.

Sayagyi used Vipassana as an instrument of change and reform. He succeeded in instilling a heightened sense of duty, discipline and morality in the officials working under him by teaching them Vipassana meditation. As a result, efficiency dramatically increased, and corruption was eliminated. His outstanding achievements in reforming the administration indicate clearly that Vipassana facilitates quick decisions based upon sound judgment.

F. Impact of Anapana (first step of Vipassana) on Children:

Since 1986, thousands of school children ranging between the ages of 8 and 15 have attended Anapana meditation courses tailored to meet the specific needs, interests and capabilities of the children. In their studies on the impact of these courses, Adaviyappa (1994), Shah and Katakam (1994) explain that the immediate and long-term benefits are clearly significant in helping children to become established in lives of positive action with a strong moral foundation at an early age. The academic performance of those children who continue to meditate at home or at school improves because the meditation helps to improve their concentration, memory and self-control.