

Fight Against Corruption @the Root Cause

The New Challenge: Spiritual Anti-Corruption

Changing of Attitude/Mind Set

By

Innovative Mindfulness Training ~ Insight Meditation Retreat:

“Vipassana Meditation”

The Process of Mind Development & Purification



Written by
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Abstract

The effects of corruption on human lives, people society, private, corporate and government, peace and securities, and the natural resources of the world are clearly recognized as our awful human problems and misery. Despite what we have been trying to solve the problems and suffering progressively through various policies, strategies and tools, where all our efforts are truly human externality ~ the physical instruments, outside human “body” *and* → not through inside the human “mind”, the outcomes seem not to be much effective. Many policies, strategies and instruments we used until today have never ever touched the root cause of corruption which is still laid down deeply inside the “mind” of those corrupted persons and of those who are facing the risk of being corrupted persons and of those persons to be corrupted in future. At the same time, our fighting styles against corruption at the end, may not be different from fight for destruction in the world war, where morality; *abstaining from physical and vocal actions that cause harm to oneself and others*, could be sadly avoided. These will surely cause *and the effects will be even more and more suffering for the whole world.*

We seek better organization and corporate disclosure and reporting as the action for transparency. We talk about social damage of corporate crime and corruption and its implication; exploration of various methods for collective action through various governmental and business organizations with cooperation inclusive of institutional investor role to preempt corruption in private sector; innovation in the implementation of business ethics and code of conduct for practices under the principles of CG - Good Corporate Governance and CSR-Corporate Social Responsibility. Now it is time for us to be more sensible and conscious transparent in our own mind and in all human mind to pay attention to the methods of “effective mind training”, such as Insight Meditation, in order to eradicate corruption at the root cause successfully.

As theme of the 14th IACC dedicates to “Restoring trust: Global action for transparency”, we must be 1st transparent by having our self-awareness with the right understanding of our own body and our own mind how these two parts do work together! Self-awareness and self-compassion are the essential aspects of effective leaders, especially when they are under stress and pressure. Our body and mind are working together as the Process Mechanism of the Five Aggregates comprising the five senses in the body namely ears, eyes, nose, tongue, other body organs and another sixth sense in the mind comprising consciousness, perception, sensation and reaction. The sixth sense: mind of consciousness; perception; sensation; and reaction must be trained strong, having awareness to resist temptation, weakness and delusions that breed Corruption. Only Vipassana ~ Insight Meditation: the methods of “effective mind training” can strengthens the mind by purifying it, changing this illness mind-set from bad to good & to be better performed as well.

Without effective mind training through Vipassana – Insight Meditation, defilements, such as Wrong Perception about Corruption (*temptation, higher formation of*

craving to greed that breed corruption) due to mind's weakness and delusion in **today world consumerism** is more accumulated / attached / factor in / conditioned / deeper and deeper in mind (*what we call 'unconscious mind'*). And **notably**, Vipassana is universal, not sectarian. **Any person with any religious background** can take Vipassana courses without denouncing his or her own beliefs or religions.

Solutions for fighting corruption through effective mind training can be implemented by encouraging / Promoting all students, officials / employees to attend Vipassana long Courses (Insight Meditation) as part of their study and ongoing job trainings. Then issuing the country's Rules & Regulations as Standard Requirement for all organizations' officials and corporate employees to attend Vipassana Insight Meditation Courses as part of HR training programs.

On top of that, as after Vipassana, the mind is more cleaned, purified, we can easily promote "people happiness lives" by living with peace and harmony of morality through Sufficiency Economy Philosophy in all economic sectors couple with CSR and Social Enterprise businesses to reform our society and environment in real practices more successfully.

Use of physical materials is not enough & never be effective

Solving Human Society Problems in various area including **Corruption**, has been carried out through issuing of policies, laws and regulations, training & development of the people, using all external physical matters (outside factors -> just like today our lives for consumption of all materialism external-factors) & **never been done** through the **internal mental cause** (inside factors like mind development), **so will never be successful**. This **14th IACC-113 proposal** (51+20+8+19+15) **workshop titles** contain zero attention on Mind Development! except this one.

The **real problems**, the Root causes are **still laid down deep inside the "Mind"** (of the corrupted persons and of those who fight corruption too!). **We are trying to solve problems** such as **"Corruption"** through the **"Body of five senses"**/ External or Physical Matters and **But not through the Sixth Sense: "the Mind"**. The **mind consists of 4 major parts: Consciousness; Perception; Sensation; and most important Reaction**. **Solving Human Society Problems** such as **Corruption** using only physical materials is helpful **but will never be perfectly effective** and rather **less successful**. **Problems are inside everybody**. They're never outside. We always think they're outside. We keep frantically looking for "the answers" outside of ourselves when the **truth** is that **those answers are often inside**, if we would just listen. **But we don't listen**

Societal change **must start with the individual**. **Social change cannot be accomplished**, by lectures and sermons; discipline and virtuous conduct cannot be instilled in students simply through textbooks.

Criminals do not become good citizens out of fear of punishment; neither can ethnic and sectarian discord be eliminated by punitive measures. History is replete with the failures of such attempts.

Understanding Matter and Mind

You have not only the body, you have the mind too but your body is just like a nonlife matter if you do not have your mind to work with. How is your mind working with your body? Let us understand our body and mind. Both body and mind are working together closely as the process mechanism of the Five Aggregates which have been conditioned or attached/ factored in by plenty of defilements of our previous reactions caused by our **I**gnorance, **A**version and **C**raving, a part of which is the seed of **Greed** leading to **Corruption**.

As theme of the 14th IACC dedicates to “Restoring trust: Global action for transparency”, we must be 1st transparent by having our self-awareness and self-compassion with understanding of our own body and our own mind how these two parts work together! Self-awareness and self-compassion are the essential aspects of effective leaders, especially when they are under stress and pressure. Our body and mind are working together as the Process Mechanism of the Five Aggregates comprising the five senses in the body namely ears, eyes, nose, tongue, other body organs and another sixth sense in the mind comprising consciousness, perception, sensation and reaction. The sixth sense: mind of consciousness; perception; sensation; and reaction must be trained strong, having awareness to resist temptation, weakness and delusions that breed Corruption. Only Vipassana ~ Insight Meditation: the methods of “effective mind training” can strengthens the mind by purifying it, changing this illness mind-set from bad to good & to be better performed as well.

How to eradicate the real cause of corruption deep rooted in the conscious mind (**called subconscious and unconscious mind**) is what we must realize by now.

Fight Against Corruption @the Root Cause through **New Challenge** ~> **Spiritual Anti-Corruption Strategy**:
 Changing of Multi Stakeholders' Mind Set By **Mindfulness Training, Insight Meditation Retreat** for
Mind Training, Cleaning & Purification

2. Understanding Matter and Mind: **Process Mechanism of the Five Aggregates**

Formation of Ignorance /Aversion /Craving that is the seed of → Greed leading to Corruption and How to Eradicate it?



Without effective mind training through Vipassana – or Insight Meditation, defilements, such as Wrong Perception about Corruption (*temptation, higher formation of craving to greed that breed corruption*) due to mind’s weakness and delusion in **today world consumerism** is easily accumulated / attached / factor in / conditioned / deeper and deeper in mind (*what we call ‘unconscious mind’*). **The mind must be made strong to resist temptation of craving, weakness, greed and delusions that breed corruption. By Mindfulness Training / Insight Meditation Retreat or “Vipassana”, the mind is trained, cleaned & purified to be more strengthened and corruption factor of greed or a high degree of craving previously attached by wrong perception is eradicated.**

What is Vipassana ?

Vipassana is one of India’s most ancient meditation techniques. Long lost for humanity, it was re-discovered by Gautama the Buddha more than 2,500 years ago. Vipassana means “to see things as they really are”, it is the process of self concentrating the mind. With this sharpened awareness one proceeds to observe the changing nature of body and mind and experiences the universal truths of impermanence, suffering, and

egolessness. This truth-realization by direct experience is the process of purification. Its all so easy to say than do it and trust me the one who can do it is the one who can master himself. -Said Holder of Ph D, MBA and MPA from Harvard University, Dr. Jyoti is the Vice-Chairman of Jyoti Group of companies besides being a teacher of Vipassana Meditation.

Vipassana is defined as meditation on the sensations of one's own body. Vipassana is not allegiance to a religion. If you meditate on the sensations of your own body, it is completely non-sectarian. You don't have to believe in anything beforehand, all you have to do is observe the sensations of your own body.-Said Dr.Paul R. Fleischman, Chief Resident at Yale University School of Medicine., The American Psychiatric Association's Oskar Pfister Award.

The technique is taught in highly structured, immersive residential courses of "sustained, focused, relatively unrelenting meditation for 10 days." As students are guided through ever deeper levels of awareness, the **Vipassana technique exposes concepts of impermanence and eternal flux on an experiential level.**

"When you observe the sensations of your body systematically, continuously in a guided manner ... you become aware of sensations that you were never previously aware of. Fleischman posited a **link between the nature of the universe and the bodily phenomena exposed through Vipassana.** The experiential revelation of impermanence -- of the constant arising and passing of sensation -- which Vipassana brings is, in Fleischman's model, our own window into the nature of the universe itself. What experienced meditators may recognize as the sensation of impermanence Fleischman sees as a link to the constantly shifting nature of the cosmos.

Summary of How to do Vipassana Meditation

Students are encouraged to examine and test their own experience at the experiential level by **observing themselves with equanimity**, and examining the results. The technique **involves adherence to a moral code** (*At least the 5 precepts: abstain from 1killing; 2stealing; 3sexual misconduct; 4lying; 5alc./ drug*) **and the observation of sensations** by qualified concentration of mind.

To quiet the mind during Vipassana courses, students are asked to have no contact with the outside world or other students, though they may talk to an assistant teacher about questions concerning the technique or to a student manager for any material problems. Mere observation of breath allows the mind to become naturally concentrated, a practice called Anapana. This concentration prepares one for the main part of the practice—non-attached observation of the reality of the present moment, as it manifests in one's own mind and body. This is the Vipassana practice itself which involves carefully "scanning" the surface of the body with one's attention and observing the sensations with equanimity, becoming progressively more aware of **their ever-changing nature.**

The most important features of vipassana perspective on life is that this is the only practice that can truly eradicate impurity **including corruption habit!** / 'burn' kamma. In other words, it can erase misfortunate and status differences arising from past action. In his courses and lectures Goenka describes Vipassana meditation as a scientific investigation of the mind-matter phenomenon.

While Vipassana is firmly rooted in the true teachings of the Buddha, Mr. Goenka emphasizes that **Vipassana is not a religion and involves no dogma, rites, rituals, and no conversion.** "**The only conversion involved in Vipassana is from misery to happiness, from bondage to liberation,**" he told an applauding audience at the World Peace Summit at the United Nations, New York, in 2000. **Thousands of Catholic priests, Buddhist monks and nuns, Jain ascetics, Hindu sanjasis come to Vipassana courses along with other religious leaders. Vipassana is the practical quintessence of all religions, to develop the experiential wisdom to live a happy, productive life.** In the words of Sayagi U Ba Khin, **Vipassana offers results that are "good, concrete, vivid, personal and immediate."**

Show Cases of Innovative Strategy: Corruption eliminated by Vipassana

The civil service career of S.N. Goenka's meditation teacher, Sayagi U Ba Khin, is an example of the **transformative effect of Vipassana on government administration.** Sayagi U Ba Khin was the head of several government departments. 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 the Government of Rajasthan, after several key officials attended Vipassana courses, decision-making and the disposal of cases were accelerated, and staff relations improved.

Another Show Case: 17-FEB-2010

The Tata group of India, among the world's more credible industrial houses, launching an anti-corruption campaign across the country last December points to good volition, **but it's not enough. Turning intention to reality takes hard work.** That's where an ancient, timeless reality check called **Vipassana** works, by helping individuals, the country and the world change for the better. Change starts at the individual level. Mere anti-corruption publicity campaigns would be sermons entering an ear and exiting the other. **The mind must be made strong to resist temptation, weakness and delusions that breed corruption. Vipassana strengthens the mind by cleaning it.** People of all religions practice this universal, non-sectarian, purification process in over 100 countries. Residential courses from beginners 10-days to advanced

60-days are taught free of cost from over 150 Vipassana centres worldwide, and in many temporary locations.

The connecting link is the need to master a wandering, wavering, **weak mind**. Greater the purity of the mind, steadier and happier it becomes. **Effective, anti-corruption efforts must start with taking a 10-day Vipassana course, to acquire the practical know-how to purify the mind. Vipassana increases the realization that the outside world is not actually responsible for our misery or happiness. The real cause of suffering lies within.** Impurities in the mind cause us to blindly react to external situations, with craving or aversion. Ignorance of this inner truth causes suffering. **Vipassana, which in the ancient Pali language means 'to see reality as it is', helps liberate us from this suffering. It develops the invaluable faculty of insight to separate reality from apparent realities.**

Sayagi U Ba Khin* use Vipassana meditation to confront corruption.

S. N. Goenka: Sayagi's colleagues and subordinates who were **involved in corrupt practices** did so **with minds full of greed and craving. When one begins practising Vipassana meditation, greed begins to diminish.** So these people, having begun to meditate, developed the will to refrain from illegally taking other people's money. **Teaching this technique of meditation to his colleagues, U Ba Khin went to the root of the problem – craving in the mind.**

Not everyone was corrupt, but still many were inefficient. Because their minds were clouded, they were not capable of making decisions rapidly and effectively. **With Vipassana, eliminating every kind of impurity, the mind becomes clearer, sharper, and able to get to the root of any problem and respond effectively.** So in this way their efficiency increased. **Vipassana meditation was truly used to eradicate corruption and increase the efficiency of the administration.**

Notably, Vipassana is universal, not sectarian. **Any person with any religious background** can take Vipassana courses without denouncing his or her own beliefs or religions.

Solution for fighting corruption

1st Stage: Encouraging- Promoting of students, people/ officials/ and employees to attend Vipassana long Courses (Insight Meditation) as part of their ongoing job training.

2nd Stage: A Standard Requirement or Code of Conduct for all organizations' officials and employees to attend Vipassana Meditation Courses as part of Human Resource Development for all occupations / workings / lives.*

After this noble innovative mindfulness training or insight meditation retreat called “Vipassana Meditation”, the process of mind development and mind purification, the mind is more cleaned, more purified, we can promote “people happiness lives” by living with peace and harmony of morality through **Sufficiency Economy Philosophy** more easily, more understandable and fruitfully in all economic sectors couple with **real CSR and Social Enterprise businesses** to reform our society and environment in real practices in perfect sustainability and happily ever after.

“If we are happy with however little we have, we will be less greedy and will exploit others less. If all countries observe this idea not only in an economic sense, but to try to keep the middle ground - being sufficient and not extreme, not greedy, then we can live happily.” Addressed by H.M. The King Rama 9th of Thailand on His Birthday Anniversary, on the 4th of December 1998.

“The definition of the term ‘Sufficiency Economy’ cannot yet be found in any economics textbook. That is no surprise since it is a new theory – **so new and innovative** it has not been included in textbooks. Economic experts and those who are interested, however, can use it, **modify it or apply its principles in an effort to improve the country's economy as well as that of the world...**” Addressed by H.M. The King Rama 9th of Thailand on His Birthday Anniversary, on the 23rd of December 1999.

For **More Information with Q & A** All Participants can visit **Thailand NACC Exhibition Booth @ Zone 9**

→ **New Challenge ~> Spiritual Anti-Corruption Strategy**

~> **With More Information & Presentations:**

- Explanation Charts;
- Posters; Video Clips;
- Books;
- Discussions;
- Meditation Practice, Etc.

***An ideal government system for the secular community:**

A detail account of a universal king under whose reign not only his human subjects live happily and peacefully but even the beasts and birds. **He does not rule the country by force, nor does he impose any physical punishment to the miscreants.**

He rules the country according to the principles of dhamma or socio-ethical Norm without harsh punishment and weapon (*adaṇḍena asatthena*), and thus he is known as a ‘ruler who respects the Norm and governs according to the Norm’ – (*dhammiko dhamma-rājā*).[14]

This sutta explains **the corruption and deterioration in society occur when there is no good interrelationship between various social, economic and moral factors.** By punishment alone, the criminal activities from the country cannot be removed.

The **government needs to find out the underlying cause-s of various crimes and misbehaviours.** Thus the sutta emphasizes on the balanced distribution of wealth and security of life. Thus when people in the country become happy and feel secure do not develop harmful tendencies within. With a happy and peaceful mind people then are able to understand the reality of existence and act accordingly.

In other word they voluntarily engage in activities that bring about benefit and welfare for the whole community.

At present, such movement as giving moral training to the miscreants in the prison is seen throughout the world. [And so is outside the prison ~ why not?] The vipassana meditation project undertaken by S.N Goenka has proved immensely successful in India and now adopted by various other countries [see: <http://www.buddhachannel.tv/portail/spip.php?article5095>].

Many prisoners some of whom are even under death penalty have expressed that the **life that they had had before they come into contact with such noble teaching was totally a worthless life.** They are now happy that before their death, they are able to get this noble teaching. Therefore the conclusion that we can draw from the above discussion is that **the criminal should be treated not with (physical) punishments as is usually the case, but with care and understanding.** For, the only concern in our existence is to live a happy and meaningful life which finally culminates in the attainment of complete freedom from samsaric suffering.

Vipassana techniques offer lessons for business

Former businessman shows others the calming powers of meditation By [Mike Dempster](#) - Business Edge *Published: 06/06/2002 - Vol. 2, No. 23*

As a wealthy industrialist, S.N. Goenka remembers the nights he tossed and turned in bed, his mind doing somersaults. His stomach was in knots when he lost contracts to competitors; his mind spun wildly when he was successful. It's hard to imagine the peaceful Goenka, now 78, sprinting on the never-ending treadmill many business people climb onto every day.

Today, he is the foremost lay teacher of an increasingly popular, non-sectarian form of meditation called Vipassana (vee-pah'-sa-na). In recent years, Goenka has addressed the United Nations, Harvard Business School and the World Economic Forum in Switzerland. Earlier this spring, he took his message to New York City's Spirit of Business conference.

"He's a very big player on the world stage," says Calgary's Marie DeRoy, who teaches Vipassana. "Not to hear him would be a missed opportunity to get a lot of information."

Vipassana is taught in 70 centres around the world, and more than 100,000 people annually sit through courses. Introductory courses, funded by donations, are taught in 10-day sessions to people from every walk of life.

The meditation technique has been taught to about 10,000 prisoners in India and is making inroads in U.S., British and New Zealand reform facilities.

Increasingly, business leaders are hearing the message.

"In a sense, we are all prisoners of the mind, whether we are behind bars or walking freely in the streets," says DeRoy.

In a speech at Harvard, Goenka described his own experiences to corporate leaders and academics. A successful businessman in Burma (Myanmar), he detailed the "agitation" he endured in his business life. The ups and downs of success and failure kept him off balance. If he lost out on a business deal, he would become upset, even angry. On these occasions, he would burn inside, become tense, stressed, his heart rate increasing. It was a natural human reaction – but potentially damaging to himself and anyone around him.

Vipassana changed matters and gave him an "equanimity" that allowed him to accept life's highs and lows. "Life becomes wonderful when you are happy in every situation," he said.

DeRoy explains that Vipassana helps people understand how the mind and body react to emotional situations. For example, in situations where a person is angry, the body's behaviour (tensing, burning, knots in the stomach) can be controlled if the individual understands the elements at play. "It's hard work, but people leave the workshops amazed. Vipassana is not magical or mythical. It's almost a scientific process where you work with the mind in relationship to the body's sensations. It's incredibly powerful."

DeRoy explains that as these negative influences are understood and removed from the mind, people begin to accept constantly changing conditions with a new perspective. "I have my storms. But I deal with them differently. I don't act out on those things. I wait, may be meditate. I'm not harming others, not taking it out on family and co-workers." In countless testimonials, business leaders who have adopted the 2,500-year-old Buddhist meditation technique say it's a practice that takes hard work, but the reward is substantial. It helps you respond to life's inevitable stresses "in a balanced way, without allowing

events to whipsaw you,” a Texas lawyer told Fortune magazine in a story published last summer.

As people clean the slate and eliminate many of the negatives that reside in the subconscious mind, devotees say they are restored to a more natural, compassionate state of mind. DeRoy believes that **as more business leaders practise Vipassana, their office cultures, too, will change. “If you have leaders who accept their own reactions, there will be fewer people throwing (emotional) stuff around. It tends to filter through an organization, gently, quietly and very subtly.”**

Practical benefits include increased concentration and mental clarity, greater energy and efficiency, a heightened ethical foundation and a reduction in cravings, confusion and ill will.

Vipassana as a way of self-transformation through self-observation. The technique focuses on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body, and that continuously interconnect and condition the life of the mind. It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion.

Another session of observing the breath for five minutes was conducted a while later, wherein Great Lakers tried to concentrate more. Many Great Lakers were able to observe their breath for the full five minutes.

Towards the end, Mr. Prashanth shared his experiences of how this meditation technique had helped him gain self control and peace of mind. He shared his professional experiences where in the beginning his personality started getting affected by the surrounding work pressures which soon began affecting his personal life as well. He emphasized that things started changing once he came in touch with this technique, almost 18 months back. He also mentioned examples in great detail on how application of this technique to his personal life and in his organization had helped him gain personal satisfaction. Lastly Mr Vinayak briefed the students about the activities that are done during 10 days Vipassana course. He also shared how thousands of people are benefited by practicing the technique across the world.

July 4, 2010 **Insight Meditation** by *Thepcyber*

New research has been conducted by researchers at **Harvard, Yale and Massachusetts Institute of Technology**, which can lead to some interesting observations on the effects of meditation on the human brain. Research suggests that meditation can affect brain size large. This would mean that people who meditate grow brains of those who do not. When it comes to gray matter, the thickening is more pronounced in the elderly and youth. This

is very interesting as the thickening or about the human cortex sections become more as we age. meditation practice can promote cortical plasticity in adults in areas important for cognitive processing and emotional wellbeing and the results are consistent with other studies. Those who practice Buddhist meditation, “meditation on vision,” focusing on what’s there, like noise or body sensations. No chants or mantras are used during the process of meditation is an average of meditation sessions about 40 minutes per day. As reported, there were mediators of different experience, some had done so only for a year, others for decades. Very deeply, it was observed that the most deeply involved in meditation showed the greatest changes in brain structure. Insight meditation can be practiced at any time, all those people. There are still some questions that scientists need to answer as regards the study as if meditation produce more connections between brain cells, blood vessels or more? influence the daily behavior of the brain thickness can? Larger studies are planned at Massachusetts General Hospital, affiliated with Harvard. These studies are very encouraging for those who believe they are active in meditation and alternative therapies. As research is conducted on a larger number of people and then tested several times, closer to the peoples minds “before and after learning to meditate is done, you can find even better results.

The Journal of Alternative and Complementary Medicine

Vipassana Meditation: Systematic Review of Current Evidence

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Abstract

Objectives: Vipassana meditation (VM) is one of the most ancient and diffused types of meditative practices belonging to the pole of mindfulness. Despite the growing interest toward the neurobiological and clinical correlates of many meditative practices, no review has specifically focused on current evidence on neuro-imaging and clinical evidence about VM.

Methods: A literature search was undertaken using MEDLINE,[®] ISI web of knowledge, the Cochrane database, and references of retrieved articles. Controlled and cross-sectional studies with controls published in English up to March 2009 were included.

Results: Seven (7) mainly poor-quality studies were identified. Three (3) neuro-imaging studies suggested that VM practice could be associated with the activation of the prefrontal and the anterior cingulate cortex during meditative periods, and with increased thickness in cortical areas related to attention as well as increased subcortical gray matter in right insula and hippocampus in long-term meditators. Three (3) clinical studies in incarcerated populations suggested that **VM could reduce alcohol and substance abuse** but not post-traumatic stress disorder symptoms in prisoners. One (1) clinical study in

healthy subjects suggested that VM could enhance more mature defenses and copying styles.

Discussion: Current studies provided preliminary results about neurobiological and clinical changes related to VM practice. Nonetheless, few and mainly low-quality data are available especially for clinical studies and current results have to be considered with caution. Further research is needed to answer critical questions about replications, self-selection, placebo, and long-term effects of VM

Can Vipassana reduce corruption?

I am totally convinced about the Karmayog movement. I am a practicing gynecologist since 26 years. Since the last 13 years I have chosen to give more time to Vipassana (a form of meditation) This meditation brings about a radical change in individuals that is lasting. We believe that by helping many people to sit these courses, we could help eradicate corruption to some extent. Govts of Mah. AP. Gujarat. have sanctioned paid leave of 15 days for Govt. servants to sit such courses. Do access our website vri.dhamma.org in case you need more info. We are based in Pune. I wishing all those who are involved in this laudable effort to cleanse the society,all the best.

I remain in spirit, *A karmayogi*

Vipassana Meditation' A unique approach to eradicate corruption

A personal experience

- K.Pandiyani

CVI/Stores Southern Railway

Vipassana, which means to see things as they really are, is one of India's most ancient techniques of meditation. Vipassana is a way of self-transformation through self observation. It focuses on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body, and that continuously interconnect and condition the life of the mind.

It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion. The technique is taught at ten-day residential courses during which participants follow a prescribed Code of Discipline, learn the basics of the method, and practice sufficiently to experience its beneficial results. I was not so impressed when my boss was talking about Vipassana meditation and advising us to feel the experience by attending the ten-day course. He had just attended the course and started insisting upon us, but I was so reluctant fearing about the restriction of diet and silence to be adhered

during the course (Any form of communication with fellow students, whether by gestures, sign language, written notes, etc., is prohibited). Also, I had least belief in activities like meditation, yoga etc.

Eventually, it was not his persistent advice which made me to attend the course, but the change I noticed in his attitude ever since he attended the course. Previously, when he was working as a Stores Officer, he had very high expectations of results from his subordinates. If these expectations were not fulfilled, then it gave rise to anger and tension. When he took over the assignment of a Vigilance Officer and later undertook

Vipassana meditation, we observed an absolute transformation in his approach which resulted in improved performance by us. Now he looks at the mistakes of his subordinates objectively and gives guidance to them to correct those mistakes. His concentration and peace of mind have increased and tension has lessened, which has resulted in more work output each day. Being a seasoned and serious practitioner, he is able to observe persons and leaves us astonished when his assessments about people and situations turn out true. We observed that there was a new dimension to his thinking and perception. It was, indeed, a tough course for persons like me. Before going in, I prepared myself mentally to withstand hardships be it less food intake (only 2 times food is served with no dinner) or waking up at 4.00 am (I was used to waking up at 6.30 am) and to set my mind to follow this rigorous routine for the full ten days. Half-way in the course, I really experienced achieving the primary goal of technique i.e purification of mind.

At the end of the tenth day, I was strongly feeling the impact on me. One of the most important and significant changes I found in myself was the change in my attitude in accepting the reality and facts. I strongly believe that this is very much essential for every person and especially for a vigilance official.. I consciously accepted and realized that I myself was the first victim of any immoral act. Vipassana has definitely reduced my anger, intolerance and irritation, which in turn has contributed in reducing stress and strain, resulting in better concentration in my working area. It is also a fact that Vipassana has resulted in significant reduction in jealousy, animosity and self-ego, which has helped me to maintain good relations with my colleagues and others. It has helped me to keep the equilibrium of my mind even in the face of most adverse of conditions. The short term meditation course has helped me to work in a disciplined manner through self-assessment.

It is an observed fact, when our mind undergoes a cleaning process, our capacity to work increases manifold. The energy that was being consumed in struggle with tensions, emotional blocks and a narrow-minded ego-centred way of living now gets channelled more equitably. Our work efficiency increases both qualitatively and quantitatively.

Any Railway officer/official can participate in the ten day residential course free of cost. The period of the Vipassana course is treated as Special Casual Leave (Ref: Railway Board letter No.E(TRG)2005(11)/93 dated 20.11.2007). For course and other details of Vipassana, you can visit the website www.vridhamma.org

Victories in India's war on corruption

By Raja M

http://www.atimes.com/atimes/South_Asia/HF29Df03.html

MUMBAI – In a significant sign of a renewed battle to curtail corruption in India, the Oil and Natural Gas Corp (ONGC), India's most valued company (market cap US\$21.8 billion), this year drew up a memorandum of understanding with the India chapter of Transparency International (TI) to clean up its procurement processes.

The April contract with the TI Integrity Pact exemplified the resurgent public battle to restore honesty in private and public corporations in India, consistently and accurately ranked as one of the world's most corruption-damaged economies. A recent TI India study noted that petty corruption in government hospitals alone costs an estimated \$440.27 million annually.

“After the ONGC Integrity Pact, other leading governmental bodies such as the Railway Board [became] interested and asked us to make a presentation,” G N Shrivastav, of New Delhi-based TI India, told Asia Times Online.

Shrivastav, a retired Health Ministry official, felt that in India “definitely there is a greater public awareness and support” for anti-corruption campaigns, adding that he is convinced voluntary organizations work with more dedication and credibility, compared with professionals of the corporate social responsibility (CSR) variety.

While Shrivastav's boss, TI India chairman R H Tahiliani, a retired admiral who is India's former chief of naval staff, was busy getting the Defense Ministry to use the Integrity Pact to protect contracts worth more than Rs3 billion (\$64.6 million), the Berlin-based TI in its annual survey for 2005 said Hong Kong, Taiwan and South Korea had improved their ratings since 2004, while Sri Lanka and Bangladesh dipped. India remained in the bottom half, with a ranking of 2.9, the same as Armenia and Gabon.

TI International said South Korea progressed by developing anti-corruption institutions such as the Korean Independent Commission Against Corruption (KICAC) in 2002 and the K-PACT (Korean Pact on Anti-Corruption and Transparency), signed by 120 political, business and social leaders in March 2005.

While India's governmental countrywide Anti-Corruption Bureau deals with bribe-hungry public officials, corporate India is more easily adopting governance codes. Pradipta Bagchi, general manager for corporate communications of Tata Consultancy Services (TCS), India's first \$2 billion information-technology company, told Asia Times Online that his company has [a corporate-governance policy, the 2,400-word Tata Code of Conduct](#), laying down such principles as: “specifically, a Tata company shall not engage

in activities that generate or support the formation of monopolies, dominant market positions, cartels and similar unfair trade practices.”

In addition, recognizing that the corruption problem is as much a moral as a governance issue, Indians have tapped the country’s spiritual traditions to beat corruption. For example, business leaders ranging from Fortune 500 company managers to business students have studied an ancient system of mind purification called Vipassana; research suggests that Vipassana is effective in helping to understand the self-destructive nature of corruption.

A senior Indian government official, D R Parihar, in his research study “The Impact of Vipassana on Government”, concluded that Vipassana has a direct role to play in improving public administration. Leading Indian corporates such as ONGC, Indian Railways, auto maker Mahindra & Mahindra, and nuclear facilities such as the Bhabha Atomic Research Center regularly send employees to attend Vipassana courses.

Recognition of Vipassana Meditation by 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) (Appendix 18). 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 (Appendix 29). 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 (Appendix 19A & 19B).

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 (Appendix 30).

6. The Delhi police has also recognized the impact of Vipassana. The Police, 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. Training College

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 Vasantnao Naik Vimukta Jati and Bhatakya Jamati Mahamandal and Leather Industry Development Corporation of Maharashtra (Appendix 20).

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 (Appendix 28).

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 (Appendix 33).

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 (Appendix 21). 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 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 (Appendix 22). State

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 (Appendix 23).

14. The Maharashtra State Electricity Board is sanctioning Commuted Leave of 14 days to all employees who attend ten-day Vipassana course (Appendix 24).

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. (Appendix 25) 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 (Appendix 31).

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 (Appendix 32).

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, 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 (Appendix 26). 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. (Appendix 27). Center

Background of the researcher:

The researcher is a government servant (Indian Forest Service, 1987 batch, Maharashtra cadre) and has been practicing Vipassana since 1994. A large number of personnel from the government sector have been attending Vipassana courses. Many of them have shared

their experiences that they have been benefited from Vipassana meditation. Therefore, the researcher developed a keen interest to assess the impact of Vipassana on government officials in an objective manner and applied for study leave. The government found that the proposed study is of definite advantage from the point of view of public interest and it is for pursuance of studies in subjects other than academic or literary subjects. Therefore, the government was kind enough to grant the study leave as a special case.

Since the researcher has been practicing Vipassana, there may seem to be some personal bias while carrying out the research work. However, the methodology was designed to eliminate such bias.

Brief Account of Research on Vipassana Meditation

A. Impact of Vipassana on Health

1) Deepak, Manchanda, and Maheswari (1994) reported that continuous meditation can substantially improve the ‘clinico-electroencephalographic’ measures in drug-resistant epileptics. Chandiramani et al (1994) found that since Vipassana Meditation emphasizes both conscious lifestyle changes in the area of morality and deeper psychological analysis, it affects the contents and processes of the mind in fundamental ways. Mild to moderately severe neurotic cases of anxiety, depression, and adjustment problems show complete recovery as a result of Vipassana (Dhar and Khurana, 2002).

2) In a long-term prospective study, Khosla (1989) reports that Vipassana Meditation induced marked benefits in both “normal” and “mental disorder” groups, which were studied in terms of “personality based hardiness”, “stress-related physiological and psychological symptoms”, and “ways of coping with stress”. By the end of six months of regular Vipassana practice, all the subjects indicated significant improvements in all the psychological parameters like depression, anxiety, coping with stress, personality functioning, etc. Khosla reports that their general complaints about life diminished and the ability to withstand stress increased. These measured improvements were even greater by the end of the follow up study after one year.

3) There are several research reports suggesting the therapeutic utility of Vipassana. Dwivedi (1977), Doshi (1990), Chandiramani (1991) and Fleischman (1986, 1991 and 1999) pointed out the similarities between the principles of Vipassana and psychiatric practice. Sinha et al (1976) have reported improved attention span, alertness and emotional stability in the subjects after attending Vipassana courses.

4) Some of the physiological and biochemical measurements on Vipassana meditators support the obvious hypothesis of built-in relaxation. Udupa et al (1975) found an increase in the R.B.C. acetylcholine, R.B.C. cholinesterase, plasma catecholamines and plasma histamines, and a decrease in the plasma cortisol, urinary corticoids and urinary

nitrogen, indicating that the meditators were physically stable and in a more restful state, while mentally, they were more active and in a state of increased awareness. Dillow and Davidson (1988) noticed a significant increase in visual sensitivity and a greater flexibility of cognitive set among the meditators. An electroencephalographic (E.E.G.) study of the meditators revealed novel neuro-physiological processes of synchronization appearing from the midline structures of the brain; these were more pronounced in the experienced meditators than the novitiate.

5) The clinical utility of Vipassana is considered to be more in providing a general psychological pattern of positive mental states rather than as a response to any particular presenting problem, which makes it a perfect anti-stress remedy and an excellent human potential development method (Chokhani, 1986 and 1995).

6) Kutz et al (1985) have drawn and advocated the use of a framework, wherein Vipassana meditation and Dynamic psychotherapy are integrated. They have discussed the synergistic advantages of the combination, considering the psychobiological nature of meditation, the relaxation response (Benson, 1975) and its use as an effective cognitive technique for the development of self-awareness.

7) A case has also been made to use Vipassana as a Consciousness therapy since it helps in exploring the deeper reaches of one's mind and in developing better insight and self-understanding, known to facilitate healthy and lasting changes in one's life-style (Chandiramani, 2001).

8) Miller et al (1995), Nathawat et al (1997) report the efficacy of Vipassana in managing anxiety, stress and related symptoms and other emotional problems. Miller et al (1995) reported long-term beneficial effects in the treatment of anxiety disorder patients following an intensive but time-limited group stress reduction intervention based on mindfulness meditation.

9) Several therapists have reported using Anapana (a preparatory step in the training of Vipassana) as a relaxation therapy in clinical practice (Bhamagara, 1990; Curry, 1990; Fleischman, 1991). Ayyar (1990) and Chokhani (1986) have been using Anapana meditation in neurotic and psychosomatic disorders as a supplementary form of treatment with good clinical response.

10) A good response has been observed in rehabilitating alcohol and drug dependants with Vipassana as it tackles 'craving' which is the root cause of all addiction (Hammersley and Cregan, 1986; Khosla, 1989; Scholz, 1990-a and 1990-b; Vipassana Research Institute, 1990-a and 1990-b).

11) Studies by Scholz (1990-a and 1990-b) and Hammersley and Cregan (1986) from the "Start Again" drug therapy center in Zurich, Switzerland and from "Cyrenian House" drug therapy center in Perth, Australia demonstrate that Vipassana has been a useful companion to other drug related therapies. They report that Vipassana has assisted drug addicts to conquer their addiction to hard drugs, increase their 'life-practical autonomy',

reduce and prevent relapses, and develop new perspectives and strategies towards a sober life.

These two addiction therapy centers established in 1982 and 1992 respectively, have worked out an effective therapeutic programme incorporating Vipassana, wherein the addicts are counseled and taught Anapana while they are with the programme (in-house). The addicts are prepared and motivated to pass through a regular ten-day Vipassana course (externally organized); they are supported and counseled after their Vipassana course to ensure that they keep working with the technique properly and regularly. Nearly all the staff members of these centers are meditators and many are ex-addicts too, who with their Vipassana experience and its applied practice in their daily life, serve as effective therapists and excellent role models. Individuals who incorporate this technique into their daily life are found to become highly resistant to threats to their sobriety.

A study by Studer (1999) has rated the addicts' chances of getting partially and/or fully rehabilitated to be 59 to 69 % in the second year after their leaving the 'Start Again' therapeutic programme.

12) Vipassana has been proved to be of value in relieving pain, by reducing the experience of suffering via cognitive reappraisal in chronic pain patients, who had not improved with traditional medical care (Kabat-Zinn J., 1982; Kabat-Zinn and Burney, 1981; Kabat-Zinn et al, 1984). Numerous case reports are available of meditators who suffer from excruciating pain due to terminal cancer or other diseases, yet stay calm and peaceful, not permitting the 'physical' pain to become a 'mental' pain (Vipassana Research Institute, 1990 and 1995).

13) The effects of Vipassana on physical and psychological health were also assessed on a multi-ethnic population in Muscat, Oman. Ala'Aldin Al-Hussaini et al (2001) examined the subjects' 'Before and After' their Vipassana course. Self-assessments of health-related parameters and physical and psychological symptomatology were collected from them before and immediately after the course. A control group was tested for a similar time interval. The researcher found that immediately after their ten-day training, the Vipassana participants assessed themselves significantly higher compared to their levels prior to the course, suggesting that the ten-day course had significantly improved their physical and psychological well being. The control group did not exhibit such changes. The investigators concluded that Vipassana Meditation might help mitigate psychological and psychosomatic distress (Sultan Qaboos University Journal for Scientific Research: Medical Sciences, Volume 3, No. 2: 87-92, October, 2001).

14) Studies conducted at the Navjivan Nature Cure Center in Gujarat, India examined patients who suffered from asthma, ulcerative colitis, hyper-acidity, hypertension, peptic ulcer, diabetes, renal failure, muscular atrophy, and pamphigus vulgaris. Dr. Sanghvi (1994) reports that his patients who attended Vipassana courses demonstrated many positive signs:

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. (V.R.I., 1995)

B. Impact of Vipassana on Police

1) At the Rajasthan 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. Police Academy

2) Dr. Amulya Khurana, Prof. P.L. Dhar, Indian Institute of Technology, Delhi and Dr. Kiran Bedi, I.P.S., the then Joint Commissioner of Police (Training.), Delhi Police, conducted a series of scientific studies on the impact of Vipassana on Police personnel at the Police Training College, New Delhi in October, 2001. In their final report submitted to VRI, the investigators reported that the statistical analysis revealed significant improvement in the Job Anxiety level of the police personnel. Majority of the participants felt, after doing the course that their job anxiety had reduced. The Subjective Well Being of the participants increased significantly after attending the Vipassana course. The analysis of self-reports and self-assessment also revealed many positive changes experienced by the participants after they attended the Vipassana course. The investigators concluded that the overall results of the study were positive and encouraging, suggesting that the adoption of Vipassana as part of police training culture and regular practice of Vipassana should be encouraged so that the change process initiated after attending a course can be further strengthened.

3) 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 (Singh, 1997).

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.

1) In a case study of Anand Engineers Pvt. Ltd. (Mumbai), Shah (1994) reports that in the company, having a turnover of five crores (over one million U.S. dollars), it was found that all the directors, members of the senior staff and a majority of clerks and workmen

attended Vipassana courses. First, the managing director went for a course, then the other senior staff followed his example. Others noticed changes at the top, and they decided to attend a Vipassana course. Sixty percent of the employees have attended courses. About half of those have done more than one course. Resultant changes in the organization have been a shift from authority rule to consensus decisions taken at a lower level, from one-upmanship to team spirit and from indecisiveness and insecurity to self motivation in the work-force. The ultimate result was an increase in group efficiency and profits accompanied by improvement in mental health and interpersonal relations. Productivity was improved by 20%.

2) In another case study, “Productivity and Harmony through Vipassana”, Gupta (1997) reports enhanced industrial productivity and harmony through the practice of Vipassana meditation during the period 1986-1996 in Anand Engineers Pvt. Limited.

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 (VRI, 1991).

3) The adoption of Vipassana in the Tihar Jail, the largest prison in India housing about 9000 prisoners, has been described as the culmination of testing of a wide range of innovative reforms. The positive changes in the inmates and staff indicated that Vipassana could become an effective method of reform. After the success of these courses, the government thought to introduce Vipassana as a reform measure in all the prisons in the country. This led to the establishment of a regular Vipassana center inside Central Jail No. 4, where two courses are being held every month.

4) Two detailed investigations into the effects of Vipassana on Tihar Jail inmates were undertaken under the aegis of the Department of Psychiatry, AIIMS (Dhar, 1994). In the first study, the dimensions studied were well being, hostility, hope, helplessness, personality, psychopathy, and in the case of psychiatric disorders, anxiety and depression. In another study, the dimensions studied were- anomie, attitude towards the law, personality and psychiatric illnesses. Both studies revealed similar results. Immediately after the course, the subjects were found to be less hostile towards their environment and felt less helpless. The psychiatric patients, constituting about 23% of the total subjects, reported improvement in their anxiety and depressive symptoms. Subjects without any psychological symptoms also reported improvement in the form of enhanced well being and a sense of hope for the future. Their sense of alienation from the mainstream, though unchanged immediately after the course, was found to be lower after three months. The follow-up evaluations at three and six month intervals revealed further improvement in many of these dimensions.

5) Chandiramani, Verma, Dhar, and Agarwal (1994) studied the psychological effects of Vipassana on Tihar Prison inmates and reported significant improvement in parameters like sense of hope and well being. They also observed considerable reduction in neurotic predisposition, hostility, and feelings of helplessness amongst the prisoners who had taken a Vipassana course. Khurana (1996 and 1999) conducted field experiments using 'Before and After' designs to find out the effect of Vipassana on the Quality of Life and Subjective Well Being of undertrials in Tihar Jail. She found a slight improvement, but recommended that the study be repeated using a Control Group design. Chaudhary (1999) analyzed the efficiency of Vipassana Meditation to ameliorate stress and promote reformation among adolescent prisoners. In her study, she reported that both 'state anxiety' and 'trait anxiety' reduced significantly in Vipassana meditators. She also stated that there was a decrease in aggression among the undertrial prisoners who had taken the course, and an increase in positive emotions such as hopefulness, self-control, conformity, and compassion.

6) Khurana and Dhar (2002) conducted a series of five studies and investigated the effect of Vipassana on the Quality of Life, Subjective Well Being and Criminal Propensity among inmates of Tihar Jail, Delhi. They conducted the studies using both "Control Group" and 'Before and After' experimental designs on the effect of Vipassana. They found that Vipassana Meditation significantly improved Subjective Well Being and reduced Criminal Propensity of inmates of Tihar Jail.

7) Chandiramani (2000) conducted a multi-method qualitative research, “A Study of the Attitudes of Prison Staff towards Use of Vipassana Meditation for Behavioral Change within Prison”. This study explored the feelings, interpretations and the opinions of the prison staff regarding the use of Vipassana meditation in prisons. The investigator visited some prisons in India where Vipassana was already being practiced by jail inmates and found that Vipassana was seen by the prison staff as a scientific method, which could be employed without much difficulty and extra cost for bringing about a positive change in prisoners’ behavior in different cultural settings. The investigator found that it would be desirable to use Vipassana meditation for behaviour change among prisoners, particularly in treating minor psychiatric problems: anxiety, depression, adjustment problems, social isolation and other stresses of imprisonment. The investigator also found that about one-third to a half prison population suffered from significant psychiatric problems. The existing mental health resources will continue to be insufficient in the foreseeable future. The option of drug treatment has a major limitation of dependence liability, as many of the prisoners are a high-risk group for addiction. The conventional non-drug treatments (psychosocial therapies) are labour-intensive and would require a large number of mental health professionals. Spiritual practices like Vipassana could fill this gap and has the following advantages:

The ethico-moral aspects appear quite appropriate for the needs of prisoners.

It is cheap and practicable because it can be administered to a large number of individuals at one time (a few hundred).

Vipassana can have a preventive role as it reduces distress of even normal individuals and sub-clinical population.

It is a scientific technique free from rituals and dogma.

8) 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.

9) In addition, many other studies have reported positive changes in the behaviour of jail inmates, due to Vipassana Meditation (Hammersley and Cregan, 1986).

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 judgement (Appendix 15).

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

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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.

Dear All Good Friends,

May all good friends consider the followings in order to install the great power of all the good deeds: from the Lord Buddha; his noble teaching of Dhamma; all Gods and Ariya persons; together with all the noble virtues practiced successfully by all , to grant us the real happiness, peace and sustainable Dhamma healthy wealthy well being.

As the Lord Buddha discovered the Four Noble Truths;

1. the Truth of Suffering;
2. the Truth of the Origin of Suffering;
3. the Truth of the Cessation of Suffering;
4. the Truth of the Path Leading to the Cessation of Suffering,

But, the fact in our living lives today is that -> we only have part of the awareness of 1st Noble Truth: "the Truth of Suffering", we've never ever gotten any awareness of the other 3 Truths @all! We continue to wrongly solve our problems by accumulating more the Origin of Suffering, then increase our today suffering & misery to be worsen and will end up in hell for certain.

We have never ever solved our individual's and our society's problems by the root cause, all The Four Noble Truths, the Lord Buddha discovered.

Our existence as humans is highly based in subconscious, unconscious and unaware responses to stimuli.

We trudge through our days as slaves to conditioning and past experience.

Our lenses of free thought and action [including actions for prevention and suppression of Corruption] are muddled by reactions which abide on an entirely unconscious strata of existence.

By bringing awareness to these long held tendencies of reactionary response, we are able to slowly understand where they come from and take ownership over them.

When misery arises in life it is due to one of two experiences, either the vacancy of an object of craving [like a case of doing corruption] or the experience of an object of aversion [like a case of fighting corruption]. Throughout life every time we react to stimulus without equanimity we engrain a new emotional aversion (anger, hate, kill..) or craving (greed, lust, love!..) in the depths of the subconscious mind.

Concluding Remarks:

It can be concluded that Buddhism can help bring about an end to political conflicts and can bring about peace to the world.

However, one may question? why!, in the case of Thailand, Buddhism cannot help bring about an end to the on-going political conflicts which have become the talk of the world.

The answer is clear. **Buddhism cannot help because those people in conflicts fail to practice the Dhamma.**

As earlier said, the well-preached words of the Buddha cannot benefit one who does not practice the Dhamma. So, when those in conflicts, most of whom have proclaimed themselves “Buddhists”, fail to practice the Dhamma, how can Buddhism help?

Those Buddhists, forgetting all the aspects of the Dharma, have no mettā, karuṇā, muditā, upekkha, etc.

They even don't know the word “forgiveness”. That's why they play “destructive politics” aimed at killing one another to death, bringing about the unprecedented division among the Thai people.

So, the only way to end political conflicts in Thailand is for all those people in conflicts to practice the Dhamma of the Buddha, and when they will come

to their mindfulness and practice the Dhamma as good Buddhists remain to be seen.

I may repeat my proposal again:

**"Legislation of Thailand new Noble Law
--> Granting Forgiveness for all Thai People
By
All Forgiven Thai Peoples' Acceptances to practice Dhamma,
practicing all the Four Noble Truths~By Vipassana Insight Meditation:
1. the Truth of Suffering;
2. the Truth of the Origin of Suffering;
3. the Truth of the Cessation of Suffering;
4. the Truth of the Path Leading to the Cessation of Suffering,
immediately in 10 days course and 2 hours every days after
With
Complete Surrender to their previous sinful occupations & actions
Within
Self and Other Good People's Close Supervisions
for all the rest of their lives."**

We will not fail to practice the Dhamma any more!

Have A Nice Day!
And **Be Happy.**
Machima.

p.s. Without Implementation of the above proposal, No other way out for peaceful and well being lives is possible in Thailand. With successfully Implementation of this noble one, Thailand will be the most happy, healthy and wealthy place for all Thais living in this world.
