MEDITATION MUST

: Articles by :

Dr. Ramesh Kapadia
[MRCP, FRCP. Cardiologist]

Dr. Sudhir Shah
[MD, DM. Neurologist]

Dr. Anish Chandarana
[MD, DM. Cardiologist]

Dr. Paul Fleischman
[MD. Psychiatrist] USA

Dr. Sanjiv Shah
[MD. Endocrinologist]

Dr. Rajiv Maru
[MD. Pediatrician]

Dr. Kishor Lakhani
[MB, DGO. Gynaec]

❖

Shri S. N. Goenka
The Principle Teacher
Vipassanã Meditation

❖

: Editor :

Dr. D. B. Wadhwani
MD. [Medicine]

MEDITATION MUST

FIRST EDITION 2012
Copies - 25000

Editor :
Dr. D. B. Wadhwani
MD
Consulting Physician
email: drdbwadhwani@gmail.com

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: Available :

[1] Manoj Solanki
Solanki Mechanic Works
40 W GIDC, Udhyognagar, Bhaktinagar,
Rajkot-360 001. Ph. : 0281-2362189 Mo. : 098252 16767

[2] Dr. Wadhwani Hospital
Kanakia Plot, Jetpur (360 370)
Arvind Dave - Mo. : 94282 62257, 02823-224020
Paresh - Mo. : 94264 80401

Disclaimer : Meditation is a matter of experience, the expression may differ from person to person hence views expressed. The teachings of the enlightened master is considered as final guideline. The book is not the substitute of a teacher. Learning meditation from an experienced teacher is recommended. Meditation is not substitute for medicine.

THE PURPOSE OF MEDITATION

The very purpose of meditation is purification of mind (integrated development with spiritual upliftment).

The physical and psychological benefits are the by-product of meditation and not the aim.
Always meditate for the higher purpose.

May all be happy.
May all be healthy.
May all experience what is good.
Let no one suffer.

Spirituality (meditation) and science (medicine) are complementary to each other.

Total wellbeing is incomplete without meditation.

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** Marked Chapter are written by Editor*

DEDICATION

This book is dedicated to doctors, professionals or anybody who wants to learn meditation and transform life.

Free Access

www.meditationmust.com

ACKNOWLEDGEMENTS

My deepest gratitude to *Gotama – the Buddha,* Rev. Satyanarayan Goenkaji and his assistant teachers and all those who helped in learning meditation and compiling this book. I am thankful to *Vipassanã* Research Institute for permission to include articles by Dr. Paul Fleischman (USA) and Rev. S. N. Goenkaji.

I express my thanks to Dr. Ramesh Kapadia, Dr Sudhir Shah, Dr Anish Chandarana, Dr Sanjiv Shah, Dr.Rajiv Maru, and Dr. Kishor Lakhani for contributing their valuable scholarly written articles and suggetions to make the purpose of book fruitful.

My special gratitude towards Dr. Dhirubhai Shah, Dr. R. J. Bhalodi, Dr. Ashok Kamdar, Mr. Kirit Joshi, Mr. Prashant Vora Dr. Mahesh Desai, Dr. Jitendra Shah, Dr. Paresh Shah, Dr.Shrenik Shah, who looked at early drafts and made helpful suggestions, special thanks to Dr. Sanjay Pandya (Nephrologist) for great advice regarding how to organize the book; as well as known and unknown persons who directly or indirectly helped me to complete this work.

I am grateful to Dr. P. Kumar & Dr. Paresh Shah for writing foreword for this book.

I am thankful to Mr. Vijay Sarvaiya - my computer aide, Dr. Sanjiv Shah as well as Dr Ketan Vyas- PhD. for proof reading, Mr. Bharat Kapadia for micro scanning, Mr. Deepak Hirani and Mr. Dhaval Bavani of Nice Art for layout and printing the book.

I express my heartfelt thanks to Dr. Ramnik Bhalodi - my senior friend for insisting me to learn *Vipassanã* meditation which changed my life for better.

Many many thanks to the generous donors* who made this project a reality.

I am indebted to my wife and children for allowing me to utilize family time.

I hope the readers will find the efforts worthwhile.

Feedback will be highly appreciated.

**The Printing of this book is Sponsored by Lupin Limited*

FOREWORD - 1

The holy land of Bharat has produced so many sages, saints and enlightened persons. Out of compassion they kept on showing the path of peace and happiness to the suffering humanity. Hence, aptly this land is always called the spiritual leader of the world. These great beings defied the wrong concepts of scriptures and redefined the true concept based on their own experience. This holy land is highly fertile for spiritual development and produced great organized religions and accepted the religions from far away lands.

There are so many meditation techniques in practice in India at present. Most of these techniques are verily the modification of ancient practices of *dhyana*. Every spiritual guru has modified the meditation techniques according to the time, place and the persons practicing them.

2600 years back Siddharth Gotama tried all the available techniques to its fullest. Not satisfied with the results, he tried at his own and re-discovered the lost ancient meditation technique called *Vipassanã* -the truth realization. He started with simple method of observing reality within oneself by observing his own natural breath. Having concentrated and sharpened mind, started observing subtler realities pertaining to his own mind and body. This observation or *dhyana* made him realize the true nature (impermanence, unsatisfactory and substance less nature) of mind and body complex. Thus he found the real cause and way out for suffering and became enlightened - *the Buddha*. He, then out of compassion, freely distributed this invaluable teachings (called *dhamma*) to the world. This was his great contribution to the mankind.

Being nonsectarian and result oriented his teachings spread far and wide, which gradually disappeared about 500 years after his passing away. However this technique was preserved and practiced in Burma (present day Myanmar) in its pure form from where it was brought to India and to the whole world by Sri Satyanarayan Goenkaji who learnt from meditation master Sayagyi U Ba Khin (1899-1971).

The author and editor of this book Dr D B Wadhawani had

practiced many other techniques and later on became a firm advert of *Vipassanã*. This made him eligible to compare and comment on various meditation techniques. In this book he has collected various articles from eminent personalities. His **aim is to give an insight into the meditation and allow the reader to decide himself which technique to follow**. Not only this, these articles clearly define the goal of meditation which is not only a high concentration but reaching the deepest levels of mind where purification takes place leading to freedom from suffering arising out of the mental impurities.

This book is very much concise and to the point, with beautiful illustrations. The authors have covered various aspects like mind body medicine, stress and strain of life, the need for meditation especially in medical profession. The book also deals with art and science of meditation, misconceptions related to meditation associated with it. The meditation for various groups like pregnancy, childbirth, and children are well covered. The later part of the book deals with medical research, how to have peace and harmony in life, uniqueness of *Vipassanã* and differences from other techniques. I recommend this book to the society specially the medical fraternity and other professionals. I congratulate Dr. D. B. Wadhawani and all the contributors for this practical and useful book.

Be Happy



Dr. Pramod Kumar
M.D., D.A., QM AHD,
Dean,
P.D.U. Medical College, Rajkot. Gujarat.

Former faculty:
Medical superintendent - Sir T. Hospital - Bhavnagar
Prof. and Head Dept. Anaesthesiology - Jamnagar
Authored books on Anaesthesia, Pain and Public awareness.

FOREWORD - 2

As a meditator and psychiatrist I am delighted by this book on meditation. The very fact that human body is combination of physical body and non-physical being (spirit) wherein for physical body we need medication and for spirit we need meditation is very clearly emphasized.

In this book author has nicely mentioned what is perfect health, why one should learn meditation, what is mind body medicine, what are the types of meditation with its advantages, how to manage stress with the help of meditation. He has also taken articles from expert of various medical specialities like Neurologist, Psychiatrist, Cardiologist, Endocrinologist, Gynaecologist and Pediatrician with their own experiences about meditation.

This book contains recent medical evidence and literature regarding recovery in psychosomatic disorder and reduction in cardiac events after meditation. Author has explained in simple language how to convert misery to happiness, bondage to liberation and cruelty to compassion with meditation.

The emphasis on *Vipassanã* is justified by its simplicity and practical teaching, in which one observes own respiration and sensation thereby one can purify own mind and able to come out of craving and aversion (*raga-dwesh*) with regular practice.

I congratulate Dr Wadhwani for writing and compiling such a nice book, which will help medical practitioner as well as to the person who is in search of peace and happiness in life



Dr Paresh K. Shah
M.D.(Psychiatry)
Sr. Psychiatrist
Rajkot

1. INTRODUCTION

Meditation is as old as humanity. It is an ancient eastern heritage, mentioned in Hindu text as old as 5000 years, practiced by sages and seers for their own welfare. 2600 years back, ***Gotama -the Buddha*** **– the biggest meditation icon – brought meditation into lime light.** He knew that human suffering is to increase in time to come. For the welfare of mankind and with lot of compassion, he distributed the technique of meditation for one and all. He rediscovered the lost technique of meditation and never claimed the monopoly and declared many had become *Buddhas* and many more will become with this technique common to all, but the technique was known differently at different times as per prevailing languages. Lord Mahavir practiced and preached for continuous awareness. Subsequently Christians, Jews, Muslims, Sikhs and almost all meditate in one way or other. Shri Aurbindo, Gandhiji, Maharishi Raman, MaheshYogi, Osho and Brahmakumaris emphasize much on meditation. The "Fourth Way" of Gurdjieff is for increasing awareness. Also the Vitrag Vigyan of Dada Bhagwan (science of cause and effect) is in practice. All the spiritualist and healers of past and present recommend meditation.

Vipassanã (Insight) Meditation of Buddha (588 BC) and **Yoga of** Maharishi Patanjali (≈ 250 BC) are two **gifts** from India to the world. It was in 1920 Paramhans Yoganand introduced meditation to west. In 1960 the clinical benefits of meditation were observed. In 1977 American Psychiatric Society declared "Meditation may facilitate the therapeutic process". This encouraged the research.

However the meditation is an important tool for the release of repressed emotional contents and this could be disturbing to few initial practitioners unless proper guidance is available.

Meditation is not only a technique but an art. Some people are predisposed towards it while others may not. One can develop deep interest in meditation and acquire all the benefits if the technique is rightly practiced. Conviction is basic necessity to progress on the path of meditation**.**

In 2010-the researchers were surprised that it has taken long time for medical science at practitioner level to adopt treatment by meditation after the people across the world have testified to its effectiveness for thousand of years on spiritual and physical level.

Today looking at the benefits, meditation can safely be

recommended as part of daily routine.

A common misconception prevails that meditation is for aged, retired and free persons or to be practiced in the later life. The very fact is that the practice of meditation at earliest possible age will yield more fruits in form of tackling the stressful situations in much better way and succeeding in all walks of life from womb to comb. The time spent for meditation is golden investment.

More than 100 techniques are available. Different techniques have different purpose and outcome; depending upon their reach to different levels of mind; they attract different people according to their personality and motive. Concentration meditation and Mindfulness meditation techniques are well studied. *Vipassanã Sadhna* (meditation) is both concentration as well as mindfulness meditation and also something beyond. Apart from the benefits of other techniques, *Vipassanã* is unique for the purification of mind (at its deepest level where all the impurities are stored) which is the very purpose of meditation.

The different aspects of meditation are included here, in an attempt to make the complex subject as simple as possible. The difference between different mind training techniques and meditation are defined. The articles contributed by experts of their own field are motivating, inspiring and enlightening. They themselves are meditators. Rest of the articles are written and compiled by me. One can start self searching, self observation through choice less introspection (witnessing) for the overall upliftment. Despite of the practice of same technique, result may differ depending upon the sincerity and the correct application of the technique. The meditation is process of transformation and does take time. After going through the book, reader may be convinced why and which meditation is must for one and all with rare exceptions.

With best wishes to begin and progress fast on the path of meditation.



Dr D. B. Wadhwani
MD
Consulting Physician
Jetpur - 360370, Dist. Rajkot (Gujarat)

October 2nd, 2012
Non-Violence Day
Mahatma Gandhi's Birth Anniversary

We are spiritual beings with occasional human experience and not human beings with occasional spiritual experience.

-Dr. Deepak Chopra

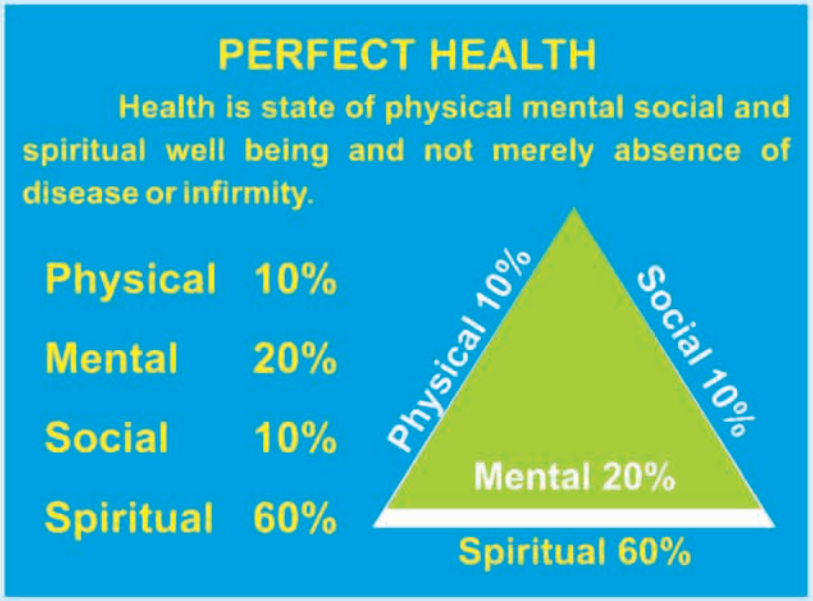
There are qualities beyond pure medical competence that patients need and look for in their physician.

They want reassurance. They expect to be looked after and not just looked over. They want to be listened to. They want to feel that it makes difference to them and physician

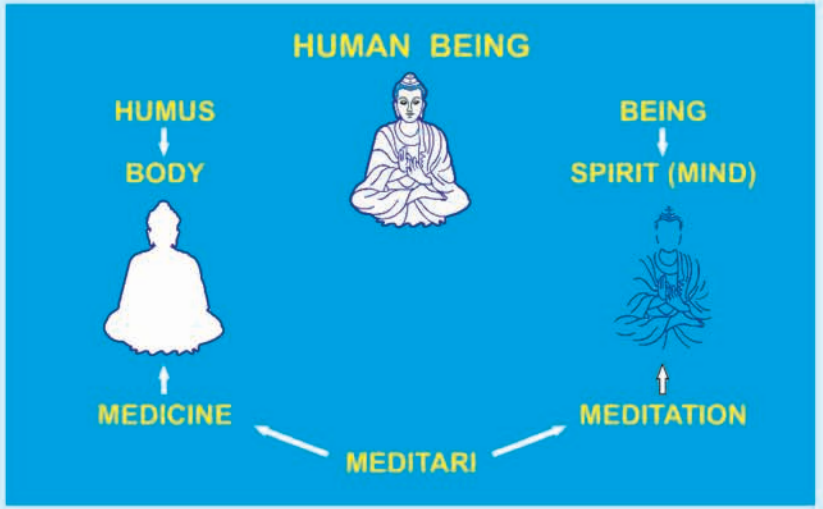
- Norman Cousin.

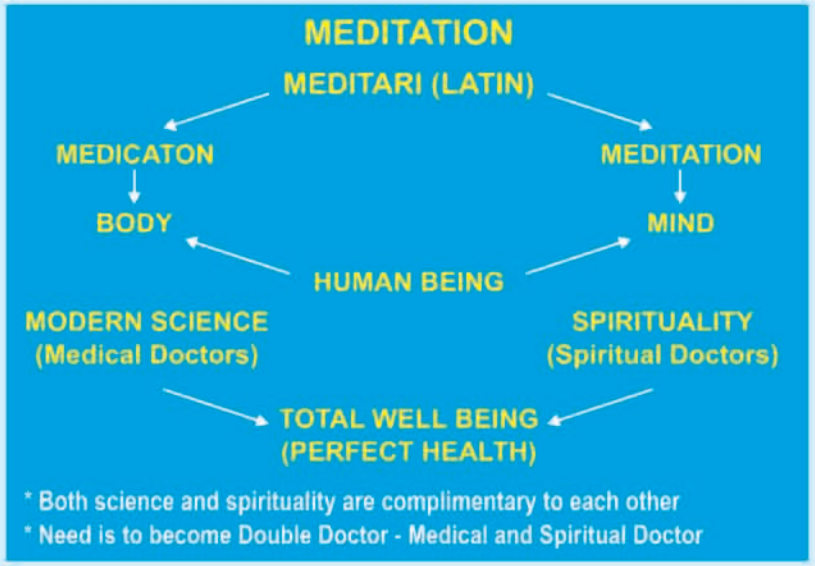
PERFECT HEALTH

There is no synonym for SWASTHAYA in English, it can be equated with total well being or perfect health.



Health has mainly 4 components. The approximate importance of each is shown. Most important part of spiritual health is overlooked by both the person himself and the health caretaker also. If spiritual health is taken care of, the rest of the health will improve automatically. Hence perfect health is incomplete without meditation**. Today, the doctors need to become spiritually oriented before they start their practice.**





Human being is combination of physical body and nonphysical being (spirit/total mind). For physical body we need medication **and for spirit we need** meditation. **Both** medication **and** meditation **are derived from common root - meditari (Latin) means healing.**

2. WHY THIS BOOK ?

Lot of material is available on meditation. Application of meditation in medical field is still lagging behind .The aim of this book is to fill up this gap **by focusing on:**

1. The scientific understanding of meditation as both art and science.
2. Why we doctors and professionals need to learn and practice meditation regularly.
3. Summary of medical research on meditation.
4. Types of meditation and choice of meditation.
5. Revealing the benefits other than spiritual and its application in health care system.

One may be sincere seeker of meditation, may be tempted to try, learn and practice different techniques and spend lot of time like many of us. At this juncture, this is concise material to facilitate one on the path of meditation.

Both medication and meditation are complimentary to each other, former heals the body and later heals the spirit. The purpose of all the different pathies is complete healing of a human (body) being (spirit). Application of meditation in life of a person (and patient) is emphasized.

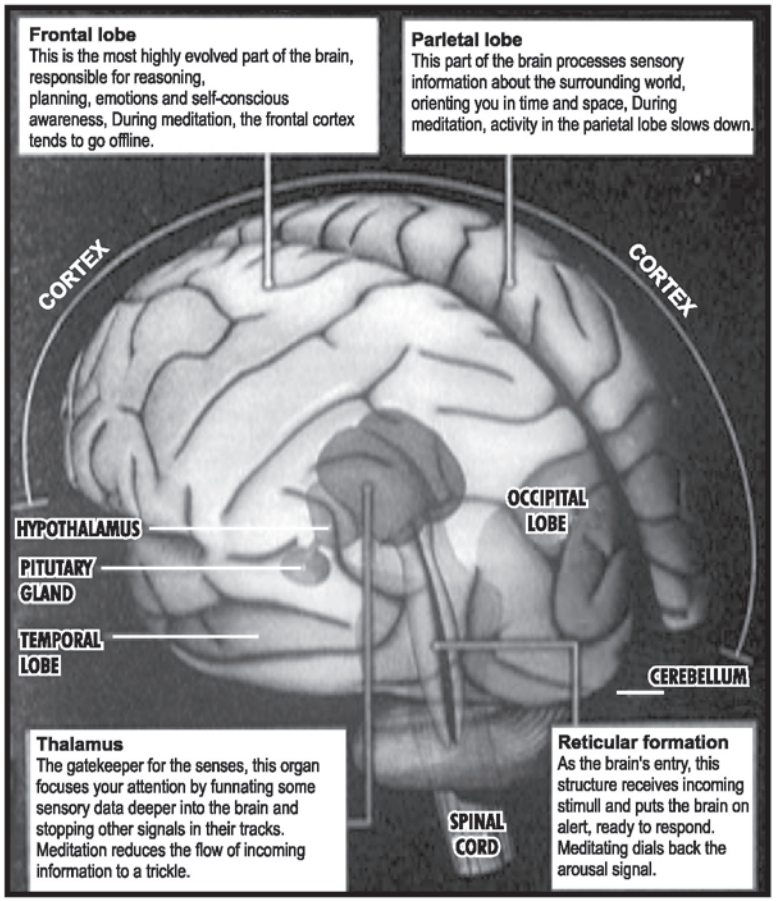
Such concise material is not easily available for ready reference especially for medical fraternity. The purpose of this book in true sense is to motivate you to give a fair trial to a course of meditation since **meditation is a matter of experience rather than expression.**

Meditation is essential in life

Need to understand clearly

MIND AND MEDITATION

EFFECTS ON BRAIN



Normally : Mind is restless-like monkey
In Stress : Mind behaves like drunken monkey.
In Crisis : Mind behaves like scorpion bitten drunken monkey

MEDITATION IS MEDICINE FOR MIND

Mind executes its effects through different systems of body mainly nervous system, measured in laboratory by estimating different neurochemicals, and demonstrated on imaging.

3. MIND….. *MATTERS* THE MOST

- Mind is non physical structure.
- Mind is the master – Brain and Body are servants.
- Mind is the King – We are slaves.
- Whatever happens in outside world, happens first in mind.
- Everything is mind made.
- Pure mind is heaven while evil mind is hell.
- The outcome of life depends on our mind.
- Mind is of reactive nature.
- Mind is restless
- Mind is cluttered by Thoughts, Desires, and Memories
- Randomly moves from one thought to another like monkey.
- It is difficult to focus the mind especially when you want it to be still and calm.
- Mind always wants to enjoy what it likes (i. e: craving – *raga)*
- Mind pushes away what it dislikes (unwanted things or aversion – *dwesh*) this is the habit pattern (conditioning).
- Mind can be the best friend or the worst foe.
- Bondage or liberation, success or failure depend on mind.
- Mind and body are like two sides of coin – meaning inseparable.
- Epigeneticist Dr Bruce Lipton estimates that more than 90% of diseases have roots in mind and caused by stress.
- Mind is unable to stay focused unless trained.
- Only focused mind may not be wholesome.

- Learning to focus the mind is basic necessity for beginners.
- Mind can't be seen in laboratory, only its effects on physical level can be measured.
- The body is the laboratory of mind.
- Meditation is remedy (medicine) for mind.
- The purpose of meditation is to purify the mind.
- Purification of mind is the purpose of life.

* *Meditation is about disciplining mind*
* *Meditation is to regain the ownership of life*
* *Meditation is all about re-tuning life by reminding and retrieving the forgotten S.O.P. (Standard Operating System) of life.*
* *Meditation gives meaning to life*



WORKING OF MIND

Our ancient master – *Gotama -the Buddha* - the super scientist- explained the working of mind on the basis of 4 faculties of mind.

First - Faculty is to cognize.

Second - Faculty is to recognize and evaluate on the basis of past conditioning (experiences).

Third - Faculty is to feel(experience) sensation.

Forth - Faculty is to react towards these feelings(sensation) by craving (*raga*)or aversion (*dwesh*).

Scientific studies relate the outcome of meditation indirectly in laboratory while spiritual masters used the body as laboratory of mind, and precisely explained the working pattern of mind which still seems to be beyond the scope of medical science. During life, the mind is inseparable from body. Mind and body influence each other. Conscious mind (superficial mind/paritta chitta-is much concern with understanding) works only when we are awake, while unconscious/ subconscious mind (large portion of mind/deep rooted mind –is much concern with the implementation/behavior) works all throughout life (24×7×life).The remote control of conscious mind is with unconscious mind, for instance at times our behavior is not in our control, we behave contrary to what we preach or understand. Under ordinary circumstances conscious mind really does not know what is happening in the unconscious. Unconscious mind is in the blind habit pattern of reacting towards the pains and pleasures of life.

As soon as the object strikes to the respective sense organ there is neutral vibration for example sound comes in contact with ear, the sense door related mind **(first faculty)** immediately **cognizes** that something has happened; immediately **second faculty** of mind **recognizes** that this is the sound and simultaneously **evaluates** as per the old conditioning that this sound is pleasant or unpleasant. As a result of this analysis there are **sensation**, as per old conditioning (experiences), these sensations are appreciated as pleasant or unpleasant by **third faculty** of mind. Then the **forth faculty** of mind **reacts** to these sensations either by craving means wants more and more or aversion (hatred) means wants to push it away and tries to get rid of it. All the 4 faculties of mind work at great speed.

The missing link found **by *the Buddha* is,** "person reacts towards the body sensations which are painful or pleasant and not to the outside situation or person;" they are only the triggering factors.

As a result of these reactions neurochemicals are secreted which are known as 'ashrava' in sanskrit and 'asava' in pali. *(see table page no. 56)*

Whenever the mind reacts, there are two distinct changes which take place at physical level:

(i) Breath loses its normal rhythm and

(ii) There are sensations on body.

If we recollect that when somebody abuses or praises, we appreciate distinct feelings, one is of unease / unpleasant / irritating while the other is of pleasant flow all over the body and mind. Similarly when we react with any negativity e.g. anger, hatred, ego, greed, fear, jealousy, ill-will; there are body sensations like perspiration, palpitation, heat, cold, tremors etc. and the breath changes its normal rhythm and mind becomes restless. In *Vipassanã*, the mind is trained to focus our attention **away** from triggering person/object/situation **to** breath or body sensation, **instead of reacting to these sensations just observe them without any judgment as per the universal law of impermanence.** With practice, the mind develops the faculty of awareness (by focusing on breath) and **equanimity** (by not reacting to these sensations).

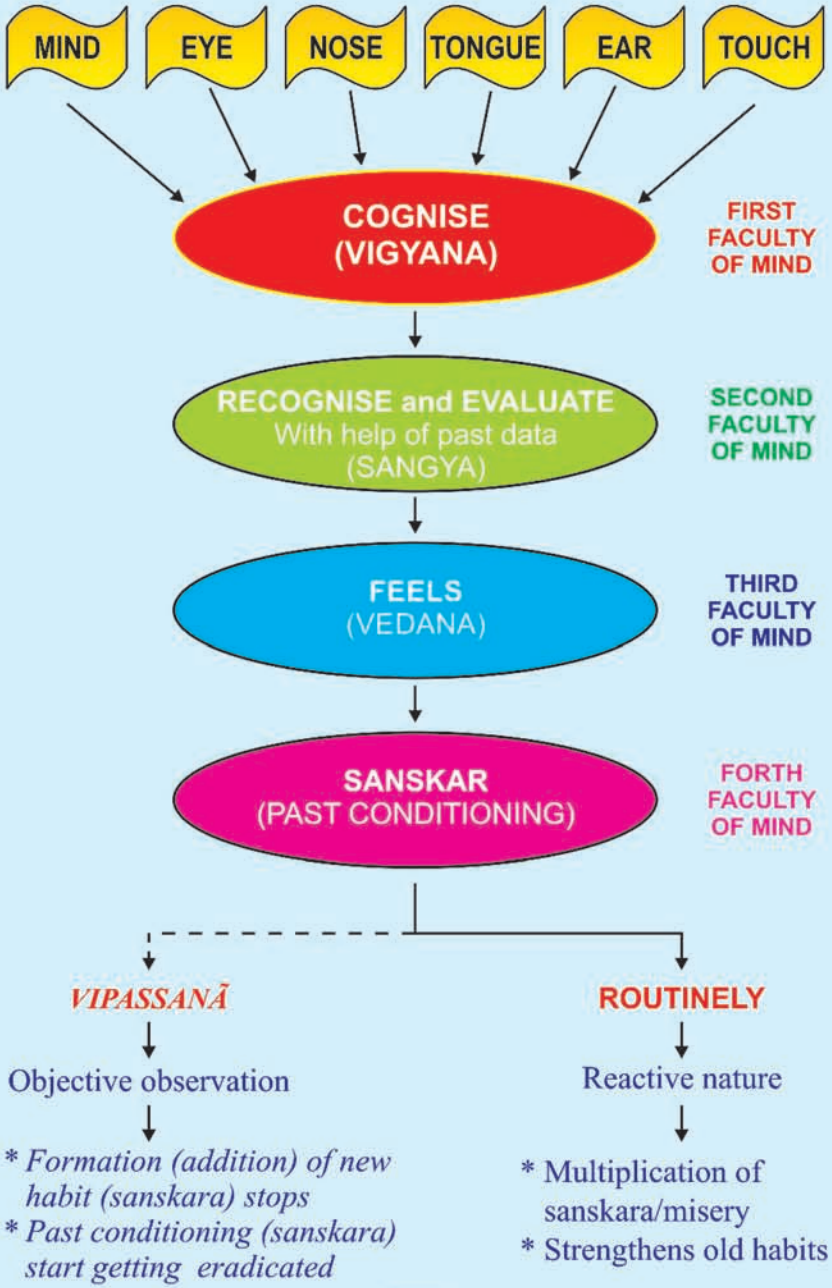
With practice of *Vipassanã* the barrier between the conscious and unconscious mind breaks and everything becomes super conscious and habit pattern of blind reaction reduces and gradually stops.

The moments of equanimity are so powerful that it eradicates stocks of old sanskara *(sankhara)* with practice of bare observation of these sensations, the defilements (impurities) of mind gradually get weaker and finally eradicated. As a result the original nature of mind evolves without any artificial imagination, visualization, verbalization or imposition, which is full of love, joy, compassion and equanimity.

As we grow old, we have performed many unwholesome actions in the life, as a result our mind is filled with dirt and impurities which make us more miserable despite good material gain and successful social achievements.

Once we know the working of mind, we need to master the technique to train the mind not to react and avoid further misery.

SCHEMATIC DIAGRAM FOR HAPPINESS FROM MISERY



LABORATORY OF BODY IS OUTSIDE. LABORATORY OF MIND IS INSIDE BODY.

BODY - MIND EXAMINATION

BODY (Outside Body)	MIND (Within Body)
Naked eye Blood X-Ray Sonography Angiography Imaging etc.. (Body and its content)	Observation by Mind ↓ Breath, Sensation - Gross - Subtle (Mind and Mental Content)

MIND

Conscious = Superficial		10%
Subconscious		
Unconscious		
Ego Attachment Greed Anger Passion	Addictions Animosity Crime Depression Cynicism jealousy Fear	90%
Love, Compassion, Joy, Equanimity		

All the impurities lie deep in unconscious mind, erupt on trigger. On eradication of the impurities, the original nature evolves without imagination, visualization, verbalization or imposing anything from outside.

4. MIND - BODY MEDICINE

Mind- body medicine is the field of medicine that uses the processes of mind to influence the health of body. It is defined as "behavioral, psychological, social and spiritual approaches to medicine not commonly used." Mind-body therapies include **biofeedback, hypnosis, meditation, guided imagery, relaxation techniques, yoga, tai-chi, chi-gung etc**.

In the 19th century Freud for the first time talked about unconscious mind, but *Gotama-the Buddha* – the super scientist taught long-long back, very clearly and precisely about the working of conscious and unconscious mind.

Over 20% of **US** population increasingly use one or more of mind-body therapies, since last one decade. These methods are established and supported by evidence and widely available. 50% of them use MEDITATION as adjuvant therapeutics.

BIOFEEDBACK

Biofeedback is a behavioral therapy that teaches a patient to gain greater awareness and control over physiologic functions, including some not normally under conscious control. This is achieved by using technology that presents to the patient in visual or auditory form, the level of activity of a physiologic parameter, such as muscle tension, skin temperature, sweat gland activity, respiratory muscle activity, Pco_2, heart rate variability, or brain wave pattern.

HYPNOSIS

Hypnosis is a procedure that induces an altered state of consciousness in which the patient's mind is more acceptive of **suggestion.** It is believed that during hypnosis the usual evaluative critical function of the conscious mind is bypassed and more direct communication with the subconscious mind occurs. Hypnosis is experienced either with the help of therapist or self or both.

GUIDED IMAGERY

Guided imagery uses **the imaginative capacity of the mind to affect one's physical, emotional, or spiritual state.** As is the case with psychotherapeutic techniques, guided imagery can be applied in a variety of ways. It may be directive, more receptive, inviting the patient to find their own images. It may be supportive, with the intention to create a relaxed, pleasant or specifically positive feeling (eg, trust or patience) or it may intend to directly work with an area of active challenge (eg, anxiety or pain). Classically, in guided imagery, the therapist is less directive and the patient has a more active role than in hypnosis e.g.: Rajyoga Meditation of Brahamakumaris

RELAXATION TECHNIQUES

It is characterized by progressive muscle relaxation and autogenic training involving the pursuit of a particular psychophysical state of reduced autonomic arousal. Relaxation may be the by product of meditation. It is taught as stress management technique.

YOGA

This is based on Indian yogic tradition developed by Patanjali. It incorporates various techniques like body postures (asanas), breath control (pranayam) and meditation.

TAI-CHI

This is Chinese martial art that incorporates various rhythmic movements that emphasizes force and complete relaxation. It is called "Meditation in Motion".

QI-GONG

This is ancient Chinese practice that combines breathing patterns with various physical postures, bodily movements and meditation.

MEDITATION

In health care settings, the most widely available form of meditation is the mindfulness-based stress reduction (MBSR) program.

MEDITATION

Meditation is defined as self regulation of attention. Today more than 100 techniques of meditation are being practiced. Our ancient sages and seekers practiced basic 8 types of meditation. According to *Gotama - the Budhha* even these 8 were not sufficient for complete liberation of human sufferings. With his solo efforts rediscovered the ultimate technique.

According to **Daniel Goleman (1972)** mediation techniques can be broadly divided into two groups:

1. Concentrative Meditation

2. Mindfulness Meditation

Shear and Travis (2010) proposed **new classification** of meditation depending on EEG findings and corresponding cognitive processes they entail.

1. FOCUSED ATTENTION TECHNIQUE: This includes focused attention or concentration technique, characterized by EEG in the beta-2(20-30 Hz) and gamma(30-50 Hz) frequency bands, which are associated with voluntary sustained control of attention to keep it focused on the object of meditation. e.g. : Tibetan Buddhist, Chienese (Qingong).
2. OPEN MONITORING TECHNIQUE: This includes open monitoring or mindfulness based techniques, which involves dispassionate non-evaluative monitoring of ongoing experience and are characterized by frontal beta(5-8 Hz) and perhaps occipital gamma(30-50 Hz) frequency bands e.g: Mindfulness (*Vipassanã*, Zazen), Qigong, vedic (sahaj yoga).
3. AUTOMATIC SELF TRANSCENDING TECHNIQUE: This is associated with alpha-1(7-9 Hz).e.g: Vedic, Transcendental Meditation.

TYPES OF MEDITATION

Concentrative Meditation	Mindfulness Meditation
Disciplined, single pointed focus of attention.	Opening and expanding to an awareness of thoughts and feelings as they pass through the mind, but not focusing on a single purpose.
Attention is focused in a non-analytical, unemotional way, with the intent to directly experience the object of meditation. Meditator may focus attention on breath, a word (Benson and Proctor, 1984), or specific sounds (see Carrington, 1998).	Involves three core elements: intention, attention, and attitude (Shapiro, Carlson, Astin and Freedman, 2006). • Intention involves consciously and purposefully regulating attention. • Attention is the ability to sustain attention in the present moment without interpretation, discrimination or evaluation; "a bare registering of the facts observed" (Brown, Ryan and, Creswell, 2007). • Attitude is a frame of mind brought to mindfulness meditation; commonly described as openness, acceptance, or nonjudgmentality.
Like the zoom lens on a VCC camera MIND GETS FOCUSSED.	Like the wide angle lens on a camera. MIND GETS FOCUSSED and PURIFIED

1. CONCENTRATIVE MEDITATION

Here the essential exercise is focusing ones full attention on a designated object of meditation e.g. breath, flame, point of light, sound, mantra, word or deity **to still the mind and achieve greater awareness.** When mind wanders from this subject, attention is brought back to the object. The basic training of mind has many **benefits** including relaxation, metacognition, revelation of previously subconscious content resulting into:

a. Increased concentration.
b. Peace mainly at superficial level of mind (conscious mind).
c. Improved work productivity.
d. Improvement in achievements in studies and sports.
e. Decreases anxiety and fear.
f. Improvement in self confidence and courage.

Limitations: with all these benefits we are very much impressed and satisfied; experience peace of mind and consider this as the ultimate destination. The goal of meditation is purity of mind where the concentration of mind is used as a tool. Since focused / concentrated mind may not be wholesome, eg. fisherman, thieves, soldiers, terrorist, sharpshooters (*shikari*), corrupt person, though having very high levels of focused attention their intentions and actions are not wholesome. Here most important aspect of insight is lacking hence may cause psychic danger to self or others. Purification of mind is the aim which can be achieved very well with help of mindfulness meditation (e.g. *Vipassanã* meditation). If they practice insight; their action will gradually become wholesome.

Concentrative Meditation is also known as Samatha/Tranquil Meditation. The primary aim of this is tranquility, serenity, ecstasy, meditative absorption or total one- pointedness of mind. This is known both in technique and practice to the people of different religions. It is Contemplation for Christians and Bhakti yoga(devotion) and Yoga Sadhna for Hindus. Krishana Consciousness, Transedental Meditation, Sufi Meditation and Anapana Sati (Breath Meditation) are other examples of concentrative type

Concentration Meditation Mainly Deals With Superficial Mind.

2. MINDFULNESS MEDITATION

It involves opening up or becoming more alert to the continuous passing stream of **thoughts, images, emotions** and **sensations** without identifying oneself with them. Such practice helps in developing non-reactive state of mind, which is the foundation for calm and peaceful state of consciousness. Here instead of narrowing the focus (concentration), practitioner becomes alert to the entire field of consciousness. *Vipassanã* and Zen meditations belong to this category. *Vipassanã* is a systematic and well organized training than Zazen which is popular Zen Buddhist practice. Za means sitting and Zen is Japanese word meaning Meditation/Meditative state. So Zazen means sitting meditation, (www.zazen.com)).

Benefits of mindfulness meditation are two fold. Apart from the benefits of concentrative meditation it has all the advantages of purification of mind resulting into increased unconditional love, compassion, sympathetic joy and equanimity.

It is also important to distinguish present use of the term "mindfulness" from the **conception of mindfulness** described by Langer (e.g., 2002). While both forms of mindfulness include an engagement with current events and experience, the former concerns an alert presence to what is taking place without attempts to change it, while the latter concerns active, cognitive manipulation of stimuli to serve self-chosen ends.

It is important to know the difference between these two categories of meditation and their outcome. Meditation should not only lead to tranquility and insight but also to the dissolution of intolerance between spiritually oriented or between organized religious groups. **If we do not meditate rightly we are likely to change our paths frequently.** Practice of meditation should be free of desire or expectation. Most of the time we are extroverts. When we turn inward we realize that the internal environment of mental associations and emotional patterns frequently give rise to stress. Usually this inner suffering turn us towards meditation

Mindfulness Meditation Deals With Both Conscious and Unconscious Mind.





The neurochemistry of stress is exactly opposite of meditation. Thus meditation is anti-dote to the stress. The most of the Anti-stress techniques are about diverting the mind (sort of escapism) whereas the meditation addresses the root cause of stress.

5. STRESS AND STRAIN OF LIFE



Are you "burning the candle at both ends?"

Stress is unavoidable but the reaction to stress is in our control, provided we learn the proper technique. We face various types of stresses – physical, psychological, emotional etc. in the form of pain, fear, anxiety, apprehension, lake of sleep, dealing with person, work, food and the world around.

Most of the time it is the result of :

- Dissociation from what one likes and association with what one dislikes.
- Wanted things do not happen and unwanted things happen.
- One doesn't get what one wants.
- **Analysis shows** that it is not the situation that causes strain but our improper response to it, thus our reaction is the deciding factor for outcome of any situation in more than 90% of cases.

- **Handling Stress:** Because of lack of proper understanding and inability to tackle the stress, one tries to engage in activites like TV, film, music, gossip or indulge in some kind of dependancy like tea, coffee, smoke, tobacco, drink or tranquilizers. Alternatively one may self engage in prayer, chanting, or breathing exercises. This is simply the escapism and not the right solution.



Meditation addresses the root cause of stress

We need to realize that we are all the while looking for the cause of our suffering outside, in reality it lies inside. It is our blind reaction to all that is happening around.

That is why every wise man has been telling us *"Know Thyself"* by way of exploration as a scientist about what is happening inside mind and body complex.

As a result of stress, one experiences the sensations on body which has crucial role in emotions but most of the time these are below the threshold of our awareness yet the subconscious mind feels and blindly reacts to them.

What is the solution ? One who wants to deal with stress effectively, without being miserable, needs to develop the ability to observe these feelings and body sensations consciously without any blind reactions.

This is what exactly taught by *Vipassanã* Sadhana (insight meditation)

With the practice of *Vipassanã*, mind becomes more and more purified which is full of **Loving kindness, Sympathetic joy, Compassion and Equanimity.**

***Vipassanã* is an effective antidote to stress.**

SELF ASSESSMENT OF STRESS

The Holmes and Rahe Stress Scale

In 1967, psychiatrists Thomas Holmes and Richard Rahe decided to study whether or not stress contributes to illness. They surveyed more than 5,000 medical patients and asked them to recall whether they had experienced any of a series of 43 life events in the previous two years.

Each event, called a Life Change Unit (LCU), had a different "weight" for stress. The more events the patient added up, the higher the score. The higher the score, and the larger the weight of each event, the more likely the patient was to become ill.

The Stress Scale

To score your stress levels, simply check the box in the right hand column next to all the events that have happened to you in the last year.

This table is taken from "The Social Readjustment Rating Scale", Thomas H. Holmes and Richard H. Rahe, ***Journal of Psychosomatic Research***,

This scale must not be used in any way to cause harm to an individual's professional career.

	Life Event	Value	Check if this applies
1	Death of spouse	100	❑
2	Divorce	73	❑
3	Marital separation	65	❑
4	Jail term	63	❑
5	Death of close family member	63	❑
6	Personal injury or illness	53	❑
7	Marriage	50	❑
8	Fired at work	47	❑
9	Marital reconciliation	45	❑
10	Retirement	45	❑
11	Change in health of family member	44	❑
12	Pregnancy	40	❑
13	Sex difficulties	39	❑
14	Gain of new family member	39	❑
15	Business readjustment	39	❑
16	Change in financial state	38	❑
17	Death of close friend	37	❑
18	Change to a different line of work	36	❑
19	Change in number of arguments with spouse	35	❑
20	A large mortgage or loan	31	❑
21	Foreclosure of mortgage or loan	30	❑
22	Change in responsibilities at work	29	❑
23	Son or daughter leaving home	29	❑
24	Trouble with in-laws	29	❑
25	Outstanding personal achievement	28	❑
26	Spouse begins or stops work	26	❑
27	Begin or end school/college	26	❑
28	Change in living conditions	25	❑
29	Revision of personal habits	24	❑
30	Trouble with boss	23	❑

	Life Event	Value	Check if this applies
31	Change in work hours or conditions	20	❑
32	Change in residence	20	❑
33	Change in school/college	20	❑
34	Change in recreation	19	❑
35	Change in church activities	19	❑
36	Change in social activities	18	❑
37	A moderate loan or mortgage	17	❑
38	Change in sleeping habits	16	❑
39	Change in number of family get-togethers	15	❑
40	Change in eating habits	15	❑
41	Vacation	13	❑
42	Christmas	12	❑
43	Minor violations of the law	11	❑
	YOUR TOTAL		

Note: If you experienced the same event more than once, then to gain a more accurate total, add the score again for each extra occurrence of the event

Score Interpretation

Score	Comment
300+	You have **a high or very high risk** of becoming ill in the near future.
150-299	You have a **moderate to high chance** of becoming ill in the near future.
<150	You have **only a low to moderate chance** of becoming ill in the near future.



LIFE OF A WOMAN

10 STRESS MILESTONES IN FEMALE

- BIRTH OF 2ND FEMALE CHILD, RECEIVES NEGATIVE VIBRATION
- MENARCHE - PAIN STARTS
- ADOLESCENCE - COMPETITION and COMPARISON
- MARRIAGE - NEW HOME - ONE TO ADJUST ALL OTHERS
- PREGNANCY and CHILD BIRTH
- JOB and HOME
- FEMALE TO FEMALE JEALOUSY
- MENOPAUSE
- DEATH OF NEAR and DEAR ONES – EMOTIONAL OUT BURST
- WIDOW HOOD

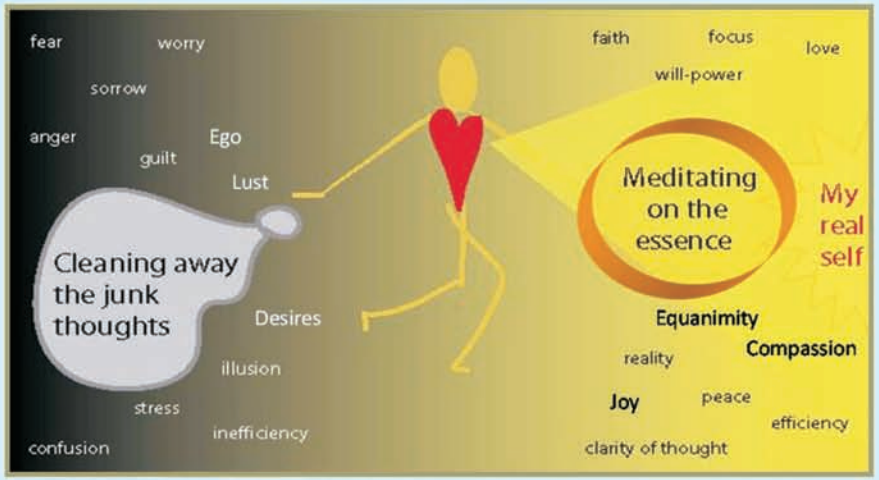


ADVENTURE

Meditation is an adventure

to discover our Self –

our strengths and our hidden treasures



We meditate precisely because this world of ours has disappointed us, failures loom large in our day to day life. We want fulfillment, joy, peace, bliss and perfection within and without. Meditation is the answer, the only answer

- Sri Chinmoy

THE STORMY LIFE CAN BE BRAVED ONLY BY MEDITATION

6. WHY TO MEDITATE ?

Why do we need Meditation? To answer this life-changing, straight-forward yet self analyzing question, let us first ask ourselves some simple and basic questions related to our life and see whether the answers are "Yes" or "No".

1. Do I feel stressed?
2. Do I feel tired, easily and often?
3. Do I unnecessarily worry too much?
4. Do I have a lot of anxieties?
5. Do I get easily depressed?
6. Do I fear a lot, many a times quite unreasonably?
7. Do I feel confused or lost?
8. Do I find it difficult to decide and to take my own decisions? Or go on postponding decisions (procrastination).
9. Do I think, I am unclear about my life and what I should be doing with it?
10. Do I feel worthless?
11. Do I feel unfulfilled, despite of having money and relationships?
12. Do I feel overwhelmed?
13. Do I feel hesitant to talk right-thing at right-time ?
14. Do I have low self esteem?
15. Do I lack in self confidence and courage?
16. Do I need to change my nature?
17. Am I the victim of addiction?
18. Do I feel suicidal sometimes?
19. Do I feel my life is empty or meaningless?
20. Do I feel hopeless about present or future?

If the answer to any of the above questions is "Yes", then the situation of life is a clear sign which tells that one must look for

Meditation and try it. Meditation could be the solution of our woes, stress, depressions, confusions, discontent, miseries, unhappiness, health and relationship problems. And it could be the best solution because it is natural, there is no risk or side-effects. It is inexpensive as we do not need to buy any gadgets. It is simple because anybody can do it very easily and with practice quite effortlessly.

Total wellbeing is incomplete without meditation. Let us review the definition of Total Health (**Perfect Health**) – Swasthya – is defined as physical, mental, social, emotional, ecological and spiritual well-being and not only the absence of disease or infirmity. All other components of health depends on spiritual health.

Spiritual deficiencies manifest in the form of anger, lust, greed, short temperament, ego, fear, hatred, jealousy, hostility, cynicism, stress, depression etc. for which the medical science has no remedy. All these negativities lie in deep unconscious mind. With the help of powerful meditation one can eradicate all the evils. But it does take time and continuous practice.

Positive virtues like unconditional love, compassion, joy and peace cannot be created with the help of medicine. They evolve by practice of meditation and as a result of the purification of mind.

The aim of meditation is spiritual upliftment, however many physical, psychological and emotional benefits seen, are the byproduct of the meditation practice. Meditation is for the higher purpose and meant for the relief of human sufferings.

As a result of meditation, life will become full of peace, happiness and harmony.

* *Meditation can achieve what bullets cannot*
* *Meditation can achieve what imprisonment cannot*
* *Meditation can achieve what law cannot*
* *Meditation can achieve what present day schooling cannot*
* *Meditation can achieve what medicine cannot.*
* *Meditation is powerful antidote to stress*
* *Goal of life can be achieved with meditation*



Doctor!
Heal thyself first
before
thou healeth others.

(HEALER IS WOUNDED)

Doctors - heath care professionals are not able to take adequate care of themselves mainly because of own professional hazards, time constrains, inadequate rest and they live in insecurity, resulting into shorter life span than their non medical professional friends. The chances of his suffering (and death) due to the diseases of his own speciality are more because of the negative vibrations continuously absorbed (unknowingly), from specific group of patients. MEDITATION can serve as shield and protect healer from these negative vibes.

7. WHY DOCTORS AND PROFESSIONALS NEED TO MEDITATE MORE?



- Dr Anish Chandarana
MD (Gen. Medicine)
DM (Cardiology) Gold Medalist
Executive Director:
CIMS HOSPITAL, AHMEDABAD

1. Are doctors different than others?

"I have been working like a donkey for last 10 years. Five more years and I will leave practice and enjoy life."

"Phone calls, meetings, email, staff management, hospital administration, complying with laws and paper work… all these nonsense things eat up my 90% energy."

"There is no fun left in medicine... I have started other business, easier and more enjoyable."

"I enjoy operating, but how to reach everywhere in time.... can somebody let me know?"

These are some quotes which I keep on listening from doctor friends. Some degree of frustrations and dissatisfaction is experienced by all professionals or businessmen, but the extent to which it is prevalent in doctors is quite worrisome because they are the angels involved in rendering healthcare to

the society.

Doctors in present era are poised with multiple challenges, insecurities and problems, of which many are, perhaps, unique gift of modern medical practice.

i. Need to keep pace with advances in medical field and to imbibe necessary information out of knowledge bombardment and acquire new skills.

ii. Meeting with extra demands created by critically ill patients with complex multisystem disease.

iii. Continuous concerns of medico-legal issues pressurizing heavily for more time taking discussions with patients and need of maintaining all records.

iv. Financial and managerial requirements for hospital/ nursing home.

v. Self-destructive feeling of insecurity where to get patients from and how to get them consistently?

All these professional challenges add severely to pre-existing social, personal and financial challenges. **In general, a doctor feels more stressed than other professionals/ businessmen.**

2. Is there an extra need for positivity for doctors?

The time pressures and demands that drive this endless multitasking and loss of focus on patients have contributed to high rates of burnout among doctors. Doctors who are burned out are more likely to depersonalize their patients and treat them as objects rather than as individuals suffering from disease leading to devastating clinical implications. They are less professional, exhibit less empathy and are more prone to making mistakes. Not only that but they also suffer heavily in their personal, family and social life because they are more likely to be stressed, depressed and diseased.

Spiritual researchers have gone into some details to find the causes of a very important fact **"why health promoters and**

practitioners have more risk of developing serious diseases like heart attacks and others?" One of the professional hazards, a doctor faces is the fact that **doctor is continuously surrounded by negative vibrations and energies emitted out of sick patients.** That is, perhaps, why a doctor in spite of progressing extremely well in practice, still becomes victim of unwanted devils like hypocrisy, ego, arrogance, anger, harshness, greed, insecurity etc.

As with our most other occupations and aspects of lives, it is probably impossible to hold back the rising tide of demands on our attention. Is there a way for doctors to do all their work and maintain their focus on patient care without getting burned out? To get extra positive energy is extremely vital for doctors to continue being a good care taker for patients and live a quality life and meet the purpose of living for self.

3. How to develop that extra positivity?

Though definition of health given by WHO has been quite comprehensive, it still feels short to convey the essence of health. Indian ancient literature defined health as purity of body mind and spirit- so short and perfectly meaningful. Our *rishies* were great scientists and further suggested that to achieve this; we need to feed body, mind and spirit with pure diet. And the ultimate goal is to achieve purity in action, speech and thought.

So, to achieve extra positivity a doctor needs to feed his/her body, mind and spirit with pure food. One needs to develop extra positivity and energy from within. Meditation is one of the ways to achieve this. Meditation has been defined in various ways and there are many methods for performing mediation. **A person who meditates daily, starts receiving innumerable benefits.**

- Improved physical, mental, emotional and spiritual life
- Stress relief.
- Victory over anger, fear and frustration.
- Better concentration.
- Inner peace, patience and happiness.

- Positive attitude towards people, events and life.
- Develops qualities like sacrifice, compassion, wisdom.
- Total self-control.
- Equanimous, stable and sharp mind giving objective approach.
- More love, affection and sympathy for others
- Control over thought process
- Clarity of mind with fast decision process.
- Improved quality of life.

Such a doctor keeps on radiating very strong positive vibrations from his existence, which not only protects him from negative energy, but patients and others do feel a sense of comfort, peace and happiness in his/her vicinity. This is why inspite of similar prescription, two doctors give different results in a similar kind of patients. Such a doctor inspires confidence and creates lots of hopes and sense of human connection in his patients.

4. Spirituality and Medical Practice.

Various studies have shown that more than 70% of patients would like to discuss spiritual issues as a part of medical care, but only 20% of doctors do appreciate or show eagerness to discuss these issues with their patients. In the era where WHO predicts mental illnesses will be the biggest health hazards to mankind, it is extremely needed that doctors heal themselves first so that they can perform better in their responsibilities.

Doctors, not only should treat their patients by medicines, but should play an additional role of a spiritual healer for total wellbeing of patients. A doctor should look at his profession with a sense of compassion and divinity, not just as a carrier or business.

Society has placed immense responsibilities and trust in doctors and professionals making them unique. Doctors have a chance to touch, impact and heal humans, which others do not. Meditation has a huge potential to make us better human being .

PERSONAL EXPERIENCE

When my wife Dr. Parveen was three months pregnant, one of my friends suggested me about '*Vipassanã* Shibir'. Being a lover of books and knowledge, I read the book "Goenkaji and Vipassanã Meditation" written by Dr. Savitri Vyas, and within few days I decided to attend the Vipassanã Shibir. We were highly excited since we knew that not only we but even our child in the womb would also be benefited. As a cardiologist, it was difficult to be on a leave for twelve days at a stretch. But if there is a will, there is a way. Everything was managed.

At the end of the last day of shibir, I literally cried on receiving "Mangal Maitri". The knowledge regarding the impurities and passions in our subconscious mind touched me so much that I could not control my tears. As we had hoped, even after the shibir we experience lot of positive changes in life. Even we saw some positive virtues in our new born child, specially the natural calmness was astonishing.

We joined 2nd shibir when my son was five years old and 3rd when my wife was pregnant again.

I found profound progress in the following :

1. Importance of daily activities :

The importance of simple, nutritious and healthy food, sufficient breakfast and nothing after sunset, early to bed and early to rise; working consciously at mental or physical level, neglecting the unnecessary discussions and happenings became very clear.

2. Maintaining Human Relations :

We come in contact with many people, due to their negative approach, their limitations and misbehavior we develop hatred towards them. Vipassanã Meditation makes us aware and train to observe our own negativities and limitations, thereby dislike and hatred towards others automatically lessen. Our tolerance level increases and power of forgiving others improve. We become light and others are also inspired by the change in our personality and behavior.

3. The Habit of living in Solitude :

In today's extremely busy life, we are always extroverts surrounded by people, happenings and various thoughts. Many of us are afraid of living in solitude because of lack of self confidence and will power, solitude is essential for self observation and introspection. Vipassanã Meditation gives clear understanding and practical training about the importance of solitude.

4. Observing the code of good conduct :

By observing the code of conduct(morality), we can attain true physical, mental, professional, social and economic happiness. It becomes very clear in our mind that, "the stricter and better observation of the rules benefit more".

5. A clear understanding of the maxim, " I am the maker of my own destiny". :

We face difficulties and hardships in our life, become unhappy, disheartened and sad, we start blaming others for our mishaps. While progressing along the path of "*Vipassanã* ", a person begins to understand that 'the other person' or the 'incident' is only a superficial excuse. In fact, our reactions towards them make us unhappy, and these reactions originate from our old influences and passions. During meditation, this fact becomes very clear to us that we have no control on others or circumstances They are not the cause of our misery We ourselves(our reactions) are responsible for our joys and sorrow. With practice of *Vipassanã* we become the masters of our conscious and subconscious mind(destiny).

Thus, progressing on this path, the devotee will feel eternal joy, unbound compassion, tremendous love and equanimity in his whole existence. My good wishes that more and more people learn *Vipassanã* Meditation, understand it and make their lives happy as ours.

Meditation is great opportunity to get rid of and release negativity thereby super positivity evolves itself – a true nature of peace, love, sympathetic or appreciative joy and bliss.

Health is the highest gain and liberation the highest bliss.



BENEFITS OF A COMPASSIONATE DOCTOR

(YOU CAN'T GIVE OTHERS WHAT YOU DON'T HAVE)

For Giver (Doctor) :-

* Increases
  - Compassion
  - Inner peace
  - Joy, Happiness
* Deal with patience effectively for
  - Difficult demanding patient
  - Critically ill patient
  - Terminally ill patient
* Quick and Correct Decision

For Receiver (Patient) :-

* Increases Confidence
* Creates Hope
* Develops Sense of Human Connection
* Communication improves
* Encourage Affection
* Helps Healing Faster

Radiates positive vibrations

Thus meditation is key to become compassionate and hence boon for doctors.

8. THE ART AND SCIENCE OF MEDITATION



- Dr. SUDHIR V SHAH

DM - Consultant Neurologist, Ahmedabad, INDIA.
Professor and Head department of Neurology;
V. S. General Hospital, Ahmedabad.
Honorary Neurologist to H. E. The Governor of Gujarat.
Director of Neurosciences, Sterling Hospital.
Teacher for DNB Neurology, Sterling Hospital.

We exist in atleast 3 forms: Physical body, Mental-Emotional body and Spiritual body. We spend most of the time of our day and our life, our whole energy after our physical body: its care taking, its exercises, wellbeing and its pleasures. Somehow, we are not taught to take care of our mental and spiritual bodies, their exercises, their pleasures and well beings.

Meditation is one powerful way to correct these mistakes. You can call it as the exercise of mind to keep it healthy and free of perversions. Actually, in the depth of Meditation, one experience a dialogue with ones own self/soul. However, let us keep the discussion of soul aside for a while, atleast we are aware of our faculty of mind.

Our miseries as human being are primarily due to our thoughts, emotions, desires-aspiration, ego, perceptions, liking-disliking (raga-dwesha), attitude and our constant shifts between past and present tense. If we carefully analyze, these

are all the functions of our mind. If we learn to improve on these, our miseries would go away. Meditation teaches us to improve on all these aspects.

Peace and happiness are sought for by each and every person. But our search for them is in outside world. At some stage, we realize that peace and happiness actually reside in our own selves. The day we begin internal journey, we start getting peace and happiness. This internal journey is gifted and guaranteed by meditation.

All great prophets, religious path makers and saints have done meditation in some or other form to achieve the greatness and enlightenment. From oriental and western spiritual texts, it is clear that Right from Lords like Shiva, Mahavir, Buddha to Rama, Krishna, Patanjali and from Christ to Prophet Mohammad to Asho Jarthushtra to recent most saints all have meditated for a prolonged period during their self realization or enlightenment process.

So, if we really want peace and happiness and to eliminate our miseries or if we want to have truth/self realization, we must meditate.

Definition: Meditation is thinking deeply or spiritually about a subject; as per dictionary definition. It's a complex cognitive task. It is more than relaxation, concentration, contemplation or

posturing. Through it one achieves enlightenment-illumination. It's a state of altered consciousness, 4th stage, according to some neuroscientists. It's a spiritual ecstasy with neurological manifestations. It's not hallucination.

There are different views about defining meditation: some call it as "stability of mind", some call it "concentration on one object", one can say as "unified thought process", while others calls it a "thoughtless state". One considers it as "introspection", others as "lack of activity" or "leaving –giving away". While others define it as either "intentional self regulation" or "dedication process" or even "staying connected constantly to supreme force" whatever one calls it, basically its hard work. It demands highest form of discipline which comes through constant awareness, not only of the things about you outwardly, but also

inwardly. According to Shri J.Krishnamurthy: it is an effortless, choice less constant neutral awareness.

BENEFITS OF MEDITATION:

There are several advantages of meditation. Real meditation can restore physical, mental and emotional health. It can be helpful in controlling several lifestyle disorders, psychosomatic disorders including high BP, coronary artery disease, diabetes, asthma, rheumatism etc. In this stressful life, it's a powerful weapon or antidote to acute as well as chronic stress. It improves concentration and sharpness. It reduces reactivity to a situation or a person, so one remains serene.

Actually a person who does meditation has a totally different attitude towards everything. Thus meditation improves interpersonal relationship, job performance, cultivate positive emotions and removes negativity of a person. It helps in controlling anger and conquering fear. In all, it brings inner peace, patience and happiness and thus changes quality of life for better. Higher state of meditation brings intuitive knowledge, healing power, magnetic personality and occult powers.

The neurochemistry of meditation is entirely the reverse of stress. Meditation up regulates parasympathetic system, while stress up regulates sympathetic system – responsible for increase in heart rate, respiration, blood pressure etc.

As per our oriental spiritual texts and our spiritual masters, we should meditate for much higher gain than above mentioned physical and mental benefits. The real purpose of meditation is taming the mind, elimination of ego and then elimination of mind itself, thus attaining Samadhi- total bliss. Here soul remains uninhibited, manifesting its complete knowledge, complete revelations etc. The state of self realization, God realization comes here. This is the part of Enlightenment and Liberation as per our masters and texts.

"However meditation is not a pushbutton system. One has to have patience, courage, hard-work and perseverance. This coupled with right guide, right technique, right understanding and real belief and

dedication can bring success. There is a high failure rate amongst meditators, usually this is due to non fulfilling of above criteria. It is said that meditation has become a business of billions and many opportunists have misused and abused this sacred spiritual science. Therefore one should be careful.

There are several techniques of meditation. Basically all methods and practices of meditation come from basic eight (8) techniques.

One can focus on breathing, one can focus on an object (e.g. light), focus on a sound, focus on a thought, focus on sensory perceptions, or on a sensual object. It could be a guided imagery or the meditation on the soul by the soul itself. Let us take one technique for example .i.e. focus on breathing.

Anapana Sati : This technique is about moment to moment awareness of one's own breathing. It is concentration or focus on breathing, but not a pranayam. Pranayam is controlling breathing, but here one has to see and know every natural breath that goes in and comes out. Just no other thoughts, no other objects. Be aware of your own natural breathing, moment to moment in an effortless, choice less way. Try to observe each breath with awareness without losing single breath in unawareness. When the mind gets distressed, as it usually happens with every beginner, one has to bring it back to breathing very quietly, without criticizing or cursing the mind. With months and perhaps years of practice, one learns to be with every breath for several minutes to hour. This facilitates the awakening process or enlightenment.

Here, there is no deity, no sect, and no religion; hence it's perfectly a secular technique. Also breathing is a vital process, without it nobody can survive; therefore it's a vital technique. Breathing is always with you wherever you are and whenever you go; hence this is a hassle free, easy and handy technique.

You are alive, because you are breathing. This is a truth. One can't deny this eternal truth about existence. So when one concentrates on breathing, in a way one is perusing the truth. By perusing this truth,

one is supposed to be near the ultimate truth, the enlightenment, as revealed by experienced sages.

Breathing is the carrier of our emotions. Our breathing changes with different emotions and perversions. With anger and hatred the breathing becomes fast. With jealousy, it becomes irregular. With love towards living beings it becomes slow. With compassion it becomes slower and even effective.

So, for a regular practitioner of breathing meditation, it becomes a feedback of one's own emotions and perversions. It's an auto check mechanism and whenever there is a negative emotion; one becomes alert, as one's own breathing tells: look here, something is wrong, control it! This is a wonderful reason, why breath practitioner becomes quiet, calm and compassionate and is always full of positive emotions/energy. Most important: finally, our breathing is our own present tense, present moment. When we stay on breath, we actually remain in present moment i.e. "Now"! Our mind always fluctuates, between past and future that is one of the major tragedies, root of our miseries. This meditation technique is a straight training of remaining in present tense. Though it is not easy to dwell on breathing, without losing a single breath; with hard work, dedication and commitment, this stage can be achieved.

Similarly, with all other techniques, there is some science and some logic in each one of them. In meditation over thought, one has to either pursue one and unified thought process e.g. a good or noble thought or just simply watch the stream of thoughts, as they come one after the other, in a non judge-mental way a bare neutral awareness .Similarly for sound meditation, one can chant a mantra several times (loudly or internally without vocalizing) or listen calmly in a quiet place at night or in a jungle the subtle sound that enters the ears and concentrate on that. In object based meditation, one stare at the object continuously even without blinking eyes.

Based on these techniques, several masters have designed different methods. We know them as Patanjala Rajyoga, Anapana

Sati, Smriti Upasthan, Vipashyana, Prekshadhyan, Jaindhyan, Transcendental Meditation to name few important methods. Amongst others are Mantra dhyan, Zen meditation, Yoganindra, Nyas, Dynamic(Hoo Dhyan) meditation, Sahajdhyan, Tratak, Kayotsarga, Atitdhyana, Bhavidhyana, Swapnadhyana, Tahata, Spand dhyana etc.

MEDITATION : methods

- Patanjal Dhyana
- Anapan Sati
- Smriti Upasthan
- *Vipassanã*
- Preksha Dhyana
- Jain Dhyana
- Spand Dhyana
- Mantra Dhyana
- Nabhi Dhyana
- Swapna Dhyana
- Nidra Dhyana
- Yoga nidra, Nyas
- Kriya Yoga
- Mrutyu Dhyana
- T.S Meditation
- Kundalini
- Kayotsarga
- Tratak
- Suryasamyam
- Adarshdhyana (mirror)
- Swaminarayan Dhyana
- Arup Dhyana
- Purnayoga Dhyana
- Atit Dhyana (past)
- Bhavidhyana (future)
- Sarpalanchan Dhyana
- Samarpana Dhyana
- Tathata
- Hoo-Dhyana (Dynamic Meditation)
- Sahaj Dhyana
- Your own system

All our mistakes or Dosha or bad karma happen during-our unaware state. In Jain technical language it is called pramad. If one is aware moment to moment, one will be very cautious. Hence mistake or pramad (unawareness) does not occur. So Karmic dosha of thoughts, speech or deed are minimized. Lord Mahavir used to frequently say to his chief disciple Gautam "Please do not remain unaware even for a fraction of second". Always be aware and watch your thoughts, words and actions so closely that nothing goes wrong anywhere.

If one understands the basics of meditation, one can really design one's own tailor made system, suitable to one. Initially one

should learn one standard method, follow it for few years, then after mastering it, at some stage one can modify.

Most of these oriental techniques have come from teachings of Lord Shiva, Patanjali, Buddha, Adinath, Mahavir, amongst several others.

All methods are great and beneficial. They differ in purpose and outcome. Initially one has to choose the method that suits to one. One should remember that all methods teach to remain in present, this particular moment. **Choiceless, effortless, non judgmental awareness. This brings happiness and joy.** As nicely described in Vipashyana Method, it is an operation of mind by the mind. When the mind is calm, quiet, alert, attentive, and equanimous, if this state is practiced several times over weeks and months and years, one achieves what is called mindfulness. Here meditator remains in a state of constant awareness in whatever he/she does, whatever eating, sitting, working, walking or anything. To achieve this, three rules are famous in esoteric circles.

1. Wherever the body is, mind should also be there without any exception. All activities of body are with mindfulness at every moment.
2. Develop wakeful plain observorship: Non judgmental. One learns to detach body from mind.
3. Ultimately know the self.

For the beginners, it may be worth observing total silence (No speech and no movement of body), as pilot exercise. Total isolation from all distraction is useful. Pranayam is helpful as warming up before each meditation session, though it is not a pre-requisite. A beginner may find it easy to do chanting (sound) meditation. Later focusing on object may be considered, with open eyes initially, followed by closed eyes. Focus on breathing and thought and sensation are harder meditation techniques, but are rewarding.

Health related Effects of meditation:

1. During meditation oxygen consumption is reduced by 16%, even greater than the reduction of 12% that occurs during in sleep.
2. Diurnal fluctuation in secretion of stress hormone is much controlled, achieving peace and harmony.
3. Neural structures that are intimately related to the control of the autonomic nervous system are activated, more of parasympathetic drive.

Because of several good effects on health, including control of several diseases, many doctors, psychotherapists and other health professional are increasingly adding meditation techniques to their practice of mainstream, as prescription. They consider meditation a key element of an integrated health program.

Here are certain diseases, where there is a documented effect of meditation in alleviating them or reducing their severity in varying proportion. You will find several studies of the positive effects of meditation in these diseases in medical literature on internet or journals.

1. Arthritis
2. Allergies
3. Asthma
4. Hypertension
5. Coronary artery disease
6. Irritable bowel disease
7. Heart burn
8. Constipation
9. Tension, Headaches and Migraines
10. PMS and menstrual discomfort
11. Menopausal problems
12. Pain in the back, hips and knees. Fibromyalgia
13. Depression and anxiety
14. Substance abuse
15. Skin disorders, e.g. Psoriasis

16. Chronic fatigue syndrome
17. Stroke
18. Over weight with Obesity
19. Sleep disorder
20. Terminal cancer related pain andother problems

In general, many psychosomatic and lifestyle disorders can be totally or partially eliminated with practice of meditation over a sufficient period. Stress can be very nicely tackled with learning art of meditation.

It is estimated that people who meditated over a period of five years had over 50% reduction in doctor visits and hospital admissions.

Contra indication: However, certain people should not do meditation. Those who are suffering from psychosis, severe depression or confusional states; extreme anxiety states and people who are demented cannot and should not do meditation.

Physiology of meditation :

Meditation produces a specific physiological response pattern that involves various biological systems. Effects of meditation are seen on metabolic, autonomic, endocrine, neurological and psychological systems. These effects are multidimensional and interactive :

Neuroelectrical effects :

(a) EEG changes:

There are usually four types of waves in EEG: alpha, beta, theta and delta. The meditation brainwave pattern is a combination of alpha and theta, where theta provides the depth and profundity of the meditation experience, the subconscious inner space from which creativity, insight , healing spring. Alpha provides the bridge or the link, to the conscious thinking mind so that you can actually remember the content of your meditation.

Awakened mind brainwave pattern emerges with people doing meditation over years with perfection.

Regardless of their theology, philosophy or meditation

technique, in higher states of consciousness, the meditators achieve peak experience, that can be found in all form of creativity and high performance.

In general, amplitude of alpha wave improves with slowing of its frequency. Rhythmic theta waves appear and there is increased synchronization pattern of alpha. There can be transcendental signal and dissociation of perception from the external sense organs. In long term serious meditator, we find even gamma waves.

During calm and focused attention type of meditation alpha waves are found. During highly focused concentration high beta activity is seen, while theta pattern is seen during imagery and reverie and it improves creativity.

It is observed that even after first meditation session, in a beginner (common person) there is perceptible changes of waves.

(b) Evoked potentials:

Meditation sometimes produces altered amplitude with practitioner seeming to demonstrate decreased amplitude and latency for sensory EPs with mindfulness inducing a decrease in habitation.

Neurobiology of meditation :

Neuro imaging with MRI, rCBF (regional ceretral blood flow), MEG (magnetoencephalography) and improved EEG (electroenphalography) allow detailed studies in understanding the effect of meditation on neural behavior.

Dr. Andrew Newberg et al from Philadelphia published a path breaking paper (Jan 2011) that revolutionized the belief of scientific world. It was a SPECT study on Buddhist lamas. It proved that higher meditative states are no more hallucinations; these are actual neurological events, a neurobiological phenomenon.

1. The parietal lobe of the brain is thought to be responsible for giving us a sense of our orientation in time and space. By blocking all sensory and cognitive input into this area, meditation results in the sense of no space and no time.

During SPECT study, it was demonstrated that there was significant reduction of rCBF during depth of meditation by Lamas.

2. The second important finding was observed in prefrontal lobe as we know, this area is well developed only in human race and therefore human have higher cognition, capacity of judgment, intuitive memory and complex tasks, including tactfulness along with rational evolved behavior with social etiquette. The more the developed area, the person is more intelligent. During deep meditation, it is recorded that rCBF increases in this area. I think, therefore all meditators doing the practice over few months to years, are cognitively more evolved and their behavior is more compassionate. Also it tells us that meditation is a higher state of consciousness.

These findings of SPECT study are reproducible, with different meditation.

fMRI studies also were conducted by different groups and the results were similar. In fact, fMRI studies literally unfolded the whole circuitry involved in meditation process and demonstrated the significant signal increases in the dorsolateral prefrontal and parietal cortices, hippocampal/parahippocampal formation, amygdala, temporal lobe, pregenual anterior cingulated cortex, striatum and pre and post central gyri during meditation.

This indicates that the practice of meditation activates neural structures involved in attention and control of the autonomic nervous system.

MRI changes during Meditation :

- PET, SPECT and fMRI allow examination of changes in regional blood flow, metabolism or receptor (sites of neurochemical and drug actions) activation in the brain in response to various tasks
- Most types of meditation, which involve an initial focusing of *attention*, are associated with increased regional blood
- flow or glucose metabolism in the prefrontal and cingulate

cortex, areas that are important in selection of a mental task

- The frontal lobes, especially the prefrontal regions help to organize, prioritize, plan and focus attention
- During *visualization,* regional blood flow increases in the "visual cortex" and visual association areas in the occipital lobes
- In *contemplation* of "self" the parietal lobes on both sides are activated
- Meditation appears to begin by activating prefrontal and cingulate cortex, associated with the will or intent to clear one's mind of thoughts or to focus on an object
- There also occurs deafferentation of PSPL, means a decrease in arrival of distracting stimuli to striate cortex and PSPL, enhancing sense of focus during meditation

⬇ results in

altered perception of self-experience during spiritual or meditative practices

- *Thalamus* is a relay station and filtering station for sensory information that reaches the cerebral cortex for further processing
- During meditation the thalamus filters sensory input to part of the parietal lobe (the posterior superior parietal lobule or PSPL), involved in "body awareness"

⬇

decreased activation of the PSPL

- Increased thalamic blood flow during meditation implies that this is an active process of filtering of information and processing of information about the body
- Some studies during meditation show increased activity in the *Hippocampus* or inner aspect of the temporal lobe

- Hippocampus has close functional connections with hypothalamus and autonomic nervous system
- During meditation, integration of autonomic nervous system activity with different parts of brain involved in meditation is increased
- fMRI studies of Kundalini yoga support increased activity of hippocampus and amygdala in meditation
- Stimulation of right lateral amygdala results in stimulation of ventromedial hypothalamus and peripheral parasympathetic system

⬇

associated with a subjective sensation, first of relaxation and later, a more profound sense of quiescence.

Neurochemical effects

Neurochemical Changes During Meditation

Neurochemical	Observed Change	CNS Structure
Arginine Vasopressin	Increased	Supraoptic Nucleus
GABA	Increased	Thalamus, other inhibitory structures
Melatonin	Increased	Pineal Gland
Serotonin	Increased	Dorsal Raphe
Dopamine	Increased	Basal Gangia
Cortisol	Decreased	Paraventricular Nucleus
Norepinephrine	Decreased	Locus Ceruleus
B-Endorphin	Rhythm changed; levels unaltered	Arcuate Nucleus

Meditation has been shown to increase serotonin production. Serotonin is an important neurotransmitter and neuropeptide that influences mood and behavior in many ways. Meditation has also been

associated with increased melatonin availability. In general during meditation GABA is increased in dorsal raphae nuclei. Cortisol is decreased in paraventricular nucleus and B-endorphin diurnal rhythms are changed for better. i.e. peace and pleasure feelings.

Heart rate and breathing slows down during meditation and stress response is cut down. There is a relatively greater parasympathetic nervous system activity during meditation, so production of catecholamine's are reduced. So the patients with hypertension, coronary disease and other stress related diseases are benefited.

Increased serotonin level helps improving mood of person with meditation. It is observed that there is increase skin resistance with meditation. There is decreased limbic arousal, which in turn explains how, meditation strengthens and enhances the ability to cope with stress and reduces reactivity of a person. So these are the good effects on autonomic nervous system during meditation.

Effects of meditation on CNS are further seen as it accelerates neural conduction or augments the release of neurotransmitters, thereby decreasing synaptic time. This results in a change in muscle firing threshold and pattern.

By inhibiting the left cortical hemisphere, the sense of time and logic no longer dominate consciousness during meditation. Therefore manifestation of ego is suppressed. The thoughts, desires, perceptions, perversions and duality all are reduced as we know, these are all functions attributed to mind and hence the faculty of mind is reduced more and more with depth of meditation, particularly in long term practitioners. Once faculty of mind is reduced or controlled, the meditator enjoys enormous bliss and peace. This is because the root of our miseries is our own mind which is normally not in our control.

Recent Hypothesis In This Context

- When meditation acts as a constant repetitive stimulus, certain permanent qualitative and quantitative changes develop in nervous system

- Neurotransmitters and neuromodulators may stimulate growth of dormant neurons to develop a centre higher than neocortex- God module.
- This higher centre will exert inhibitory control over present neocortex and thereby over mind as a whole- thereby suppressing consciousness and all mental activities.
- Spiritual ascent is from the least evolved state of consciousness to near perfect state with which the mind itself will cease to be and there will remain only non-dual experience.

When meditation acts as a constant repetitive stimulus, certain qualitative and quantitative changes occur permanently.

As we see effects of meditation on metabolism, we realize there is decreased heart rate, decreased breathing and decreased B P.

By well documented studies it is shown that the blood flow to liver and kidneys is reduced with increase in cardiac output. The oxygen utilization level is decreased in muscles.

It may be worth noting, that the metabolic changes arise from a natural reduction in metabolic action at the cellular level, not from a forced reduction of breathing. All these transpire in to longevity and delayed aging, which we often observe in real saints and meditators.

At psychology level, meditator achieves improved cognition, increased concentration and reduced susceptibility to stress. Meditation enhances perceptual sensitivity. Most importantly it improves the attitude and personality of a person as studies reveal. The creativity and productivity of a person improve. Also the mood and sleep of meditator improves.

If we talk about most recent findings on neuroplasticity, a recent study showed that brain regions associated with attention, interoception and sensory processing like the prefrontal cortex, right anterior insula were thicker in meditation practitioners. Prefrontal cortices thickness was most pronounced in older participants. This can be explained by the fact that meditation probably offsets age related cortical thinning .In general, **meditation practices promote neuroplasticity.**

Looking to all above positive benefits of meditation, at physical, mental emotional and spiritual levels, **we can conclude that meditation is an invaluable treasure that we have lost in the stride of day to day hassles and plights.**

Actually, pain may be inevitable, but suffering is optional. We all have several problems. But, we must realize that there is a cause behind our problem. If we pinpoint the cause (root of our miseries) than we also know that there is a way out. If we follow that path, our problems will be solved. We will get peace, joy and inner happiness.

The root cause of our problems/miseries is our own mind. The thoughts, desires, emotions, ego, perceptions, attitude etc. cause the problems. If we tame our mind, the miseries will be gone. The powerful way to tackle our mind is meditation.

At the end, let us remember immortal statements of versatile masters and teachers of meditation and salvation.

1. **Lord Mahavir**: *Please remain aware at very second, at every fraction of second. Please do not be unaware (pramad) and watch and guard your every thoughts, every words and every actions.*
2. **Lord Buddha**: *(The Last Words of Buddha) "Behold O Monks this is my last advice to you. All component things in the world are changeable. They are not lasting(whatever is composed will decay.) Continue working in the direction of your salvation, sincerely, incessantly. Do your best.*
3. **Swami Vivekanand** : *(last sentence of his life)Wait and meditate, till I call you back.*

So let's meditate from today and now! From this moment onwards!

MY PERSONAL EXPERIENCE :

I did my DM in Neurology in 1990 & started practice in Ahmadabad. Due to heavy workload and busy life style, gradually my life became more and more stressful. In five years of practice the condition became unbearable, then I started experimenting various

methods of stress relaxation (in order to become stress free). I was attracted towards music, literature and meditation. In meditation, I learnt especially *mantra dhyana* and *jyoti dhyana*. In five years I was benefited considerably. My mind became calm. I became interested in the research regarding the changes that took place in our body, mind and brain during meditation.

At the suggestion and insistence of my dear friend Dr. Jitubhai of Surat; along with my wife andmy daughter (Dr. Heli) I attended the *Vipassanã* course (shibir) at Bada-Kutch in 2007.

In this ten days course I experienced extra ordinary changes in my life. I felt that I could see the world in a different way. I could see life from a different view-point. Consequently my craving for trivial matters disappeared.

The experience of living a simple and saintly life for ten days was wonderful. I was reassured that by adopting a simple life style, our life becomes more meaningful. I experienced immense internal power by observing total silence for ten days.

I became more tolerant in my day to day interactions. The relations with my wife and daughters are more transparent. With mutual understanding life has become more harmonious. Goodwill has increased among friends and relatives.

My research work has become more clearer and effective . It is acceptable in my medical and friend circle.

As a doctor, I can understand the patent's pain and complaints better. As a result diagnostic and therapeutic skills improved and so also working capacity increased.

Life has become more positive. Now I try to save the patients suffering from the most critical conditions without losing hope.

My equanimity increased. Difficulties which used to upset and disturb me a lot but now I accept them and observe them objectively.

I achieved new vision of solving life problems by remaining equanimous observer. Love & forgiveness to all – increased.

I have started to live this very short life consciously & beautifully. I have become compassionate towards all.

Thus, *Vipassanã* has transformed my life wonderfully. I am benefited a lot. So I emphasize clearly that everybody, especially doctors should learn this meditation technique.

Anybody, who wants to learn meditation, systematically, *Vipassanã* is the answer. The technique is simple and natural being taught in step by step manner..

The negativities from mind , when erupt, release number of neurochemicals, the effect of which on brain and body last for variable time depending on the severity of negativity. Meditation addresses directly at the source of negativity in the deep rooted mind while the mind training techniques and drugs act at the level of neurochemicals (on the outcome of negativity).



* *Meditation is proven scientific technique.*
* *Benefits of meditation are proven both in laboratory and at experiential level.*
* *All meditation techniques are not same.*
* *Concentration meditation techniques (mantra, japa, jyoti), mainly work at the level of conscious mind. These techniques lack insight and hence actions may not be wholesome.*
* *Mindfulness meditation has both components of concentration and insight hence is complete meditation. It operates at conscious as well as unconscious levels of mind.*
* *Meditation has both preventive and therapeutic application.*

LIMITATIONS OF MEDICAL SCIENCE

Medical science has no remedy for followings

- Anger
- Hatred
- Jealousy
- Lie
- Theft
- Terrorism
- Murder
- Dacoites
- Suicide
- Ego
- Greed
- Lust
- Depression
- Fear
- Hostility
- Cynicism

Medical science has no remedy to increase followings

Love	Acceptance
Compassion	Forgiveness
Sympathetic Joy	Transparency
Equanimity	Honesty
Simplicity	Discipline
Attitude	Positivity

VIRTUSE(purity) CAN BE INCREASED and IMPURITIES (evils) CAN BE ERADICATED WITH HELP OF SPIRITUAL SCIENCE (MEDITATION). AT PRESENT THIS IS BEYOND THE REACH OF MEDICAL SCIENCE.

9. MEDITATION SIMPLIFIED



- Dr RAMESH KAPADIA
MRCP(Cardiology).FRCP(Edin)MD
Director-Universal Healing Program
AHMEDABAD(INDIA)

Prescription for the Present Day Illness: The last two decades of a fascinating century have witnessed an unprecedented change in many of our values, systems and customs. This change invites a challenge to look at one's inner self and external situation and balance these two distinct and yet interrelated worlds. The balance between the inner and the outer worlds - the spiritual and the physical - is the only valid response to the demands of life in the present times for the survival of human race. The practice of meditation helps to overcome the worry and stress of modern life and obtain a state of calm that at once refreshes the mind and relaxes the body, and thus achieves a balance between the spiritual and the physical.

The word "Meditation" is derived from the Latin word 'Meditari', which means to heal. Meditation heals the whole man - body, mind and soul.

Why Meditation? : The human mind keeps on constantly churning thoughts. It is always engaged in thinking

of the past or of the future. It seldom remains in the present. It is estimated that an average person remains in the present hardly for an hour and a half during 16 hours of his waking period. This wandering state of mind causes stress, which alters the immune response and causes many stress-related diseases.

The greatest limitation comes from our perception that we are merely individuals limited in space and time. Man sees himself as a separate entity. This is an illusion, even if a stubborn one, and creates isolation. The feeling that the other person is separate from you is the root cause of hostility, self-centeredness and cynicism. In fact, we are also eternal, -limitless in time and space without a beginning or an end. When the individual experiences his real identity, he feels connected with the rest of the world, wisdom dawns on him and his capacity becomes unlimited. Meditation has the potential to enable the individual to experience his real identity. But meditation is even more than this.

What is Meditation? : Remember an activity in which you were totally engrossed. In such a state you did not realize how the time passed.

Even when several hours passed you felt as if hardly a few minutes had elapsed. It is a wonderful experience. Your vision widens. Your time-sense expands. Such a condition is called "Meditation".

Meditation is simply bringing our total awareness on one point or subject. It may be our breath, a rhythmic sound or an other activity. There is nothing esoteric about meditation. It is easy and can be performed by anyone. In order to meditate, one need not empty or control one's mind.

Meditation brings our awareness on the process of what is happening in the present rather than on the goal. When we think of the goal, generally fear and worry accompany. But when the awareness is kept on the process, there is no fear or worry, and the process becomes more effective.

- Awareness of each moment is meditation.
- Meditation gives an experience of eternity of time.

Benefits of Meditation: Meditation nowadays has become a part of prescription in the treatment of coronary heart disease, high blood pressure, diabetes, depression, insomnia, rheumatoid arthritis, peptic ulcer, certain skin diseases and even cancer. With only three minutes of meditation oxygen consumption is reduced by 20% as against 8% reduction of oxygen consumption after six hours of sleep. The rate of increase of entropy (wear and tear) which is common to all living things also drops during meditation.

Many industries use meditation to raise productivity and efficiency of their employees. Educational institutions have introduced meditation in the curriculum to increase concentration on the studies. It also makes students more disciplined and prepares them to meet the challenges of the present times.

Meditation can be extended to many other areas of life. For example, if you bring your awareness on the process of eating, you will not overeat. Even while you are walking, if you bring your awareness on the process of walking, the benefits are more than otherwise.

By an inner mastery, it is possible to control all outer events. The realization of Soul-Force brings forth the qualities of the Soul - love, compassion and freedom from fear.

Preparing for Meditation Select a quiet corner. However, with practice you will be able to do it anywhere and at any time. It can be done in sitting position on the floor, in a chair, lying on your back or even in the standing position. Meditation becomes easy after Shavasana. If there is no time for shavasana, one may take some few slow deep breaths or do abdominal breathing which will calm the mind. Whenever you feel upset, taking a few slow deep breaths can break the stress cycle and calm you down. Even when you cannot control the situation, you can always control your breath and change your reactions to those circumstances.

During meditation, normally keep the eyes closed to avoid distraction. It is equally important to keep the body still. However the body tends to move in the beginning. Ignore it and continue meditation. If you still feel uncomfortable, you may move a little to assume a more comfortable posture.(Meditation can also be done by becoming one with the rhythmic sound like Om.) One may not meditate immediately after meals during meditation blood flows towards the brain whereas blood is needed by the digestive system after the meal.

Normally one may meditate for 10 to 20 minutes morning and evening. The schedule should be free from stress. Meditation even for 2 to 3 minutes is also beneficial. More important is regularity in practice of meditation rather than the length of time.

Technique of Meditation There are several techniques of meditation. Here is one which we have found simple to adopt.

- Sit on the floor cross-legged. It is called sukhasana.
- Rest your hands on the knees with palms upwards and fingers half-bent in a relaxed position.
- Sit erect and still. However avoid stiffness. Gently close the eyes.
- See with the closed eyes that there is no stress in any part of the body from toe to head.
- Do abdominal breathing to quiet the mind. Now bring your awareness to the process of breathing. Experience cool air of the breath going in and warm air coming out of the nostrils. **Be one with the process of breathing. Let not a single breath go in or out without your awareness.**
- While breathing you inhale not just air but, also Prana - Life-Force and Light.
- Thoughts will come and go but you remain un-concerned. **Keep your awareness on the process of breathing.**

- If your mind still wanders during meditation, gently bring it back to the breathing. Such efforts are part of meditation. Continue meditating till you feel comfortable.
- Now gently open your eyes and slowly come out of meditation.

This is how one starts practicing BREATH –MEDITATION (see also page no 67). This is the first step - an essential step for focusing mind. This is the beginning. This focused mind is used as a tool to proceed to deeper levels of meditation (Vipassanã) to purify mind.

* *Meditation practice need to begin as early as possible.*
* *School children, teachers, college students, pregnant ladies, executives, doctors, professional need to practice more.*
* *Material resources don't guarantee for peace, health, happiness and harmony in life.*

10. MYTHS RELATED TO MEDITATION

Due to misunderstanding and prejudices it becomes difficult to accept and practice meditation. There are many but few common myths need to be clarified below.

1. **Myth :** Meditation is concentration

Fact : This is the most common myth. Initial concentration/ focusing is essential to prevent distraction of mind. In true sense concentration narrows perception. Concentration is used as a tool to proceed on the path of meditation. The goal of meditation is purification of mind and not concentration. We are impressed with the results of concentration and feel this is the meditation.

2. **Myth :** Meditation is relaxation

Fact : Relaxation can be the outcome of meditation, however much more happens during meditation. Meditation is meant for transformation. The relaxation techniques like physical exercise, pranayams, hypnosis, one pointed centeredness help in relaxing body and to some extent mind.

3. **Myth :** Meditation is religious practice

Fact : This very belief prevented many from exploring or using meditation. All organized religions teach different spiritual practices-rituals and rites –these are not meditation techniques. Person of any background can safely and surely practice meditation even without performing any rituals.

4. **Myth :** Meditation makes person withdrawn and passive

Fact : While learning meditation naturally one has to withdraw from the distractions, but not in real world. Meditator becomes more active and responsible and involved in better way.

5. **Myth :** Meditation is escapism

Fact : In fact, it is just opposite of it. Meditation teaches to face the reality without reacting to it without escape.

6. **Myth :** Meditation is to create thoughtless state

Fact : When one starts meditation, thoughts start coming up. Meditation is observing whatever is happening: thoughts, feelings, images, sensation etc. Meditation is meant for purification of mind (the

purpose is to become *nirvikar* means free from defilements and not *nirvichar* means thoughtless state) In meditation no effort is made to stop thoughts. With continous practice of meditation the number of thoughts will decrease and quality of thoughts will improve and ultimately one can attain thoughtless state.

7. **Myth :** Meditation Is Same As Hypnosis/imagery/ Visualization

Fact : All these techniques are meant for relaxation of body and mind, not meant for purification of mind, these are mind training methods (refer to the chapter on MIND BODY MEDICINE (*see page no. 14)*

8. **Myth :** We are happy and satisfied doing good karama and seva (service) so we do not require meditation

Fact : Good karma and service are not the replacement or alternate to meditation. Good karma (action) and seva (service) and intention behind doing will improve with help of meditation.

9. **Myth :** Meditation takes away lot of time from busy schedule

Fact : Learning meditation does take time. In reality it is investment of time. Regular practice of meditation results in improved working capacity and save lot of time. Most of us during first half of life spend time for earning money, neglect our self and during second half of life when fall ill cannot enjoy the earned money and spend time and money for gaining the health back. If we meditate from beginning, will save both time and energy. Meditation promotes positive health and harmony.

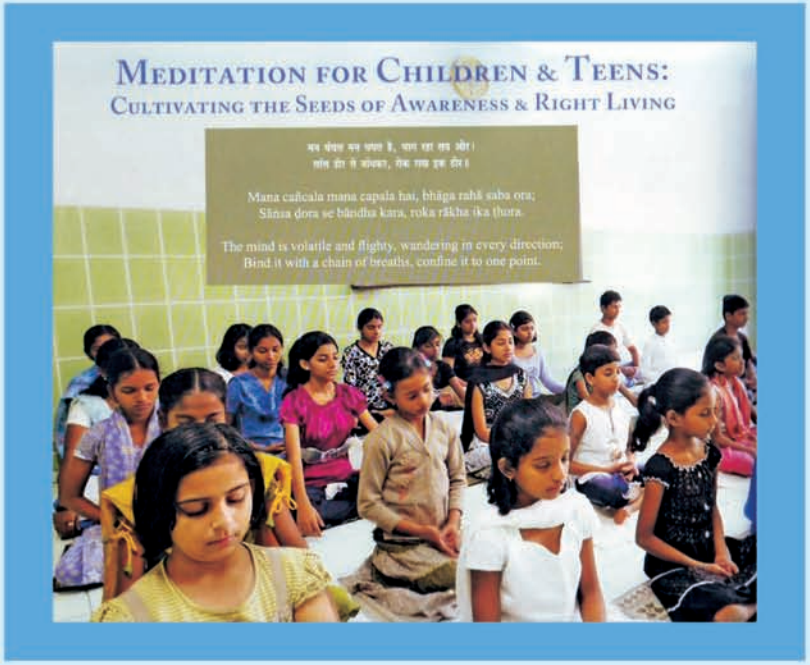
10. **Myth :** We do not find much change in meditators

Fact : Meditation is gradual process of transformation, it does take time. Having done few courses of meditation but without regular practice may not bring much change. Observe those who really meditate sincerely with utmost regularity and totality.

11. **Myth :** All meditation techniques are same and equally beneficial

Fact : No. Meditation techniques differ in their purpose, procedure and results.

All the above and such other myths related meditation can be cleared after having experience of meditation. Explanations may not be sufficient to clarify and satisfy.

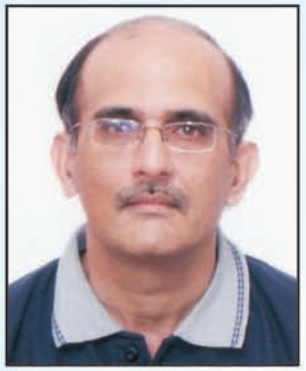


Meditation for children and teenagers is Breath Meditation (Anapana sati) taught in one, three and seven days courses. Many schools have adopted and the students practice this for 10 minutes during prayer before starting the classes. Results are impressive.

All girls should learn meditaion before marriage to cope up better with stress of life peculiar to female gender.

www.children.dhamma.org
(for children courses)

11. MEDITATION FOR CHILDREN
(ANAPANA SATI - BREATH MEDITATION)



- Dr. RAJIV MARU
MD, (Ped.)
Consulting Pediatrician
(RAJKOT)

Today children are overburdened because of competition and pressures from parents and school. As a result they become the victims of following conditions like:

Stress of studies and exams

- Anxiety
- Panic attacks
- Hyperactivity
- Attention deficits
- Aggression
- Restlessness
- Suicidal tendencies
- Sleep Problems
- Improper tuning with friends and family

All these conditions if unattended end into many life style diseases like depression, hypertension, heart disease, diabetes, acidity, asthma, insomnia, suicide etc.

What is solution ?

To address this issue, we need a common technique which can be used on mass scale in schools which can be acceptable by one and all from different caste, creed, religions and belief back grounds. **Anapana Meditation** (Breath meditation) is the answer:

The original term ANAPANA SATI comes from the Pali language of ancient India

ANA - means BREATHING IN,
APANA - means BREATHING OUT

SATI - means AWARENESS.

Anapana is observation of the natural breath coming in and going out.

Main features:

- Makes the mind happy, calm and concentrated
- Is simple yet scientific
- Is morality-based but non-sectarian
- Uses a natural object to focus
- Is non-commercial

Why use the breath ?

- The breath is a good friend – it is always with us
- The breath can be used by anyone, it doesn't matter what race, religion or class or country they belong to
- The breath is a link between the mind and the body
- We can alter the breath, or let it work on its own
- We learn about how our own mind works by simply observing the breath
- When the mind is upset, one can notice the breath gets hardand erratic
- If one just watches the breath, the mind calms down naturally and the breath gets softer

BENEFITS OF ANAPANA (Breath Meditation)

As a result of Anapana mind becomes concentrated, calm and balanced resulting into the following benefits for children:

1. Concentration in studies increases and overall results improve
2. Improvement in memory and creativity
3. Improvement in understanding and expression
4. Problem solving capacity increases
5. Able to take right decisions and avoiding wrong ones
6. Better performance in sports and other activities
7. Development of self confidence and courage
8. Reduces stress, anxiety, fear, frustrations, anger, aggression and suicidal tendencies.
9. It can combat stress easily
10. It helps in increasing IQ, SQ, EQ and HQ

Thus develop healthy mind and body with lesser possible future health problem.

How to get all these Benefits ?

By making a routine of 10 minutes of Anapan Meditation twice daily before classes or assembly and at the end.

FUTURE : once children master the technique of anapana, they can progress to *Vipassanã* after age of 20 years.

Meditation and Higher Education : Key Research Findings

Cognitive and Academic Performance

- Mindfulness meditation may improve ability to maintain preparedness and orient attention.
- Mindfulness meditation may improve ability to process information quickly and accurately.
- Concentration-based meditation, practiced over a long-term, may have a positive impact on academic achievement.

Mental Health and Psychological Well-Being

- Mindfulness meditation may decrease stress, anxiety, and depression.
- Mindfulness meditation supports better regulation of emotional reactions and the cultivation of positive psychological states.

Development of the Whole Person

- Meditation can support the development of creativity.
- Meditation supports and enhances the development of skills needed for interpersonal relationships.
- Empathetic responses are increased with meditation and mindfulness practices.

Meditation may help to cultivate self-compassion.

Value based Education is the need,
It is possible with practice of meditation

I - Intelligent, E - Emotional, S - Spiritual, H - Happiness, Q - Quotient

How Can Meditation Help College Students?



- Time management
- Assist for deaddictions
- Mindful eating and body satisfaction
- Athletic performance
- Stress reduction and sleep
- Academic performance
- Enhance immune system
- Developing a deeper sense of compassion and forgiveness for others

The student age is slippery and prone to negativities provided due care is taken. The habit of meditation from early childhood serves not only as shield but does help in developing self confidence, courage and face stressful situations with calm and cool mind. IQ,EQ and SQ –all three improve with help of meditation.

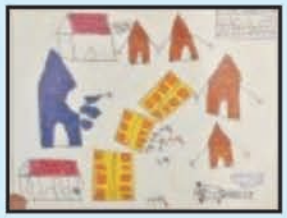
www.vri.dhamma.org (for Teenager courses)

MEDITATION FOR HANDICAP CHILDREN

Anapana Meditation even for mentally retarded children was experimented at Dhanvantri school of Bhuj under guidance of **Dr Shantu Patel, MD (Sr. most pediatrician)** with surprising results:

1. Hyperactivity reduced
2. Fear reduced
3. Stealing reduced
4. Discipline improved
5. Performance and creativity improved
6. Harmony and peace increased
7. Better combated post earthquake trauma

Parents of these children were very happy and surprised to find these changes



LINKS :-

1. http://youtu.be/9ViWgSHUeWM
2. http://youtu.be/G0nknqYA83M
3. http://youtu.be/W1s4-fMqdy0
4. http://youtu.be/yV9h5C-9d_A
5. http://youtu.be/he5iaefj_5U

MEDITATION FOR NEWLY MARRIED COUPLE

Meditation works wonders if newly married couple start practicing it, resulting in fruitful communication, harmonious strong lifelong relationship and make them free of guilt, allegations and prejudices.

DHAMMA BABY



Meditation practiced during pregnancy will bring many changes in foetus. The baby born will be different as compared to non meditator mothers' babies. They are known as DHAMMA BABY. Unconditional bond of love strenghthen between the mother and the baby.

12. MEDITATION FOR PREGNANCY AND CHILDBIRTH



- Dr. KISHOR D. LAKHANI
MB, DGO
Consulting Gynecologist
JETPUR - 360 370

Biological and psychological benefits of meditation are dual for both pregnant woman and child. The quality of health depends primarily on hormonal balance and immune system enhancement. Stress hormones (neurochemicals) like cortisol and adrenaline are leveled whereas immune system is strengthened with increase in melatonin and Dehydroepiandrosterone(DHEA). Anxiety lowers pain threshold whereas meditation restores normal tolerance of pain and produces endorphins which are responsible for reducing physical pain.

Meditation is safe and proven antidote to stress. Meditation reduces the need for medical interventions during labor and brings biological enrichment by reducing the chances of morning sickness, hypertension, pre-eclampsia, depression mood and sleep disturbances.

Psychological benefits are in terms of increased tolerance of pain as researched extensively by Murphy and

Donovan. (Rephrase) Statistically **significant reduction is found in the following:** present moment pain, negative body image, inhibition of activity, mood disturbances, anxiety and depression, and the need of pain killers.

Benefits researched:

1. Meditation is helpful in pregnancy for associated depression, insomnia, hypertension and eclampsia (Benson).
2. Need of cesarean section surgery and use of epidural anesthesia reduced (56% and 85% respectively) among meditators (Benson).
3. Meditation reduces blood pressure and heart rate; lowers the risk of pre eclampsia and potential preterm brain damage.
4. Meditation helps for attention gain training in utero.
5. Helps in reducing incidences of attention deficit disorders in children.
6. Meditation increases and strengthens the attention in both the mother and child.
7. Meditation makes the child in the womb more aware and better oriented.
8. With continuous practice of meditation by mother, the child inherits positive qualities.
9. A woman who practices pre-natal meditation will tend to be less afraid of pain, less disturbed by it, and will experience more joy.
10. Meditation is a promising technique for reducing the incidence of pre-term birth.
11. Milk production doubled during lactation among meditators.
12. Among non-pregnant females meditation helps in: fibromyalgia (reduction by 50%), pre-menstrual syndrome (reduction by 58%), infertility (34% became pregnant after 6 months of meditation mainly by reduction in fear, fatigue and anxiety depression), menopausal problems (reduction by 50%). Thus the results of non pharmacological measures of meditation are impressive.

13. MEDICAL RESEARCH ON MEDITATION

(SUMMARY)

Medical research during last few years has clearly proved the beneficial effects of deep meditation in promoting health and happiness.

The meta-analysis of 813 research papers on meditation (till 2005) revealed inspiring results though the qualities of trials were not upto the mark. After 2005 the research studies improved in quality with availability of more sophisticated biochemical laboratory test and imaging techniques. Since then the amazing results are seen.

(Most of studies are on mindfulness meditation which is more effective).

Following is summary of the medical research published in many reputed journals of mind-body medicine, psychiatry, hypertension, cardiology, sleep, Alzheimer's etc. from different countries including India.

1. Meditation decrease Hypertension[9], Heart rate, Diabetes
2. Meditation helps in reversal of CAD [6, 15, 16]
3. 50% lower heart attacks, strokes and sudden death rates in established cases [5]
4. Meditation appears to slow aging. Those meditating five years or more were 12 years younger than their chronological age.
5. Boost immunity and longevity [8]
6. Increases pain threshould - (Pain perception decrease)
7. Improves memory – Even in Alzheimer's [4, 12]
8. Changes in structure and function of brain [2, 10, 14, 18]
9. Quality of sleeps improved and quantity required may decrease [10]
10. Helps Arthritis, Allergies, Asthma, IBS, Migraine, Skin Diseases, Obesity.
11. Mental health benefits
    - Lowers Anxiety
    - Decrease psychiatric symptoms
    - Decrease relapses in depression
12. Excellent deaddiction tool
13. IN STUDIES [11]
    - Improved
      - Grades
      - Overall academic achievements
    - Reduced
      - Stress
      - Depression
      - Anxiety
    - Improvement in
      - ADHD
      - Post traumatic stress disorder
14. Changes pattern of gene activity that effects how the body respond to stress. [7]
15. Helps cancer patients to combat better [19]
16. React to situation with positive emotions [13]
17. For WOMEN *(see ref. to page 74)* [17]
18. For CHILD BIRTH *(see ref. to page 74)* [17]
19. Over And Above Following Benefits Are Outstanding:-
    - One becomes easy despite being busy
    - Teaches us how to tackle the stressful situation in much better way
    - Takes from disease to ease
    - Helps us working for long hours without fatigue and irritability
    - It protects from negative vibrations from patients
    - Helps in getting rid of Fear, Anger, Hatred, Animosity, nferiority omplex
    - Improves intuition power
    - Improves personal and interpersonal relationship
    - Changes attitude from negative to positive and brings self transformation
    - Develops divine virtues like Compassion, Honesty, Transparency
    - Improves self esteem and image
    - Results in magnetic personality
20. Meditation is antidote to stress.

Impressed with the results of meditation many medical centers are now incorporating meditation with therapeutics. In US more than 6000 main stream physician started meditation as additional therapeutic tool.

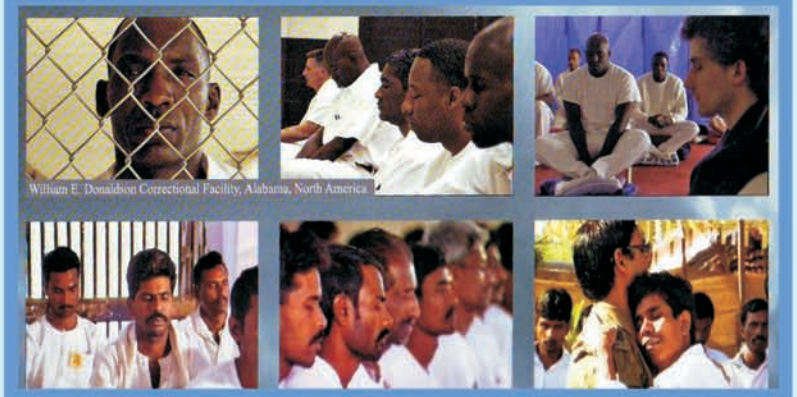
MEDICAL RESEARCH REFERENCES :

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3. 2010-March-The Journal of pain by American pain society
4. 2010-March-Dr Dharam Singh Khalsa-Medical director of the Alzheimer's Research and Prevention foundation
5. 2009-December-The National Heart, Lung and Blood Institute (NHLNI) study
6. 2009-Dec- American Heart Association –study present-Orland
7. 2009-July-Benson-Henry Institute ofMind/Body Medicine, Massachussetts study
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11. July -2007- SCIENCE
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CRIME AND MEDITATION

Vipassanã IN PRISONS

The mind can be wicked, the mind can be gentle,
The mind can be a for or friend;
If the mind is transformed, all is transformed,
so make your mind truly pure.



Only imprisonment is not sufficient for any crime. Transformation of mind and behavior is necessary which is possible through meditation. Permanent *VIPASSANÃ* meditation centers are established in jails of India, North America, Britain, Spain, Sri Lanka, Myanmar, Mongolia, New Zealand, Israel.

Shri Ramsingh, Dr. Kiran Bedi, Shri Hasmukh Patel (DIG - Surat) are pioneers for practicing and recommending meditation for police and prisoners

14. WHY I SIT ?



- Dr. Paul R. Fleischman
MD (Psychiatry)USA
Psychiatrist to psychiatrists

(He has been honored with the American Psychiatric Association's Oskar Pfister Award, and has widely published books on the subjects of psychiatry, religion and meditation)

The English word "meditate" until recently had a vague meaning, referring to any one of a set of activities like extended deep thought, or prayer, or religious contemplation. Recently, "meditation" gained a pseudo-specificity: "T.M.," deep relaxation, or alpha-wave conditioning, with connotations of Hinduized cult phenomena like mantras, gurus, and altered states of consciousness. **To "sit" is a basic word,** with connotations ranging from chicken-coops to boredom and sagacity, **so it forms a neutral starting point for an explanation of why I have spent thousands upon thousands of hours "sitting," and why I have made this activity the center of my life.**

This morning, the first thing I did was to sit for an hour. I have done that regularly since 1974., and have spent many evenings, days and weeks doing the same.

I would like to know myself. It is remarkable that while ordinarily we spend most of our lives studying, contemplating, observing and manipulating the world around us, **the structured gaze of the thoughtful mind is so rarely turned inwards.** This avoidance must measure some anxiety, reluctance or fear.

Most of our lives are spent in externally oriented functions that distract from self-observation. This relentless, obsessive drive persists independently of survival needs such as food and warmth, and even of pleasure. Second to second, we couple ourselves to sights, tastes, words, motions or electronic stimuli, until we fall dead. It is striking how many ordinary activities, from smoking a pipe to watching sunsets, veer towards, **but ultimately avoid sustained attention to the reality of our own life.**

This motivated me on a search that led through intense intellectual exploration in college, medical school and psychiatric training, and finally to the art of "sitting", as taught by S.N. Goenka, a *Vipassanã* meditation teacher with whom my wife and I first took a course near New Delhi, India, in 1974. Those ten days of nothing but focusing on the moment by moment reality of body and mind, with awareness and equanimity, gave me the opportunity ironically both to be more absolutely alone and isolated than I had ever been before, and at the same time to cast my lot with a tradition, a way, as upheld, manifested, explained and transmitted by a living person. I am continuously grateful to S. N. Goenka for giving me this technique.

Vipassanã meditation was preserved in Asia for two thousand five hundred years since its discovery by Gotama, the historical Buddha. His technique of living was labelled by western scholars, "Buddhism", but it is not an "ism", a system of thought. It is a practice, a method, a tool for living persons. It does not end its practitioner's search. For me, it provides a compass, a spy glass, a map for further

journeys. With daily practice and intensive retreats mixed into the years, I find the marriage of autonomy and heritage, membership and lonely continuity. ***Vipassanã* is the binoculars—now I can search for the elusive bird.**

Before I received instructions on how to sit, my journey through life was predominantly intellectual. I had found lectures and books to be inspiring, suggestive, artful, but evasive. One could advise, one could talk, one could write. **But sitting is a way for me to stand for something, to sit as something, not just with words, but with my mind, body and life.** Here is a way to descend the stages, protected by teacher, teaching, technique and practice, into the light and darkness in me.

I want to know, to simply observe, this living person as he is, not just as he appears while careening from event to event. Of course, this will undoubtedly be helpful to me as a psychiatrist, but my motives are more fundamental, personal and existential.

I am interested in my mind, and in my body. Previous to my having cultivated the habit of sitting, I had thought about myself and had used my body as a tool in the world, to grip a pen or to chop firewood, but I had never systematically, rigorously, observed my body—what it feels like; not just with a shy, fleeting glance, but moment after moment for hours and days at a time; nor had **I committed myself to observe the reciprocal influence of mind and body in states of exhaustion and rest, hunger, pain, relaxation, arousal, lethargy, or concentration. My quest for knowing is not merely objective and scientific. This mind-and-body is the vessel of my life.** I want to know it with the same organic immersion that sets a snow goose flying ten thousand miles every winter and spring.

Because the harmony in me is at once so awesome and sweet and overwhelming that I love its taste yet can barely compel myself to glimpse it, I want to sit with the great determination that I need to brush aside the fuzz or distraction, the lint of petty concerns. **To sit is to know myself as an unfolding manifestation of the universals of life—a**

gripping, unending project. Hopefully one I can use even when I look into death's funnel. For me, this knowing is a great force, and a great pleasure.

I sit because of, for, and with an appreciation of daily life. The great poets sing of the omnipresent ordinary, pregnant with revelation—**but I know how easily and recurrently my own life yields to distraction, irritation, tunnel vision.** I do not want to miss my life the way I once missed a plane at a New York airport. It may be ironic that simply to wriggle free of daydreams and worries I need a technique, a practice, a discipline, but I do; and I bow to that irony by doing what I *must* do to try my mind off ephemeral worries, to wake to more dawns, to ***see*** my child unravel through his eddying transformations.

I sit to open my pores, skin and mind both, to the life that surrounds me, inside and outside, at least more often if not all the time, as it arrives at my doorstep. I sit to exercise the appreciative, receptive, peaceful mode of being filled up by the ordinary and inevitable; for example, the floorboards sagging in the crooked bedroom where I sleep, or my two year old son, tugging one splinter at a time, to help me stack firewood in new January snow.

I feel a need for a rudder, a keel, a technique, a method, a way to continue on course. I need increasing moments of self-control (though not constricting, deadening, or inhibition). While sitting one does not get up, or move, or make that dollar, or pass that test, or receive reassurance from that phone call. But military training, or violin lessons, or medical school, are also **routes to self-control in this ordering and restrictive sense. Sitting is self-control around specific values. Observation replaces all action. What is the point of committing one's life to this practice, only to spend the time with daydreams, or anxious yearnings for promotion and recognition?** Of course, those will happen anyway. They are part of the human make-up. Cultures would not have proliferated the ubiquitous moral codes, the Ten Commandments, the Five Precepts, if we were not so replete with ten million urges.

There is little I have heard from others —and it is my daily business to listen— that I have not seen in myself as I sit. But I also know the necessity of work, training and restraint. Dependence, loneliness, sensuality, exhaustion, hunger, petulance, perversion, miserliness, yearning and inflation are my old friends. I can greet them openly and warmly in people close to me, because I know them from the inside and therefore cannot condemn them without condemning myself. I also have been learning to harness and ride their energy.

Sitting pushes me to the limit of my self-directed effort; it mobilizes my willed, committed direction, yet it also shatters my self-protective, self-defining maneuvers and my simple self-definition. It both builds and dismantles "me." Every memory, every hope, every yearning, every fear floods in. I no longer can pretend to be one selected set of my memories or traits.

If observed, but not reacted upon, all these psychic contents become acceptable, obviously part of myself (for there they are, in my own mind, right in front of me); yet also impersonal, causally-linked, objective phenomena-in-the-world that move ceaselessly, relentlessly, across the screen of my existence, without my effort, without my control, without *me.* I can see more, tolerate more, in my inner life, at the same time that I am less driven by these forces. Like storms and doves, they are the persona of nature, crossing one's inner sky. Psychic complexity swirls up from the dust of cosmetic self-definition. At the same time, the determination and endurance I have to master to just observe, grow like muscles with exercise. Naturally the repetition of this mixture of tolerance and firmness extrapolates beyond its source in sitting, out to relationships.

I sit because knowing that I will die enriches and excoriates my life, so I have to go out of my way to seek the discipline and stability that is necessary for me to really face it. Sitting rivets me on the psychological fact that death is life's door. No power can save me. Because I am aware of death, and afraid, I lean my shoulder into living; not reactively, but with conscious choice and decision of what will constitute each fleeting moment of my life. To embrace life I must

shake hands with death. For this, I need practice. Each act of sitting is a dying to outward activity, a relinquishment of distraction, a cessation of anticipatory gratification. It is life now, as it is. Some day this austere focus will come in very, very handy. It already has.

I have been sitting at least fifteen hours a week for years, and when, as often happens, I am asked how I find the time, I know that part of the certainty in my aim is an anger that will not allow the rolling woodlands and hilltop pastures of my psyche to be bulldozed by TV, non-nutritional food, fabricated news, tweed socialization, pedantic file-cabinets of knowledge, or loyalty rallies to leaders, states, gods, and licensures. The voices of the herd will not so easily drive me from my forest cabin of deeply considered autonomy and honest talk, because I have had practice in this sort of firmness. A child's anger is the kindling of adult will. I can stay true to myself yet mature, be willed but not willful, by sitting in the spirit of Woody Guthrie's song: "Don't you push me, push me, push me, don't you push me down!"

I sit to be myself, independent of my own or others' judgements. Many years of my life were spent being rated, primarily in school, but, as an extension of that, among friends and in social life. As often happens, out of their concern for me, my parents combed and brushed me with the rules of comparison: I was good at this, or not good, or as good, or better, or worse, or the best, or no good at all.

Today I find that sitting reveals the absurdity of comparative achievement. My life consists of what I actually live, not the evaluations that float above it. Sitting enables me to slip beyond that second, commenting, editor's mind, and to burrow in deep with immediate reality.

I am relieved to be more at home in myself, with myself. I complain less. I can lose discussions, hopes, or self-expectations more easily and much less often because the talking, hoping, and doing is victory enough already. Without props or toys or comfort, without control of the environment, **I have sat and observed who I am** when

there was no one and nothing to give me clues. It has happened that I have sat, asked for nothing, needed nothing, and felt full. Now my spine and hands have a different turgor. When I am thrown off balance, I can fall somewhat more like a cat than like a two-by-four. **When I sit, no one, beloved or enemy, can give me what I lack, or take away what I am.**

So as I live all day, I can orient myself into becoming the person I will have to live with when I next sit. No one else's commentary of praise or blame can mediate my own confrontation with the observed facts of who I am.

I sit in solitude to lose my isolation. What is least noble in me rises up to the surface of my mind, and this drives me on to be more than I was. When I am most shut into my dark self I find the real source of my belonging.

The two greatest difficulties I have faced while sitting for extended hours or days are physical pain, and the loss of the social position that I had previously seemed headed for and entitled to in the community. Pain that starts in the knees or back can flood the whole body and burn on and on. The self-protection of calculated membership and its comfortable rewards are lost to me in those aching, endless hours.

I imagine my other options: a better house, winter vacations in the tropics, the respect of colleagues listening to me speak as I climb the career ladder. I imagine the financial crises I am less prepared to withstand. I imagine the humiliating rejection that crushes the refugee from poverty or racism or any form of powerlessness, all of which are in my heritage and possibly in my future (and in anyone's heritage or future if you look far enough). **Why do I sit here?** A thrush hops onto a low limb at the edge of a wooded clearing with triumphant song. Knowing yet staying, I am an inheritor and transmitter, flooded with gifts from those who loved and left their trace, and this still, glowing posture is the song of my species.

Sitting helps me overcome my deepest fears. I become freer to live from my heart and to face the consequences, but also to reap the rewards of this authenticity. Much of what I called pain was really loneliness and fear. It passes, dissolves, with that observation. The vibrations of my body are humming the song that can be heard only when dawn and dusk are simultaneous, instantaneous, continuous. I feel that a burst of stern effort is a small price to pay to hear this inner music—fertile music from the heart of life itself.

I sit to anchor and organise my life around my heart and mind, and to radiate out to others what I find. Though I shake in strong winds, I return to this basic way of living. The easy, soothing comfort and deep relaxation that accompany intense awareness in stillness, peel my life like an onion to deeper layers of truth, which in turn are scoured and soothed until the next layer opens. **I sit to discipline my life by what is clear, simple, self-fulfilling and universal in my heart.** There is no end to this job. I have failed to really live many days of my life, but I dive again and again into the plain guidance of self-containment and loving receipt. **I sit to find and express simple human love and common decency.**

* *Know self thru meditation.*
* *Introspection and observation without reaction is the essence of meditation.*
* *Tunnel vision changes to wide.*
* *Through meditation develops what is lacking.*
* *Meditation overcomes deepest fears.*
* *Meditation helps to take charge of life to organise and discipline.*
* *Meditation helps to express unconditional love and decency.*

All of man's difficulties are caused by his inability to sit, quietly, in a room by himself...

-Blaise Pascal



Addiction and Meditation

Meditation has shown to be more effective than behavioral strategies that encouraged avoiding thoughts of substance use, such thoughts inevitably surface in recovery and meditation more offer a method for awareness and acceptance of these thoughts. This in turn, may limit the transformation of these thoughts into the action of substance use.

www.altmed.com

15. HOW *VIPASSANÃ* MEDITATION WOULD BENEFIT DOCTORS ?



- Dr SANJIV SHAH
MD, SR. ENDOCRINOGOLIST
MUMBAI.

Life of a doctor

Most doctors work for many hours in a day, frequently exceeding 10-12 hours per day. Many doctors have odd working hours, as well as the work goes on till late nights, apart from mid-night visits or calls.

The nature of work of a doctor is such that, he/she has to take an important professional decision. The doctor has to evaluate and analyze patient's history, examination findings and multiple investigation reports, repeatedly every 10 to 15 minutes. At the end of short interaction with patient, he/she has to take an important treatment decision, which requires good knowledge of the subject and more importantly the perfect judgment. This kind of skill execution is possible only when the doctor is in perfect balance of mind.

The obvious question is that how does a doctor manage his/her professional work along with personal life, day after day, in the perfect balanced condition? How does he or she maintain

equanimity of the mind? I am sure that every doctor needs some kind of spiritual activity in the personal life. Every doctor must learn and practice one or other form of meditation, in order to avoid stressful situations of his life, especially when he/she is working with all negativities of the patients.

You must know about these hormones

DHEA level is a key determinant of physiological age and resistance to disease. When levels are low, person is more susceptible to aging and disease; when they're high, the body is at its peak—vibrant, healthy, and able to fight disease successfully.

Melatonin helps to create restful sleep. The inability to sleep soundly can dramatically decrease the quality of your life and greatly speed up the aging process. The production of this important hormone rapidly declines with age. The circadian cycle involvement of melatonin shows that reduced melatonin will alter blood pressure and heart rate, neurological cardiopulmonary and reproductive functions. New research also reveals that melatonin is a powerful antioxidant and also improves the immune system competence.

Cortisol is the major age-accelerating hormone, cortisol is also the "stress hormone," and the more of it a person have, the more stressed he/she would feel, the more vulnerable to disease a person would be and the faster a person would age.

Testosterone and **growth hormone** levels get lowered by continuous stress. If a person is subjected to meditation, the production of testosterone and growth hormone rises.

Benefit of Meditation on Hormones

The meditation can help balance/ improve your hormones. The regular deep meditation dramatically affects production of three important hormones related to increased longevity, stress, and enhanced well-being: DHEA, Melatonin and Cortisol. The production of DHEA increases by 44% and at times as much as 90%. Melatonin increases were even more astounding, with average increases of 98% recorded, while many even had increases of up to 300%. The cortisol

levels declines with meditation by an average of 47%, of course, not in everyone, but about 70% of the subjects would show the above improvements. It's also good for cardiovascular health and mental well-being.

Endorphins

Endorphins ("endogenous morphine") are opioid peptides that function as neurotransmitters. They are produced by the pituitary gland and the hypothalamus during exercise, excitement, pain, consumption of spicy food, love and orgasm, and they resemble the opiates in their abilities to produce analgesia and a feeling of well-being. Endorphins allow people to feel a sense of power and control over themselves that allows them to persist with the pleasurable activity for an extended time. Individuals desire same activity (drinks, smoking, addiction and habit forming activities) because such indulgence releases the endorphins. Meditators have better control on their mind and they will not need such activities/habits/indulgence to increase endorphins. They might achieve easy increase in endorphins, hence may easily will be able to go off the habits and addictions.

Hormonal basis of Pleasure :

Any activity which generates the feeling of pleasure in mind becomes desirous activity. The person wants to repeat or indulge into the same activity to get the same pleasure again. These kind of activities generate endorphins and with repetition of same activity, endorphins are generated repeatedly which results into craving. The cravings in the mind desires same thing again and again and ; results into habituation and addiction.

The meditative mind has higher level of endorphins. The meditative mind gets the pleasure out of many activities and does not easily get addicted to anything including smoking and alcohol.

The meditator achieves the control over his/her mind easily, by regular practice of meditation. He/she can easily get rid of addiction. The meditator does not need heightened pleasure through addiction.

If doctor is meditator not only he will not imbibe the

negative vibration but will radiate positive vibration of compassion, that is why patient feel good even before taking medicine.

Doctors need to learn and practice meditation even before they start their practice. Meditator doctors are happier, much more satisfied and compassionate, combat stress in better way with increased working efficiency than non-meditator doctors.

My personal Experience with *Vipassanã* :

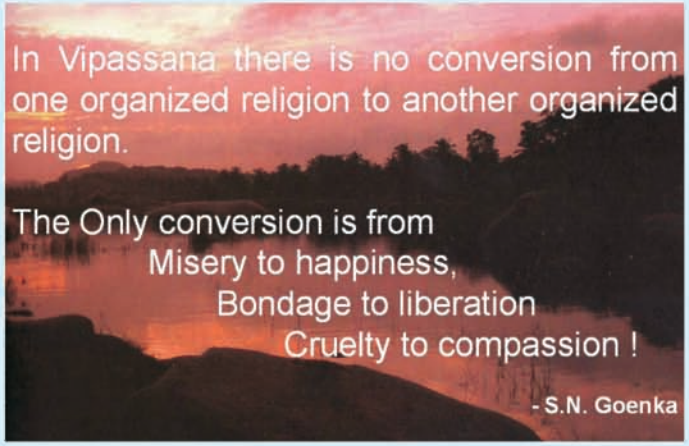
My first course was almost 12 years back at the age of 43 yrs. and a repeat course recently, but with regular practice at home during last so many years. Subsequently, my family members also learnt and practiced *Vipassanã* . This course taught me the true Religion, called Dhamma, as a way of life. The *Vipassanã* practice (you may call it a kind of meditation, which is not totally true), does not involve any ritual to be carried out or followed. This I suppose, would impress many intellectuals and professionals particularly. All your doubts and questions on rituals get answered in a simple, first course of *Vipassanã* .

In subsequent years, I managed 2 major sicknesses, Rheumatoid arthritis and Myocardial infarction at the age of 44 years and 45 years within 2 years of learning and practice of *Vipassanã* . During RA treatment, I responded very quickly to second line treatment and went into the remission. And during second sickness of MI, with the equanimity of mind (stable autonomic nervous system), I could avoid complications of MI and recovered well without any myocardial damage, as a result normal life could be managed during last decade. With regular practice of *Vipassanã* meditation over the years, it is easy to manage the hectic routine and challenges of life and sail through the period of difficult time

DISASTER MANAGEMENT

Negativity is bigger disaster
than an earthquake,
much more destructive than fire,
even spreads faster than light
and cause chain of reactions by
release of neurochemicals.
Meditation has role for primary and
secondary prevention.
Let us meditate to save from the
disaster of negativity.





Following lines by Buddha inspires to try vipassanna meditation.

Don't accept something:

because you have heard it many times;

because it has been believed traditionally for generations;

because it is believed by a large number of people;

because it is in accordance with your scriptures;

because it seems logical;

because it is in line with your own beliefs;

because it is proclaimed by your teacher,

who has an attractive personality and for whom you have great respect.

Accept it only after you have realized it yourself at the experiential level and have

found it to be wholesome and beneficial to one and all.

Then, not only accept it but also live up to it.

16. IN SEARCH OF PEACE AND HARMONY



- SHRI S. N. GOENKA
The Principal
Teacher of Vipassna

Everyone seeks peace and harmony because this is what one is missing in life. Due to one reason or the other, one keeps on facing agitations, irritations, miseries, disharmony in life.

When one becomes very miserable, full of worries, agitations, depressions, one tries to run away, looks for an escape, just to forget the miseries. One may go to a cinema, a theatre, a bar, just turn on the T.V., radio- some entertainment - to forget the miseries. But escape is no solution. One does not come out of miseries.

One looks for another type of escape-what is called 'spiritual escape'. One may go to a temple, a mosque, a church, a gurudwara, recite something, listen to some discourses and forget the miseries for some time. But then, again, the miseries are there! One has not come out of the miseries. Escape is no solution.

One has to find out the real solution. This is what the

saints, the sages of the past have done. The enlightened persons of the past have found out ways and means to come out of misery and enjoy real peace, real harmony, and real happiness within.

For this, the first step that one has to take is to try to understand what is the real cause of misery. Our difficulty is that we remain under the illusion or delusion that our cause of misery lies somewhere outside and that is why, all our efforts, all our energy is used to rectify things outside. Correct this person and I will be perfectly all right. Correct this situation and I will be quite happy. You correct one person; another will start raising his or her head. You correct one situation; another unpleasant situation will raise its head. You are not coming out of misery because you have not understood the real cause of misery. All the saints, sages, enlightened persons have explored the truth within the frame work of their body. Anyone who explores the truth ***within*** *will* find cause very soon.

Why does one become agitated? Something un- wanted has happened outside. Something wanted has not happened. There is an obstacle and you feel very agitated. If you go deep, you will find that you are agitated because you have reacted to things outside by generating some mental defilement. You started generating anger, hatred, ill-will, animosity – some negativity - and this makes you agitated. Un-wanted things may happen in life. Wanted things may not happen. And yet, if you do not react with negatives you do not become agitated. The agitation is because you have started generating negativity in the mind.

Go deeper and further try to understand: "But why I generate negativity? Why I generate anger or hatred or ill-will or animosity? Why?" And it becomes very clear that I have become a slave of my own craving. I have become the slave of my own attachment. I have developed tremendous amount of attachment to things of my liking. It is because of these attachment that **I** get irritated, the first attachment being towards my own **Ego-'I"I' 'I'**.

So much importance to this 'I'. Always a capital letter 'I'!

Someone says a word against this 'I' and I become agitated. Someone takes some action against this 'I' and 'I' become so agitated without knowing what this 'I' is. I have created 'I' within myself and have developed tremendous amount of attachment to it, as a result of which look, all these agitations!

What is this 'I'? One may go through the scriptures to understand what 'I' is. One may listen to the discourses of wise persons and say, "Now I understand what 'I' is. But this is not the real understanding. Each person who seeks real peace and harmony has to investigate the truth about oneself **within oneself.** The truth realised by somebody else can only give us guidance, inspiration. But the actual benefit that one gets will be by the truth realised by this person. I have to realise the truth myself to get the benefit of this truth-realisation. Everyone has to practice realisation of truth, truth pertaining (related) to oneself.

What is this 'I'? What is this physical structure to which I keep on saying 'I', 'I' "Mine' 'Mine'? I keep on identifying myself with this physical structure. I keep on developing tremendous amount of attachment towards this physical structure. I keep on identifying myself with this mental structure, as a result of which I become so agitated, so unhappy, so miserable. After all what is this mental structure? So the investigation has to be made about both mind as well as matter. And if there is something beyond mind and matter, first thorough investigation has to be made of the field of mind and matter. This is what every enlightened person has done. This is how one becomes enlightened by exploring the truth pertaining to mind and matter and exploring it to the deepest level, to the subtlest level and then transcending (going beyond) that, experience something which is beyond mind and matter. Each individual can do that. This is not the monopoly of a Buddha or a Mahavira or any other enlightened person. Anyone can do it. Anyone, who wants to do it, has to work hard.

From the time one has taken birth, opened eyes, one has been seeing things outside, outside, outside. All the time extrovert. One never tries to see what is inside. What is the truth ***inside?*** Even if you

close your eyes and sit in meditation, you are not with truth. You are with some imagination. You have heard something, you have read something and you conceived (imagined/ visualized) that- a conception, and imagination and you keep on repeating this imagination in your mind. You are not with the truth that you are experiencing. Leaving aside all imaginations, all speculations, if you start working with the truth as it is, however gross it may be, however apparent it may be, doesn't matter, you start with that. You will find, as you start observing the truth, which has manifested itself, objectively it starts getting disintegrated. It start getting dissolved and you reach subtler realities till you reach the subtlest reality pertaining to matter, you reach the subtlest reality pertaining to mind, you reach the subtlest reality pertaining to mental factors, mental concomitants, what arises in the mind. And then it becomes easy for you to transcend mind and matter and experience something which is beyond, for which the first important thing is that you accept the reality ***as* it is, as it is**, not as you would like it to be, but **as it is**!

A technique was found in ancient India. This was called "*Vipassanã*". The most ancient literature in India "Rig-Veda" has very high words about *Vipassanã*. But mere words, no practice. Twenty-six centuries back someone who was seeking real peace, real liberation explored the truth inside and found out this technique, re-discovered this technique, made use of it, became liberated himself, became enlightened himself and started distributing it to one and all, without any discrimination. The technique is a universal technique. It has nothing to do with this particular sect or that particular sect, this belief or that belief, this dogma or that dogma. Nothing doing, Law of Nature! One has to keep on observing the truth that manifests itself and the Law of Nature will start revealing itself. All the secrets of Nature will get unfolded (open out). What one has to do is to just start observing the truth as you experience within the framework of the body. One very important pre-requisite, that when you start this exploration of truth **within,** *you* have to observe certain rules of the game. You have to observe certain precepts; at least for the period you are training your

mind to explore the truth inside. You have to abstain from killing, from stealing, from sexual misconduct. When one joins a camp for such investigation, one observes complete celibacy for those days. One has to abstain from speaking lies, harsh words and one abstains from taking any kind of intoxicants. These precepts are observed not just to satisfy a particular tradition or because of some dogma. They are so important in helping you to be successful in your attempt to investigate the truth, truth pertaining to matter, truth pertaining to mind, truth pertaining to something beyond mind and matter. How? Every time you break any of these precepts you can't break them unless you generate tremendous amount of negativity, defilement in your mind - anger, hatred, ill-will, passion, fear - some defilement or the other, some negativity or the other and then only you can perform an unwholesome action, an unhealthy action at the physical level or vocal level. While you are generating such defilements, such negativities in the mind it becomes impossible for you to go to the deeper levels of your mind and experience the truth inside. That is why it is essential that you observe these precepts and start working. You sit. You close your eyes. You close your mouth. There is no vocal action now. There is no physical action. You are just sitting with closed eyes. Now see what is happening. What is happening? What is the truth which is manifesting itself? Although it is very gross truth, yet it is the truth. You start experiencing the breath coming in, the breath going out. This is the activity going on in the body when you are still, when you are calm, when you are in silence. The breath comes in, the breath goes out *naturally.* Start observing it. This is the reality, a very gross reality, but reality pertaining to your own mind and matter which has started manifesting itself.

Another rule of the game: Don't make it a breathing exercise. This is not a breathing exercise. You are not here to control your breath. You are not here to regulate your breath; otherwise you are not observing Nature. You are not observing the truth as *it is.* Otherwise it will be a created truth, an artificial truth. You are creating a particular type of a breath which is, of course, a different technique altogether, and it has its own advantages - a technique called 'Pranayama'. There you

discipline your breath, you regulate your breath. But this is totally different here. You observe the breath *as it is* - natural breath, normal breath. The exercise is to develop awareness of the reality which manifests itself within the framework of the body, not a breathing exercise. If it is a deep breath, you are just aware: "it is a deep breath". That's all. If it is a shallow breath, you are just aware: "it is shallow breath'. That's all. If it passes through the left nostril, you are just aware: "it is passing through the left nostril".

If it is passing through the right nostril, you are just aware: "it is passing through the right nostril". Maybe at times passing through both the nostrils, you are just aware: "it is passing through both the nostrils". Never try to change anything. Never try to interfere with the natural flow. Let nature play its own role. Your role is to observe. Just observe objectively- 'the breath coming in, the breath going out. If it is deep, "it is deep"; if it is shallow, "it is shallow"; "passing through this nostril or that nostril" or may be, "through both nostrils". You are just observing it. That's all !

As you proceed with this- people come to the course and this is what they do. In about three day's time, the mind calms down. It becomes more subtle. It becomes more sensitive. Then certain realities start manifesting themselves. "The breath is touching. Look! The breath is touching!" You choose a small area, a triangular area with the base of the upper lip covering the entire area of nostrils. Within this area you just keep on observing what is happening- the breath coming in and the breath going out, and now look! The breath is touching- touching somewhere on the inner walls of the nostrils, or touching somewhere on the outer rings of the nostrils or touching somewhere on the area below the nostrils above the upper lip. Incoming breath touching, outgoing breath touching. You are developing your faculty of awareness. The truth is there. It used to touch before, it is still touching, it will keep on touching. But now you are able to feel the touch of breath.

And as the days pass by, on the third day or so you start feeling some subtle realities. Look! There is some bio-chemical reaction going

on here. Some sensation is going on. Maybe cold, maybe heat, maybe perspiration, maybe an itching sensation, maybe a tickling sensation, maybe a prickling sensation or athrobbing, pulsing, vibrating or a tingling sensation, maybe lightness or a heaviness, maybe pressure, tension, strain or even pain, maybe numbness, maybe expansion, contraction, maybe dryness or moisture anything! You feel something or the other which is happening. All these days your mind was not sharp, not sensitive to feel. Now with the practice of three days you start feeling these sensations.

From the fourth day onward you start exploring the entire physical structure. You start from the top of the head and observe every part of the body.

Whatever sensation you come across, you are aware of the sensation. And like this you are training your mind to develop- on the one hand, the faculty of awareness and along with that, on the other hand, the faculty of equanimity. You are aware that something is happening in the body. Some sensation or the other is there throughout the body every moment. This is Law of Nature. You have now started feeling it and yet you are not reacting to it. And this will start giving wonderful results. You are aware, you are equanimous. You have started changing the habit pattern of the mind.

At the intellectual level one very well understands whenever I react in negativity, whenever I react with craving or with aversion I become agitated. This is not good for me. I must come out of it. One keeps on trying to come out of craving, aversion- '**Ragadwesh** '- one is not successful. Even if one is successful it is only at the intellectual level or as the western psychologist will say, only at the conscious level of the mind. At the deep half-conscious level, semi conscious level or what you call unconscious levelwhich is actually not unconscious, it is just said unconscious or half-conscious - you find that this part of the mind - the depth of the mind - is constantly a prisoner of its own habit-pattern. It keeps on reacting constantly. **This part of mind is constantly in touch with the sensations on the body day and night, whether you are asleep or awakened**. Every moment the depth of mind is in touch

with the bodysensations. An example night-time you are in deep sleep. A mosquito has bitten. Your conscious mind does not know at all, but deep inside your unconscious knows as I said it is not unconscious, it knows something is wrong - some unpleasant sensation because of the bite of the mosquito. And you take your hand there; drive away the mosquito, scratch. How many times you have reacted like this during the night you don't know. Next morning somebody questions you. You don't know at all.

You are in deep sleep. The body is lying in one posture. It starts developing some pressure because of the weight of the body, some pressure, some pain and you change side. You keep on changing sides the whole night- this side, that side. Your conscious mind doesn't know what you are doing. But the unconscious keeps on reacting to the sensations on the body. Although you say I am in deep sleep, the so-called unconscious mind never sleeps. It remains in contact with the body sensations.

You find the night has become a little chilly. You feel a little cold. A blanket lying near your feet- you take it and cover your body. Again your conscious mind does not know what you did during the sleep. So even when you are in deep sleep the unconscious keeps on reacting to the body-sensations. This anybody can realize.

So also while you are awakened. There is a big barrier between the conscious mind and the unconscious mind. Conscious mind is busy now, say, talking to somebody, looking at the faces of othershow they are reacting. But the deep unconscious is busy feeling the sensations on the body. Somewhere a pressure has developed, a slight pain has developed and one reacts in this way, in that way. Some itching has started, hand goes there and itches, without the conscious mind knowing what is happening. **The unconscious keeps on reacting every moment whenever there is any sensation on the body- pleasant or unpleasant. If it is pleasant it reacts with craving. If it is unpleasant it reacts with aversion. This has become the habit pattern of the unconscious mind**. If you change the negativities at the conscious level of the mind- at the surface level of the mind- you have

not solved your problems.

The enlightened persons found out that any amount of purification merely at the surface level of the mind does not solve the problem. One has to go to the depth of the mind. The depth of the mind in those days - in the language of India of those days- was not called 'unconscious mind'. It was called "Alaya Chitta"- the storehouse of the mind. All our conditioning is stored at the depth of the mind, and keeps on flowing with flow of the mind at the bottom, keeps on coming on the surface from time to time and overpowering us. All the conditionings of the past are with us at the depth of the mind- "Alaya Chitta". And the impurities, the defilements, the negativities that are stored there, were called in the language of those days "Anushaya Klesha" - sleeping impurities.

They are actually sleeping impurities. Any moment they can explode and overpower you. So long as you are carrying these impurities, these defilements, these negativities at the depth of the mind you are not free from misery. You keep on rectifying the tree outside. You keep on rectifying the twigs, the branches, the leaves, the fruits, flowers and they will again decay, because the root is decayed. If you make the root healthy, the whole tree will become healthy. This is the enlightenment of an enlightened person. Go to the root of the problem. Go to the deepest level of the mind and clear it of all the negativities. Make this "Alaya Chitta" "Niralaya". No more store now. The entire storehouse is cleared of the negativities.

How can you do that? Not by playing intellectual games, not by playing emotional or devotional games. You have to actually reach the stage, the stage of the mind, the deepest level of the mind where this reaction is constantly going on- craving, aversion, craving, aversion. That is why they found out: "You must be with the sensations, sensations of the body"**It is the sensation of the body which is strongly connected with the deepest level of the mind and the deepest level of mind is constantly reacting to these sensations - Law of Nature.** This is applicable to one and all. This has nothing to do with a particular dogma or a belief; it does not pertain to a particular sect

or religion. This is universal. The unconscious, deep unconscious mind of every person, belonging to any caste, community, creed, keeps on reacting to these sensations and keeps on developing craving, aversion and keeps on developing misery. To come out of misery, one has to train the deepest level of the mind, not to react with craving, not to react with aversion in spite of one's feeling sensations, pleasant or unpleasant. The barriers between the conscious mind and the unconscious mind are broken by the technique of observation- '***Vipassanã***'. The word "***Vipassanã*" means 'to observe the reality as it is, in its true nature, not just as it appears to be, not just as it seems to be, but as it is in its true nature, in its true characteristic'**. As you start observing the reality pertaining to matter, pertaining to mind as *it is,* in its true nature, one reality becomes so clear. Look! Whatever arises, it arises just to pass away. It arises to pass away. Sooner or later it is bound to pass away. A very unpleasant sensation has arisen, a pain has arisen, a pressure has arisen, you keep on observing it objectively and you find sooner or later it passes away. It does not stay. A very pleasant sensation has arisen; you find that it has arisen to pass away. It arises, passes away, arises, passes away. This nature, this law becomes so clear that one develops 'wisdom' about this physical structure- this physical structure, which ignorantly I kept on saying `I',`I`,' Mine`,' Mine' and kept on identifying myself with physical structure and I kept on developing attachment towards this physical structure. What is it after all? Nothing but masses of sub-atomic particles. Not because a scientist says so, with your own experience you will find the entire physical structure is nothing but tiny little particles, tiny little wavelets, arising, passing, arising, passing with great rapidity- ***essence less !*** What is happening? Just arising, passing, arising, passing So also one will observe the mental structure, nothing but wavelets; arising, passing, arising, passing. Oh! A changing phenomenon! The entire mind-matter phenomenon is a changing phenomenon. It keeps on arising, passing, arising, passing.

This is the basic characteristic of mind and matter as one realizes it at the experiential level. Accepting it merely at the

intellectual level will help only the intellect to be purified but when you realize it at the actual level, your deepest level of the mind starts getting purified. You are now realizing it. Look! It is arising, passing away, arising, passing away and with this realization, you develop your equanimity. You don't react now not that as you start working you become, so perfect that you don't react at all. But you have started changing the habit-pattern of the mind. In one-hour sitting there might be a few moments when you have really not reacted; you remained very balanced, very equanimous, with full equilibrium of the mind. Rest of the time you have been reacting. But those few moments are wonderful moments. A change has started. These few moments will turn into a few seconds. The few seconds will turn into a few minutes and a time will come when sitting for one hour you will find that during the entire one hour you have not reacted.

The change has started. Once the change has started at the deepest level of the mind, it starts manifesting itself even at the conscious level. Roots are now becoming healthier and healthier. So the entire tree will become healthier and healthier. You have nothing to do about the tree outside - you just deal with the roots. You make the roots healthy and the entire tree will automatically become healthy. This was the enlightenment of the enlightened persons because they themselves realized the Law of Nature. By working on it, they made their mind ultra pure.

The **Law of Nature** is such that an ultra-pure mind is full of infinite love, infinite compassion, infinite sympathetic joy and infinite equanimity. These are the basic characteristics of a pure mind. Once the mind has reached that stage of ultra purity, one cannot perform any action at the physical or vocal level which will harm anybody, because one cannot perform an action which will harm others without harming oneself. Without generating defilement in your mind you cannot perform a physical or vocal action which will harm others. And now with this pure mind full of love, compassion, goodwill, you cannot generate negativity in your mind. So you cannot perform a physical or vocal action which will go against the interest of others. And this is

Dharma. Not a Hindu Dharma, not a Muslim Dharma, not a Christian Dharma, not a Sikh, Bauddha or a Jain Dharma. It is Dharma. **'Dharma' means Law of Nature**. One has to realise this Law of Nature at the experiential level and come out of the old habit of blind reactions, the old habit which keeps on generating negativities - that means keeps on generating misery.

While observing respiration, you are observing the Law of Nature- the Truth. You can't label your respiration as a Hindu respiration, or a Muslim respiration or a Christian respiration or a Buddhist respiration. Respiration is respiration- natural respiration so also the sensations of the body. You can't label them as Hindu sensations, Buddhist sensations, Muslim sensations, Jain sensations, or Jewish sensations. There are sensations on the bodynatural. You are just observing them. Hindus can very well practice it. Buddhist, Christians, Muslims, Jains can practice it, and this is what is happening.

People from every caste, from every community, from every religion are taking part in such ten-day Dhamma seminars, *Vipassanã* courses and they are coming out of these very happy, very peaceful. At least they get a technique which they can use throughout their life to keep themselves in good balance. It is not a sectarian practice.

The teaching of *Vipassanã* is not to convert people from one organized religion to another organized religion. This is not going to help in any way. From tomorrow if someone starts calling one self a Buddhist or a Jain or a Hindu or a Muslim, one does not get any benefit out of it. But from tomorrow if one starts coming out of these blind reactions of craving and aversion, certainly one starts getting benefit here and now. So there is no such conversion, converting people from one orgainsed religion to another organized religion. Conversion is, of course, involved but this conversion is from bondage to liberation, from misery to happiness, from ignorance to enlightenment. Everyone needs it. And everyone can attain it. But one has to work. These discourses can only give us inspiration, guidance. **Actually each individual has to work out one's own salvation, liberation.**

The ancient technique stands revived again. Make use of it for your own good, for your own benefit, for your own liberation and so also for the good, benefit and liberation of so many. May all of you, get inspiration to give a trial to this technique, get benefit by this technique. May all of you come out of your misery, come out of your bondages, shackles, chains of various negativities and may all of you enjoy

real peace, real harmony, real happiness.

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www.dhamma.org

www.vri. dhamma.org

What *Vipassanã* is not?

No Sectarian Dogma

No Blind Faith or Blind Belief

No Gurudom

No Rites or Rituals

No conversion from one religion to another



17. ARE ALL MEDITATIONS THE SAME?

One common misconception, often found in books and articles is that all meditation techniques are "the same". This is simply not true.

There are many techniques of meditation that widely differ from one another in procedures, contents, objects, beliefs and goals. Research has shown that they have different subjective and objective effects reflected on neural imaging patterns, EEG patterns and benefits.

Types Of Meditation:

Meditation techniques differ with regard to the sensory and cognitive processes they require (Shear, 2006), their neurophysiological effects (Travis and Shear, 2010), and their behavioral outcomes (Orme-Johnson and Walton, 1998). Travis and Shear have identified three types of meditation practices, classified according to their EEG signatures and the corresponding cognitive processes they entail (Travis and Shear, 2010). *(See page no. 16).* Earlier Daniel (1972) broadly classified into two major categories: 1) Concentrative meditation, 2) Mindfulness meditation techniques.

The main difference between the two: In concentrative meditation the attempt is to focus mind, whereas mindfulness includes both concentration and purification of mind. The goal of meditation is total purification of mind by eradication all the defilments stored in deep rooted mind.



18. WHAT IS *VIPASSANÃ* (INSIGHT), ITS UNIQUENESS AND DIFFERENCES

(How it differs from other techniques)

Vipassanã is one of the world's most ancient meditation techniques rediscovered by *Gotama-the Buddha*. *Vipassanã* means insight into the nature of reality. This technique develops the insight which can lead to a permanent release from old habit patterns of mind (conditioning of mind) and gives neutral insight. By practice of *Vipassanã*, one overcomes the delusion of mind and cultivates mindfulness which is an attentive awareness of the reality of things in the present moment coupled with clear comprehension of whatever is taking place. It is a practice of self-transformation through self-observation and introspection to the extent that sitting with a steadfast mind becomes an active experience of positive change, leading to realization of absolute truth and enlightenment.

The Meaning of *Vipassanã*: *Vipassanã* in simple language is "to see", "observe" or "witness". It can be translated as "insight", "clear-seeing", "to see apart", "discern" or "seeing deeply". *Vipassanã* is a word of "Pali" language, whereas "*Vipashyanã* is Sanskrit word. "Passana" means seeing in ordinary way, with one's open eyes, whereas *Vipassanã* is observing things as they actually are, not just how they appear to be or the way we would like or prefer to see them. In English, *Vipassanã* meditation is often referred as "Insight Meditation".

THE TECHNIQUE

Vipassanã is a **scientific, safe, simple, secular, practical and result oriented technique**. It is so complete that nothing can be added or subtracted from it. It is a well organized, step by step learning process with well documented results both in laboratory and at the experiential level. It is a universal remedy for human suffering. It can be practiced by one and all.

Vipassanã is taught in 3 steps under the guidance of **Acharya**

S.N.Goenkaji in 10 days residential course. 3 steps are SHILA, SAMADHI and PRAGYA

1. **SHILA** – means code of conduct/morality The foundation of the practice is shila-moral conduct. Shila provide the base for the development of Samadhi i.e. concentration of mind; and purification of mind. All those who attend the course undertake the five precepts - **not to kill, not to steal, not to commit sexual misconduct, not to tell lies and not to use intoxicants. Noble silence** during the course is essential for progress, participant certainly can communicate to the teacher, volunteers and organizers if as and when necessary.
2. **SAMADHI** – means focused concentration leading to mastery over mind by training it to remain fixed on single object, here on normal natural breath *(ref to page no. 67)*. Thus mind becomes subtle, calm, sharp and penetrating, capable of the work of insight (*Vipassanã*). Observation of breath (Anapana Sati) is used as tool to proceed to the next step of *Vipassanã*. **Samadhi strengthens the faculty of awareness and to some extent purification of superficial mind.**
3. **PRAGYA: means experiential wisdom which is achieved with practice of *Vipassanã*-**the process of purifying the defiled mind by experiencing one's own reality by systematic and dispassionate observation within oneself of the ever changing mind - matter phenomenon. Under ordinary circumstances we are not aware of the biochemical and electromagnetic reactions going on at mind and body interface. These reactions can be appreciated as sensations/feeling by focused (trained) mind. The very fact that the mind is in habit pattern of reacting to these sensations by craving or aversion. *Vipassanã* trains to observe without reacting since the very nature of the sensation is changing. **By objective observation (without reacting) the faculty of equanimity develops.** Observation with aware and equanimous mind the negativities start getting weaker and weaker and get eradicated resulting into pure mind which is full of love, compassion

sympathetic joy and equanimity making oneself happy and harmonious and able to radiate the vibration of peace to the surroundings and far away that is known as the practice of **Metta Bhavana** - (practice of loving kindness).

HOW *Vipassanã* DIFFERS FROM OTHER TECHNIQUES:

All the meditation techniques are good. They differ in purpose and outcome. Most of the meditation techniques predominantly deal at the conscious level of mind and are good for concentration and peace, superficially at the level of conscious mind but the equanimity at the level of deep unconscious mind may be lacking while *Vipassanã* operates at both conscious and at deep unconscious levels of mind leading to long lasting peace and happiness **In fact it is deep surgical operation of unconscious mind by conscious mind.**

1. **Different techniques** are tried to suit the mindset of the meditator while **in *Vipassanã* the original mind of meditator is reset.**
2. **The common benefits of all techniques** are relaxation of body and mind, increased tranquility, stress relief, focus and concentrations but the purification of total mind is unique with *Vipassanã*.
3. **The Concentrative / Samatha / Tranquil Meditation:** primary aim is tranquility, serenity and may lead to meditative ecstatic absorption known as Jhanas or samadhis, thereby acquiring varieties of psychic abilities and supernormal powers which need not be necessarily spiritual. Despite of all the achievements insight is lacking and hence may cause psychic injury to self or others, since their actions may not be wholesome. Meditation is complete only when insight is included (practiced). Concentration leads to awareness whereas insight (*Vipassanã*) brings equanimity and purity of mind by eradicating defilements from mind. **This is the most important and basic difference between *Vipassanã* and other commonly practiced meditation techniques.**

4. The tools of *Vipassanã* meditation are natural breath and body sensations, both have direct concern and connection with the deep rooted mind-this is unique about *Vipassanã*.
5. *Vipassanã* helps in **changing our own nature/behavior,** the roots of which are in subconscious mind. Our behavior depends on the stocks of impurities and good virtues in the subconscious mind. Even the remote control of conscious mind is with unconscious mind which becomes evident with practice
6. *Vipassanã* trains our minds for the **detachments towards pains and pleasures in life.**
7. *Vipassanã* is **facing the problem with balanced mind** rather than escaping by ignoring, suppressing, or diverting it.
8. *Vipassanã* helps **in deconditioning the mind** of its old habit pattern of reacting.
9. There is **no imagination, visualization, verbalization or artificial imposition.** The technique is purely based on reality which one experiences moment to moment.
10. *Vipassanã* takes the practitioner deeper into the real nature of existence. The observation goes to the very source. Meditator can see the whole truth of suffering from its origin to cessation and then transcendent to nibbanic peace rather than just the part of it.
11. Only insight can reveal **how the mind is disturbed** to start with, which leads to awareness and wisdom. This understanding and training prevents mind from being disturbed again.
12. Under ordinary circumstance the conscious mind is not aware of what is happening in the unconscious and how it is working. **With practice of *Vipassanã* the barrier between conscious and unconscious mind breaks and everything becomes superconscious.**
13. Through *Vipassanã* (insight) **one can eradicate mental afflictions, impurities, negativities and defilements (Klesha);** and dissolves deep rooted confusion, complexes, tensions and

addictions forever and evolves original pure nature full of love, joy, compassion and equanimity resulting into peace and harmony.

14. *Vipassanã* works as per the **laws of nature** which are timeless and universally applicable equally to one and all. It is free from sects, blind faith, belief or dogma, rites and rituals of any type.
15. In *Vipassanã* there is **no conversion** from one organized religion to another one. Yet **conversion** is there. It is from cruelty to compassion, bondage to freedom, attachment to detachment, and misery to happiness.
16. All the masters, saints and sages advise us to look within for our problems and solutions by saying **"KNOW THYSELF"**. They observed reality within for liberation without naming it.
17. PRECAUTION: With practice of *Vipassanã* there are many health related physical, psychological and emotional benefits. These are considered merely by product of the practice of *Vipassanã* and not the goal. The sole goal is spiritual upliftment through purification of mind. All other benefits are the result of correction of spiritual deficiencies. Hence all those who join the course are clearly explained the purpose of *Vipassanã*.

Fortunately we have received *Vipassanã* meditation in its pure form as originally taught by *Buddha*. The technique was lost which was rediscovered by *Buddha*. All other methods available are as one or the other way the modification of original technique to suit the mindset of an individual. In fact in *Vipassanã* as mentioned earlier, **the mindset is changed to nonjudgmental choiceless observation (simple witnessing) of reality within which ultimately lead to full liberation from suffering.**

One can convince oneself only by self experience, no amount of explanation or expression will satisfy the logic of mind regarding varieties of meditation.

19. WISDOM

Right understanding is wisdom. Thinking about truth is not enough. We must realize truth ourselves.

There are three kinds of wisdom (*pragya*):

First one is – ***Shrutmayi-pragya*** meaning acquired wisdom that is gained through listening discourses from someone or reading some books.

The second is ***Chintanmayi-pragya*** meaning intellectual wisdom gained after thinking and analyzing whatever one has listened or read.

The Third is ***Bhavanamayi Pragya*** which means experiential wisdom gained through one's own experience. *Shrutmayi* and *Chintanmayi Pragya* do work as inspiration for gaining *Bhavanamayi Pragya.* The knowledge(wisdom) gained through listening, reading or through thinking and analyzing is not based on one's own experience, but it is based on others' experience. So, it is not one's own direct experience, it is indirect knowledge. ***Pragya*** means-*pratyaksha gyan* - the direct knowledge(wisdom) gained by direct experience.

Understanding versus **implementation:** through first two types of wisdom we gain lot of knowledge and understanding. Though we know much but fail to implement. **There is a gap between understanding and implementing.** *Vipassanã* Meditation fills this gap thereby implementation becomes easier.

Mindful meditation develops in us the third type of wisdom (***Bhavnamayi pragya***) which is the essence of *Vipassanã* meditation.

Mindfulness is essential to change our nature.

Further Reading : The Art of Living - William Hart

20. DOES A HAPPY LOOKING AND SATISFIED PERSON / DOCTOR / PROFESSIONAL NEEDS MEDITATION?

A person who has enough material resources feels secure, satisfied and apparently happy, but may have few deficiencies in nature (behavior), this is because one carries the old stocks of defilments stored in deep rooted mind which is not seen externally. The fact is that such a person also reacts equally badly to stress, unwanted situation, likes and dislikes in life. The very reason for that is we don't know how the mind works. The mind is continuously busy in process of craving and aversion *(rag and dvesh)* forming new *sanskars*. We may react with or without expressing. *rag* or *dvesh* is towards the body sensation *(ref. to page no. 10)* and not to the person or situation. We are ignorant about this fact. Then we start finding the cause of misery outside which actually is within. This may not be evident in ordinary circumstances, but is evident in stressful situations which is cause of disharmony in life.

The balance between the material and spiritual gain is necessary to live peaceful life. As a preventive and therapeutic measure we need to practice witnessing (Insight/ *Vipassanã*) thereby training mind to remain cool, calm and balanced in any situation without getting involved in or reacting to it.

Once we learn the technique of balancing mind i.e., (remain nonjudgemental/ equanimous) we stop forming new *sanskars*. The moments of awareness and equanimity are so powerful that the old stock of *sanskars* start getting weaker and weaker and ultimately with continuous practice they are eradicated.

Once defilements are cleared the original nature of mind which is full of love, joy, kindness, compassion, evolves automatically without imposing anything artificially from outside, leading to health, happiness and harmony in life.

This is the reason why one who has fulfilled the requirement of

daily living must look for his spiritual upliftment. If one has undergone the training of balancing, mind can learn to remain equanimous in all odds of life, can face worst circumstances and illnesses in much better way. The equanimity of mind at time of death changes the equation for next birth. That is why one and all need to meditate irrespective of the status.

IS MEDITATION - ESSENTIAL ?

Meditation
Cleanses, Nourishes, Energizes
Mind

Meditation is as essential as electricity, automobile, telephone or internet

- Manish Chopra

MEDITATION IS FOOD AND EXERCISE FOR MIND

21. HOW TO TAKE OUT TIME TO LEARN MEDITATION ?

(Appointment for the self)

We are ready to get admitted for heart attacks, fractures, surgeries and emergencies without second thought in mind. We realize the consequences if untreated. Similarly we often spend time for tours and picnics for few days to weeks or occasionally months. But we hardly feel the need to attend the MIND.

Basically nothing is taught about the mind during medical / nonmedical education. **Mind needs more attention than the body.** Most of the time we are extrovert and busy with one or other thing, hardly feel the need of knowing the self. Though the inner journey is the essence of life, either we are ignorant or negligent about it. Hence, do not attend our mind. To attend mind is to meditate which means meditation is food and exercise for mind. If we prioritize and change our mindset regarding importance of meditation in life, we will definitely take out time from our busy schedule for learning and practicing meditation in daily routine. **Time spent for meditation is really a golden investment** *which will give us the fruits of happiness, peace and harmony which is not achieved with only material gains.*

We need to modify our schedule by giving priority to meditation. For this, new habit needs to be created by thinking, dreaming, visualizing, verbalizing and writing in daily notes and sparing out time will definitely help us to begin meditation. **Thus schedule an appointment to the self since** *meditation is an excellent gift for the self.*

RECOMMENDATION TO READ :

"The Equanimous Mind" by Manish Chopra--IIT (Delhi) PhD-(University of Michigan in Ann Arbor.)-Matrix publication.(First published in -Singapore in 2011,India 2012)

"The Ancient Path" by Dr. Paul Fleischmann.MD Psychiatrist to Psychiatrists-USA

22. EXPERIENCES

22.1. TRAINING TO ACHIEVE HARDLY ATTAINABLE GOAL

- Dr.Naushad Motiwala
M.S. (Ophthalmologist)
Surat.

I attended my first *Vipassanã* 10 - day course in May 2002. Initially, it was extremely difficult, especially during the few days. however, those 10 days have been extremely beneficial to me in so many aspects of my life. **Practicing *Vipassanã has undoubtedly made me a better Muslim, let alone a better doctor, a better father and a better human being. I have also become a much happier and an emotionally more stable person.***

I did another 10 - day *Vipassanã* course in October 2008. This time, it was not only easier, but, I started enjoying it from the very first day the whole set-up, which is so disciplined and organized, and the systematic manner in which meditation is being taught.

Vipassanã helps you live in the present and to accept life as it is. *A* lot of, rather, most of our problems are because of a whole heap of debris in our unconscious mind. With *Vipassanã* as a tool, these debris can be cleared and we can live a much more contented, fulfilling and meaningful life.

All religions tell us to be free from greed, anger; lust, and to be compassionate, tolerant, humble, etc. But this is very difficult and sometimes impossible to achieve. Vipassanã, literally, trains you to achieve this, otherwise almost unattainable goal.

This course is so impressive: first of all, the lack of commercialism is its unique feature. Secondly meditation such a vague and abstract concept- is taught so systematically that one is bound to come out of the course well versed with the preliminary tools to start off their inward journey.

22.2. VIPASSANA - ESSENTIAL FOR BUSY PROFESSIONAL

Dr. K. K. Raval
M.D. (Med.), D.M.(Gestro) Delhi.
Rajkot

Vipassanã has changed my life. It has taught me how to become happy, remain happy and make others happy. It is a thing of experience rather than expression. **No amount of money or wealth could have given me the peace which I got in those 10 days.** It has increased my efficiency beyond limits. It has taught me to remain cool in adversity. **It is a must for every busy professional.**

22.3. INTENSIVE CARE UNIT OF MIND (I.C.U.)

Dr. R. K. Sachdev
M.S. (Opthal)
Surat

Vipassanã helped me to control my mind of lot of unnecessary thoughts, and then unleash it to focus on what I wish to do. An uncontrolled mind may be compared to a wild elephant, ***Vipassanã*** has given me the power, alertness and calmness required to tame and train a wild elephant.

Because the ***Vipassanã*** involves observing our own natural breath **(it is not a breathing exercise)** and body sensations -it is very convenient. You can even practice while you are waiting in a **traffic jam** or in a doctor's waiting room.

A word of caution: **Do not for a moment thing that *Vipassanã* is easy and a picnic. It is tough and intense,** while at the camp, I was often reminded of my NCC training, and have been useful in my life. I intend to be there every year for a very intense formatting of my brain.

22.4. UNIQUE OPERATION OF MIND

Dr. Kanubhai Kalsaria.
MS (Gen Surgeon)
Vadli (Mahuva)
MLA-Mahuva

Vipassanã is a unique scientific method to get mastery over wandering mind. I have performed more than fifty thousand operations but *Vipassanã* is an extraordinary operation of one' own mind by oneself to eradicate the defilments stored in the deep subconscious mind thereby mind becomes purer reflected in the behavior of a person. No other operation is comparable to *Vipassanã* .

22.5. UNAWARENESS TO AWARENESS (REACTIVE TO PROACTIVE)

Hasmukh Patel, IPS
DIG, Surat Range

As a police officer my job is to give justice to people. I had a strong feeling for justice. If something goes wrong somewhere I used to react. Over a period of time I realised that reacting is not an effective way of dealing with an issue. When you react you have the only option of fighting with it. When you fight, you waste a lot of energy. But I did not have any other option.

On suggestion of my friend Suresh Patel, I attended first ten days shivir at Global Pagoda Bombay, in June 2010. The shibir was very difficult. Being at one place for ten days and doing only meditation was very difficult. It was bit boring. The body pain was also difficult to bear with.

When I completed the shibir, I thought I will experience reactions once I join office. To my surprise, after meditation, my awareness level has gone up many fold. I become aware as soon as I experience reaction. As soon as I become aware reaction disappears. I

experienced benefit of meditation every moment of my life. I could see that my reaction level is down from 100 percent to just 5 to 20 percent at different times according to different situations.

My journey of lif has changed from unawareness to awareness and felt : "oh, what kind of life I used to live before the meditation.

Within eleven month of my first shibir, I went for second shibir to Dharmasala because I realised that there is no better way of having peace in life. The second shibir was less difficult and more beneficial. The effect of meditation went deeper and deeper. I became more aware in my day to day life. Reaction became less and less prominent. Now I am more aware about my breath. More awareness means less reaction and more peace. Now I do not have to fight with injustice to the people. Now I am able to deal with it peacefully and so obviously more effectively. I free people from injustice without I becoming victim of it. Now I am planning to go for the third 10 days shibir at the earliest. I want to do at least one shibir every year because I want to live a peaceful life and don't want to lose a single moment of life in reaction.

I could convince the chief of Gujarat Police, the Director General of Police to issue a circular where in any police officer can attend a 10 days *Vipassanã* shibir on duty. More than 200 police officers of different rank working with me have attended 10 days *Vipassanã* shibir. They say they are benefited a lot. The benefit ranges from more concentration, less anger and stress, less fear and disturbance, reduction in physical ailments etc. One constable was more specific. He said: "before *Vipassanã* my 11 year daughter never sat with me for her studies, Now she doesn't do her home work without me" I asked why? "Because earlier I used to get angry a lot" He replied. It cannot be better said than this.

Scientists study it
Doctors recommend it
Successful people use it
Ancient teachings confirm it
(It is meditation)

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Free access : www.meditationmust.com

Hello to New Life :

- **SAURASHTRA VIPASHYANA KENDRA**
  " Dhammakota" - Rajkot
  C/o Bhabha Hotel, Panchnath Road, Rajkot – 1
  Ph: 0281- 2220861-866,2782550
  Mob: 94272 21591, 94262 02222

- **KACHCHH VIPASHYANA KENDRA**
  "Dhammasindhu" - Bada
  C/o Shri Ishvarlal C. Shah
  Prof. K T Shah Road,
  Mandvi – 370465 (kachchh)
  Ph: (02834)- 273303, 273612

- **GURJAR VIPASHYANA KENDRA**
  "Dhammapitha" – Ahmedabad
  Ranoda - 380810.
  Tal: Dholka Dist: Ahemdabad
  Ph: (02714) - 294690 Mob: 9426419397

- **UTAR GUJARAT VIPASHYANA KENDRA**
  "Dhammadivakar" – Mitha Mahesana
  C/o Upendrakumar Patel,
  7, Apana Bazar, Vimal Super Market,
  B.k. Road, Mahesana - 384 002 (Utar Gujarat)
  Ph: (02762)-272800, 254634, 252345
  Mob : 94292 33000

- **DHAMMA AMBIKA VIPASHYANA DHYAN KENDRA**
  Post : Vagalwad, Via : Vegam
  Tal : Gandevi Dist : Navsari
  Office : 102, Vitrag Chambers,
  6/1407, Thobha Sheri, Mahidhar Pura, Surat-3
  Ph: 0261- 3260961

- **MOGAR (AKOTA)** : Ph. : 0265 - 2341181

- **DHARMAJ** : Ph. : 02697 - 244656

HEAD QUARTER

- **VIPASSANA INTERNATIONAL ACADEMY**
  Dhammagiri
  Dist : Nasik, Igatpuri – 422403 (Maharashtra)
  Tel: +91 (2553) 244076, +91(2553) 244086;
  Fax: +91 (02553) 244176
  E-mail: Info@vridhamma.org

New Beginnings

The gift of learning to meditate is the greatest gift you can give yourself in this life

- Sogyal Rinpoche