CHAPTER-I

Introduction
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The ultimate dream of every individual is to lead a happy life. Living beings who are living in the world expect himself to be healthy and well-being in both body and mind - The body free from the common cold to cancer such as headache, back pain, heart attack, AIDS, stomach ulcers, tuberculosis, cancer... The mind is calm, quiet, happy. But it is very difficult to get the free from all diseases in both body and mind. Today human beings are living in the modern world in which one is entertained with all the wonderful advancements of science, technology and civilization providing the abundantly material life. However, individual cannot find eternal peace and true happiness. Unsatisfactory statuses as: stress, fear, anxiety, loneliness, meaningless... increasingly arises at an alarming level. Fear and worry are born of the imaginings of a mind that is influenced by worldly conditions. Modern life is an age of rush and speed. Tension is everywhere. Most carry with them an atmosphere of stress. Almost of people are mostly pictures of rush and worry. Rarely they find a picture of calm, content and repose in any of these faces. Such is the modern world, Susant De, a historian described this situation as follows: “Civilization brings danger as well as achievement – if there is such a thing as progress, there must also be possibility of regress,” (Woodward, L.S, 1972. vii). It is also known that in the superpower industrialized countries, the most chronic diseases are not economic but are ‘stress’ - a psychological crisis in the modern time. On the contrary, in the underdeveloped countries, and developing countries, the crisis consists of both: economic crisis and psychological crisis. (Thien, 1998). And Venerable Piyadassi affirms that: People are searching for solutions to their various problems in vain because their approach, their method, is wrong. They think all problems can be solved externally. Most if the problems, however, are internal. They spring from the world within, and so the solution, too, is to be sought within (Piyadassi 1991). It is also known that living beings have two kinds of diseases, namely, disease of body and disease of mind. Disease of body can be cured by medicines but disease of mind is difficult to cure, if he or she does not train himself
or herself. Therefore, in Aṅguttara Nikāya (the Book of the Gradual Sayings) the Buddha gives a discourse about the mental health of human beings on Roga (Disease) Sutta as follows: “Monks, there are beings who can achieve freedom from the sufferings of physical illness for one year, for two years, three,...ten,...twenty,...fifty,...for even one hundred years. But monks, except for Arahants, it is hard to find beings in the world who can achieve freedom from mental illness for even a moment” (Woodward, 1994).

The Buddha classified sick men in three ways in the Book of the Gradual Sayings (Woodward, 1989) as follows:

1. Herein, monks, a sick man, whether he obtain proper diet or not, whether he obtain proper medicine or not, whether he obtain proper nursing or not, does not recover from that sickness of his.
2. Then again, monks, maybe a sick man, whether he obtain all these things or not, does nevertheless recover from that sickness.
3. Yet again, monks, maybe a sick man, though he receive not any of these things, yet recovers from that sickness.

It is extremely difficult for him to decide which kind of sick man a patient is. Therefore, all types of sick men should be given right attendance, proper treatment and expert care. And Ralph Waldo Emerson says: “Great men are they who see that spiritual force is stronger than any material force, that thoughts rule the world.” (Hanfen; Karren; Frandsen; and Smith, 1996).

Whatever the cause or causes of illness, disease is a feeling of discomfort (unpleasant, gross, solidified sensations), in any part of the body, or the whole body. Disease produces impairment of the working of one or more physiological systems of the body. This gives rise to various different types of symptoms and signs, needing either simple or complicated investigative procedures.

It is known that out of ignorance, one does not understand the impermanent nature of the body and the mind. One, therefore, constantly goes on reacting to the subtle contact of matter with the mind, resulting in very subtle pleasant or unpleasant experiences or sensations, and generating craving or aversion.
These craving and aversion cause disturbances in the balance of life, generating unrest or discomfort at a very subtle level. This is the beginning of ill-health, or the origin of disease - which is not noticed by an ordinary person whose mind is not properly trained.

So, bodily health and mental health all influence one another. To study about these areas, at first, let us understand what is health?

Health is undoubtedly the greatest bounty of Nature to an individual. The person, who has lost his health, has lost his most priceless possession. Aijaz and Ishrat (2007) quoted words of William Temple are health is the soul that animates all the enjoyments of life, which fade and are tasteless without it. And quoted words of Franklin P. Adams are health is the thing that makes you feel that now is the best time of the year. To the person who has lost his money, health is his one hope. So, an old Arabian proverb says; “He who has health has hope, and he who has hope, has everything”. Vietnamese proverb has a sentence: “Health is better than wealth” (Thanh, 1988). Health is best understood as a continuum from maximum wellness to illness with a large area in between. Most people spend the majority of their lives somewhere between the two extremes.

The word health comes from an old German word that is represented in the English language by the words “hale and whole,” which refers to a state of “soundness of body.” Linguists have noted that these words are derived from the medieval battle field, where loss of haleness or health was usually the result of grave bodily injury. However, today one is more likely to think of health as the absence of disease rather than as the absence of a debilitating battlefield injury. This definition implies that truly healthy people are free of disease, but health involves much more, for it is quite possible that a person is free of disease but still is not able to enjoy a vigorous, satisfying life. However, health can not be limited to only physical well being alone.

Oxford Advanced Learner’s Dictionary (New Edition, 1997) says health is the state of being well and free from illness in body and mind. And according to World Health Organization (1978), health is a state of complete physical, mental and
social well-being and not merely an absence of disease. Health may also be defined as a perfect state of equilibrium of body and mind, where all the physiological activities take place without impairment or disturbance. Thus, this definition affirms that health is a positive, multidimensional state that involves three major dimensions: physical health, psychological health, and social as well as spiritual health.

**DIMENSIONS OF HEALTH**

**Physical Health**

Physical health involves having a sound, disease-free body with good cardiovascular performance, sharp senses, a vital immune system, and the ability to withstand physical injury. It also includes lifestyle habits that enhance physical health. Among these are eating a nutritious diet, exercising regularly, and sleeping well, avoiding use of tobacco and other drugs and minimizing exposure to toxic chemicals.

**Psychological Health**

Psychological health is being able to think clearly, having good self-esteem, and enjoying a general feeling of well being. It includes creativity, problem solving skills and emotional stability. It is also characterized by self-acceptance, openness to new ideals, and a general “hardness” of personality. Psychological health is the field within psychology devoted to understanding psychological influences on how people stay healthy, why they become ill, and how they respond when they do get ill. It focuses on health promotion and maintenance; prevention and treatment of illness; the etiology and correlates of health, illness, and dysfunction; and improvement of the health care system and the formulation of health policy.

Mental health may manifest as:

a. Purely mental illness of various grades from Neurosis to Psychosis. This may be stimulative or depressive.

b. Psychosomatic illness affecting one or more organs or any physiological systems of the body.
Social Health

Social health includes having good interpersonal skills meaningful relationships with friends and family, and social support in times of crisis. It also relates to sociocultural factors in health, such as socioeconomic status, education, ethnicity, culture, and gender.

Each domain of health is, of course, influenced by the other two domains, for example, an emotionally stable person who has good problem-solving skills (psychological health) will probably have and easier time maintaining healthy social relationships (social health) than a depressed person who has trouble concentrating on the problem at hand. Conversely, poor physical health poses special challenges, both to a person’s self-esteem (psychological health) and to relationships with his or her family and friends (social health).

In brief, health is a state of complete physical, mental and social well being. Health psychology is concerned with the psychological aspects of health over the entire life span. Its specific goals are to promote health, prevent and treat illness, investigate the role of behavioral and social factors in disease and evaluate and improve the formulation of health policy and the delivery of health care to all people. As stated earlier as well that the definition of health confirms that it is a positive, multidimensional state that involves three domains: physical health, psychological health and social health. The three domains are not independent rather they all influence one another.

Spiritual Health

The basis of spirituality is to discover the crucial dimension of One’s Own Existence. To discover a reality beyond body, mind and that which is connected to the whole of the universe, the activities of life – even simplest of them are determined fundamentally by the “self” who is the source of all intention and knowledge.

According to the Consensus Document of National Institute of Health Care Research (Hill, Pargament, Swyers, Gorsuch, McCullough, Hood, and
Baumiester, 1998), spirituality is defined as “Feelings, thoughts, experience and behaviors that arise from a search for the sacred.”

Dr. N. Lee Smith, internist and associate professor of medicine at the University of Utah School of Medicine and director of the Stress Medicine Clinic at the University of Utah (Hafen, Karren, Frandsen, Smith, 1996), defines spiritual health as:

- A state of well-being – not just the absence of disease.
- The quality of existence in which one is at peace with himself and in good concord with the environment.
- A sense of empowerment and personal control that includes feeling heard and valued, feeling in control over one’s responses (but not necessarily in control over the environment).
- A sense of connectedness to one’s deepest self, to other people, and to all regarded as good.
- A sense of meaning and purpose – giving of self for a purpose of value, having a sense of mission, finding meaning and wisdom in here-and-now difficulties, enjoying the process of growth, and having a vision of one’s potential.
- Hope – having positive expectations.

In *The Path of Transformation*, Gawain (1993) writes that “contact with our spiritual self gives us an expanded perspective on our lives, both as individuals and part of humanity. Rather than just being caught up in the daily frustrations and struggles of our personality, we are able to see things from the perspective of the soul. We are able to look at the bigger picture of life on earth, which helps us to understand a lot more about why we are here and what we are doing. It helps to make our daily problems seem not quite so huge, and makes our lives feel more meaningful”.

Another researcher, using many of the same basic components, developed a slightly different definition of spiritual health. Optimum spiritual health, he says, is the ability to develop our spiritual nature to its fullest potential. Part and parcel of
that is the ability to discover and articulate our own basic purpose in life. It is the ability to learn how to experience love, joy, peace, and fulfillment. And it is the experience of helping ourselves and others achieve full potential (Chapman, 1987).

One of the keys to spirituality and spiritual health lies in the relationship with others and the experiences one shares. Those experiences are of prime importance. According to researchers who spoke at Harvard Medical School’s Conference on Advances in Behavioral Medicine, the greatest benefits of spirituality are rooted in experience, not just belief. Apparently, those who “believe” but do not experience miss out on the psychological and physical benefits of spirituality. (Speakers were quick to point out that many people probably have spiritual experiences all the time, but do not recognize them as such) (Chapman, 1987).

The notion of spirituality itself implies that one is able to give as well as to receive (Chapman, 1987) - that one can receive love and joy and peace and fulfillment, but that, through our experiences, one can give those things as well. One can give peace to another by offering words of encouragement or forgiveness. One can give joy by giving someone else a deeply desired gift. One can share love by countless acts of sacrifice, by putting others before ourselves, by considering someone else first. Spirituality can be manifested by listening to a friend’s heartaches, by walking with a child, by leaving a box of groceries on the porch of a young family whose husband lost his job. Spirituality can be enhanced by sitting at the edge of a meadow studded with wildflowers, befriending someone who is lonely, listening to a symphony.

Through, the spiritual dimension one emphasizes the “connectedness” to other members of the human family. Because of that connectedness, say some, one may a responsibility to help others experience spiritual growth – to help others find joy, peace, fulfillment, and a purpose in life. When one does so, one finds that the experience is reciprocal; as one affects the spirituality of others, one receives help and support as well (Chapman, 1987).

An important distinction has to be made: In this results-oriented society in which one lives, one needs to realize that spirituality and spiritual health is a process
or a journey, not an end point. It is a lifestyle, not a prescribed set of activities to accomplish on a one-time basis. There is no standard recipe to follow to achieve spirituality or spiritual health; spirituality and spiritual health involve intentional choices made over an entire lifetime. They involve living a series of experiences that define and fulfill the purpose in life and lead to feelings of joy, peace, and love.

**FACTORS AFFECTING HEALTH**

There are large numbers of factors which influence the health status of a person. In this one’s physiological factors such as blood pressure, heart rate, temperature, body mass index will be introduced at the first stage.

**Blood Pressure (BP)**

Blood pressure is simply the force exerted on his or her artery walls as the blood passes through them. It can be compared with the garden watering pipe. Without some type of force it would not be possible for the water to flow from one end of the pipe to the other end. Similarly to keep blood circulating in his body, a certain amount of pressure is required. Two numbers are involved in blood pressure reading both are important. The upper number or systolic blood pressure (SBP) is the pressure in the arteries, when the heart is pumping blood. The second number is the lower number, also called diastolic Blood pressure (DBP). It tells how much pressure remains in his arteries between beats, when his heart is relaxing and filling the blood. The instrument used to measure blood pressure is called a ‘sphygmomanometer’.

The idea international recommendation of BP is 120/80 where the upper or systolic pressure is 120 and lower or diastolic pressure is 80 (Sharma, 2005., Gala, D.R., Gala, D., Gala, S, 2006). The blood pressure is never constant. It keeps on fluctuating throughout the day. It is greatly influenced by the stress, mood, food and general health condition. Surroundings also play a very important role. Some persons always show high blood pressure recorded when taken in a doctor’s clinic, than when taken at home. This is called the ‘White Coat Blood Pressure’.

A blood pressure reading reflects only what his blood pressure is at the moment it is measured. Throughout the day, it keeps fluctuating. It increases during
periods of activity, when his heart has to work harder, such as when he exercises. And decreases with rest when there is less demand on his heart, such as when he sleeps. Blood pressure even changes with the time of the day. It is usually the highest in the morning hours after he is awake and becomes active. That is one of the reason that doctor usually recommend BP medicine to be taken early in the morning, so that peak in the BP is avoided.

**High and Low Blood Pressure**

When the complex body system that regulates his blood pressure does not work, too much pressure develops in the arteries. Increased pressure in his arteries that continues on a persistent basis is called high BP. The medical term for high BP is hypertension. Hypertension does not mean nervous tension. He can be a calm, relaxed person and still have high BP.

One’s BP is considered high if his upper blood pressure is consistently above 140 mm Hg and lower reading is consistently 90 mm Hg or above (Sharma, 2005, Gala, D.R., Gala, D., Gala, S, 2006).

Hypertension, a product of the modern fast-paced life, has become a serious health problem in the society. It has been identified as the most prevalent risk factor for cardiovascular morbidity and mortality (Jorgensen, Johnson, Kolodziej, and Schreer, 1996). Recent estimates have shown that almost 15 to 20% of the general population either suffer from this problem or are prone to develop it.

Modern life style with its commotion of activities and cutthroat competition has a major role to play in the development of hypertension. In older times when person has a peaceful domestic life, this problem was non-existent, and even now in rural areas people are less affected by it (Kaplan, 1994). Investigators print to an array of psychosocial and environmental factors, characteristic to the modern lifestyle, as some of the major reasons for the development of hypertension.

Wyngaaden and Smith (1985) observe that different operational definitions are possible. Very high values of blood pressure above 230 mm Hg systolic and 130 mm Hg diastolic are associated with the high probability that the individual will develop left ventricular failure or accelerated hypertension and thus present with a
clinical illness that can be termed hypertension. Below this level of pressure, most patients are not ill, but there is an increasing incidence of some symptoms such as morning headache with pressure rising from approximately 170 mm Hg systolic and 110 mm Hg diastolic upward.

According to the earlier WHO criteria (1978) the cut-off martin for blood pressure to the considered hypertension was 150/95 mm Hg systolic and diastolic (Wyngaaden and Smith, 1985). However, in 1993, WHO modified this to 140/90mmHg considering that early detection and treatment would do better service to the humanity.

Most recently, the Sixth Joint National Committee (JNCVI) for Prevention, Detection, Evaluation, and Treatment of Hypertension of the U.S. held in 1997, upholds the need for a working definition of hypertension, although arbitrary on account of the long-recognized positive relationship between systolic and diastolic blood pressure and cardiovascular risk JNC VI report, (1999). JNC VI defines hypertension as systolic blood pressure (SBP) of 140 mm Hg or greater and diastolic blood pressure (DBP) of 90 mm Hg or greater of patients who take anti-hypertensive medication. For those who are not taking anti-hypertensive medication, hypertension is defined as an SBP of 140 mm HG or greater and a DBP of 90 mm Hg or greater on two more blood pressure reading taken at each of two or more visits after the initial screening visit. When SBP and DBP fall into different categories, the higher category should be selected to classify the individual’s blood pressure.

**Classification of Blood Pressure of Adults by JNC VI report, 1997.**

<table>
<thead>
<tr>
<th></th>
<th>SBP (mm Hg)</th>
<th>DBP (mm Hg)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Optimal BP</td>
<td>&lt;120</td>
<td>&lt;80</td>
</tr>
<tr>
<td>Normal BP</td>
<td>&lt;130</td>
<td>&lt;85</td>
</tr>
<tr>
<td>High normal BP</td>
<td>&lt;130-139</td>
<td>85-89</td>
</tr>
</tbody>
</table>
Hypertension

<table>
<thead>
<tr>
<th>Stage 1 (Mild)</th>
<th>140-159</th>
<th>90-99</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stage 2 (Moderate)</td>
<td>160-179</td>
<td>100-109</td>
</tr>
<tr>
<td>Stage 3 (Severe)</td>
<td>≥180</td>
<td>≥110</td>
</tr>
</tbody>
</table>

High BP generally develops slowly. In most cases it starts with normal, than increases to high normal and than eventually to stage 1 and beyond. Most of the uncontrolled high BP persons fall into the category of Stage 1. It accounts for nearly 75% of the cases. Stage 2 accounts for 20% of the cases and Stage 3 accounts for balance 5% of the cases.

Left uncontrolled, it can damage many of the body's organs and tissues. Heart attacks, stroke, eye damage and kidney failure are very common problems of a high BP patient. High BP coupled with extra body weight, use of tobacco and smoking, can be a fatal combination.

Generally the lower the BP reading the better it is. But in some cases it drops too low. Low BP is called Hypotension. It can result from various factors, including medications to treat high BP, complications of diabetes and extreme form of dieting. A person with low BP feels dizzy or faints when he tries to stand up too quickly. It is because the force of gravity causes blood to pool in his or her legs, which produces a sudden drop in blood supply to the brain. This tends to increase with the advancing age, as the nerve signals and the regulatory system responses become slower. One can generally avoid this problem by standing up more slowly and holding on to some support while you stand. Wait a few seconds after standing up and before walking, so that your body gets used to new pressure change. Crossing the legs and squeezing the thighs together (scissors) after standing may also help (Sharma, 2005).

Heart Rate

The pulse rate is a measurement of the heart rate, or the number of times the
Introduction
- 12 -

heart beats per minute. Heart rate is the reciprocal of the time interval between two successive beats. The normal interval between two beats is about 0.83 sec., which makes the normal heart rate 72bpm (Guyton and Hall, 1996; Gala, D.R., Gala, D., Gala, S., 2006). Heart rate is an additional physiological index widely used by clinicians in the diagnosis and treatment of hypertension. Also many of the intervention studies have used heart rate as an index of hypertension (Alexander, Robinson, Orme-Johnson, Schneider, and Walton, 1994; Sudsuang, Chentanez, and Veluvan, 1991; Fiedlner, Vivona-Vaughan, and Goehfeld, 1989; Seer and Raeburn, 1980). Heart rate was measured directly from the chest by means of a physician’s stethoscope or on the lower neck, on the inside of the elbow, at the wrist. It was recorded in the sitting position a few minutes after the BP was taken. Average of 3-4 weekly readings represented baseline heart rate.

In many studies it has been demonstrated that heart rate deviates affect the health of a person.

Body Temperature

Body temperature is a measure of the body’s ability to generate and get rid of heat. The body is very good at keeping its temperature within a narrow, safe range in spite of large variations in temperatures outside in the body.

When you are too hot, the blood vessels in his skin expand (dilate) to carry the excess heat to his skin’s surface. He may begin to sweat, and as the sweat evaporates, it helps cool his body. When he is too cold, his blood vessels narrow (contract) so that blood flow to his skin is reduced to conserve. This extra muscle activity helps generate more heat. Under normal conditions, this keeps his body temperature within a narrow, safe range.

The “normal” body temperature is 37°C (98.6°F). It can change around 0.6°C (1°F) throughout the day, depending on how active he is and the time of day. Body temperature is very sensitive to hormone levels and may be higher or lower when a woman is ovulating or having her menstrual period. Temperatures in Britain were traditionally measured using the Fahrenheit scale (°F). The Celsius or
Centigrade (°C) system is now officially used, although many people still refer to degrees Fahrenheit (Crowther, 1997).

**Body Mass Index (BMI)**

Life is full of numbers. House numbers, phone numbers, lottery numbers. Here is one that is important number, his BMI introduces himself, knowing it may save his life.

A person’s physical dimension affects emotions, intellectual functioning, social experience, and even spirituality. Physical fitness is associated with an improved self-image positive attitude, self-confidence, a decreased number of periods of depression, greater ability to relate to other people, increased assertiveness and an increased number of spiritual experiences (Beck, Rawlins and Williams, 1984).

One’s body image-shape, size, mass structure, function and significance of the body and its parts – is dynamic and open to change. Body image may change as alterations occur in the individual’s anatomy or personality (Beck, Rawlins, and Williams, 1984).

BMI is one of the objective and prominent determinant of health of an individual. In the 19th century, the Belgrian mathematician Quetelet observed that a person with a normal build has a weight that is proportionate to the square of his height. This equation became known as BMI. Deviations in BMI are not independent of age, gender, education and socio-economic status.

Various ratios of weight to height have also been studied. The most commonly used ratio is the body mass index (BMI); also known as the Quetelet index, for the man who first proposed it over 100 years ago. BMI is derived from a mathematical formula based on a person’s height and weight. BMI equals weight in kilograms divided by height in meters squared (BMI-kg/M²). BMI lower than 18.5 is considered under weight, whereas 18.5-24.9 as normal, from 25.0-29.9 as over weight, 30.0 and above obese (Kaplan, Sallis and Patterson, 1993). High BMI leads to so many physiological problems such as body pain, high blood pressure, laziness, anxiety, distress etc. High blood pressure is very much linked with high BMI.
Health psychology is considered with the psychological components of promoting and maintaining health, treating and preventing illnesses, improving health care services, and developing health care policy. Health psychology seeks to generate new knowledge about peoples' health beliefs and practices, and to apply existing knowledge to improve health and well-being. Psychologists interested in health psychology generally adhere to the belief that health cannot be understood exclusively by focusing on the physical condition of the body. The psychological side – the state of the mind – must be considered as well.

The relationship between mind and body, and its impact on health, is best understood by utilizing what has been labeled the biopsychosocial model. This model assumes that one's health state is based on the often complicated interactions of three sets of factors: Biological factors, psychological factors, and social factors. Biological factors include genetic or inherited influences that may predispose some individuals to be more susceptible than average to certain maladies such as heart disease. Examples of psychological factors could include the amount of stress perceived in a work place, a personality trait such as optimism, or the degree of belief in control over one’s own health. Support and empathy one receives from family, friends or colleagues constitute social factors. Such social support can come in the form of emotional, informational, or even tangible resources (Magill, 1996).

Researchers who conducted the study concluded that people with social ties - regardless of their source - lived longer than people who were isolated. And people “who have a close-knit network of intimate personal ties with other people seem to be able to avoid disease, maintain higher levels of health, and in general, to deal more successful with life’s difficulties” (Padus, 1986).

People who were socially isolated had poorer health and died earlier. In fact, those who had few ties with other people died at rates two to five times higher than those with good social ties. The link between social ties and death rate held up regardless of gender, race, ethnic background, or socioeconomic status (Minkler, 1986). Some well-loved people fall ill and die prematurely,” researchers are included; “some isolates live long and healthy lives. But these occurrences are
infrequent. For the most part, people tied closely to others are better able to stay well” (Pilisuk, and Parks, 1986).

Studies have shown that human interaction itself has a biological value: Human interaction causes changes in blood pressure, heart rate, and blood chemistry. Those changes promote good health for the heart (Hafen, Karren, Frandsen, Smith, 1996).

A person who is fine, healthy, well-being is not only from all diseases from the body but also free from all diseases from the mind. If a person, with healthy body, can do any hard works by hands, by feet, or by mind such as labours, workers, soldiers, teachers, doctors, scientists, even as footballers, cricketers, tennis players etc. but his mind is stress, nervous, anxiety, angry, unconfident, sorrow, suffering, uncomfortable... That person is not the healthy person. On the contrary, if a person is in calm, happy, quiet mind, but his body is weak, illness. That person is not the healthy one, too. However, living beings that was born on the world from a child to old and die, they all suffer some kind of diseases, even common illness or serious. These diseases can be cured by doctors. But mental disease is difficult to cure even he sees the famous doctors, except he practices himself. It is known that most of physical diseases come from mental illness. The following story is proved to see that physical disease come from mental disease: There are two patients (named A and B) go to see a doctor to check their lungs. The patient A suffers from tuberculosis very serious for long time, the patient B has just suffered lung problem not very serious. After checking up, the doctor takes lung X-ray for both of them in the same time. Then the doctor makes a mistake, he hands the patient A’s result to the patient B and the patient B’s result to patient A. When the patient A sees that his lung result is ok, he is very happy, and thinks that his lung is better now and it can recover after sometime. He is happy to live, happy to work and he does not pay attention to his tuberculosis problem again. Next time, he goes to follow-up examination, his result declares that he has recovered. While patient B is worry and sad about his lung result, he thinks that his lung has problem very serious, he leaves his food, and lost sleepy. His health becomes weak day by day. When he goes to follow-up examination, in fact, his lung has serious problem. From this story, it is known that
his mind or spirituality is very forceful and very important. If his mind is unhappy, unconfident, pessimistic, his body is easy become ill. The contrary, if his mind is happy, calm, peace, confident, and optimistic, his body becomes healthy, even it is easy to get recovery. So, he should takes care both his physicality and mentality, because physicality and mentality are one. According to Alloy, Riskind, and Manos, (2006) mind and body are, in fact, one. What people experience as a mental event, such as sadness, is also a physical event, whether they realize it or not. Likewise, physical events, such as the firing of neurons in the brain, trigger mental events. It is not that one causes the other, as they can not, in truth, be separated. As Graham (1967) explained, the words psychological and physical do not refer to different phenomena but to different ways of talking about the same phenomena (Iqbal and Bhatnagar, 2007).

Health does not exist in isolation. It is influenced by a complex of factors, such as genetic, environmental, social and economic etc. These are interrelated and contribute to the total functioning of the individual. The importance of these varied determinants of health can hardly be overemphasized.

It is known that, in a pronouncement that at first surprised the medical community, if not the lay public, one practitioner proclaimed that an estimated 90 percent of all physical problems have emotional roots. He followed up by saying that his estimate was, at best, conservative. A growing body of evidence indicates that virtually every illness known to modern humanity — from arthritis to migraine headaches, from the common cold to cancer — is influenced, for good or bad, by the emotions. The very words one uses to describe the emotions are revealing (Hafen., Karren., Frandsen., & Smith, 1996) and Arthur J. Barsky, author of Worried Sick: Our Troubled Quest for Wellness, put it this way:

They feel emotions in their bodies. They “burn” with anger, “tremble” with fear, feel “choked up” with sadness; their “stomachs turn” with revulsion. Everyone tends to experience unpleasant emotions as unpleasant bodily symptoms and thus to feel physically distressed when emotionally distressed (Barsky, 1988).
In fact, when his mind is at peace, calm, quiet, happy, his body is well, but when his mind is tired, boring, distracted, unhappy, his body feel not very well, even he will be sick. So, health psychology is very important. Besides, Social health is also another important factor, when his mind and body are healthy but he lives lonely, avoiding everyone from family, friends, society, that person feels not healthy, tired, boring...But when he is supported from family, friends, community, social, and he interacts himself and shares to another, he will feel happy, healthy.

Living beings has two kinds of sicknesses, they are, physical illness and mental illness. Physical illness can be cured by doctors, but mental illness is difficult to cure, if man does practice himself. Vipassanā meditation is the best mean to cure mental illness.

VIPASSANĀ MEDITATION

NATURE, TYPES, METHOD AND IMPACT

Vipassanā meditation is one of India's most ancient meditation techniques. It was discovered 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 vipassanā, 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 this time, vipassanā has been reintroduced to India, as well as to citizens from many countries on the world by Master Meditation S. N. Goenka, a retired industrialist and former leader of the Indian community in Myanmar.
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 meditation courses.

Meditation, (Pāli: Jhāna; Sanskrit: Dhyāna (Davids., Stede., & William, 1994), according to Buddhaghosa, is the centering of consciousness and consciousness - concomitants evenly and rightly on a single object. He calls it “the state in virtue of which consciousness and its concomitants remain evenly and rightly on a single object, undistracted and unscattered” (Nānamoli, 1965).

In the English word ‘meditate’ comes from the Latin word ‘meditari’, which means deep, continued reflection and a concentrated dwelling in thought (Eliade, 1970).

The Encyclopaedia of Religion says: “Meditation as a means of religious discipline and spiritual attainment is not unique to Buddhism, but in its character and in its irreplaceable centrality to the gaining of ultimate salvation Buddhist meditation has a distinctive nature of its own. Basically, meditation here is conceived as a regimen of carefully structured steps of concentration on chosen objects, which concentration is designed to lead in the end to a “going out” (Nibbāna) from the eternally recurring cycle of birth and death in which every sentient creature is enmeshed.” (Eliade, 1970).

Thus, meditation is a form of the concentration of mind on chosen objects, which makes mind calm. This concentration is a way leading to the cessation of lust, ill-will, and ignorance.

I. Nature of Meditation

Nature of meditation is non-distraction. Its function is to eliminate distraction. Its purpose is to attain enlightenment, renunciation, Nibbāna. The Buddha taught: “There is this one way, monks, for the purification of beings, for the overcoming of sorrows and grieves, for the going down of sufferings and miseries, for winning the right path, for realizing Nibbāna, that is to say, The Four Foundations of Mindfulness.” (Horner, 1995). In other words, the purpose of meditation is to eliminate lust, hatred, and illusion. The Buddha said: “The
destruction of lust, hatred, and illusion is called Nibbāna.” (Rhys Davids & Woodward, 1993).

After getting enlightenment under Bodhi Tree in Bodh-gaya, the Buddha began to teach the methods of meditation, which were based on his own experiences, to his disciples as mentioned in the Nikāyas. They consist of two types, namely, Tranquility meditation (Samatha) and Insight meditation (Vipassanā).

II. Types of Meditation

In Buddhist meditation, there are two types of meditation, such as, tranquility meditation (Samātha) and insight meditation (Vipassanā).

1. Tranquility Meditation or Samātha Meditation

The term samatha (fr. ān, cp. BSk. Šamatha) (Rhys Davids, & Stede, 1994) means “tranquility”, serenity; samatha is a synonym of samādhi (concentration), one-pointedness of mind and undistracted. It is one of the mental factors in wholesome consciousness (Nyanatiloka, 1997).

The term ‘samādhi’ is used in both Pāli and Sanskrit form, but its meaning is not different. According to Pāli - English Dictionary, samādhi [fr. san+ā+dhā] means concentration, a concentrated, self-collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to attainment of higher wisdom and emancipation (Rhys. Davids and William, 1994). And according to the Encyclopaedia of Religion the Sanskrit term “samādhi”(fr. sam, ‘together’, the intensifying particle ā, and the verbal root dhā, ‘place, put’) literally means ‘placing together’. It hints at the merging of subject and object, the essential characteristic of the mystical state of unification to which it refers (Eliade, 1970).

The earliest mention of samādhi is in the Nikāyas where it replaced concentration. Buddhist authorities defined it as mental one-pointedness (Eliade, 1970).

Tranquility meditation (Samātha meditation) is the concentration of mind on a single object, which makes mind calm. During the practice, he brings his mind to the object of meditation and focuses his attention on it as much as possible. When
the mind begins to wander, he brings it back to the object (breath) of Tranquility meditation.

By practising Tranquility meditation (*Samātha* meditation), one’s mind can get rid of all defilements. As long as the mind is engaged in meditation, it is free from all defilements and he will remain happy and peaceful.

Result of tranquility meditation is to abandon all lust. The Buddha says: "If cultivated, what profit does tranquility attain? The mind is cultivated. What profit results from a cultivated mind? All lust is abandoned." (Woodward, 1989).

2. Insight Meditation or Vipassanā Meditation

"Vipassanā" is a meditation term or a *dhamma* term and is a combination of two words namely, ‘vi’ is one word, and ‘passana’ is the other. Here ‘vi’ means the three characteristics of mentality and physicality; i.e., impermanence, suffering and no-self, non-ego, while ‘passana’ means right understanding or realization through deep concentration which is attained by means of mindfulness of the mental and physical processes. So, Vipassanā means realization or right understanding of the three characteristics of mentality and physicality (Janakabhivamsa, 1992).

When the practitioner practices Vipassanā meditation, he has a variety of mental and physical objects to observe. In this process of practice the mind begins to wander, he can bring it back to the primary object or follows and observes it as it really is. He observes it as long as it exists. When the wandering mind disappears, he will return to the primary object.

By practising Vipassanā meditation, his mind can be purified of defilements i.e., lust, ill will, ignorance and so on. Certain defilements that have been destroyed by means of vipassanā do not come back to him, in other words, when he experiences insight knowledge that experience will not disappear or will not be lost.

The purpose of Vipassanā meditation is to attain not only some degree of concentration but also the understanding of bodily and mental processes as they really are. And its result is the attainment Enlightenment, Nibbāna (Eliade, 1970).
Vipassanā or Insight meditation, therefore, is a unique technique never heard before the Buddha's times. It was the Buddha who discovered this technique of meditation by himself. He not only practiced through this technique to destroy all defilements for attaining the final goal, Nibbāna, but also taught it to his disciples who devoted their lives to practise it and experienced Noble Fruits by themselves. Piyadassi Thera said that the practitioner practises Tranquility meditation (Samatha) and attains at higher level, but it cannot place him in a position of security, because the latent defilements and formations are not completely eliminated. They are in abeyance and ready to reappear and vex his mind if he lacks right effort, right mindfulness and right concentration, for there are still impurities, unwholesome impulses latent in his mind, he is not yet in a state of absolute security, though he has attained tranquility of mind through concentration. However, through Insight meditation (Vipassanā) those latent defilements are rooted out of his mind, so the practitioner must train himself in virtue, concentration and develop insight (Vipassanā) (Piyadassi Thera, 1991).

Although Tranquility meditation is only a means to an end, it also plays an important role in helping one to develop his faculty of wisdom. The Buddha says: “Develop tranquility, a monk who has attained tranquility sees things as they really are.” (Rhys Davids, & Woodward, 1994).

The Anguttara Nikāya explains the importance of tranquility and insight in this way: “Two things, monks, should be developed for the understanding of sensuality, ill will and delusion...what two? Tranquility and Insight, these two things should be developed for the abandonment, extinction and cessation of sensuality, ill will and delusion.” (Woodward, 1989).

In another situation, the Buddha says:

“Two things, monks, partake of knowledge; Tranquility and Insight; when Tranquility is developed, mind is developed; through developed mind, lust is abandoned. When Insight is developed, wisdom is developed. Through developed Insight, ignorance is abandoned. The mind polluted with lust is not liberated. When there is pollution through ignorance wisdom is not developed. Thus deliverance of
the mind is due to the mind being cleansed from lust. Deliverance through wisdom is due to the mind being cleansed from ignorance.” (Woodward, 1989).

From the Buddha’s teachings mentioned above, it is known that tranquility and Insight meditation or right concentration and right understanding cannot be separated, they support each other. If there is no a certain measure of Tranquility meditation, insight cannot be developed and if there is no some measure of insight, concentration cannot be developed. They are inseparable; the Buddha explains this as follows:

“No concentration is there for the unwise,
No wisdom in one, who lacks concentration,
In whom there is concentration and wisdom,
He truly is in Nibbāna neighbourhood” (Nārada Mahā, 1962).

Therefore, in practising, the practitioner should practise both Tranquility and Insight meditation. For example, in the process of meditation after attaining deep concentration of mind through mindfulness of in-breath and out-breath, one should develop Insight meditation to understand things as they really are. That is to say, when he has advanced in his breathing meditation, and when his mind is calmed through removing the hindrances, he could see the impermanent nature of his own breath; its rise and fall like the waves of the sea. Basing on the impermanent breath, he tries to understand the impermanent nature of the five aggregates of clinging. And one should also know that, the body is combined by the five aggregates of clinging that is always governed by impermanent, suffering, and no-self. So, the Buddha says: “The five aggregates, monks, are impermanent. What is impermanent, that is suffering. What is suffering, that is void of the self. What is void of the self, it is not mine, I am not it, and it is not my self. Thus, it should be seen by perfect wisdom as it really is. Who sees by perfect wisdom as it is really is, his mind not grasping, is detached from taints, he is liberated.” (Rhys Davids & Woodward, 1994).

In order to understand the impermanent nature of things, one can compare human life to the oil lamp, it exists only in the very present moment and in a next moment it will change to another existence. In the same way, there is living and
dying in every moment of human existence. When realizing this true nature of human life, one does not grasp to the past and future, but only observes what happens in the present moment.

The person who with insight observes only what is happening in the present moment is “one who is not grasping anything in the world” (Horner, 1993). This way of practice is described clearly in The Four Foundations of Mindfulness Sutta comprising of both Samātha and Vipassanā. Concentrating the mind on the four objects: body, feelings, mind and mind-object is called Samātha, and pondering over their true characteristics of impermanence and no-self is called Vipassanā.

3. The Relationship between tranquility Meditation (Samātha) and Insight Meditation (Vipassanā)

By practicing tranquility meditation (samātha meditation), one's mind can get rid of all defilements. As long as the mind is engaged in meditation, it is free from all defilements and he will remain happy and peaceful. But when his mind is out of meditation, defilements will come back to him.

By practising vipassanā meditation, his mind can be purified of defilements i.e., lust, ill will, ignorance and so on. Certain defilements that have been destroyed by means of vipassanā do not come back to him, in other words, when he experiences insight knowledge that experience will not disappear or will not be lost.

The Buddha explains the importance of tranquility and insight in this way: “Two things, monks, should be developed for the understanding of sensuality, ill will and delusion...what two? Tranquility and Insight, these two things should be developed for the abandonment, extinction and cessation of sensuality, ill will and delusion” (Woodward, 1989).

In another situation, the Buddha says:

“Two things, monks, partake of knowledge; Tranquility and Insight; when Tranquility is developed, mind is developed; through developed mind, lust is abandoned. When Insight is developed, wisdom is developed. Through developed Insight, ignorance is abandoned. The mind polluted with lust is not liberated. When
there is pollution through ignorance wisdom is not developed. Thus deliverance of the mind is due to the mind being cleansed from lust. Deliverance through wisdom is due to the mind being cleansed from ignorance.” (Woodward, 1989).

And before passing away, the Buddha again advised his disciples that monk’s noble life was to practise Tranquility meditation (Samatha meditation) and Insight meditation (Vipassanā meditation) recorded in the canon as follows:

“Therefore, Ānanda, you should live as islands unto yourselves, being your own refuge, with no one else your refuge, with the dhamma as an island, with the dhamma as your refuge, with no other refuge. And how does a monk live as an island unto himself...with no other refuge? Here, Ānanda, a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects. That, Ānanda, is how a monk lives as an island unto himself...with no other refuge. And those who now in my time or afterwards live thus, they will become the highest, if they are desirous of learning.” (Maurice, 1995).

From the Buddha’s teachings mentioned above, it is known that tranquility and Insight meditation or right concentration and right understanding cannot be separated, they support each other. If there is no a certain measure of tranquility meditation, insight cannot be developed and if there is no some measure of insight, concentration cannot be developed.

Therefore, in practising, the practitioner should practise both Tranquility and Insight meditation.

III. The Method of Practicing

In order to get best result in his practising the practitioner should understand clearly and be aware of the steps of practising in a methodical way.

The first step, one has to take a vow to observe certain rules of moral conduct. These are:

1. Abstention from killing
2. Abstention from stealing
FIGURE 1 Sitting In Meditation With Cross-legged
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 rules of moral conduct is, therefore, the foundation for the practice of vipassanā. This first step itself is likely to initiate a positive change in one's life.

The knowledge of his posture (Suzuki, 2000) is the next step one has to prepare before practising meditation. That is he goes to a root of tree, a quite room, jungle, or a meditation hall (Suzuki, 2000) etc., and then he sits down on a thick well-wadded cushion, with his dress and belt loosely adjusted about his body. He sits cross-legged or half cross-legged. He places the right hand over the left leg with its palm up and over this has the left hand, while the thumbs press against each other over the palm.

He raises the whole body slowly and quietly and moves it repeatedly to the left and to the right, backward and forward, until the proper seat and straight posture are obtained. He does not lean too much to one side, left or right, forward or backward. His spinal columns stand erect with the head. Do not sit too upright or rigid, for then he will feel uncomfortable for long time. The main thing is the ears and shoulders, noses and navel stand to each other in one vertical place. The tongue rests against the upper palate and the lips and teeth are firmly closed. The eyes can close or open slightly. (Eliade, 1970).

When the position is steadied and the breathing regular, he will now assume a somewhat relaxed attitude. He is not concerned with ideas good or bad. When a thought is awakened there is awareness; when there is awareness, the point is missed. When the exercise is kept up steadily and for a sufficient length of time, disturbing thoughts will naturally cease and there will prevail a state of oneness. That is the technique of practising Vipassanā meditation.

Vipassanā Meditation is the way leading to peace and happiness. If he practises well and does not worry about it too much, he acquires not only the
lightness of the body but also the briskness of spirit, which finally brings about the clarification of the consciousness. That is The Four Foundation of Mindfulness – The contemplation of the body, the contemplation of feelings, the contemplation of the mind, and the contemplation of mind-object (Horner, 1995).

The Four Foundation of Mindfulness

a. The Contemplation of the Body

After sitting down cross-legged holding the back erect, the practitioner starts to practise the contemplation of the body. Here, body means breath, the contemplation of the body means the contemplation of breathing.

The practitioner begins contemplating as following: when breathing in a long breath he knows “I am breathing in a long breath.” when breathing in a short breath he knows “I am breathing in a short breath.” (Eliade, 1970). If he concentrates on it, he can make himself aware of the differentiations in the respiratory system observation of shorter or longer breath and many other details related to it, too.

Although he practises evenly, he should notice to the flow of breathing for an increasingly longer period of time, without a break. When he is concentrating as long as possible about half an hour or one hour, he can observe more other details about process of the breath, he will recognize the breath in and out long or short, and fast or slow.

Noticing those subtle differences in the alertness and clarity of attention may well be regarded as a successful step in the development of mindfulness and concentration. Through these observations he will also attain self-knowledge that will help him to adjust his mental trend as required for a well-balanced effort that avoids both slackness and tenseness.

Along with noticing the changes in the foundation of mindfulness, there will arise in him the wish to cure the deficiency. He will try to keep his mindfulness at an even level through all the stages of a breath’s duration. When he succeeds in this practice, he will continue to practise according to the third exercise such as:

“I shall breathe in experiencing the whole body.
FIGURE 2  Sitting In Meditation With Half Cross-legged
He trains himself, thinking:
I shall breathe out experiencing the whole body.” (Horner, 1993).

The twofold effort mentioned above may leave traces of tension or vibration in the breathing process, which can be noticed when alertness grows. Again, implicit in this observation is the wish and effort to bring greater quietness to the respiratory and mental process involved. This is the last stage of practice:

“I shall breathe in tranquillizing activities of the body.
He trains himself, thinking:
I shall breathe out tranquillizing activities of the body.” (Horner, 1993).

The most important point is while practising mindfulness of the body he needs to use the mind training to attain results of three points - ardent, clearly conscious, mindful (of it), and controlling the covetousness and grief in the world. Ardent will eliminate the tired mind, and sloth and torpor; clearly conscious is thought to avoid from lust, ill will and ignorance; mindful is thought to concentrate and clearly comprehend things that are impermanent, suffering and no self. By clearly comprehending, thus, his thought gets rid of covetousness and grief that have not arisen will not arise, that arose will be ceased. This is the psychology to eliminate the five hindrances and go into absorption (jhāna).

On positions, the practitioner practises meditation not only in position of sitting, but also in other positions such as walking, standing, sitting, lying, eating, drinking, and working (Horner, 1993)... The basic point is he keeps ardent, clearly conscious and mindful.

If while going, standing, sitting, lying or awaking, a thought of sensuality, hatred arises in him, and he accepts it, does not refuse, does not wipe out and does not bring it to an end, that practitioner is called lazy and devoid of energy.

If while going, standing, sitting, lying or awaking, a thought of sensuality, hatred arises in him, and he does not accept it, refuses it, wipes it out and brings it to an end, he is called energetic and resolute.
And if he, while going, standing, sitting, lying or awaking is free from lust, ill will, sloth and torpor, agitation and worry and uncertainty, then his will has become strong and certain, his mindfulness is alert and clear, his body calm and unexcited, his mind concentrated and collected.

In the *Kāyagatāsatisutta*, apart from mentioning the mindfulness on in and out breathing the Buddha also speaks about the mindfulness on the body’s gestures that also leads the mind to calmness, concentration as follows:

“When he is walking, standing, sitting, asleep, awake, talking, silent, he is acting in a clearly conscious way. While he is thus diligent, ardent, self-resolute, those memories and aspirations that are worldly are got rid of; by getting rid of them the mind itself is inwardly settled, calmed, focused, concentrated” (Horner, 1993).

Once, his thought is pressured, he needs to look deep into impermanence of body and mind, and think that human being lives only against breath that is really fragile and it is like fire of candle in front of wind. After thinking so, he is in an effort to train.

When thought vacillates, greedy mind arises, there are many wishes for him, at that time, he needs to contemplate foulness of his own body, and other’s body. Greedy thought is pressured and the pleasure of the senses is eliminated.

On thirty-two aspects, when thought inclines into worry of his own body, his thought becomes vacillation, without calm; at that time he contemplates thirty-two aspects (Horner, 1993) of the body. He contemplates them carefully, and repeats them many times until he realizes the funny meaning of self and he also realizes the meaninglessness of worry along with dreams that establishes self and around self; at that time, he feels joy, comfortable.

The practitioner can contemplate on thirty-two aspects of the body or contemplate the five aggregates of four elements (or six elements) that establish a synthetic body, he concentrates on twelve link causality to see clearly that the body and mind are only synthetic, this is not mine, I am not this, this is not my self. By seeing like this his mind overcomes attachment of things. He dwells aloof from greed and ill will; by dwelling aloof from greed, hatred, enunciation comes.
On contemplating foulness of body, (Horner, 1993, & Bhikkhu Nānamoli, 1956) when he sees a body discarded in the charnel-ground, being swollen... he then applies this perception to his own body thus: Truly, this body of mine too is of the same nature, it will become like that and will not escape from it.

Similarly, when he sees a body discarded in the charnel-ground, it is reduced to a skeleton held together by the sinews, with some flesh and blood adhereing to it... he applies this perception to his own body thus: Truly, this body of mine also is of the same nature, it will become like that and will not escape from it.

By contemplating like that, he feels unattached to this body, he dwells aloof from sensuality, aloof from unskilled mind, enters and abides into the first jhāna.

However, before going deeply into contemplation, he needs to realize clearly that Buddha’s teachings are never empty, it always contains reality in them. One should practise correctly Buddha’s teachings, practise them many times until one is well trained to attain jhānas and renunciation will be dependent on his own training.

He does not wait for imaginary results of thought, illusion of training, expect mind without greed, without hatred and without ignorance. He does not wait for more at his master about the method to be against dream and illusion either because The Four Foundations of Mindfulness is a method to be against all diseases of mind. He only practises seriously The Four Foundations of Mindfulness or mindfulness of breath in and out; renunciation will come to him no longer. So, the Buddha says: “He who has perfected, well developed, and practiced in due order mindfulness of breathing, as taught by the Buddha, illuminates this world like the moon released from a cloud” (Norman, 1991).

On four elements - earth element, water element, fire element, and wind element that instructed by Venerable Mahāsi Sayādaw should be observed whenever they arise on any part of his body. It is known that the earth element is not actually the earth, the earth is the name given to its individual characteristics such as hardness and softness (Janakabhivamsa, 1992). So, when he thoroughly realizes hardness or softness in any part of his body, it means that he is realizing the true nature or individual characteristic of the earth element.
**Introduction**

Water element is also not actually water, it is the name given to its individual characteristics of the element. Fluidity and cohesion are characteristics of the water element. When he realizes the nature of fluidity or cohesion in any part of his body, it means he is realizing the water element.

Similarly, the fire element is not really fire, but the specific characteristic of the element. Heat and cold are the specific characteristics of the fire element. And wind element likewise is not wind but the name given to the specific characteristics of the wind element, that is, movement, motion, vibration or support in any part of his body. When he feels, realizes and rightly understands this movement, motion, and vibration or supporting natural in any part of his body, it means that he is realizing the wind element. This is mindfulness of the four elements (Janakabhivamsa, 1992).

Sitting meditation is position easy to focus the mind on the mental and physical processes. According to Venerable Mahāsi Sayādaw, his instruction to practitioners to begin with contemplation on the abdominal movements, (Janakabhivamsa, 1992) abdominal movements mean wind element that is one of four elements (Bhikkhu Bodhi, 1995). When he breathes in, the abdomen rises, when he breathes out, the abdomen falls. He must observe the inward movement and outward movement of the abdomen or the rising and falling movement of the abdomen, making a mental note of “rising, falling, rising, and falling.” In this way, he feels the inward and outward movement of the abdomen. This specific characteristic of wind element must be thoroughly realized by him in order to he can destroy the false view of a person, a being or ego.

**b. The Contemplation of Feelings**

Similarly, by training of the contemplation of body, he is ardent, clearly comprehend, mindful following the three kinds of feelings of body (Horner, 1993) such as pleasant feelings, unpleasant feelings and neutral feelings.

When pleasant feeling arises, he realizes that this is pleasant feeling that inclines sensuality. When pain feeling arises, he realizes that this is pain feeling that inclines hatred. And when neutral feeling arises, he realizes that this is neutral
feeling that inclines ignorance. They arise by combining of elements, and they eliminate when elements eliminate. So, they are not truth and they are out of his control. For example, when experiencing a pleasant feeling, he knows that it is a pleasant feeling because he is mindful of the feeling in the same way as he is to all other feelings. He tries to experience each feeling as it really is.

Generally, people are disappointed when they are experiencing unpleasant feelings and happy with pleasant feelings. This mental exercise of mindfulness helps a practitioner to experience all feelings objectively with equanimity and to avoid dependence on his own sensations. Through Insight meditation, he realizes that there is only a feeling, a sensation, and that is not lasting either and there is no permanent entity or ‘self’ that feels.

When he comprehends them clearly like that, sensuality and attachment go to the end.

This is clearly seen from this passage of Noddingsutta as follows:

“... He recognizes each condition; recognizing each condition, he understands each condition; understanding each condition, whatever feeling he feels – pleasant, painful or neither – he abides seeing the impermanence of those feelings, viewing them dispassionately, looking for their end, regarding them as something to be renounced. Living in such contemplation, he cleaves not to anything in the world; not cleaving to anything, he craves not; not craving for anything, he becomes just completely cool in himself; and he knows: Birth is destroyed, lived is the holy life, done is what had to be done, there is no more of this state” (Woodward, 1994).

Meditation master S.N Goenka teaches contemplation feeling on feeling is to observe sensations that arise and pass away on the body. To do this work a practitioner observes from head to feet, from feet to head, and observes part by part of the body in order such as: head, shoulders, hands, struck, feet etc, to see innumerable sensations that arise and pass away on the body. There are innumerable sensations such as: heat, cold, itching, pulsing, pressure, tension, pain, pleasure, unpleasure, etc. (Goenka, 1997). For example when he observes on his hand, he feels cool and knows that this feeling cool is due to connecting of wind to the surface of
skin, as long as wind is staying on the surface of skin he feels cool, when wind leaves his skin, he feels not cool, cool sensation and not cool are impermanence.

Every sensation, whether gross or subtle, has the same characteristic of impermanence. A gross sensation arises, later passes away. A subtle sensation arises and passes away, too, but they have the same characteristic. No sensation is eternal. Therefore, he should not have preference towards any sensation. When a gross, unpleasure sensation arises, he observes it without becoming depressed. When a subtle, pleasant sensation arises, he accepts it, even enjoys it, but without becoming elated. In every case he understands the impermanent nature of all sensations; then he can smile when they arise or pass away (Goenka, 1997).

c. The Contemplation of the Mind

This is the third kind of The Four Foundations of Mindfulness, which speaks to the importance of studying the mind and of being aware of diverse thoughts. When lust, hatred, delusion arise, he realizes that they are arising in his mind, and they are the root cause of all wrong actions, and when without lust, without hatred, without delusion arise, he realizes that they are arising in his mind, and they are wholesome (Horner, 1993).

He tries to realize through mindfulness both the wholesome states of mind and the unwholesome states of mind. He observes them without attachment or aversion; this kind of dispassionate discernment of the mind makes him understand the real function of his mind - its real nature and behaviour that one who practises contemplation of the mind learn to control. For example, if he has consciousness with the lust, he must pay attention to it as consciousness with the lust, when mindfulness is powerful, the lust will disappear. The practitioner will then realize that lust is not everlasting; it arises and passes away. By observing lust, he will overcome lust and realizes the true nature of lust.

Lust is one of the mental states that can lead him to the cessation of suffering if he notes it with mindfulness.

And the other states of mind such as contracted mind, distracted mind; developed mind, undeveloped mind; surpassed mind, unsurpassed mind;
concentrated mind and unconcentrated mind; liberated mind and unliberated mind (Bhikkhu Bodhi, 1995) are also contemplated in the same way as discussed above.

d. The Contemplation of Mind-object

This is the fourth and the last one in The Four Foundations of Mindfulness, which covers all the essentials of the Buddha’s teachings.

The contemplation of mind-object (Bhikkhu Bodhi, 1995) is a very large subject. It is not mere thought or deliberation, rather it goes along with mindfulness in discerning mind-objects as and when they arise and cease. For example when sensual desire is present in him, he knows, “there is sensual desire in me” or when sensual desire is absent, he knows, “there is not sensual desire in me”, and so on.

The rest of the five hindrances - ill will, sloth and torpor, agitation and worry, and doubt are also contemplated in the same way as discussed above.

With regard to five aggregates of clinging, namely, material forms, feelings, perceptions, tendencies, and consciousness, he contemplates on discerns material form, material form arises and material form ceases.

He contemplates on discerns feelings, feelings arise, and feelings cease. The rest of the aggregates of clinging also hold the same form of contemplation as mentioned above.

With regard to six internal and external sense-bases - eyes, ears, nose, tongue, body and mind, and form, sound, smell, flavour, tactile object and mind-object, he knows well that this is eye, this is form, and this is fetter that arises dependent on both the eye and form. He also knows how there comes to be arising of the non-arisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be non-arising of the abandoned fetter (Bhikkhu Bodhi, 1995).

With regard to the seven enlightenment factors - mindfulness enlightenment factor, investigation enlightenment factor, energy enlightenment factor, rapture enlightenment factor, tranquility enlightenment factor, concentration enlightenment factor, and equanimity enlightenment factor (Horner, 1993), he knows well that mindfulness enlightenment factor is internally present or absent, and he also knows
how there comes to be arising of the non-arisen mindfulness enlightenment factor and how the arisen mindfulness enlightenment factor comes to fulfillment by development.

This holds true for all the other enlightenment factors.

With regard to the four noble truths - the noble truth of the suffering; the noble truth of the origin of suffering; the noble truth of the cessation of suffering; and the noble truth of the way leading to the cessation of suffering, he knows well that this is suffering; this is the origin of suffering; this is the cessation of suffering; and this is the way leading to the cessation of suffering (Bhikkhu Bodhi, 1995).

Thus, he lives mindfully investigating and realizing the mental objects. He lives independent, clinging to nothing in the world. The Four Foundations of Mindfulness is a teaching on which all aspects of the dhamma converge (Piyadassi, 1978).

The description of each kind of mindfulness in the discourse ends with the words 'he lives independent, clinging to nothing in the world', for 'everything is impermanent'. This is the result aimed at by the practitioner, to be attained by the earnest and ever zealous. 'Lives independent' means dwelling aloof from craving and wrong views. Here 'world' means the world of being; one's own psychophysical combination of mind and body. He does not cling to this process of mind and body and regard it as a permanent ego entity of self.

Here, mindfulness is especially concerned with just four things, namely, body, feeling, mind and mind-object. The contemplation of the body makes him realize the true nature, by analyzing it right down to its ultimate, into its fundamental elements. This mental scrutiny of his own body helps him to understand that it is a process without any underlying substance or core that may be taken as permanent and lasting.

A special feature of these all-important mental factors of mindfulness is looking at things objectively rather than subjectively. So he needs to know well the difference between objectively and subjectively. The Four Foundations of Mindfulness should be practiced objectively without any subjective reaction, the
practitioner only observes and without attaching them. Then only can he see the true picture of the object—see it in its proper perspective, as it really is, when his mind is calmed through the hindrances, he could see the impermanent nature of his own breath, by basing on the impermanent breath, he tries to realize the impermanent nature of the five aggregates of clinging. The analysis of the so called being into the five ever changing aggregates makes it clear that there is nothing abiding, nothing eternally conserved in this so called being—this is process of mind and body (Piyadassi, 1978).

He also comprehends clearly the sequence between factors as mindfulness enlightenment factor, investigation enlightenment factor...that are mentioned in the fourth kind of The Four Foundations of Mindfulness. Mindfully one analyses the dhamma (mind and body), because while analyzing them, it requires an effort that will help him in realizing clearly the function of the mental factors. Therefore, he can overcome the unwholesome and maintains the wholesome thoughts. As he proceeds with untiring zeal analyzing the mind and body, seeing things that are beyond the naked eye, there arises unalloyed joy (Horner, 1995).

Change or impermanence is the essential characteristic of phenomenal existence; the aggregates are compounded and conditioned, and, therefore, they are always subject to cause and effect. Consciousness or mind and its factors change unceasingly, although at a lower level, the physical body also changes from moment to moment. So, the Buddha says, “He who sees clearly that the aggregates are impermanent, has right understanding” (Rhys Davids & Woodward, 1993).

IV. Impact of Vipassanā Meditation on Health

1. Impact of Vipassanā Meditation on Physical Health

The purpose of meditation is to eliminate mental disease; however, some physical diseases can also be eliminated, if the practitioner strives to practise along with treatment of medicine following the instruction of doctor.

It is known that, during the rainy season, the last retreat, the Buddha was seriously sick, with sharp pains as if he were about to die, but he endured all this mindfully, clearly aware and without complaining. He thought: “It is not fitting that
I should attain final Nibbāna without addressing my followers and taking leave of The Order of monks. I must hold this disease in check by energy and apply myself to the force of life” (Maurice, 1995). He did so, and the disease abated. This clears that force of meditation eliminates pain sensations, and some kind of diseases.

Medicine, nowadays, has many means to treat very well. However, sciences proved that faith occupied 75% as the healer (Son, 1996). Therefore, the best way to cure is combination of faith and medicine. In care of doctors, and taking medical prescription, along with practising meditation is a wise choice and useful, too. In the clinical benefits, meditation makes physiological state relax. Studies have found that meditation leads to significant decreases in oxygen consumption, carbon dioxide elimination, respiration rate, cardiac output, heart rate, arterial lactate concentration, respiratory quotient, blood pressure, arterial gases, and body temperature (Bograt, 1991). Meditation is also associated with increases in skin resistance and in slow alpha brain waves and a decrease of beta waves (Bograt, 1991). These physiological correlations of meditation give relaxed wakefulness. This has produced the view that meditation is basically a relaxation technique, which makes mind calm and reduces somatic symptoms, fears, and phobias through desensitization and reduction of anxiety. Meditation can be conceptualized as a self-treatment regimen, highly efficient for the use of the therapist’s time and therefore, quite cost-effective. It helps the patient know and control his own mental processes by increasing awareness of the observing self, changing customary patterns of perception and thinking lessening the intention and stilling the mind. Psychotherapeutic effects of meditation originate from various levels (Bograt, 1991). At the physical level, meditation induces both body and mind relaxation allowing a calm witnessing of thoughts and emotions. At the cognitive level, meditation initiates a process of reconditioning habitual patterns of perception, cognition, and response, by deliberately altering attention from stimulus variety to stimulus uniformity, from the active mode of consciousness to the receptive mode.

Usha Modak (1994) examined and said: Many students, who practice Vipassanā regularly, keep reporting that their concentration, memory and ability to grasp the material they read have improved tremendously. One student who had
given up his college studies midway and was on tranquillizers is now free of pills. He went back to his studies and has now completed them. Mr. Pathak, a stores officer, has practiced Vipassanā since June 1992. Before that, he used to take a siesta during lunchtime, now it is not required because his mind becomes fresher. He works more quickly and completes most of his work before the end of the day. His subordinates report that Mr. Pathak has cooled down, and is less angry and tense. His colleague said that the answers given by Mr. Pathak are more reliable. This shows that his work is more efficient and accurate (Joshi, 1994).

And researches made at Harvard University, Cambridge, U.S.A. revealed that hundreds of youth who took L.S.D and smoked Pot, abstained from using them after several months of meditation (Payadassi thera, 1978).

Praveen Ramakrishnan attended Vipassanā meditation courses for nine months, which helped him to further strengthen his foundation in life, and to improve his practice. After practising meditation, he gave up drugs, and now, he feels that he is a socially useful and normal human being (Ramakrishnan, 1998).

Meditation keeps a balance between wind, bile, and phlegm in his body. Meditation results in inhaling more oxygen and consuming less energy. It has been found to have beneficial effects on heart and lungs and an increase in longevity. The Ancients said: "The mind and body are disturbed, and then in excess it occurs, but when the body is undisturbed, then it with subtlety occurs" Nanamoli, (1956). A glance on the following table would reveal the relationship of breath with life span:

<table>
<thead>
<tr>
<th>Living being</th>
<th>Breaths per minute</th>
<th>Life span</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tortoise</td>
<td>4-5</td>
<td>200 yrs</td>
</tr>
<tr>
<td>Snake</td>
<td>7-8</td>
<td>150 yrs</td>
</tr>
<tr>
<td>Humans</td>
<td>15-16</td>
<td>100 yrs</td>
</tr>
<tr>
<td>Horse</td>
<td>20-22</td>
<td>40 yrs</td>
</tr>
<tr>
<td>Dog</td>
<td>28-30</td>
<td>14 yrs</td>
</tr>
</tbody>
</table>
Meditation is the art of living that promotes a long healthy life. Practicing meditation helps his mind concentration, peace, and quiet. When his mind is concentrated, his breath-in and breath-out becomes slowly and deeply, that help living beings live a long life. However, the ultimate goal is not just to achieve and maintain good health only. Health/well-being should be considered as only supportive of the internal practices of meditation. Meditation endows a person with increased capacity of the mind by releasing its dormant power. By participating in the peace and serenity of the mind, the mind becomes rejuvenated and strengthened and regains its lost vigor, resulting in increased capacity for tolerating the frustrations of life. The ultimate goal of meditation is self realization. By realizing the true self, he will be free from the taint of sin and fear of death a mortal individual and attains the highest fulfillment. (Adiswarananda, 2004).

2. Impact of Vipassanā Meditation on Psychological Health

It should be very clear that vipassanā is not for curing illness. Vipassanā meditation is a science to experience the reality about oneself, culminating in the realization of Absolute Truth, which is beyond mental-material phenomena. It is a process of purification of the mind. As the mind is cleansed of defilements, various somatic or bodily manifestations of disease, due to defilements in the psyche, disappear or are alleviated as a by-product.

Vipassanā is a path, establishing oneself in equanimity on the basis of physical, bodily sensations, and knowing by direct experience, the impermanent nature of these sensations, the impermanent nature of the universe, and the impermanent nature of existence. This equanimity will always help in the vicissitudes of life; during trying times in the serious suffering of ill health, in life-threatening situations. Even at the moment of death, equanimity and understanding impermanent nature are bound to help, to maintain peace and remain fearless and fully conscious when leaving this life.

Vipassanā is not a remedy for disease, yet it is a "cure-all", cutting off the cycle of birth and death, the cycle of suffering. Vipassanā is the noble way to real peace, the real happiness of Nibbāna.
Goenkaji's teacher, Sayagyi U Ba Khin, in his research work at IMC Rangoon, noticed that very stubborn disease, progressive, crippling, degenerative conditions, or incurable ailments have vanished as side-effects of the practice of vipassanā. This has been well documented in his booklet "Real Values of Vipassanā Meditation."

It is known that ordinary ignorant persons, not knowing the true nature of impermanence of suffering, keep rolling in suffering, thus multiplying suffering. A wise person, knowing impermanent at a personal, direct, experiential level, makes this suffering a tool, develops equanimity, and ultimately achieves the end of suffering.

Buddhist meditation is the only way leading him to happy, enlightenment, renunciation, Nibbāna. The purpose of meditation is to eliminate mental disease; however, some physical diseases can also be eliminated, if the practitioner strives to practise along with treatment of medicine following the instructions of doctor.

It is known that many drug addicts and alcoholics have found a total cure as a result of regular practice of vipassanā meditation not only purifies the mind but also the primary goal of the technique reduces tensions and makes the mind calm. Anger and short-temperedness has greatly reduced and has cooled down considerably. Vipassanā meditation has power very strong, which can change any situation such as suffering into happiness, tension of mind into peaceful, quiet, wholesome, healthy, and harmonious mind. Apart from the purification of the mind, it helps the practitioner do proper actions with positive feeling, and removes inactive.

Meditation makes the practitioner overcoming fear, lives with calm, quiet mind and he can live anywhere such as the forest, solitary lodger etc., without fear.

Living beings have two kinds of disease, namely, disease of mind and disease of body. Disease of body can be cured by medicine but disease of mind is difficult to cure, if he does not train himself. When mind is disturbed by lust, hatred, delusion means his mind is in state of distraction, he is always worried, nervous, tense, strained in anxiety and under stress etc., which makes his mind tired, eating not well, and difficult to sleep. But when mind is quiet and calm he can fall sound asleep, and
after getting up, his mind is fresher, which makes his body fine and active in working. If mind is ill, body is ill as well. Then, many kinds of disease arise for both mind and body. Therefore, mind is the principal factor, he has to study it, probes it to its depths in order to master it, and resolves living-beings problems. Meditation is the best way to cure mental disease and meditation is the science of exploring the entire phenomenon of mind and matter. In the science of meditation, the mind is studied directly. It is known that all actions have their origin in the mind and they manifest by a vocal or physical action.

Vipassanā meditation not only purifies the mind but also the primary goal of the technique reduces tensions and makes the mind calm. Any student practises meditation, his mind is concentrated, all worries about examinations, jobs, works, lives etc, are removed, his mind becomes quiet, calm, when his mind becomes concentrated, he will have a good memory that helps him in his studies as well as research.

It is known that all actions have their origin in the mind and they manifest by a vocal or physical action. For example, there is a person who gives money to a beggar. This giving can happen on two ways, first way is that person gives it with his compassion. The second, he gives it out of compassion, just to get rid of a nuisance, or because others are watching him and he does not want to appear to be a stingy person. Mind can make one happy and mind can make one suffering. When mind is in calm state he feels happy, but when mind is in undisturbed condition, he feels worry, nervous, and suffering.

Vipassanā meditation also helps a practitioner remove the ego, which is melted gradually as the cleaning process starts. To clear this matter, one student’s story is retold as follows: When he was young, his opinion differed with his parents’ point and he left his home in great anger. He had not seen them for near ten years although his parents made several attempts to contact him. But after attending vipassanā meditation course, his ego began to dissolve and he perceived his own shortcomings, he felt extremely miserable. He thought of his parents and understood their point of view. He decided to write to them and told them of his whereabouts, and wished to return home to talk it over them (Modak, 1994).
And Mr. Balle has been practising vipassanā for last ten years. He said that his anger and short-temperedness has greatly reduced and has cooled down considerably. Nowadays, he thinks twice before answering, and does not give harsh replies to either seniors or juniors. His subordinates feel free to approach him and the atmosphere has become cordial both in the office and at home (Joshi, 1994).

3. Impact of Vipassanā Meditation on Social Health

As important as social support is to health, perhaps one of its most powerful components is also one of its simplest: People who touch others and are touched themselves seem to enjoy the best health!

Every society is made up of individuals, the individual in the modern society is a victim of strain, tension, and the life is full of conflict between the world inside and the world outside. The materialistic world attracted humans, which made them using all the time for own cravings. In speaking, they have ambition, aspiration, aims, and ideas, but these are seldom attained completely, because they are the causes of frustration and dissatisfaction. Therefore, suffering is a common problem of beings. It is a universal disease, without exception of nation or persons of any creed or particular colour. Suffering is a common disease of beings; the remedy to cure it is only one by “vipassanā meditation”.

Modak, (1994) said that the basis of a healthy, harmonious society is always the healthy, harmonious individual. Only if each individual has a pure, peaceful mind can one except peace and harmony in the society. Meditation is an only way leading to peace and harmony within, which develops to improve of individual about mentality. Therefore, if every individual, in a society, is a good citizen, that society becomes a healthy, harmonious, and happy society, there are no killing, stealing, castes, war, and everyone lives in equal, loving, and helping each other. That society will develop day by day, and do not decline.

Vipassanā meditation camps were organized inside the Central Jail to help prisoners getting an opportunity to free themselves from their tension and strain. Dhammaratana, 1998). This is a best way to help prisoners reform their attitude and behaviour, because when their mind is calm, and at peace, they realize as things
really are, when they realize as things really are they have right thought and do right action. So, vipassanā meditation helps prisoners reform their characteristic, and help them become good persons who are useful for society. Vipassanā meditation is brought into prison to help prisoners getting opportunity to practice and purify their mind, and rehabilitate them to attain good results.

All people in the world, without distinguishing caste, race, nation, religious, rich, poor, freedom or prisoner, can practice vipassanā meditation. If the practitioner practices it strictly, his mind is easy to concentrate, and he sees as things really are, he can eliminate lust, hatred, and illusion, and attains Enlightenment, Renunciation, Nibbāna. If every individual in the world practices vipassanā meditation, war will not happen among countries then this world will be in peace and happiness. Everyone will experience nibbāna in this very life. Practising vipassanā Meditation is a right way of living, in illness and in health as well.

To learn technique of vipassanā meditation one is required to take a ten-day residential course under a qualified teacher. The participants have to arrive at vipassanā meditation centre 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, participants practise abstaining from actions which cause harm. They undertake five moral precepts, practising abstention from killing, stealing, sexual misconduct, lying, and the use of intoxicants.

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 moral precepts is, therefore, the foundation for the practice of vipassanā. This first step itself is likely to initiate a positive change in one's life.

The second step, for the first three-and-a-half days, participants practice anāpana meditation (focusing attention on the breath). 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. Anāpana meditation promotes awareness of the present moment, equanimity and tranquility of mind.
FIGURE 3  Dhammathali Vipassana Centre In Jaipur
Respiration is a universal object and can be used by anyone to develop concentration (samādhi). As the mind becomes more concentrated, it starts to calm down, making it fit to practice vipassanā (insight), which removes the roots of all mental impurities.

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 underlying negativities.

The third step, undertaken for the last six-and-a-half days, is the practice of vipassanā, the development of wisdom, 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.

The participants 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 participants 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.

Participants receive systematic meditation instructions several times a day, and each day's progress is explained during a videotaped evening discourse by Meditation Master 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. The retreat closes with the practice of loving-kindness or good will towards all in which the purity developed during the course is shared with all beings.

Vipassanā 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.

The best way to know about technique of vipassanā, one has to attend a ten-day course. At the Vipassanā Centre, there is a suitable environment and a trained guide to support the meditator.

Master Meditation Goenka was trained in Myanmar by the renowned Burmese Vipassanā teacher, Sayagyi 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 Vipassanā Teacher.

Sayagyi U Ba Khin had the strong wish that Vipassanā 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.

Master Meditation S. N. Goenka took this as the mission of his life and devoted his life for teaching vipassanā. He began conducting vipassanā 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, vipassanā is being taught in more than 90 Vipassanā 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, and Mexico etc.

With this much background, we may now pass on to next chapter deals with review of literature.