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APPENDIX 1

DEMOGRAPHIC DATA SHEET

- This data sheet is such that your individual identity is not disclosed.
- Please fill in the blanks or mark tick (✓) on the appropriate answer.
- All the information given by you will be treated as confidential and will be used only for research purposes.

- 1) Age : _____ yrs.
- 2) Sex : Male/Female
- 3) Educational Background : Science/Arts/Commerce
- 4) Cadre/Service to which you belong: _____
- 5) Present nature of Duties: _____
- 6) Length of service: _____ yrs.
- 7) Total number of Vipassana courses attended so far:
Ten- days Course/s : _____ , Satipatthana Sutta Course/s : _____ ,
Long Course/s : 20 days : _____ , 30 days : _____ , 45 days : _____
- 8) Year of first course : _____ , Year of last course : _____
- 9) Main objective of attending
Vipassana course/s : Physical health/Mental health/Spiritual/ _____
- 10) Whether your objectives of
attending the course/s were fulfilled: Yes/To some extent/No
- 11) Since how long have you been practicing Vipassana regularly
at home: ___ Yrs
- 12) If not practicing regularly, indicate the constraints:
Not convinced about the technique/Other reasons _____
- 13) Is your spouse a Vipassana meditator? Yes/No/N.A.

APPENDIX 2

IMPACT OF VIPASSANA MEDITATION INDEX (IVMI)

Questionnaire- 1

Impact of Vipassana Meditation

Kindly read the following points before answering this questionnaire: -

- The sole objective of this questionnaire is to assess the impact of Vipassana meditation in your life.
- Kindly describe the changes in you, brought about by Vipassana meditation, objectively and reveal the truth only. Please examine yourself honestly and answer spontaneously at the first instance only without thinking for a long period. This will also ensure that it doesn't really take long time to answer.
- Please answer all the questions by any one of the given response categories by marking tick (✓) on the answer which represents your best feelings.
- All the information given by you will be treated as confidential and will be used only for research purpose.

Many thanks!

1	Vipassana is a scientific technique.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
2	To improve the outside world, I must first improve myself through self- purification.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
3	Vipassana has helped me to improve quality of my family life	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
4	Vipassana has helped me to develop a positive and optimistic attitude.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
5	Vipassana has the capacity to reform human mind and character.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
6	My awareness about mental defilements has increased due to Vipassana meditation.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
7	Decline in moral values because of a polluted mind is the root cause of many problems in my profession.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
8	Vipassana has direct and important role to play in improving public administration.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
9	Because of Vipassana, my general health, and in particular, my mental health has improved.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
10	Vipassana is very effective for reducing stress and strain.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree

11	Vipassana has helped me to improve relations with my subordinates, colleagues and seniors.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
12	Vipassana has inspired and enabled me to recognize my mistakes and improve upon them.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
13	Vipassana has increased my efficiency and productivity in work.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
14	Vipassana has helped me to take quick and right decision.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
15	Vipassana has reduced my tension and anxiety.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
16	Vipassana has helped me in maintaining my moral values in spite of adverse conditions.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
17	Vipassana has reduced my anger, intolerance and irritation.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
18	Vipassana should be used as an instrument for Human Resource Development.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
19	Vipassana has helped me to keep the balance of my mind even in adverse conditions.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
20	Vipassana has improved my ability to motivate and guide my subordinates.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
21	Vipassana has enhanced my initiative and planning ability.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
22	Because of Vipassana, I am more objective and impartial in execution of my duties.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
23	It would be in the interest of government/organization if employees take Vipassana courses at regular intervals.	Strongly agree	Agree	Unsure	Disagree	Strongly disagree

APPENDIX 3

SUBJECTIVE WELL-BEING INVENTORY (SWBI)

Questionnaire- 2

Subjective Well-being Inventory

Instructions

- People are different. They live in a variety of situations and they do not feel the same way about life and the world around them. From a practical viewpoint, it is important to know how different persons feel with regard to their day-to-day concerns like their health or family. Such knowledge is necessary if an improvement in the quality of life of people is to be brought about.
- This is a questionnaire on how you feel about some aspects of your life. Each question may be answered by any one of the given categories by putting a circle around the number, which seems to represent your feeling best. For example, in the first question, if you feel that your life is very interesting, please put a circle around the response '1'. At times you may find that your feeling is not represented perfectly by any of the given response categories. In such cases, just choose the one closest to what you think.
- All information given by you will be treated as confidential and will be used only for research purposes.

Thank you!

1. Do you feel your life is interesting?

Very much	1
To some extent	2
Not so much	3

2. Do you think you have achieved the standard of living and the social status that you had expected?

Very much	1
To some extent	2
Not so much	3

3. How do you feel about the extent to which you have achieved success and are getting ahead?

Very good	1
Quite good	2
Not so good	3

4. Do you normally accomplish what you want to?

Most of the time	1
Sometimes	2
Hardly ever	3

5. Compared with the past, do you feel your present life is:

Very happy	1
Quite happy	2
Not so happy	3

6. On the whole, how happy are you with the things you have been doing in recent years?

Very happy	1
Quite happy	2

- Not so happy 3
7. Do you feel you can manage situations even when they do not turn out as expected?
- Most of the time 1
 Sometimes 2
 Hardly ever 3
8. Do you feel confident that in the case of a crisis (anything which substantially upsets your life situation) you will be able to cope with it/face it boldly?
- Very much 1
 To some extent 2
 Not so much 3
9. The way things are going now do you feel confident in coping with the future?
- Very much 1
 To some extent 2
 Not so much 3
10. Do you sometimes feel that you and the things around you belong very much together and are integral parts of a common force?
- Very much 1
 To some extent 2
 Not so much 3
11. Do you sometimes experience moments of intense happiness almost like a kind of ecstasy or bliss?
- Quite often 1
 Sometimes 2
 Hardly ever 3
12. Do you sometimes experience a joyful feeling of being part of mankind as of one large family?
- Quite often 1
 Sometimes 2
 Hardly ever 3
13. Do you feel confident that relatives and/or friends will help you out if there is an emergency, e.g. if you lose what you have by fire or theft?
- Very much 1
 To some extent 2
 Not so much 3
14. How do you feel about the relationship you and your children have?
- Very good 1
 Quite good 2
 Not so good 3
 Not applicable 4
15. Do you feel confident that relatives and/or friends will look after you if you are severely ill or meet with an accident?
- Very much 1

To some extent 2
Not so much 3

16. Do you get easily upset if things don't turn out as expected?

Very much 1
To some extent 2
Not so much 3

17. Do you sometimes feel sad without reason?

Very much 1
To some extent 2
Not so much 3

18. Do you feel too easily irritated, too sensitive?

Very much 1
To some extent 2
Not so much 3

19. Do you feel disturbed by feelings of anxiety and tension?

Most of the time 1
Sometimes 2
Hardly ever 3

20. Do you consider it a problem for you that you sometimes lose your temper over minor things?

Very much 1
To some extent 2
Not so much 3

21. Do you consider your family a source of help to you in finding solutions to most of the problems you have?

Very much 1
To some extent 2
Not so much 3

22. Do you think that most of the members of your family feel closely attached to one another?

Very much 1
To some extent 2
Not so much 3

23. Do you think you would be looked after well by your family in case you were seriously ill?

Very much 1
To some extent 2
Not so much 3

24. Do you feel your life is boring/uninteresting?

Very much 1
To some extent 2
Not so much 3

25. Do you worry about your future?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
26. Do you feel your life is useless?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
27. Do you sometimes worry about the relationship you and your wife/husband have?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
| Not applicable | 4 |
28. Do you feel your friends/relatives would help you out if you were in need?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
29. Do you sometimes worry about the relationship you and your children have?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
| Not applicable | 4 |
30. Do you feel that minor things upset you more than necessary?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
31. Do you get easily upset if you are criticized?
- | | |
|------------------|---|
| Most of the time | 1 |
| Sometimes | 2 |
| Hardly ever | 3 |
32. Would you wish to have more friends than you actually have?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
33. Do you sometimes feel that you miss a real close friend?
- | | |
|----------------|---|
| Very much | 1 |
| To some extent | 2 |
| Not so much | 3 |
34. Do you sometimes worry about your health?
- | | |
|-----------|---|
| Very much | 1 |
|-----------|---|

To some extent 2
Not so much 3

35. Do you suffer from pains in various parts of your body?

Most of the time 1
Sometimes 2
Hardly ever 3

36. Are you disturbed by palpitations/a thumping heart?

Most of the time 1
Sometimes 2
Hardly ever 3

37. Are you disturbed by a feeling of giddiness?

Most of the time 1
Sometimes 2
Hardly ever 3

38. Do you feel you get tired too easily?

Most of the time 1
Sometimes 2
Hardly ever 3

39. Are you troubled by disturbed sleep?

Most of the time 1
Sometimes 2
Hardly ever 3

40. Do you sometimes worry that you do not have close personal relationship with other people?

Very much 1
To some extent 2
Not so much 3

APPENDIX 4

OCCUPATIONAL STRESS INDEX (OSI)

Questionnaire 3

- Please answer all the questions by any one of the given response categories by marking tick (✓) on the answer which represents your best feelings.

Many thanks!

1	I have to do a lot of work in this job.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
2	The available information relating to my job-role. And its outcomes are vague and insufficient.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
3	My different officers often give contradictory instructions regarding my works.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
4	Sometimes it becomes complex problem for me to make adjustment between political/group pressures and formal rules and instructions.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
5	The responsibility for the efficiency and productivity of many employees is thrust upon me.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
6	Most of suggestions are heeded and implemented here.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
7	My decisions and instructions concerning distribution of assignments among employees are properly followed.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
8	I have to work with persons whom I dislike.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
9	My assignments are of monotonous nature.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
10	Higher authorities do care for my self-respect.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
11	I get less salary in comparison to the quantum of my labor/work.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
12	I do my work under tense circumstances.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
13	Owing to excessive workload I have to manage with insufficient number of employees and resources.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
14	The objectives of my work-role are quite clear and adequately planned.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree

15	Officials do not interfere with my jurisdiction and working methods.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
16	I have to do some work unwillingly owing to certain group/political pressures.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
17	I am responsible for the future of a number of employees.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
18	My co-operation is frequently sought in solving the administrative or other work related problems at higher level.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
19	My suggestions regarding the training-programmes of the employees are given due significance.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
20	Some of my colleagues and subordinates try to defame and malign me as unsuccessful.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
21	I get ample opportunity to utilize my abilities and experience independently.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
22	This job has enhanced my social status.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
23	I am seldom rewarded for my hard labor and efficient performance.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
24	Some of my assignments are quite risky and complicated.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
25	I have to dispose off my work hurriedly owing to excessive workload.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
26	I am unable to perform my duties smoothly owing to uncertainty and ambiguity of the scope of my jurisdiction and authorities.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
27	I am not provided with clear instructions and sufficient facilities regarding the new assignments entrusted to me.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
28	In order to maintain group-conformity sometimes I have to do/produce more than the usual.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
29	I bear the great responsibility for the progress and prosperity of this organization/department.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
30	My opinions are sought in forming important policies of the organisation/department.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
31	Our interests and opinion are duly considered in making appointments for important posts.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
32	My colleagues do co-operate with me voluntarily in solving administrative and other work related problems.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
33	I got ample opportunity to develop my aptitude and proficiency properly.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree

34	My higher authorities do not give due significance to my post and work.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
35	I often feel that this job has made my life cumbersome.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
36	Being too busy with official work I am not able to devote sufficient time to my domestic and personal problems.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
37	It is not clear that what type of work and behavior my higher authorities and colleagues expect from me.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
38	Employees attach due importance to the official instructions and formal working procedures.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
39	I am compelled to violate the formal and administrative procedures and policies owing to group/political pressures.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
40	My opinion is sought in changing or modifying the working system, implements and conditions.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
41	There exists sufficient mutual co-operation and team-spirit among the employees of this organization/department.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
42	My suggestions and co-operation are not sought in solving even those problems for which I am quite competent.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
43	Working conditions are satisfactory here from the point of view of our welfare and convenience.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
44	I have to do such work as ought to be done by others.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
45	It becomes difficult to implement all of a sudden the new dealing procedures and policies in place of those already in practice.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree
46	I am unable to carry out my assignments to my satisfaction on account of excessive load of work and lack of time.	Strongly Agree	Agree	Unsure	Disagree	Strongly Disagree

APPENDIX 5

LIST OF DEPARTMENTS

- | | |
|--|--|
| 1. Co-operation and Co-operative Societies | Various departments of: |
| 2. Rural Development | 1. Nuclear Power Corporation of India |
| 3. Customs & Central Excise | 2. Central Cottage Industries Corp. of India |
| 4. Various Departments of Secretariat Services | 3. Bharat Heavy Electricals Limited |
| 5. Dairy Development | 4. Hindustan Aeronautical Limited |
| 6. Sales Tax | 5. Hindustan Petrochemicals Corporation Limited |
| 7. Higher and Technical Education | 6. Indian Petroleum Corporation Limited |
| 8. Transport | 7. Steel Authority of India Limited |
| 9. Engineering | 8. Life Insurance Corporation |
| 10. Trade and Commerce | 9. Oil and Natural Gas Corporation (ONGC) Limited. |
| 11. Excise | 10. NAFED |
| 12. Telecommunications/Telecom | 11. Indian Airlines |
| 13. Environment | 12. Air India Limited |
| 14. Textiles | 13. Bank of Baroda, Central Bank of India, |
| 15. Employment | 14. Reserve Bank of India and other banks |
| 16. Tourism | 15. Zilla Parishads |
| 17. Defence (Army, Navy and Air force) | 16. B.M.C |
| 18. Tribal Development | 17. P.M.C |
| 19. Forests | 18. M.S.E.B. |
| 20. Public Works | |
| 21. Finance | |
| 22. Planning | |
| 23. Health | |
| 24. Police | |
| 25. Home | |
| 26. Public Health | |
| 27. Housing | |
| 28. Social Welfare | |
| 29. Industries | |
| 30. Urban Development | |
| 31. Irrigation | |
| 32. Water Supply and Sanitation | |
| 33. Income Tax | |
| 34. Law and Judiciary | |
| 35. Labor | |
| 36. Railways | |
| 37. Revenue | |

APPENDIX 6

IVMI – FD – ST I.1

STUDY I

Table showing factorial dimensions wise Threshold values, Average score and Results (on the basis of Impact of Vipassana Meditation Index score) after 1 month of the course.

N=607

Sr. No.	Particulars	Threshold Value for being Highly Beneficial	Overall Average IVMI score	Results * (on the basis of IVMI score)
	Impact of Vipassana Meditation Index (Overall)	23.0	31.8	Highly Beneficial
	Factorial Dimensions			
1	Potential of Vipassana based on their experience	3.0	4.6	Highly Beneficial
2	Improvement of self-awareness by Vipassana	3.0	4.5	Highly Beneficial
3	Application of Vipassana in Government for improvement of systems	3.0	4.6	Highly Beneficial
4	Benefits of Vipassana in improving mental health by reducing anger, stress, tension, anxiety, intolerance, irritation, etc.	4.0	5.7	Highly Beneficial
5	Benefits of Vipassana in improving family life and interpersonal relationships	3.0	3.8	Highly Beneficial
6	Benefits of Vipassana in maintaining mental equilibrium and optimism even in adverse situations	3.0	4.1	Highly Beneficial
7	Impact of Vipassana in improving efficiency and productivity	4.0	4.7	Highly Beneficial

*Index of 'Zero or less' is interpreted as 'Not Beneficial'. Subjects answered 'Unsure' (score = 0) are included in the category of Non beneficiaries:

APPENDIX 7

IVMI – FD – ST IIA.1

STUDY IIA

Table showing factorial dimensions wise Threshold values, Average score and Results (on the basis of Impact of Vipassana Meditation Index score) after 1 month of the course.

N=147

Sr. No.	Particulars	Threshold Value for being Highly Beneficial	Overall Average IVMI score	Results * (on the basis of IVMI score)
	Impact of Vipassana Meditation Index (Overall)	23.0	30.47	Highly Beneficial
	Factorial Dimensions			
1	Potential of Vipassana based on their experience	3.0	4.3	Highly Beneficial
2	Improvement of self-awareness by Vipassana	3.0	4.2	Highly Beneficial
3	Application of Vipassana in Government for improvement of systems	3.0	4.4	Highly Beneficial
4	Benefits of Vipassana in improving mental health by reducing anger, stress, tension, anxiety, intolerance, irritation, etc.	4.0	5.5	Highly Beneficial
5	Benefits of Vipassana in improving family life and interpersonal relationships	3.0	3.7	Highly Beneficial
6	Benefits of Vipassana in maintaining mental equilibrium and optimism even in adverse situations	3.0	4.0	Highly Beneficial
7	Impact of Vipassana in improving efficiency and productivity	4.0	4.4	Highly Beneficial

*Index of 'Zero or less' is interpreted as 'Not Beneficial'. Subjects answered 'Unsure' (score = 0) are included in the category of Non beneficiaries:

APPENDIX 8

IVMI – FD – ST IIB.1

STUDY IIB

Table showing factorial dimensions wise Threshold values, Average score and Results (on the basis of Impact of Vipassana Meditation Index score) after 1 month of the course.

N=119

Sr. No.	Particulars	Threshold Value for being Highly Beneficial	Overall Average IVMI score	Results * (on the basis of IVMI score)
	Impact of Vipassana Meditation Index (Overall)	23.0	31.9	Highly Beneficial
	Factorial Dimensions			
1	Potential of Vipassana based on their experience	3.0	4.5	Highly Beneficial
2	Improvement of self-awareness by Vipassana	3.0	4.3	Highly Beneficial
3	Application of Vipassana in Government for improvement of systems	3.0	4.6	Highly Beneficial
4	Benefits of Vipassana in improving mental health by reducing anger, stress, tension, anxiety, intolerance, irritation, etc.	4.0	5.7	Highly Beneficial
5	Benefits of Vipassana in improving family life and interpersonal relationships	3.0	3.9	Highly Beneficial
6	Benefits of Vipassana in maintaining mental equilibrium and optimism even in adverse situations	3.0	4.1	Highly Beneficial
7	Impact of Vipassana in improving efficiency and productivity	4.0	4.7	Highly Beneficial

*Index of 'Zero or less' is interpreted as 'Not Beneficial'. Subjects answered 'Unsure' (score = 0) are included in the category of Non beneficiaries:

APPENDIX 9

ANOVA 1

Differences in IVMI on the basis of regularity of practice of Vipassana

Group	Type of Practice	Sample size (N)	IVMI (Mean Scores)
Group 1	Regular practice	303	35.5
Group 2	Irregular practice	166	31.9
Group 3	No practice	138	23.8
Total		607	31.8

Anova Table (One way)

Source of Variation	Degrees of Freedom	Sum of Squares	Mean squares	F
Treatments	2	12986.1	6493.0	56.0
Error	604	70016.0	115.9	

F critical @ 0.05 level at 2 and 604 degrees of freedom = 3.00

F > F critical

Conclusion: Mean scores of all three groups are significantly different

Significance of differences between individual groups

Group	Group 1	Group 2	Group 3
Group 1			
Group 2	Yes		
Group 3	Yes	Yes	

APPENDIX 10

ANOVA 2

Differences in SWBI on the basis of regularity of practice of Vipassana meditation

Group	Type of Practice	Sample size (N)	SWBI (Mean Scores)
Group 1	Regular practice	303	99.2
Group 2	Irregular practice	166	94.9
Group 3	No practice	138	93.8
Total		607	96.8

Anova Table (One way)

Source of Variation	Degrees of Freedom	Sum of Squares	Mean squares	F
Treatments	2	3539.5	1769.7	14.4
Error	604	74389.3	123.2	

F critical @ 0.05 level at 2 and 604 degrees of freedom = 3.00

F > F critical

Conclusion: Mean scores of all three groups are significantly different

Significance of differences between individual groups

Group	Group 1	Group 2	Group 3
Group 1			
Group 2	Yes		
Group 3	Yes	No	

APPENDIX 11

Study-I Demographic Profile

Demographic profile of the subjects (N=607)

Distribution on the basis of Age

Sr. No.	Age group	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	18 to 35 years	61	10.0	28	11.8
2	36 to 45 years	225	37.1	80	33.6
3	46 to 55 years	273	45.0	111	46.6
4	More than 55 years	48	7.9	19	8.0
	Total	607	100.0	238	100.0

Distribution on the basis of Gender

Sr. No.	Gender	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	Male	545	89.8	230	96.6
2	Female	62	10.2	8	3.4
	Total	607	100.0	238	100.0

Distribution on the basis of Educational Background

Sr. No.	Educational background	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	Science	422	69.5	156	65.5
2	Commerce	81	13.3	32	13.4
3	Arts	104	17.1	50	21.0
	Total	607	100.0	238	100.0

Distribution on the basis of Length of Service

Sr. No.	Length of service	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	Up to 5 years	26	4.3	6	2.5
2	6 to 10 years	51	8.4	26	10.9
3	11 to 20 years	229	37.7	74	31.1
4	More than 20 years	301	49.6	132	55.5
	Total	607	100.0	238	100.0

Distribution on the basis of Service Sector

Sr. No.	Sector	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	Government	374	61.6	138	58.0
2	PSU	156	25.7	79	33.2
3	IH & TE (Govt.)	77	12.7	21	8.8
	Total	607	100.0	238	100.0

Distribution on the basis of Nature of Duties

Sr. No.	Nature/Type of duties	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	Administration/Supervisory/Controlling	105	17.3	40	16.8
2	Judiciary/Law and Order/Quasi Judiciary	28	4.6	14	5.9
3	Technical (Medical, Engineering and Other Technical Fields, Implementation of various Welfare, Developmental schemes, Field Duty)	190	31.3	87	36.6
4	Teaching and Research	91	15.0	19	8.0
5	Management/Executive etc	122	20.1	47	19.7
6	Others (Monitoring/ Planning/Auditing/Accounting/Assessment/ Budgeting/ HRD, etc.,	71	11.7	31	13.0
	Total	607	100.0	238	100.0

Distribution on the basis of Objective of Attending Vipassana Course (Multiple objectives stated)

Sr. No.	Objective	Vipassana Group		Control Group	
		Number	Percentage	Number	Percentage
1	Physical health	118	19.4	64	26.9
2	Mental health	361	59.5	149	62.6
3	Spiritual	335	55.2	113	47.5
4	Other	38	6.3	16	6.7
	Total	852	140.4	342	143.7

*PSU=Public Sector Undertaking

*IH &TE=Institute of Higher and Technical Education

APPENDIX 12

Study II A Demographic Profile

Demographic profile of the subjects N= 147

Distribution on the basis of Age

Sr. No.	Age group	Number	Percentage
1	18 to 35 years	16	10.9
2	36 to 45 years	50	34.0
3	46 to 55 years	68	46.3
4	More than 55 years	13	8.8
	Total	147	100.0

Distribution on the basis of Service Sector

Sr. No.	Sector	Number	Percentage
1	Government	83	56.5
2	PSU	47	32.0
3	IH & TE (Govt.)	17	11.5
	Total	147	100.0

Distribution on the basis of Educational Background

Sr. No.	Educational background	Number	Percentage
1	Science	99	67.3
2	Commerce	19	12.9
3	Arts	29	19.7
	Total	147	99.9

Distribution on the basis of *Length of Service*

Sr. No.	Length of service	Number	Percentage
1	Upto 5 years	3	2.0
2	6 to 10 years	17	11.6
3	11 to 20 years	44	29.9
4	More than 20 years	83	56.5
	Total	147	100.0

Distribution on the basis of *Nature of Duties*

Sr. No.	Nature/Type of duties	Number	Percentage
1	Administration/Supervisory/Controlling	28	19.0
2	Judiciary/Law and Order/Quasi judiciary	12	8.2
3	Technical (Medical, Engineering and Other Technical Fields, Implementation of various Welfare, Developmental schemes, Field Duty)	52	35.4
4	Teaching and Research	13	8.8
5	Management/Executive etc	25	17.0
6	Others (Monitoring/Planning/Auditing/Accounting/Assessment/Budgeting, HRD, etc.,	17	11.6
	Total	147	100.0

Distribution on the basis of *Objective of Attending Vipassana Course (Multiple objectives stated)*

Sr. No.	Objective	Number	Percentage
1	Physical health	40	27.2
2	Mental health	97	66.0
3	Spiritual	75	51.0
4	Other	10	6.8
	Total	222	151.0

APPENDIX 13

Study-II B Demographic Profile

Distribution on the basis of Age

Sr. No.	Age group	Number	Percentage
1	18 to 35 years	11	9.2
2	36 to 45 years	40	33.6
3	46 to 55 years	60	50.5
4	More than 55 years	8	6.7
	Total	119	100.0

Distribution on the basis of Gender

Sr. No.	Gender	Number	Percentage
1	Male	114	95.8
2	Female	5	4.2
	Total	119	100.0

Distribution on the basis of Educational Background

Sr. No.	Educational background	Number	Percentage
1	Science	74	62.2
2	Commerce	15	12.6
3	Arts	30	25.2
	Total	119	100.0

Distribution on the basis of Length of service

Sr. No.	Length of service	Number	Percentage
1	Up to 5 years	1	0.8
2	6 to 10 years	12	10.1
3	11 to 20 years	39	32.8
4	More than 20 years	67	56.3
	Total	119	100.0

Distribution on the basis of Service Sector

Sr. No.	Sector	Number	Percentage
1	Government	69	58.0
2	PSU	43	36.1
3	IH & TE (Govt.)	7	5.9
	Total	119	100.0

Distribution on the basis of Nature of Duties

Sr. No.	Nature/Type of duties	Number	Percentage
1	Administration/Supervisory/Controlling	17	14.3
2	Judiciary/Law and Order/Quasi judiciary	10	8.4
3	Technical (Medical, Engineering and Other Technical Fields, Implementation of various Welfare, Developmental schemes, Field Duty)	41	34.5
4	Teaching and Research	8	6.7
5	Management/Executive etc	23	19.3
6	Others: Monitoring /Planning/Auditing/Accounting /Assessment/Budgeting/HRD, etc.	20	16.8
	Total	119	100.0

Distribution on the basis of Objective of Attending Vipassana Course (Multiple objectives stated)

Sr. No.	Objective	Number	Percentage
1	Physical health	23	19.3
2	Mental health	76	63.9
3	Spiritual	58	48.7
4	Other	7	5.9
	Total	164	137.8

*PSU=Public Sector Undertaking

*IH &TE=Institute of Higher and Technical Education

APPENDIX 14

Study-III

Demographic Profile

N= 212

Distribution on the basis of Age

Sr. No.	Age group	Number	Percentage
1	18 to 35 years	23	10.8
2	36 to 45 years	79	37.3
3	46 to 55 years	97	45.8
4	More than 55 years	13	6.1
	Total	212	100.0

Distribution on the basis of Gender

Sr. No.	Gender	Number	Percentage
1	Male	189	89.2
2	Female	23	10.8
	Total	212	100.0

Distribution on the basis of Service Sector

Sr. No.	Sector	Number	Percentage
1	Government	119	56.1
2	PSU	60	28.3
3	IH & TE (Govt.)	33	15.6
	Total	212	100.0

*Distribution on the basis of **Rank** in the service*

Sr. No.	Rank	Number	Percentage
1	Senior	54	25.5
2	Middle	127	59.9
3	Junior	31	14.6
	Total	212	100.0

*Distribution on the basis of **Service Sector** and **Rank** in the service*

Sr. No.	Sector and rank	Number	Percentage
1	Government - Senior	38	17.9
2	Government - Middle	63	29.7
3	Government - Junior	16	7.5
4	PSU - Senior	9	4.2
5	PSU - Middle	45	21.2
6	PSU - Junior	7	3.3
7	IH & TE - Senior	7	3.3
8	IH & TE - Middle	19	9.0
9	IH & TE - Junior	8	3.8
	Total	212	100.0

*PSU=Public Sector Undertaking

*IH &TE=Institute of Higher and Technical Education

APPENDIX 15

EXPERIENCES OF SAYAJI U BA KHIN IN APPLYING VIPASSANA MEDITATION IN HIS PERSONAL AND PROFESSIONAL LIFE

It is a common belief that a man whose power of concentration is good and who can secure a perfect balance of mind at will can achieve better results than a person who is not developed. There are, therefore, definitely many advantages that accrue to a person who undergoes a successful course of training in meditation, whether he is a religious man, an administrator, a politician, a businessman or a student.

My own case may be cited as an example. If I have to say something here about myself, it is with a sincere desire to illustrate just what practical benefits can accrue to a person practicing Vipassana meditation, and with no other motive whatsoever. The events are factual and, of course, one cannot deny the facts.

I took up Vipassana seriously in January 1937. My life sketch in "Who is Who" of the *Guardian Magazine*, December 1961, gives an account of the duties and responsibilities of government which I have been discharging from time to time. I retired from the service of the government on March 26, 1953, on attaining the age of 55, but was re-employed from that date till now in various capacities, most of the time holding two or more separate posts equivalent to those of Heads of Departments. At one time I was holding three separately sanctioned appointments of the status of Head of Department for nearly three years, and on other occasion, four such sanctioned posts simultaneously for about a year.

In addition, there were also a good number of special assignments either as a member of Standing Committees in the Departments of the Prime Minister and National Planning or as Chairman or Member of Ad-hoc Committees.

Dr. Elizabeth K. Nottingham, in her paper "Buddhist Meditation in Burma," asked:

May it (meditation) not possibly help to create a reservoir of calm and balanced energy to be used for the building of a "welfare state" and as a bulwark against corruption in public life?

To this question, my answer would definitely be Yes. I can say this with conviction because the achievements in all spheres of work happened to be most outstanding in spite of the fact that each of the posts (Director of Commercial Audit, Chairman of the State Agricultural Marketing Board, and Principal of the Government Institute for Accounts and Audit) is a challenge to any senior officer of government.

I was appointed Director of Commercial Audit, that is, I was Head of the Directorate of Commercial Audit, starting in 11/6/56, with the responsibility of reorganizing the Directorate, which was formed on 4/10/55, with a staff of just 50 men, including only three qualified accountants. The problem was to reorganize the Directorate and raise the standard of its efficiency to cope with the work of auditing the transactions of the developing Boards and Corporations of Burma, the annual receipts and payments of which were roughly fifteen and eighteen hundred million kyats respectively in 1955-56.

Next, I was appointed as Chairman of the State Agricultural Marketing Board on 21/6/56 (just 10 days after the appointment as Director of Commercial Audit) to take charge of the affairs of the Board, which were found to be deteriorating; the accounts being in arrears for five years, the surplus stock at the end of the preceding year was 1.7 million tons, and the market price of rice (S.M.S.) having fallen from 60 per ton 1953 to 34 ton in 1956. There was also the problem of disunity between the officers and members of subordinate rank.

In 1958, acting upon the recommendation of the Board's Enquiry Commission (headed by the Prime Minister) of which I was a member, the establishment of a Government Institute for Accounts and Audit was brought up. Burma was extremely short of accountants and account clerks. The result was that, with the exception of two organizations of pre-war origin, the accounts of the Boards and

Corporations were bad arrears (for 2 to 4 years), and in addition many irregularities came to light. I was accordingly charged, in addition to my own existing duties, with the responsibility of establishing a State Institute of Government Accounts and Audit, which was to give training to the officers and staff of all Boards and Corporations in Burma. I assumed charge of the post of Principal of the Government for Accounts and Audit on 1/4/58, to spade work, and the Institute itself was formally opened by the Prime Minister on July 11, 1958.

The results of these undertakings surely illustrate what “a reservoir of calm and energy” one can create with Vipassana meditation to be used for the building of a “Welfare state”.

Human Relations

I was required by the Prime Minister to investigate the many irregularities suspected in the State Agricultural Marketing Board, and accordingly I was appointed on 15/8/55 to be Chairman of the S.A.M.B. Special Enquiry Committee. The reports made by me to the government led to further enquiries by the Bureau of Special Investigations, and their enquiries led to the arrest of four officers of the Board, including the General Manager, during the time of the annual conference of the Board's Officers. This was so resented by the officers in conference that they submitted their resignation en masse from their appointments under the Board. This action by the officers created an impasse and the situation was aggravated when the Union of Employees of the Board gave support to their cause through their all-Burma annual conference being held at Pegu. The Government decided to accept their resignations, and this decision upset most of the officers, who half-heartedly had taken the course of action. Eventually, after some negotiations by third parties, they withdrew their resignations and surrendered themselves to the government for a token penalty.

It was in this atmosphere that I had to join the State Agricultural Marketing Board as its Chairman, before I could forget their slogans denouncing the Special Enquiry Committee and the Bureau of Special Investigations. I had no grudge, however, against anybody, because I had worked for the best interests of the country and was sure that I could prevail upon them with my point of view that my acceptance of the offer of the post of Chairman of the Board was to save the situation of the Board and the country at that critical juncture, and to work for the efficiency and welfare of the employees, as well as the other people connected with the business of the Board. In point of fact, after a few meetings with the representatives of these bodies, I should say I had really turned the tide. The officers and the staff were reunited and there was co-ordination between the Board and the millers and other traders. New plans were drawn up and improved techniques introduced. The results were better than what anyone could have dared imagine. As a result of their whole-hearted co-operation and unrelenting effort which contributed to the success of the undertaking, I had very strongly recommended, the government very kindly granted the title of “Wunna Kyaw Htin” to the two officers of the Board, one of whom was the Deputy General Manager (administration) and the other was the President of the State Agricultural Marketing Board Employees' Union. Employees' Union normally runs counter to the government, and I presume such a case of awarding a title to the President of an Employees' Union must be rare.

For the Directorate of Commercial Audit, the case is not at all difficult.

There is a Buddhist Society, many of the members of which are my disciples in meditation, and there is also a Social Club, where there is a brotherly feeling among all the officers and staff of the Director, both as a Teacher and as the Head of the Organization. The social Club arranges annual trips in a chartered launch or other means of transportation to out-stations for relaxation where members of the employees' families also join them, and a pleasant atmosphere is created for all. All this helps to promote understanding and pave the way for efficiency in the Directorate.

For the Institute of Accounts and Audit, where teachers with extraordinary patience and goodwill are required apart from their qualifications and teaching experience, the Vice-Principal and lecturers are mostly those who have taken courses of meditation at the Centre. For all types of students the good intentions of the teachers prevail on them and the response of the students in all the classes has been consistently excellent. From the date of the inception of the Institute, there has not

been a single complaint from the students. On the other hand, at the close of each course of study there are parties held by the students in honor to the Principal and the teachers, where they invariably express their gratitude for the kindness shown to them and the pains taken to help them understand their lessons thoroughly.

I have no doubt; therefore, the meditation plays a very important role in the development of the mind to enable one to have the best in human relations.

By-Products

I would particularly refer to the advantages of meditation as mentioned in the *Samanna-phala Sutta* (the Discourse on the Advantages of a Samana's Life) and the records of appreciation by foreigners in the "Introduction to the International Meditation Center." What I am going to state here concerns the very minor by-products of meditation relating to physical and mental ills. This is not the age for showing miracles, such as rising into the air and walking on the surface of the water, which would be of no direct benefit to people in general. But if the physical and mental ills of men could be removed through meditation, it should be something for one to ponder.

Among those who have taken courses of meditation at the Center, there were some who were suffering from complaints such as hypertension, T.B., migraine, thrombosis, etc. They become relieved of these even in the initial course of ten days. If they maintain the awareness of Anicca and take longer courses of meditation at this Center, there is every likelihood of the diseases being rooted out in the course of time. Since anything which is the root cause of one's own physical and mental ills is *Samudaya* (the origin of suffering), and since this *Samudaya* can be removed by the *Nibbana Dhatu* which one generates in true Meditation, we make no distinction between this or that disease. One aspect of meditation is *Samudaya Pahatabba*, which literally means, "for the removal of the causes of suffering."

APPENDIX 16

CODE OF DISCIPLINE FOR VIPASSANA MEDITATION

Introduction to the technique:

Vipassana is one of India's most ancient meditation techniques. Long lost to humanity, it was rediscovered by Gotama the Buddha more than 2,500 years ago. Vipassana means to see things as they really are, it is a process of self-observation. One starts by observing the natural breath to concentrate the mind. With this sharpened awareness one proceeds to observe the changing nature of body and mind and experiences the universal truths of impermanence, suffering and egolessness. This truth-realization by direct experience is the process of purification. The entire Path (Dhamma) is a universal remedy for universal problems and has nothing to do with any organized religion or sectarianism. For this reason, it can be practiced freely by all without conflict with race, caste or religion, in any place, at any time and will prove equally beneficial to one and all.

Vipassana meditation aims at the highest spiritual goals of total liberation and full enlightenment. Its purpose is never simply to cure physical diseases, but as a by-product of mental purification, many psychosomatic diseases get eradicated. Actually, it is an art of living, which eliminates the three causes of all unhappiness: craving, aversion and ignorance. With continued practice, the meditation releases the tensions developed in everyday life and opens the knots tied by the old habit of reacting in an unbalanced way to pleasant and unpleasant situations and develops positive creative energy for the betterment of the individual and society.

The process of self-purification by introspection is certainly never easy: one has to work really hard at it. By his own efforts the student arrives at his own realizations; no one else can work for him. Therefore, the meditation will suit only those willing to work seriously and observe the discipline, which is actually for their own benefit and protection. The rules and regulations are an integral part of the meditation practice.

Code of discipline

Ten days is certainly a very short period in which to penetrate to the deepest levels of the unconscious mind and learn how to eradicate the deep-lying complexes. Continuity of practice in seclusion is the secret of success of this technique. The rules and regulations have been formulated keeping this practical aspect in view. The rules are not for the benefit of the Teacher or the Management, nor are they negative expressions of tradition, orthodoxy or blind faith in some organized religion. Rather, they are based on the practical experience of thousands of meditators over the years and are scientific and rational. Keeping the rules creates a very conducive atmosphere for meditation; breaking them pollutes it.

A student will have to stay on for the complete ten days. Besides this, the other rules should also be read and carefully considered. Only those who feel that they can honestly and scrupulously follow the discipline should apply for admission.

Those not prepared to make full-hearted efforts will only waste their time and worse still, cause a disturbance to those others who wish to work seriously. An intending student is warned that it would be both harmful and unpleasant to have to leave without finishing the course if he finds the discipline too difficult. Likewise, it would be most unfortunate, if in spite of repeated warnings he does not follow the rules and has to be asked to leave.

The precepts:

All students will have to observe rigorously the following precepts:

- Abstention from killing.
- Abstention from stealing.
- Abstention from all sexual activities.

- Abstention from telling lies.
- Abstention from all intoxicants.
- Old students will observe three more precepts:
- Abstention from taking food after 12 noon.
- Abstention from sensual amusements and bodily decorations.
- Abstention from using high and luxurious beds.

Old students will observe the sixth precept by taking only lemon water at the 5 pm break, whereas the new students will take milk or tea and fruits. The Teacher may excuse an old student from observing this precept for health reasons.

Acceptance of the teacher and technique:

For the period of the course the student must surrender himself completely to the Teacher and the technique of Vipassana, which includes all the rules, regulations, code of discipline and the course timetable. Only with this attitude of surrender can one work diligently and thoroughly. The surrender should be with discrimination and understanding, not with any blind faith. Such confidence in the Teacher and technique is essential for the student's proper guidance and protection.

Rites, rituals and other techniques:

For the period of the course it is absolutely essential that all rites and rituals, such as burning incense and lamps, counting beads, reciting mantras, singing and dancing, total fasting, praying etc. be totally suspended. All other meditation practices should also be suspended without condemning them. This is enjoined for the reason that the student may be able to give a fair trial to the Vipassana technique in its pristine purity and he may ensure his own protection. Students are strongly warned against mixing any type of practice with Vipassana. Despite repeated warnings by the Teacher, there have been cases in the past where students have deliberately mixed Vipassana with some other ritual or practice and seriously harmed themselves. Students joining a course will be expected to work exactly as they are instructed by the Teacher without missing any step or adding anything extra. Any doubts or confusions, which may arise, can always be clarified by meeting the Teacher.

Yoga and physical exercise:

Although physical Yoga and other exercises are compatible with Vipassana, they should also be suspended because, at present, proper secluded facilities are not available at the Academy. Students may exercise by walking in the areas set aside for this purpose.

Meeting the teacher:

Problems or confusion about the meditation should be taken only to the Teacher for clarification. The time between 12 noons and 1 p.m. is set aside for these private interviews in the meditation hall. Questions may also be asked between 9 p.m. and 9.30 p.m. in the meditation hall, as well as during short rest breaks.

These question times are solely for the purpose of clarifying actual practical problems relating to the Technique. They should not be taken as an opportunity to indulge in philosophical discussions or intellectual arguments.

Noble silence:

Students must observe Noble Silence from the start of the course until 10.00 a.m. on Day 10. Noble Silence is silence of body, speech and mind. Any form of communication, whether by physical gestures, written notes, sign language, etc., is prohibited. However, the student may speak to the Teacher whenever necessary.

He may also contact the Management with any problems concerning accommodation, food, etc. All these contacts should be kept to the minimum.

Couples:

Complete segregation of the sexes must be observed within the Academy.

Talismans, rosaries, sacred threads etc:

All such items should not be brought to the Academy. If they are brought inadvertently, they should be deposited with the Management for the duration of the course.

Valuables:

Students are also requested not to bring any jewellery or valuables with them, as proper arrangements for their safe-keeping do not exist. If however these items have been brought, they may deposit them with the Management at their own risk.

Shopping:

As there are no proper facilities for shopping, students should bring all their requirements such as soap, toothpaste, mosquito repellent, torch, etc. The Academy will provide mattresses and meditation cushions. Students should bring their own bedsheets.

Intoxicants and drugs:

The laws of this country prohibit the possession of hashish, marijuana, etc. Bringing these into the Academy is strictly forbidden. Those taking medicines or drugs on doctor's prescription should notify the Teacher.

Smoking:

Smoking or chewing tobacco is not allowed inside the Academy.

Clothing:

There should be modesty and decorum in dress within the Academy, suited to the serious nature of the work. Backs, chests, legs etc. should be kept covered, even during hot weather. Women must wear bras or use a shawl. Transparent and revealing dresses are not allowed and sun-bathing is forbidden.

Cleanliness:

Students are required to live and work in common rooms, so it is essential that they bathe daily and keep their clothes clean.

A laundry service is provided at a reasonable cost.

Outside contacts:

Students will have to remain inside the Academy for the entire course. They may leave only with the specific consent of the Teacher. All telephone calls; letters and contacts with visitors will have to be suspended. In any emergency a visitor may contact the Management. Students are also requested not to communicate with the Academy staff (except the Management).

Food:

It is not possible to cater to the special food requirements of all the students, coming as they do from so many different countries and cultures. The students are kindly requested to make do with the simple Indian vegetarian menu provided. If a student has been prescribed a special diet because of ill-health, he should inform the Management at the time of registration.

Reading and writing:

No writing or reading materials, religious works and even books on Vipassana, should be brought into the Academy. Students should not distract themselves by taking notes. The restriction on reading and writing is to emphasize the strictly practical nature of this meditation.

Tape recorders and cameras:

These can be used only with the specific permission of the Teacher.

Passports and visas:

All foreigners must bring the appropriate passports and visas with them, valid for the period of the course. They are requested to submit these to the Management for the period of the course.

Cost of boarding and lodging:

There is absolutely no charge for the Dhamma Teaching. The cost of all boarding and lodging is met by donations of past students and these donations also cover all other expenses such as administration, salaries, postage, taxes, light, water, overheads etc. The Academy has no other source of income. The construction of the Academy is also made possible by the donations of students and the proposed new construction work will have to be financed in the same way. But according to the tradition of pure Dhamma, donations small or large are accepted only from such students who have actually benefited themselves by taking a Dhamma course and who have developed a strong wish that the Wheel of Dhamma may keep turning so that more and more people can be benefited by it with adequate facilities.

For this reason, no donation is accepted from a new student on his joining the course. However, at the end of the course he is welcome to express his feeling of satisfaction and goodwill by offering donations in keeping with his volition.

It may be that a student cannot understand the practical reasons for one or several of the above rules. Rather than allowing himself to develop negativity and doubt, he should immediately seek clarification from the Teacher or management.

Finally, students should note that their progress in Vipassana depends solely on their own Paramitas (previously accumulated merits) and five factors: full-hearted efforts, faith, sincerity, health and wisdom.

The timetable:

The following timetable has been designed to maintain the continuity of practice. Students are advised to follow it as closely as possible for best results.

4.00 a.m. Morning wakeup bell

4.30 - 6.30 Meditation in hall or residence

6.30 - 8.00 Breakfast break

8.00 - 9.00 **Group Meditation in hall**

9.00-11.00 Meditate in hall or residence, as per instructions of the Teacher.

11.00-12.00 Lunch

12.00 - 1.00 Rest

1.00 - 2.30 Meditation in hall or residence

2.30 - 3.30 **Group Meditation in hall**

3.30 - 5.00 Meditate in hall or residence, as per instructions of the Teacher

5.00 - 6.00 Tea break

6.00 - 7.00 **Group Meditation in hall**

7.00 - 8.30 Teacher's discourse in hall

8.30 - 9.00 **Group Meditation in hall**

9.00 - 9.30 Question time in hall

9.30 pm Retire to own room. Lights out.

Note: During group sittings no one should leave the hall.

May the above rules and regulations, code of discipline and timetable help you to obtain maximum benefit from your meditation course!

May All Beings Be Happy!

APPENDIX 17

NO. F. 30 - 17/88 – SK. 1
Government of India
Ministry of Human Resource Development
(Deptt. of Education)

New Delhi, the 7th December, 1989.

OFFICE MEMORANDUM

Subject : Vipassana Research Institute, Dhammagiri, Igatpuri, Distt. Nashik,
Grant of Student Visa of foreign Scholars thereof –

1. The undersigned is directed to say that the Vipassana Research Institute located at Igatpuri, which is devoted to the Theoretical and the applied research in the Vipassana meditation, approached this Ministry with the request that the said Institute may be treated as a Center for Research in and teaching of Pali, and the Ministry of External Affairs be requested to advise the Embassies and Missions abroad to grant student visa to those students who apply for it after they are admitted to the said Institute for various courses run by them.
2. The objects and activities of the Trust which is running the Vipassana Research Institute are enclosed in a note at Annex – 1.
3. The Proposal of the said Institute has been considered by this Ministry in consultation with the State Government of Maharashtra. On the basis of the information furnished by the State Government, this Ministry considers that the Institute is engaged in fostering national integration and international understanding and is the only institution of its kind, which integrates theoretical principles with the practice of Vipassana. The Ministry therefore recommends this Institute for training in Vipassana of teaching and research in Pali language.
4. This Ministry is, therefore, of the view that the scholars from abroad who get the admission to the said Institute for various courses run by them may be granted student visa. Ministry of External Affairs is requested kindly to issue suitable instructions to the Indian Embassies and High commissions abroad to grant student visa to such scholars who apply for it after getting admission to the Institute.

Sd/-

(P.K. Seth)

Deputy Secretary (Languages)

Tele: 384331.

Ministry of External Affairs,
South Block,
New Delhi.

Copy forwarded to the Co-ordinator, Vipassana Research Institute, Green House, 2nd floor,
Green Street, Fort, Bombay 400023, for information.

Sd/-

(P.K. Seth)

Deputy Secretary (languages)

APPENDIX 18

Government of India
Ministry of Science & Technology
Department of Scientific & Industrial Research
Technology Bhawan, New Mehrauli Road,
New Delhi - 110016

Telegram : SCIENCTECH
Telephone : 6567373,
6562135 (PABX)
Telex : 73381, 7331, 73280
Fax : 6960629, 6868607,
6561682, 6863847, 6862418, 6516078
Email : dsir@x400.nicgw.nic.in
disr@giasd101.vsnl.net.in

(By Registered Post)

13/113/91-TU-V

Dated 10TH August 2000

The Trustee
Vipassana Research Institute
Green House, 2nd Floor
Green Street, Fort
Mumbai – 400023

Subject: Renewal of recognition of Scientific and Industrial Research Organization (SIROs).

Dear Sir,

- 1. This has reference to your application for renewal of recognition of Vipassana Research Institute, Mumbai, beyond 31.3.2000 by the Department of Vipassana Research Institute under the Scheme in Recognition of Scientific and Industrial Research Organization (SIROs) – 1988.*
- 2. This is to inform you that it has been decided to accord renewal of recognition to Vipassana Research Institute, Mumbai, from 1.4.2000 to 31.3.2003. the recognition is subject to the terms & conditions mentioned overleaf.*

Yours faithfully,

(Jadish Singh)

Scientist ‘G’

TERMS AND CONDITIONS FOR RECOGNITION OF SCIENTIFIC AND INDUSTRIAL RESEARCH ORGANISATIONS (SIROs)

01. The recognition will entitle the Scientific and Industrial Research Organization to receive such administrative support from the Ministry of Science and Technology (DSIR) as may be required on all issues to promote or encourage scientific research activities.
02. *The recognition would be valid for the period specified in the recognition letter.*
03. *Request for renewal of recognition shall be made on prescribed proforma, three months before the expiry of the valid recognition. Application received late may not be considered.*
04. *The recognition will enable the Scientific and Industrial Research Organization to avail of import facilities as provided in the Import Policy in force during the period of recognition.*
05. *The recognition will entitle the Scientific and Industrial Research Organisation to avail of custom/excise duty exemption on the import of equipments, Instruments, spares thereof, consumables etc. during the period of recognition and subject to relevant Government Policies in force from time to time. Such exemption will be separately applied for on the prescribed format.*
06. *The realization, if any, from royalty, sale of R&D products/materials etc. shall be shown in the R&D account of the organization in the audited accounts as well as annual report and should be used or reinvested for research only.*
07. *The production, if any, emanating from R&D activity such as prototype built, output from pilot plants, etc. would not be sold without prior permission of DSIR. Disposal of imported raw materials, equipment and products intermediates etc. emanating from materials and equipment imported for R&D, shall not be made without prior permission of DISR.*
08. *Accelerated depreciation allowance as per rule 5 (2) of IT Rules, 1962 will be available on investments on plant and machinery by any industrial unit, which has made these investments for the purpose of commercialization of technology know-how acquired from a DSIR recognized SIRO.*
09. *Separate accounts shall be maintained for research and development activities and the R&D expenditure, both capital and recurring will be reflected in the Annual Report and Statement of Accounts of the Organization through a separate schedule.*
10. *Brief summary of the achievements of the organization shall be submitted to the Department of Scientific and Industrial Research every year. This should include papers published, patents obtained and process developed, new products introduced, awards and prizes received etc.*
11. *A copy of the annual Report and Statement of Accounts of the organization will be submitted to DSIR within 30 days of its publication.*
12. *The organization will also conform to such other conditions for recognition stipulated in the Guidelines or as may be specifically provided in the recognition letter.*
13. *Soon after receipt of the recognition letter the organization should acknowledge by stating that they will abide by the above terms and conditions.*
14. *The recognition of DSIR does not amount to approval u/s 35(1) (ii)/(iii) of IT Act. Sires desirous of obtaining such approval may apply separately as per the IT Act/rules/circulars as amended from time to time.*

APPENDIX 19A

GOVERNMENT OF ANDHRA PRADESH ABSTRACT

Vipassana International Meditation Center – Sanction of 10 days Special Casual Leave to attend the Vipassana Meditation Course – Orders – Issued.

GENERAL ADMINISTRATION (AR&T – III) DEPARTMENT

G.O.Ms. No. 317.

Date: 08-09-2000

ORDER:

1. The Vipassana International Meditation Center, Hyderabad is conducting Vipassana Meditation Course, which is much useful for the Government officers. The course conducted by the Vipassana Research Institute, Igatpuri, Nasik District in Maharashtra State is of 10 days duration. Dr. G. Radhakrishna, Vipassana International Meditation Center Hyderabad has represented to the Government for treating the period as Special Casual Leave for attending the above course for 10 days by the State Government Officers at their center located at 12.6 KM Nagarjuna Sagar Road, Kusuma Nagar, Vanasthalipuram, Hyderabad – 500 070.
2. The Government after careful consideration, have decided to sponsor their officers of the age of 45 years and above and of the rank of Deputy Secretary to Government and above, subject to the following conditions:
 - i. The concerned officer should have obtained admission in the Vipassana Center;
 - ii. Those officers who have obtained admission in the Vipassana Center, If they so desire can be sanctioned maximum of 10 days Special Casual Leave;
 - iii. Special Casual Leave shall be admissible depending upon the need once in three years and maximum six times during the entire service period;
 - iv. Concerned officer should submit leave application along with admission letter's Xerox copy and on return from leave, he should submit certificate issued by the center about his completion of 10 days course.
3. This order shall come into force with immediate effect.
4. All Departments of Secretariat/Heads of Departments are requested to take necessary action in the matter.
5. This order issues with the concurrence of Finance and Planning (Fin. Wing) Department vide their U. O. No. 5723/PFS, dt. 6.9. 2000.

(BY ORDER AND IN THE NAME OF THE GOVERNOR OF ANDHRA PRADESH)

P. V. RAO.
CHIEF SECRETARY TO GOVERNMENT

To
All Departments of Secretariat.
All Heads of Departments.
Copy to :
The P. S. to Chief Minister.
The P. S. to Chief Secretary.
The P. S. to Principal Secretary to Chief Minister.
The Finance and Planning (Fin. Wing) Department.
The General Administration (Spl. A) Department.
Vipassana International Meditation Center, Nagarjuna Sagar Road,
Kusuma Nagar, Vanasthalipuram, Hyderabad – 500 070.
SF/SC.

//FORWARDED BY ORDER//

APPENDIX 19B

GOVERNMENT OF ANDHRA PRADESH ABSTRACT

Vipassana International Meditation Center – Sanction of 10 days Special Casual Leave to attend the Vipassana Meditation Course – Revised orders – Issued.

GENERAL ADMINISTRATION (AR&T – III) DEPARTMENT

G.O.Ms. No. 351.

Dated: 18 – 10 – 2000.

Read the following: -

1. G.O.Ms. No. 317. Genl Admn. (AR&T. III) Deptt. Dt. 8 – 9 – 2000.
2. From the Organizer, Vipassana International Meditation Center, Hyderabad, Dt: 27 – 9 – 2000.

... ..

ORDER :

1. In the circumstances reported by the Organizer: Vipassana International Meditation Center, Hyderabad in the reference second read above the following revised orders are issued in partial much information of the orders issued in GO first read above:
 - (i) In para 1 of the G.O. first read above the words Dr. Radha Krishna, Vipassana International Meditation Center, Hyderabad herein after shall be read as “The Organizers of Vipassana International Meditation Center, Hyderabad”.
 - (ii) The Government after careful consideration has decided to sponsor their officers of the age of 45 years and above and of the rank of Dy. Secretary to the Government and above the scale of Rs. 10950 – 350 – 17575.
2. All the Departments of Secretary are requested to take necessary action in the matter.
3. This order does not require the concurrence of Finance and Planning (FW) Department.

(BY ORDER AND IN THE NAME OF THE GOVERNOR OF ANDHRA PRADESH)

P. V. RAO.
CHIEF SECRETARY TO GOVERNMENT

To
All Departments of Secretariat.
All Heads of Departments.
Copy to :
P. S. to Chief Minister/Chief Secretary/Prl Secretary to CM.
Finance and Planning (FW) Department.
General Administration (Spl. A) Department.
Organizer International Meditation Center,
Nagarjuna Sagar Road,
Vanasthalipuram,
Hyderabad – 500 070.

//FORWARDED BY ORDER//

SECTIONAL OFFICER.

S. Vijayalakshmi.

APPENDIX 20

Sanction of Special Leave and tour expenses to officers desiring to take Vipassana Course conducted by Vipassana Research Institute, Dhammagiri, Igatpuri – 422403, District Nasik, Maharashtra, India.

GOVERNMENT OF MAHARASHTRA,
Social Welfare, Cultural Affairs and
Sports Department,
Government Circular No. MIS. 1996/Secy/MWK – 1
Mantralaya Annexe, Mumbai – 400032.
Dated : 7th August, 1996.

Read: - 1) Government Resolution, Social Welfare,
Cultural Affairs and Sports Department,
No. MIS – 1095/Secy/MWK – 1,
Dated : 19th September, 1995.

2) Government Resolution, Finance Department,
No. EL 2496/3/SER – 9,
Dated : 15th May, 1996.

GOVERNMENT CIRCULAR: - Vipassana Research Institute, Dhammagiri, District Nasik conducts 10 days Vipassana Courses at various centers in Maharashtra State. Government has taken a decision to sanction special leave and actual tour expenses to the officers/staff members of Mahatma Phule Backward Class Development Corporation, Lokshahir Annabhau Sathe Vikas Mahamandal, the Vasantnao Naik Vimukta Jati and Bhatakya Jamati Mahamandal and Leather Industry Development Corporation of Maharashtra under the administrative control of this Department subject to following conditions: -

- a) Concerned officer/staff members should have obtained admission in the Vipassana center situated near his Headquarters.
- b) Those officers/staff members who have obtained admission in the Vipassana Center, if so desire, can be sanctioned maximum 14 days special leave.
- c) Concerned officers/staff members would be entitled to travel by class to which they are entitled to during official course of duty and actual expenses on account of journey between their Headquarters and Vipassana Center in the State by the shortest distance shall be admissible to them. However, since this journey being not in the nature of official tour, daily allowance would not be admissible to them.

- d) Special leave and actual traveling expenses to the officer/staff member will be permitted maximum six times in the total service span and once in every three years.
- e) Concerned officer/staff member should submit leave application along with admission letter's Xerox copy and on return from leave, he should submit certificate issued by the concerned center about his completion of 10 days course.
2. Expenditure on Vipassana course shall be borne by the Corporations from the Corporation's grants.
3. These orders shall come into effect from the date of issue of this Government Resolution.

By order and in the name of Governor of Maharashtra,

(Ratnakar Gaikwad)
Secretary to Government

1. Managing Director, Mahatma Phule Backward Class Development Corporation, Mumbai.
2. Managing Director, Vasantao Naik Vimukta Jati and Nomadic Tribe Development Corporation, Mumbai.
3. Managing director, Annabhau Sathe Vikas Mahamandal, Mumbai.
4. Managing Director, Leather Development Corporation of Maharashtra, Mumbai.

APPENDIX 21

राजस्थान सरकार
Home (Gr. 6) Deptt.

No. F.3 (29) Home/Gr. 6/96 Jaipur, dated 15 . 10. 96.

1. Shri Devendra Singh Ji
Director General of Police,
Rajasthan, Jaipur.
2. Shri Arun Duggar Ji.
Director & Inspector General,
Jail Department,
Rajasthan, Jaipur.

Subject: - Introduction of Vipassana Meditation Course for
Police and Jail Personnel.

Sir,

I am directed to say that the matter regarding introduction of Vipassana Meditation Course for Police and Jail Personnel as well as for Jail inmates was discussed by Addl. Chief Secretary with you on 10. 10. 96 in the presence of Shri Ram Singh Ji, Co-ordinator for India, Training and Research Institute, Vipassana Meditation and Shri S.R.S. Panwar, Addl. DGP Training. The usefulness of such Course for Police and Jail Personnel as well as Jail inmates has already been accepted and after discussions, the following decisions were taken by the Government: -

1. The RPS probationers presently undergoing training in Police Academy, Jaipur may be exposed to a 10 days Vipassana Meditation Course. The Addl. DGP Training will fix up a date and time with Shri Ram Singh Ji for giving introductory talk to the RPS probationers explaining usefulness of this Vipassana Meditation.
2. A new batch of more than 200 sub Inspectors is about to join the Rajasthan Police Academy for Training. The Addl. Director General of Police, Training may also invite Shri Ram Singh Ji for giving an introductory talk to the trainees and motivate them for a three days Vipassana Course which again be in the nature of an introduction to the Main Vipassana Meditation. Thereafter, a 10 days course may be organized for the trainees.
3. A 10 days course may be organized for different ranks of Police officers.

4. Jail Staff may also be sent for 10 days course in batches of 10 personnel from various jails.
5. The Vipassana Meditation Course may also be organized for jail inmates in Jaipur. The Director, Prisons will move a proposal to Government for extra provision for the special diet that is required to be given to the jail inmates during this course for necessary sanction. In addition to Jaipur jail, such courses may be organized in other prisons also like Jodhpur, Ajmer, Udaipur, Alwar, etc.
6. All these courses will be entirely on voluntary basis.

It is therefore requested to kindly take immediate action in this regard. The Director, Prisons will also contact Shri Ram Singh Ji for holding the Vipassana Meditation Course for Jail Personnel and Jail inmates for arranging above course at his level.

Yours faithfully,

Sd/-
(Brij Mohan Sharma)
Dy. Secretary to Government.

Copy forwarded to the following for information: -

1. Shri Ram Singh Ji, Co-ordinator for India, Vipassana Research Institute, Dhammagiri, Igatpuri, District Nasik, Maharashtra i.e. Vipassana Research Institute, D. 69B, J.N. Marg, Jaipur – 302004 with reference to his letter dated 12. 9. 96. Phone No. 565841
2. Director, Rajasthan Police Academy, Nehru Nagar, Jaipur.
3. Dy. Secretary, Home (Police) Deptt./Dy. Secretary, Home (Jail) Department.

Sd/-
Dy. Secretary to Government.

APPENDIX 22

CIRCULAR

No. Vipassana/workshop/1996K-5
Office of the Inspector General
of Prisons, Pune-1
Dated: 27th March 1996.

Recently Vipassana Meditation Course was organized for 100 prisoners in Central jail at Nasik Road. It is noticed that this Vipassana Meditation Course has successfully brought about mental purification amongst these prisoners.

2. Vipassana Meditation enables one to attain mental purification. Vipassana is an instrument, which through self observation brings about mental purification in the mind, which is polluted by craving, aversion and attachment. It is, therefore, necessary that such Vipassana Meditation Courses are organized for prisoners, employees and officers in other prisons also. For organizing Vipassana Courses in prisons please get in touch with Vipassana International Academy, Dhammagiri, Igatpuri-422 403, Nasik and obtain relevant information and extend all possible cooperation to the said institution for organizing Vipassana courses in jails.

3. After organizing Vipassana Meditation Courses report should be sent to this office.

Sd/-

Inspector General of Police,
Maharashtra State, Pune

Copy to: all Superintendents of Prisons.

Copy to: Vishwa Vidyalaya, Dhammagiri, Igatpuri-422403 Nasik, Maharashtra.

Kind attention: to Shri R. S. Goenka

APPENDIX 23

OFFICE OF THE ADDL. DIRECTOR GENERAL OF PRISONS
DELHI PRISON HEADQUARTERS, NEAR LAJWANTI GARDEN CHOWK
JANAK PURI : NEW DELHI-110064

No.F.21 (29)/AO/ADG (P)/2000-2001/3857 Dated : 9. 3. 2001.

C I R C U L A R

As decided in the Mahapanchayat held in Central Jail No.4 on 9.2.2001,DG (P) is pleased to enhance the diet expenses for Vipassana meditators in Vipassana Ward of Central Jail No. 4 from Rs. 10/- to Rs. 20/- per day.

Further to encourage all the staff members to attend this Vipassana Course, those attending the same at Delhi, Jaipur or any other center will be given T.A/D. A/in addition they will also be given DG(P)'s Commendation Roll alongwith Rs. 500/- as reward. The period spent on such courses will be treated as on duty.

(K.S Meena)
SUPERITENDANT (PHQ)

No. F.21 (29)/AO/ADG (P)/2000-2001/

Dated :

Copy forwarded for information and necessary action to the following.

1. All SCJs No. 1,2,3,4,5 & 6A.
2. RMO/All Branches Incharges/All DSs.
3. All Jail Notice Board through LO.
4. SO to DG (P)/PA to DIG (P)

(K.S. MEENA)
SUPERINTENDENT (PHQ)

APPENDIX 24

slāiv/gx-8(rvkh)/n. kļ. 806
mharāixā rāy iv-tā mēl
a%ā A bārlj iv%ārlt qmārt
tL mj lA, Dārvl roz, māxhā,
māqū- 400019-

sDārpūā kļmāp 1, idnākp 3. 8. 2003
(svēADārf Sādō kļ. 146 (kļmēArivg), id. 19 j th 1997 kļrta)

ivūy: ivpīynā sDōDn smāTA, qgtpcl, ij ēhā nāiōkp
yāhl Sāyoi j lēyā ivpīynā āiōōfāsAXI j āfā-yā
mēLācēyā kļmēA-yāhā pivrtlēt rj A mjl t kļrfeAbt.

ā%āAvnā:-

mharāixā rāy Ōasnācē ivōā ivBāgācēyā infy kļ. Srj A. 2496 svā-9 idnākp 15 me 1996 mDII māgēōkp tēvācā Sājkpār kļrln ivpīynā sDōDn smāTA qgtpcl. ij ēhā nāiōkp yāhā enāpēt Sāyoi j t kļrēyāt yē Ssl ē 10 idvsācē ivpīynā āiōōf GvV qVēCfā-yā 45 vūv fyāpōā j ā%ā vy Ssfā-yā mēLāTII kļyēkļrl SiBytā, tēsm v fyāvrll dj ācēyā SiDkpa-yāhl vō-kply āmāfpūā sād n kļrta fyāhā 14 idvsācēl pivrtlēt rj A v āvāsBōmā dōyācl trtū svēADārf Sādō kļ. 146 (kļmēArivg) idnākp 19 j th 1997 SēveSiDsīlct kļl hotl.

2. ivpīynā sDōDn smāTA, Dymigr, qgtpcl, ij ēhā nāiōkp yāhl Sāyoi j lēyā 10 idvsācēyā ivpīynā āiōōfās hj r hovū qVēCfā-yā mēLāTII svē kļmēA-yāhā ivōā ivBāg, mharāixā Ōasnācēyā idnākp 27 j th 2003 cēyā infyācēyā Dtīvr, vō-kply āmāfpūā sād n kļrta 14 idvsācēl pivrtlēt rj A mjl t kļrēyācā āān gē ekpāhl idvs mēLācēyā ivcārāDln hotā.

mēL Xrāv

fyānsār mēLānēXrāv kļ. 917 id. 24 j lū2003 Sēvefyānsār pZil bābīs mjl t l ādān kļl l Sāhe

(akp) ivpīynā sDōDn smāTA, Dymigr, qgtpcl ij ēhā nāiōkp yāhā enāpēt Sāyoi j t kļēyā j āfā-yā 10 idvsācēyā 'ivpīynā' āiōōfācā lāB GvV, qVēCfā-yā mēLāTII svē kļmēA-yāhā mharāixā Ōasnācē ivōā ivBāgācā infy id. 27 j th 2003 cēyā Dtīvr, vō-kply āmāfpūā sād n kļrta 14 idvsācēl pivrtlēt rj A mjl t kļrfe

(don) mharāixā Ōasn ivōā ivBāgācēyā idnākp 21 j lū 1998 cēyā infyānsār mēLānē SiDsīlct kļl ēyā svēADārf Sādō kļ. 146 (kļmēArī vgd), idnākp 19/6/1997 Snsār kļmēA-yās mēyā l yāpāsth āiōōf kļrāpyēt svāē j vLēyā māgāthē to pūā Ssl ēyā ūfīnē j āyāyōyāsAXI dōyāt yē Ssl ē e āvāsācē Bāzē dōyācl iv-mān trtū rj kļrēyāt yē Sāhe hl rj kļl ē l trtū hā Sādō j Arī Jāēyācēyā tārKpāsth l Agūhoqū.

- (tIn) mhArAixA OAsnAeyA mAgOÖk tVAnsAr. BiviYAt yA trtdlt SAVIykp te bdl /sDArFA kpr»yAce SiDkpar S»yöAMA äAdAn kpr»yAt SAle SAhet.
2. mhArAixA OAsn ivOA ivBAGAeyA id. 27 j th 2003 eyA infYA®vye j Arl kpl Ey trtdlinsAr ivpIynA äAiÖöf GeyAsAXI döyAt yet Ssl d l r j cl svl t hl kpmCA-yACA hEKp yhfth mAntA yfAr nAhl.
 3. mtlLAnE SAFKI SsAhl infy GtIA SAhe kpl, mtlLAeyA svSADArf SAdÖ kpl. 146 (kpmCARlvgl) idnAKp 19/6/97 m»ye nmtl kpl EyA ÄyA trtdl mhArAixA OAsn ivOA ivBAGAeyA OAsn infyQid. 27/6/2003 eyA SnaP Sstll ¥yA SbaIDt rAhtll .
 4. vrll sDAirt trtdl hesDarpUA j Arl kplEyAeyA idnAKpAsth Shtl At yetll .

shl/-
(Sjly BAixyA)
sicv

äAit:
äAejf yAdlÄAmAfe svAQA.

APPENDIX 25

OIL & NATURAL GAS CORPORATION LTD
INSTITUTE OF MANAGEMENT DEPARTMENT
KDMIPE CAMPUS-DEHRADUN

No. IMD/CPT/Vipa.Medi/98/99

4th May, 1998

CIRCULAR

Vipassana Meditation Centers located at various places throughout the country organize meditation programmes for self development and stress management.

These programmes for self development and stress management. These programmes ultimately help in team building/team work and enhancement of efficiency and productivity apart from discipline and good conduct & behavior.

In view of all these benefits competent authority has decided to allow each region to nominate executives for Vipassana Programmes as per distribution given below:

Sl No.	Region	No of Execs.per year	Remarks
1.	ERBC	50	* Regional Heads will approve the nominations within the limits.
2.	CRBC	10	
3.	WRBC	100	
4.	SRBC	30	* For Hqrs./NRBC, IMD Will be the coordinating agency.
5.	MRBC	50	
6.	Hqrs./NRBC	20	
TOTAL		260	

The following guidelines may be followed while nominating executives for such programmes :

1. Emphasis should be given to nominate executives holding assignment/position/ work area, which put them under heavy stress.
2. No officer can demand for attending these programmes .
3. Executives will be relieved for such programmes keeping in view of the exigency of work.
4. No executive will be eligible to attend more than one programme.
5. In order to save wasteful travelling expenditure and time, the regions will nominate executives to the nearest Vipassana Center.
6. Participants will get only one fourth dearness allowance (lowest D.A. rate i.e. guest house D.A.)
7. Since the programmes are fully residential and are free of cost, each region may pay a donation of Rs.1500/- per participant to the respective Vipassana Center.
8. Participants may be sent to nearest Vipassana Center for only 10 to 12 days programmes.
9. Once an executive is nominated, each region will inform IMD about the same and each participant on return will send his response through proper channel to IMD, Dehradun within ten days, for impact evaluation.

This issues with the approval of competent authority.

(H.P. Khandurie)
G.M. (IMD)

Distribution:

As per mailing list.

Note: A photocopy of schedule of Vipassana programmes to be conducted during 1998-99 enclosed for reference or the regions may contact nearest Vipassana Center for details.

APPENDIX 26

Development Control Regulation for
Greater Mumbai 1991.
Clarification under Regulation No. 2 (3)
For permitting Vipassana/Yoga
Meditation Center on land reserved for
Recreation Ground, Playground etc.

GOVERNMENT OF MAHARASHTRA

Urban Development Department

Mumbai 400 032

No. TPB. 4399/1576/CR-22/2000/UD-11

7 April 2000

Read : Letter No. DIR/ES &P/4956 dated 5th October from the Director, (ES&P),
MCGM, Mumbai.

ORDER

The Development Control Regulations for Greater Mumbai 1991 (hereinafter referred to as the "said Regulation") have been sanctioned by the Government in Urban Development vide Notification bearing No. DCR. 1090/RDP/UD - 11 dated 20th February 1991 under Section 31 of the Maharashtra Regional and Town Planning Act, 1996, (hereinafter referred to as the "said Act") to bring into force with effect from 25 March 1991;

As per provisions contained in Table 4 below Regulation 9 of the said Regulations, reservation of Playground/Recreation Ground, etc. Can be developed by Municipal Corporation of Greater Mumbai (hereinafter referred to as the "said Corporation") or owner. The explanatory note No. (iv) below Table 4 reads thus:

"In case of development of lands reserved for Recreation Ground/Playground, construction for ancillary use may be permitted by the said Corporation (in a suitable location, so as to keep as much of the remaining place open) upto 15% on 10% of the area of land for the said amenities".

(Hereinafter referred to as "the said proviso")

In view of this proviso, structures for ancillary uses such as Club House, Gymnasia, Swimming Pool, etc are being permitted on the plots reserved for Playground, Recreation Ground, etc (Hereinafter referred to as "the said reservation");

Government in Urban Development Department have received number of representation thereby requesting the Government to allow "Vipassana Center/Yoga Meditation Center" as an ancillary activity to be permitted in the said reservations.

This issue has been examined by Government with reference to the activities of such meditation center and utility values of such centers and it is felt necessary to treat "Vipassana Center" and

“Yoga Meditation Center” to be activities on par with those activities that could be permissible in the said reservation, in the said proviso;

Considering all these facts and the circumstances, I am directed to issue following clarification as provided under Regulation No. 62 (3) of the said Regulation to the said Corporation:

CLARIFICATION

Construction of Vipassana Center/Yoga Meditation Center may be permitted in the case of development of lands reserved for Playground/Recreation ground, etc up to 15% on 10% of the area of the land for said amenities as per the provisions of explanatory note No. (iv) below Table 4 in regulation 9 of the said Regulation.

By order and in the name of the Governor of Maharashtra.

Sd/-

(S.V. Deshpande)

Deputy Secretary of Government

To:

Municipal Commissioner,
Municipal Corporation of Greater Mumbai,
Mumbai.

Copy to:

1. The Director of Town planning, Maharashtra State, Pune.
2. The Deputy Director of Town Planning, Greater Mumbai.
3. The Director (DS&P) MCGM, Mumbai.
4. The Chief Engineer (DP), MCGM
5. The Maharashtra chamber of Housing Industry
9, Ruby House
113, Lady Jamshedji Road,
Opp. Sitladevi Temple,
Mahim (west), Mumbai – 400016.
6. Select File
7. Clarification file.

APPENDIX 27

Office of the Municipal Commissioner

Pune Municipal Corporation

Outward No. MCO/CE/639

Date 25/10/99

Circular

Sub: Construction of Structure on Children Play Grounds,
Recreation Grounds, Playgrounds, Parks, Gardens

1. D.C. Regulation no. 13.3.1.3 permits development of structure for Sports and Recreational Activities on Recreational Open spaces (Recreation Ground) in Private layouts/Plots as required under the D.C. regulation, with restriction of height, area and other restrictions as mentioned therein. They include pavilion, gymnasium, clubhouse etc...
2. As per the amended provisions of D.C. Regulation for Pune, the lands reserved for the purpose of children Play Grounds, Parks, Gardens and Recreation Grounds can be acquired by the Pune Municipal Corporation and thereafter the site may be allowed to the developed/maintained through public institutions or the Commissioner can entrust the development and maintenance of the facilities to a suitable agency on terms to be decided by him. The guidelines in this regard are being issued as under:
3. The open space amenity reservation may be of different categories, Viz: -
 - i) R.G. (Recreational Ground) on Recreational Open Space private layouts/plots as required under D.C. Regulation.
 - ii) Lands reserved for Children Play Ground, Play grounds, Parks, Gardens, Recreation Grounds etc. in township and possession of private owners.
 - iii) Lands reserved for open space amenities viz. Children's Play Grounds, Recreation Grounds, Play Grounds, Parks, Garden etc. Owned by the Corporation.
 - iv) Play Grounds attached to school, colleges, educational institutions etc.
4. There are requests for members of the public that as in case of (i) above such sports and recreational structures/users may be allowed, also private or public reservations of play grounds, parks, recreation grounds and gardens to be developed and maintained by public institutions like NGOs, trusts, corporate bodies and in addition to the structures like club house, pavilion, gymnasium, gymkhana etc., meditation structures for Vipassana other forms of Meditations or Yoga Centers may also be permitted since these activities are essential for mental and physical recreation which promote good physical and mental health. So far as Vipassana is concerned, it is an ancient technique for meditation, which makes a healthy mind, and a healthy mind enables a person to progress in all spheres and responsibilities of his life. Similarly yoga is also an important physical/mental activity which also leads to an all round improvement to health of an individual. Vipassana and Yoga can therefore be considered as Recreational activities and should be permitted on private layout Recreation Grounds also on private or public open spaces like Children's Play Grounds, Play Grounds, Parks, Gardens, Recreation Grounds, etc.

5. The matter has been considered and it is now decided to allow structures for Vipassana and Yoga, as also structures for Club House, Gymnasium, pavilion gymkhana etc. On Private layout/plot R. Gs. and Public/Private open space amenities as described under category Nos. (i) to (iv) Yoga Meditation Centers certain residential activities will have to be permitted.
6. The Manner of development/maintenance of all such structures in R.Gs. private layouts/plots i.e. category (i) will be as detailed in D.C. Regulation No. 13.3.1.3.
7. In case of plots reserved for Play Ground attached to School/Colleges/Education Institution, the development may be directly done by the concerned Schools/Colleges/Education Institutions, themselves who are running the Schools/Colleges/Education Institutions or through such Trusts/NGO's/Corporate Bodies as they may deem fit, on such terms as may be agreed between them. Plans for development and construction of structures [restricted to 15% FSI of the total plot area 10% plinth of the total plot area of P.G.. at a suitable location so as to keep maximum area vacant for Play Ground] shall conform to D.C. Regulations and shall be approved from the City Engineer.

Sd/-

21/X/99

Municipal Commissioner,
Pune Municipal Corporation.

APPENDIX 28

TRANSLATION OF CIRCULAR

No: GCIRTC CAMDI/02/2002/6862/-6937.
Gujarat Council of Education Research and Training,
Sector – 21, Gandhinagar.
Dated: - 01 – 05 – 2002.

To,
All Primary Education Officers,
All Government Officers,
All District Education Officers.

Sub: To consider teachers **on duty** when they participate in courses for meditation.

Sir,

With reference to the above subject, a well-known institution in the State, i.e. Vipassana Samiti conducts courses for meditation at various places. If the teachers are given permission to take part in these courses, it will help in making the education system more effective and help in giving proper direction to the children's behavior.

After detailed discussion on the above subject, it has been decided that if the following points are satisfied, the teachers can be considered on duty when they attend the courses.

- 1) The Principal should be willing to send the teacher provided it does not affect the normal teaching routine.
- 2) The teacher should, on his own volition, be prepared to participate in the course.
- 3) The teacher will have to submit a certificate of completion of the course.
- 4) The teacher should impart the benefit of their training to the students and maintain a record of changes in the behavior of the children. This record should be presented on the annual education inspection.
- 5) If the course is discontinued midway by the teacher than he will not be considered "On duty".
- 6) Detailed information on the camps being organized in Gujarat can be obtained from the following:

1. Kutch Vipassana Center - Dhamma Sindhu
C/o Ishwarlal U. Shah,
Prof. K. T. Shah Road.
Mandvi, Kutch – 37046.
2. Saurashtra Vipassana Research Center - Dhamma Kot,
C/o Bhabha Guest House.
Panchnath Road, Rajkot – 360001.
3. Gujar Vipassana Center, Dhamma Peeth.
C/o-8, Vijay Colony Ahmedabad: 380013.

Director,
Gujarat Council of Education Research and
Training,
Sector – 21, Gandhinagar.

APPENDIX 29

ivpĪynA irsclqV%xxŷk, DymigrĪ,
qgtpĪl, ij ĒhA nAĪŌkĵ, yA sMĪenAPĪt
GŷyAt yĕrĕ "ivpĪynA" (Vipassana)
iŌibrĀt BAg GŷyAbAbt

mhrĀĪxĀ ŌĀsn

ivŌA ivBĀg

infŷy, kĵmĀkĵ: Srj A 2402/27/ swA-8,
mŪĀĀ y, mĪbqŪ400032, idnĀkĵ: 27 j th, 2003

phĀ: ivŌA ivBĀg, ŌĀsn infŷy kĵ. Srj A 2496/3/ swA 9, idnĀkĵ: 21 j ŪŪ 1998.

infŷy

ivpĪynA irsclqV%xxŷk, DymigrĪ, qgtpĪl, ij ĒhA-nĀĪŌkĵ yA sMĪenAPĪt mhrĀĪxĀtĪĪ kĵĀt 'ivpĪynA' he dĪhA idvsĀce iŌibr GŷyAt yĕrĕ SŌA āĪĪŌŏf kĵĀt BAg GŷyĀcl svĪ t vrĪĪ ŌĀsn infŷyĀnsĀr PĵĒt rĀj piŪĀt SĪDKĵĀ-yĀĀĀ Snŷy XrivŷyĀt SĀĪĪ hotĪ, ŷyĀcl ŷyĀĀĪ vĀZvth to svŪ rĀĀy ŌĀskĵly kĵmĪcĀ-yĀĀĀ Ī AgŪ kĵrŷyĀcĀ āĪĪn ŌĀsnĀcķyĀ ivcĀrĀDĪn hotĀ. SĀĀ ŌĀsnĀne vrĪĪ id. 21 j ŪŪ 1998 cĀ ŌĀsn infŷy SĪDKĵĪmt kĵĀn KĀĪĪ āĀmĀfĕ infŷy GĕĪĀ SĀhe-

(kĵ) ivpĪynA irsclqV%xxŷk, DymigrĪ, ij ĒhA-nĀĪŌkĵ yA sMĪenAPĪt mhrĀĪxĀtĪĪ āĪĪŌŏf kĵĀt "ivpĪynA"ĕyĀ dĪhA idvsĀmķyĀ iŌibrĀt svŪ rĀĀy ŌĀskĵly kĵmĪcĀ-yĀĀĀ BAg GĕĪĀ yĕqŪ .

(K) āĪĪŌŏfĀSĀXĪ āĀvŌ ĪmLĪvĪĀ SĀhe SŌA kĵmĪcĀ-yĀĀĕ mĀgfl kĵĕyĀs ŷyĀs, vŌ-Īkĵy āĀmĀfĵŪĀ sĀdr n kĵrĀĀ ākĵĀvĪĪ kĵmĪĪ 14 idvs qtkĵĪ ĪrvĪtĪĪ rĵ Ā mĵĪ Īr kĵrĀĀ yĕqŪ .

(g) vrĪĪ āĀyŷ nĀSĀXĪ ĪrvĪtĪĪ rĵ Ā SĀVĪyĵĵĕnsĀr tĪn vŪĀĕth ākĵĀ v sĵŪfŪ swĀ kĵĀĪ ĀvDĪmŷyĕ kĵmĪĪ shĀ vĪĀ yĀĀmĀfĕ Snŷy rĀĪĪĪ .

(G) sĪmĪDt kĵmĪcĀ-yĀĀĕ rĵ cĕ SĀvĕnpŪĀ āĪĪŌŏfĀcķyĀ āĀvŌpŪĀcķyĀ JĕĀĒs āĪtĪsh sĀdr kĵrĕfĕ tĕcĕ, rĵ vĀĀn pĵt SĀĕyĀĪĪĪr āĪĪŌŏf pĵfŪkĵĕyĀcĕ sĪmĪDt āĪĪŌŏf kĵĀĀcĕ āĀmĀfĵŪĀ sĀdr kĵrĕfĕ SĀVĪyĵĵĕ rĀĪĪĪ .

(q) sĀr svĪ t hĒkĵ ŷĪhfth mĀgtĀ yĕrĀr nĀĪĪ.

(2) he SĀdŌ ĪngĪmt JĀĕyĀcķyĀ idnĀkĵĵĀstĪh SĪĪĪĪt yĕĪĪĪ .

(3) mhrĀĪxĀ nĀgrĪ swĀ (rĵ Ā) Īnym, 1981 mDĪĪ ĪrvĪtĪĪ rĵ sĪmĪDtĪĪĪ iv-mĀĀn trĪtdĪĪĪyĕyĀ ŌĀsn infŷyĀcķyĀ trĪtdĪĪpĀtĪ sDĀrfĀ kĵrŷyĀt SĀĪĪ SĀhe SĕemĀnŷyĀt ŷĪve wĵrŪĒt ĪnymĀt yĀĀvĵĵĀŌ Īrsr sDĀrfĀ kĵrŷyĀt yĕĪĪĪ .

mhrĀĪxĀcĕ rĀĀypĀĪ yĀĀyĀ SĀdŌĀnsĀr v nĀvĀne

vs^{ĕt} cĕDrĪ
ŌĀsnĀcĕwpsĪcv, ivŌA ivBĀg

ĀĀĪĪ,
mĪĀĪĪKĀpĀĪ -1 (ĪĪĀ v SnŷyĀĀ), mhrĀĪxĀ mĪbqŪ(80 āĀĪĪ),

mhAI KApAI -2 (I KA v SnöyTA), mhArAlIXÄ nAgpt (80 ätI),
 mhAI KApAI -1 (I KAprlöA), mhArAlIXÄ mIbq (40 ätI),
 mhAI KApAI -2 (I KAprlöA), mhArAlIXÄ nAgpt (40 ätI),
 mhAI KApAI (vAI fAy I KAprlöA), mIbq
 SiDdAn v I KA SiDkArI, mIbq (40 ätI),
 sICAI kP, I KA v kPüAgArE mIbq
 invAsI I KAprlöA SiDkArI, mIbq (5 ätI),
 mIky sicv, mÜAI y, mIbq
 svÜSpr mIky sicv, äADAn sicv v sicv, mÜAI y, mIbq
 * sicv, mhArAlIXÄ I okpsvA SAyag, mIbq
 * sicv, mhArAlIXÄ ivDAnmIZL sicvAI y, mIbq
 * äAbDkP, mIL @yAy ÖAKA, mhArAlIXÄ rAAy, wAc @yAyAI y, mIbq
 * äAbDkP, SpII ÖAKA, mhArAlIXÄ rAAy, wAc @yAyAI y, mIbq
 * äAbDkP, I okP SAyEt v wp I okP SAyEt yAke kPlyAQ y, mIbq
 mIky I KAprlöA SiDkArI, %TAinkP inDI I KA, nvl mIbq
 mIky mIyAke sicv,
 mÜAI v rAAymÜAI yAke KAJ gl sicv,
 rAAypAI Ake sicv,
 svÜivBAGly SAyEt,
 svÜmÜAI yIn ivBAG,
 svÜij EhA pirüDAke mIky kPlykArI SiDkArI,
 mÜAI yAeyA inrinrALyA ivBAGmIyA SiDkArAKAI I SSI EyA svÜivBAGAke
 v kPlyAQ yAke äAmK,
 ivÖü SAyEt, mhArAlIXÄ sdn, nvl idEII,
 ivÖA ivBAGAtII svÜkPlyAke (gnPAl 5 ätI),
 invz nrtI - kPlyAke sn svA-8. ivÖA ivBAG.

* pÜAne

APPENDIX 30A

Director General: 564244 Off
Director : 564239 Off.
574247 Res
Academy : 564234
% : 564238
: 511601 PCO
(Hostel)

प्रशासन अकादमी
मध्यप्रदेश

ACADEMY OF ADMINISTRATION
MADHYA PRADESH
BHOPAL

Fax: (0755): 564244
Telegram : ADMIN
Hitkarini Nagar
Arera Colony,
(1100 Quarters)
Post Bag No 6
Bhopal 462016

क्रमांक - २८५६ / अका / प्रशि / ककि / ९९
प्रति,

भोपाल, दिनांक २५-५-९९

सचिव,
म.प्र. विपश्यना समिति,
भोपाल

विषय:- विपश्यना प्रशिक्षण के बारे में।

— o —

म.प्र. प्रशासन अकादमी पिछले २ वर्षों से विपश्यना पद्धति पर आधारित “तनाव प्रबंधन एवं आत्म विकास” विषयक प्रशिक्षण कार्यक्रम शासकीय सेवकों के लिए आयोजित कर रही है। इस प्रशिक्षण कार्यक्रम की अवधि १२ दिवस की है। शासकीय सेवकों को जिन्हें विभाग द्वारा नामांकित किया जा रहा है उनसे प्रशिक्षण शुल्क के रूप में २५००/- रुपये की राशि ली जाती है तथा वे नामांकित अधिकारी प्रशिक्षण अवधि में कर्तव्य स्थल पर उपस्थित माने जाते हैं इनके लिए इन्हें पृथक से कोई आवेदन देने की आवश्यकता नहीं होती। इन प्रशिक्षण कार्यक्रमों का आयोजन म.प्र. विपश्यना समिति के सहयोग से ही किया जा रहा है।

कवीन्द्र कियावत
संयुक्त संचालक (प्र. शि.)

APPENDIX 30B

आओसन स्कूल मध्य प्रदेश

ACADEMY OF ADMINISTRATION MADHYA PRADESH BHOPAL

क्रमांक/2235/स्कूल/आओ./क्रमांक/78/79/99

आओ,

बोपल दिनांक: 01.5.99

विषय:- आओस स्कूल का 8-19 जून, 99 का "नए आओन अवसाधन विषय" विषयक आओफ कथन; (सिड 8-19 जून, 99)

आओस स्कूल आओस स्कूल का 8-19 जून, 99 का सिड मस "नए आओन अवसाधन विषय" (विषय पत्र) विषय पर आओफ कथन साओज त कने ज र ह ओ स आओफ कथन मस नआओन वपल ड कने हेतुपल मस सआओ आओस विबाग ने सड विबागस को दिनांक 24.11.98 को पटक से इंड ड आओस आओस के

स आओफ कथन को इनमस अवगतिविद्यास का इव्रफ प को सट सन आओस ह ओ विबागस सिडकथनस को नआओस कने को पल नआओस सिडकथनस को ओवर को सन को पल ज आओस वपल ड कने हेतु सड सिडकथन से शमित ड आओस कने का कथन नआओस आओस को पल आओस स्कूल नआओस सिडकथनस को सड सड तओर को आओफ कथन को सड मस नआओस को सड अप देल त आओस सन आओस आओस को ड आओस से ओ ओ; स आओफ कथन को 8-19 जून आओस आओस आओस 2500/- इंड आओस को गओ ह ओ य ओस विबाग «आओस ह वन को ज आओस ह त आओस सिडकथन आओस को देरन सओ आओस कथनस को ड आओस ह सन ओ ओ ह मना ज आओस; य आओफ कथन आओस ओस को आओस स्कूल का 8-19 जून ह ओ पओग ह को कथन स आओफ कथन को ज आओस सड ओ ओ सिडकथनस को वपल ड कने का कथन कने तओस ओ ओ सिडकथन से सिडकथन सआओस मस आओस हो सओ; स आओफ कथन मे बाओस हेतु सओ सने विबाग को सिडकथनस को नआओस ह मस 22 मओ 99 तक वपल ड कने का कथन कने

(कथन आओस)

आओस सड को

APPENDIX 31

राटा: १८ ०० (जन-८८०:१७.१.९८)- एमसी

वृहन्मुंबई महानगरपालिका
परिपत्रक

क्रमांक : एमपीएम/९०९० दिनांक: ९.१.१९९८.

विषय: विपश्यना रिसर्च इन्स्टिट्यूट, इगतपुरी या संस्थेच्या "विपश्यना" ह्या प्रशिक्षणासाठी प्रवेश घेणा-या महानगरपालिका कर्मचा-यांना परिवर्तित रजा देणे.

विपश्यना रिसर्च इन्स्टिट्यूट, धम्मगिरी, इगतपुरी, जिल्हा - नाशिक या संस्थेमार्फत महाराष्ट्रातील प्रशिक्षण केंद्रात "विपश्यना" हे १० दिवसांचे प्रशिक्षण दिले जाते. महापालिका आयुक्त यांच्या आदेश क्रमांक; एमजीसी एफ ७५६४ दिनांक ३१-१२-१९९७ अन्वये, प्रशिक्षण घेऊ इच्छिणा-यांना खाली नमूद केलेल्या शर्तीच्या अधिन राहून परिवर्तित रजा देण्याचे मंजूर करण्यात आले आहे.

अ) उपरोक्त प्रशिक्षणासाठी संबंधित कर्मचा-याने नजिकच्या केंद्रामध्ये प्रवेश घेतलेला असावा.

ब) प्रशिक्षणासाठी प्रवेश मिळविला आहे अशा कर्मचा-यानां, त्यांनी मागणी केल्यास, वैद्यकीय प्रमाणपत्र सादर न करता, मुंबई महानगरपालिका (रोया) नियम, १९८९ च्या. नियम क्र. १६२(२) अन्वये एका वेळी कमाल १४ दिवसांएवढी परिवर्तित रजा मंजूर करता येईल.

क) कर्मचा-याला तीन वर्षांतून एकदा व संपूर्ण सेवेच्या काळात सहा वेळा परिवर्तित रजा अनुज्ञेय राहिल.

ड) उपरोक्त प्रशिक्षणासाठी महापालिकेतर्फे प्रवास भत्ता दिला जाणार नाही.

इ) संबंधित कर्मचा-याने रजेचे आवेदन पत्र प्रशिक्षणाच्या प्रवेश पत्राच्या छायांकित प्रतीसह सादर करणे तसेच, रजे वरून परत आल्यानंतर प्रशिक्षण पूर्ण केल्याचे संबंधित प्रशिक्षण केंद्राचे प्रमाणपत्र सादर करणे आवश्यक राहिल

हे आदेश दिनांक १२-१-१९९८ पासून अंमलात येतील.

सही - ९-१-९८
(रत्नाकर गायकवाड)

अतिरिक्त महापालिका आयुक्त (पश्चिम उपनगरे)
कर्मचारी अधिकारी यांचे कार्यालय,
कर्मचारी व प्रशासकीय सुधारणा विभाग,
६ वा मजला, विस्तारित इमारत,
महापालिका मार्ग,
मुंबई - ४०० ००१.

डीपीएआर/

क्रमांक; एमपीएम ९०९० दि. ९-१-९८.
प्रत..... यांच्या माहितीसाठी व कार्यवाहीसाठी रवाना.

प्रमुख कर्मचारी अधिकारी यांजकरिता

APPENDIX 32

महापालिका आयुक्त कार्यालय,
पुणे महानगरपालिका,
जावक क्रमांक; मआ ४७०
दिनांक; १५.१०.१९९९.

परिपत्रक

विषय: विपश्यना रिसर्च इन्स्टिट्यूट, इगतपुरी, या संस्थेच्या 'विपश्यना' ह्या प्रशिक्षणासाठी प्रवेश घेणा-या महानगरपालिका कर्मचा-यांबाबत.

विपश्यना रिसर्च इन्स्टिट्यूट, इगतपुरी, जिल्हा - नाशिक या संस्थेमार्फत महाराष्ट्रातील प्रशिक्षण केंद्रात 'विपश्यना' हे १० दिवसांचे प्रशिक्षण दिले जाते. महापालिका आयुक्त यांच्या आदेश क्रमांक; मआ ४६९, दिनांक १५.१०.१९९९ अन्वये हे प्रशिक्षण घेऊ इच्छिणा-या महापालिका कर्मचा-यांना खालील नमूद केलेल्या शर्तीच्या अधीन राहून प्रशिक्षणास पाठविता येईल.

- (अ) उपरोक्त प्रशिक्षणासाठी संबंधित कर्मचा-याने नजीकच्या 'विपश्यना' केंद्रामध्ये प्रवेश घेतलेला असावा.
- (ब) प्रशिक्षणासाठी प्रवेश मिळविला आहे, अशा कर्मचा-यांना पुणे महानगरपालिका सेवाविनिमय नियम क्रमांक: १०७ (३) अन्वये एका वेळी कमाल १४ दिवसांएवढी रजा मंजूर करता येईल.
- (क) कर्मचा-याला तीन वर्षातून एकदा व संपूर्ण सेवेच्या काळात सहा वेळा या प्रशिक्षणास पाठविता येईल.
- (ड) कर्मचारी कामावर परत आल्यानंतर प्रशिक्षण पूर्ण केल्याचे संबंधित प्रशिक्षण केंद्राचे प्रमाणपत्र सादर करणे आवश्यक राहिल.
- (इ) संबंधित सेवकाचे सेवापुस्तकात त्याप्रमाणे नोंद ठेवण्यात यावी.
हे आदेश दिनांक १५.१०.१९९९ पासून अंमलात येतील.

महापालिका आयुक्त,
पुणे महानगरपालिका,

प्रत: मा. अतिरिक्त महापालिका आयुक्त (विशेष),
मा. अतिरिक्त महापालिका आयुक्त (जनरल),
मा. सर्व खातेप्रमुख,

पुणे महानगरपालिका.

यांजकडे पुढील कार्यवाहीसाठी.....

APPENDIX 33

समाज कल्याण विभागांतर्गत कार्यरत असलेल्या

संस्थामध्ये वैज्ञानिक सिद्धांतावर आधारित

प्रशिक्षण शिविरे आयोजित करण्यात बाबत

महाराष्ट्र शासन

समाजकल्याण सांस्कृतिक कार्यस्व क्रिडा विभाग

शासन निर्णय क्रमांक - संकीर्ण - १०९५ / सचिव / गावक - १

मंत्रालय विस्तार भवन, मुंबई - ४०००३२

दिनांक:- १९ सप्टेंबर १९९५

निर्णय: समाज कल्याण, विभागांतर्गत कार्यरत असलेल्या वसतिगृह, आश्रम शाळा इत्यादीमध्ये राहून मोठ्या संख्येने विद्यार्थी शिक्षण घेत आहेत. या विद्यार्थ्यांवर चांगले संस्कार होऊन त्यांच्यामध्ये चरित्रनिर्मितीसाठी अत्यंत आवश्यक आहे यासाठी काही विशिष्ट वैज्ञानिक सिद्धांतावर आधारलेली प्रशिक्षण शिविरे

आयोजित केल्यास विद्यार्थ्यांचा मनावर चांगले परिणाम होऊन त्यांच्यामध्ये चांगले संस्कार निर्माण होऊ शकतील. इगतपुरी जि. नाशिक

येथील विपश्यना विश्व विद्यापीठी ही संस्था गेल्या अनेक वर्षापासून

लोकांमध्ये विपश्यना साधना पद्धतीच्या प्रशिक्षण शिविराद्वारे चांगले संस्कार निर्माण करून चारित्र्यवान

व्यक्ति घडवून आणण्याचे काम करीत आहे. अनेक संस्थांनी विशेषत: राजस्थान शासन, गुजरात शासन

तसेच अलिकडेच श्रीमती किरण बेदी यांनी विद्यापिठातर्फे आयोजित करण्यात येणारा १० दिवसांचा

प्रशिक्षण कोर्स तिहार जेलमध्ये आयोजित केला आहे व या कोर्समुळे कैदी लोकांच्या जीवनात देखील

मोठ्या प्रमाणात बदल झालेला आहे. हे लक्षात घेऊन शासनाने असा निर्णय घेतला आहे की, या

विभागांतर्गत असलेल्या शासकीय वसतिगृहे, अनुदानित वसतिगृहे, अंधशाळा, अपंग शाळा, कार्यशाळा,

इत्यादी संस्थामध्ये १० दिवसांची विपश्यना प्रशिक्षण शिविरे आयोजित करण्यात यावीत विपश्यना विश्व

विद्यापीठातर्फे अशी प्रशिक्षण शिविरे आयोजित करण्याकरिता कोणतेही मुल्य आकारले जात नाही.

वर उल्लेख केलेल्या संस्थामध्ये अशाप्रकारची प्रशिक्षण शिविरे दिवाळी, नाताळ, किंवा उन्हाळ्याच्या

सुट्टीत संबंधितांशी विचारविनिमय करून आयोजित केली जावीत व यासंबंधी भोजनांचा व इतर

हाणारा खर्च हा उपलब्ध करूनच संबंधित संस्थांनी भागवावा सेवाभावी संस्थामार्फत चालविण्यात येणा-या संस्थांनी खर्च करावयाच्या

मान्य बाबी आहेत त्यापैकी विपश्यना शिविरे आयोजित करणे ही एक मात्र

बाब म्हणून समजण्यात येईल.

३. संबंधित संस्थांनी विपश्यना शिविरे आयोजित करण्यापूर्वी संचालक, विपश्यना विश्व विद्यापीठ

धम्मगिरि, इगतपुरी ४२२ ४०३, जिल्हा - नाशिक या संस्थेशी पत्रव्यवहार करावा व किती विद्यार्थी या शिविरात भाग घेण्यास

इच्छुक आहेत हे देखील कळवावे.

४. समाज कल्याण विभागांतर्गत कार्यरत असणा-या अधिकारी कर्मचारी वर्गाला देखील विपश्यना

शिविराचा लाभ घेता यावा यासाठी त्यांना प्राधान्याने संबंधित अधिका-यांनी १० दिवसांची रजा मंजूर

करावी असे देखील शासनाचे आदेश आहेत.

महाराष्ट्राचे राज्यपाल यांच्या आदेशानुसार व नावाने

[रत्नाकर गायकवाड]

सचिव

समाजकल्याण व क्रिडा

प्रति:

संचालक, समाज कल्याण, महाराष्ट्र राज्य, पुणे

सर्व विभागीय समाज कल्याण अधिकारी

सर्व जिल्हा समाज कल्याण अधिकारी

सर्व समाज कल्याण अधिकारी, जिल्हा परिषद

सर्व उप सचिव, समाज कल्याण विभाग

सर्व अधर सचिव, कार्यासन अधिकारी, समाज कल्याण विभाग

सर्व कार्यासन

APPENDIX 34

List of Vipassana Meditation Centres

Vipassana courses in the tradition of Sayagyi U Ba Khin as taught by S.N. Goenka are held regularly in many countries around the world. Worldwide schedules are available from the Vipassana websites: www.vri.dhamma.org and www.dhamma.org. Information may also be obtained from the following centers:

India

Dhamma Giri & Dhamma Tapovana

Vipassana International Academy

Igatpuri, 422 403 Dist. Nashik, Maharashtra

Tel: [91] (02553) 244076, 244302, 244086; Fax: [91] (02553) 244176

email: <info@giri.dhamma.org> Web site: <www.vri.dhamma.org>

Dhamma N±ga, Nagpur, Tel: (0712) 2558686, 2527860; Fax: 2539716; e-mail: dhamma@nagpur.dot.net.in

Dhamma Sarovara, Dhule, Contact Tel: (02562) 222861, 224168, 229632, 202737.

Email: dhammasarovara@indiatimes.com

Dhamm±nanda, Pune, Tel: (020) 24468903, 24464243; e-mail: webmaster@pune.dhamma.org

Dhamm±laya, Kolhapur, Tel: (0230) 2487167, Fax: 2487383. Email: dhammalaya@sancharnet.in

Dhamma Ajant±, Aurangabad, Tel: (0240) 2350092

Dhamma Sarit±, Pregna International Ltd., 13, Suryodaya Estate, 136, Tardeo Road, Mumbai.

Dhamma Thal±,

P.O. Box 208, Jaipur 302 001, Rajasthan, Tel: (0141) 2680220, 2680311; Fax: 2576283; e-mail: dhammjpr@datainfosys.com.

Dhamma Sota, Delhi, Tel: (011) 26452772. Fax: 26470658. Mobile: 98110-45002

e-mail: vipassana@dhammasota.org, Website: www.dhammasota.org

Dhamma Sikhara, Dharamashala, HP; Tel: (01892) 221309, 221368; e-mail: info@sikhara.dhamma.com

Dhamma Salila, Dehradun, UP Tel: (0135) 2754880, 2715189/27; e-mail: assorep@nde.vsnl.net.in

Dhamma Dhaja, Hoshiarpur, Punjab. Tel: (01882) 272333, 240202; Email: dhammadhaja@yahoo.com

Dhamma Tih±r (Only for Prison Inmates), New Delhi.

Dhamma Rakkhaka (Only for Police Personnel), New Delhi

Dhamma Cakka Sarnath, Tel: (0542) 2205418, Fax: 2202285, Email: kambalghar@sancharnet.in

Dhamma Suvatthi C/o Mahabodhi Soc. of India, Sravasti 271213, U.P.

Dhamma Koj±, Rajkot Tel: (0281) 2220861-6; Fax: 2221 384; e-mail: dhammakot@hotmail.com

Dhamma Sindhu, Kutch Vipassana Centre, Village-Bada, Tal. Mandvi, Dist. Kutch 370 475, Gujarat, Tel: (02834) 273612, 273304; e-mail: info@sindhu.dhamma.com

Dhamma P±jha, Ahmedabad, Tel: (079) 22171178, 25624631. Fax: 2170561; e-mail: somt@icenet.net

Dhamma Ga±g±, Calcutta, Tel: [91] (033) 2553 2855; City Office: Tel: (033) 22251366, 24757208. Fax: 22255174.

Email: badani@vsnl.com

Dhamma K±nana, Balaghat, M.P. Tel: (07632) 212465

Dhamma P±la, Bhopal, M.P. Contact Tel: Res. (0755) 2462351, 2468053; Fax: 2468197. e-mail: mpvener@sancharnet.in

Dhamma Ketu, Near Durg, M.P. Contact Tel: (0788) 2623303, 2101813

Dhamma Licchav±, Tel: (0621) 2240215, 2247760. Email: puddagal@satyam.net.in

Dhamma Bodhi, Bodh Gaya, Tel: (0631) 2200 437

Dhamma Upavana, Baracakiya, Bihar, Contact Tel: Res. (0621) 2244 975, 5521 0770

Dhamma Khetta, Vipassana International Meditation Centre, 12.6 km. Nagarjunsagar Road, Kusumnagar, Vanasthali Puram, Hyderabad - 70, A P. Tel: Off. (040) 2424 0290, City Off. 24241746:

Fax: C/o (040) 24240290; e-mail: vimc_hyd@hotmail.com

Dhamma Setu Chennai, Contact Tel: (044) 52011188, 52177200. Fax: 52011177. Email: dhammasetu@vsnl.net

Dhamma Paphulla, Bangalore, Contact Tel: (080) 2224330, Fax: 2275776; e-mail: silksb@vsnl.com

Nepal

Dharma±i±ga, Nepal Vipassana Centre, Budhanilkanth, Muhan Pokhari, Kathmandu, Nepal. Tel: [977] (01) 4250581, 4225490;

Fax: 4224 720, 4226 314; e-mail: nvc@htp.com.np

Dhamma Tar±i, Contact Tel: [977] (051) 522092, 580054; Fax: [977] (051) 580056, 522086, Email: jsmlfact@mail.com.np

Dhamma Janan±, Lumbini, Tel: [977] (071) 580282, 541549; Email: info@janani.dhamma.org

Dhamma Bir±j±, Tel: Off. [977] (21)) 525486, Res. 527671; Fax: [977] (1) 526466; Email: info@birata.dhamma.org

Sri Lanka

Dhamma K±j±, Vipassana Meditation Centre, Mowbray, Hindagala, Peradeniya; Tel: [94] (070) 800 057; e-mail:

dhamma@sltnet.lk

Dhamma Sobh±, Tel: [94] (25) 2221887. Email: <dhammasobha@yahoo.com>

Cambodia

Dhamma Kamboja, Cambodia Vipassana Centre, Next to Kompong Ko Buddhist Temple, P.O. Box 867, Dist. Koh Thom, Kandal Province, Phnom Penh 3, Cambodia. Tel/Fax: C/o [855] (23) 210850; e-mail: ivcc@forum.org.kh

Dhamma A±kura, *Dhamma Lajjhik±*

Indonesia

Dhamma J±v±, Contact: Mrs Irene Wong, Jl. Alam Asri VII, No. SK. 3, Pondok Indah, Jakarta Selatan 12310
Tel: & Fax: [62] (21) 765 4139, 750 2257; Email: info@java.dhamma.org

Japan

Dhamma Bh±nu, Japan Vipassana Centre, Mizuho-Cho, Funai-Gun, Kyoto-Fu 62203, Japan.
Tel: [81] (0771) 860 765, e-mail: info@bhanu.dhamma.org

Mongolia

Dhamma Ma^agala, C/o Mongolian Medical Centre, Ulaanbaater, Songino Hairhan Duureg, Mongolia 21/892, Tel: (976) 682636, 368064; Fax: [00] (976) 681176

Myanmar

Dhamma Joti, Vipassana Centre, Wingaba Yele Kyaung, Nga HtatGyi Pagoda Road, Bahan Township, Yangon, Myanmar Tel: [0095] (01) 546660; Office: Tel: [0095] (01) 253601, 245327, 281502, Fax: 248 174; e-mail: bandoola@mptmail.net.mm; goenka@mptmail.net.mm

Dhamma Ratana, Mogok, Mobile: [95] (09) 6970840

Dhamma Ma^o1apa, Mandalay, Tel: [95] (02) 8023913, 6970173

Dhamma Makuta, Mogok, Mobile: [95] (09) 6970840

Dhamma Ma^o1ala, Mandalay, Myanmar, Contact: Dhamma Joti

Taiwan

Dhammodaya, Tel: [886] (04) 581 4265, 582 3932; Fax: [886] (04) 581 1503; e-mail: <tvct@tpts6.seed.net.tw>

Thailand

Dhamma Kamala, Thailand Vipassana Centre, 200 Baan Nerrnpasuk, Tambon Dongkeeek, Maung District, Prachinburi 25000, Thailand. Tel/Fax: [66] (037) 403 515; Contact Tel: Res. [66] (02) 552 1731; Off. 521 0392. Fax: 552 1753

Dhamma %bh±, Phitsanulok, Contact: Dhamma Kamala

Dhamma Suva^oa, Bangkok, Tel : [66] (43) 242288, Fax : [66] (43) 364544; e-mail : ittimonta@hotmail.com

Australia & New Zealand

Dhamma Bh³mi Tel: [61] (02) 4787 7436; Fax: [61] (02) 4787 7221

e-mail: info@bhumi.dhamma.org Website: www.bhumi.dhamma.org

Dhamma Rasmi Tel: [61] (07) 5485 2452; Fax: 5485 2907;

e-mail: info@rasmi.dhamma.org Website: www.rasmi.dhamma.org

Dhamma Niketana, P. O. Box 10292 BC, Adelaide, SA 5000, Australia; Tel: [61] (08) 8278 8278; e-mail: info@sa.au.dhamma.org

Dhamma Pad³pa, Vipassana Foundation of WA, 4 Letitia Road, North Fremantle, Western Australia 6159, Australia

Tel: [61] (08) 9433 4858; Fax: [61] (08) 9433 4868

Dhamma Pabh± Tel: [61] (03) 6263 6785; e-mail: info@pabha.dhamma.org Website: www.pabha.dhamma.org

Dhamma %loka Tel: [61] (03) 5961 5722; Fax: [61] (03) 5961 5765

e-mail: info@aloka.dhamma.org Website: www.aloka.dhamma.org

Dhamma Medin² Burnside Road, RD3 Kaukapakapa, New Zealand; Tel: [64] (09) 420 5319

Europe

Dhamma D³pa UK, Tel: [44] (01989) 730 234; Fax [44] (01989) 730 450; e-mail: info@dipa.dhamma.org

Dhamma Geha Germany, Tel: [49] (07083) 51169; Fax: 51328; e-mail: DhammaGeha@aol.com

Dhamma Dv±ra, Vipassana Centre, Alte Str. 6, 08606 Triebel, Germany; Tel: [49] (37434) 79770; Fax: [49] (37434) 79771

e-mail: manager@dvara.dhamma.org

Dhamma Mah² France, Tel: [33] (0386) 457 514; Fax [33] (0386) 457 620; e-mail: info@mahi.dhamma.org

Dhamma Nilaya, Tel/Fax: [33] (1) 64751370; Mobile: 0609899079; e-mail: <vimuti@hotmail.com> and <aaksv@hotmail.com>

Dhamma Ajala Italy, Tel/Fax [39] (0523) 857215; e-mail: info@atala.dhamma.org

Dhamma Neru, Centro de Vipassana, Cami Can Ram, Els Bruguers, Apartado Postal 29, Santa Maria de Palautordero, 08460

Barcelona, Spain; Tel/Fax: [34] (93) 8482695; info@neru.dhamma.org

Dhamma Pajjota, Vipassana Belgium vzw, Driepaal 3, B - 3650 Dilsen-Stokkem, Belgium

Tel: [32] (08) 951 8230; Fax: [32] (08) 951 8239; e-mail: vipassana.dilsen@skynet.be

Dhamma Sumeru, LaSalome, CH-2325, Les Planchettes, Switzerland

Tel: [41] (32) 9411670; Fax: 9411650 e-mail: info@sumeru.dhamma.org

North America

Dhamma Dhar± Mass., Tel: [1] (413) 625 2160; Fax: [1] (413) 625 2170

e-mail: info@dhara.dhamma.org Website: www.dhara.dhamma.org

Dhamma Kuñja WA, Tel: [1] (360) 978 5434. Fax: [1] (360) 978 5433; e-mail: info@kunjia.dhamma.org

Dhamma Mah±vana CA, Tel: [1] (559) 877 4386; Fax 877 4387

e-mail: info@mahavana.dhamma.org; website: www.mahavana.dhamma.org

Dhamma Ma^o1a, Mendocino, CA, e-mail: info@manda.dhamma.org

Dhamma Sir² TX, Tel: [1] (972) 932 7868; Fax: 962-8858

Reg: (214) 521-5258, e-mail: info@siri.dhamma.org

Dhamma Surabhi B.C. V5Z 4R3, Canada.

Tel: [1] (250) 3784506; e-mail: info@surabhi.dhamma.org; Web-site: surbhi.dhamma.org

Dhamma Suttama, Quebec, Tel: [1] (514) 481 3504; Fax: 879 3437

Latin America*Dhamma Santi*

Centro de Meditação Vipassana, Miguel Pereira, Brazil

Tel: [55](21) 2221-4985; Email: info@br.dhamma.org; Website: www.santi.dhamma.org

APPENDIX 35

List of VRI Publications And CDs

English Publications

Sayagi U Ba Khin Journal
Essence of Tipitaka by U Ko Lay
The Art of Living
The Discourse Summaries
Healing the Healer by Dr. Paul Fleischman
Come People of the World
Gotama the Buddha: His Life and His Teaching
The Gracious Flow of Dharma
Discourses on Satipatthana Sutta
The Wheel of Dhamma Rotates Around the World
Vipassana: Its Relevance to the Present World
Dharma: Its True Nature
Vipassana- Addiction & Health (Sminar 1989)
The Importance of Vedana and Sampajanya
Pagoda Souvenir 1997
Pagoda Seminar, Oct. 1997
A Re-appraisal of Patanjali's Yoga-Sutra by S. N. Tandon
The Manuals Of Dhamma by Ven. Ledi Sayadaw
Was the Buddha a Pessimist
Psychological Effects of Vipassana on Tihar Jail Inmates
Effect of Vipassana Meditation on Quality of Life (Tihar Jail)
For the Benefit of Many
Manual of Vipassana Meditation
Realising Change
The Clock of Vipassana Has Struck
Meditation Now - Inner Peace through Inner Wisdom
S. N. Goenka at the United Nation
Defence Against External Invasion
How to Defend the Republic
Why Was the Sakyan Republic Destroyed?
Mahasatipatthana Sutta
Pali Primer
Key to Pali Primer
Buddhagunagāthāvalī (in three scripts)
Buddhasahassanāmavalī (in seven scripts)

Pali Literature

1. Pali Tipiṭṭaka with its commentarial literature in Devanāgarī script
2. Chaṭṭha Saṅgāyana CD-ROM containing Pali literature in seven scripts (Roman, Devanāgarī, Myanmar, Sinhalese, Thai, Cambodian, Mongolian)
3. Buddhasahassanāmavalī² (Pali verses by Goenkaji in seven scripts)
4. Buddhagunāgāthāvalī² (Pali verses by Goenkaji in seven scripts)
5. Pali Tipiṭṭaka and allied Pali literature on the Internet: <www.tipitaka.org>

हिन्दी, मराठी एवं अन्य प्रकाशन

निर्मल धारा धर्म की - (पांच दिवसीय प्रवचन)
प्रवचन सारांश (शिविर-प्रवचन)
जागे पावन प्रेरणा
जागे अंतर्वोध
धर्म: जीवन जीने की कला
तिपिटक में सम्यक संबुद्ध, भाग-१, २
धारण करे तो धर्म
क्या बुद्ध दुःखवादी थे?
मंगल जगे गृही जीवन में
धम्मवाणी संग्रह (चयनित पालि गाथाएं एवं हिंदी अनु.)
विपश्यना पगोडा स्मारिका
सुत्तसार भाग १ (दीघ एवं मज्झिम निकाय)
सुत्तसार भाग २ (संयुत्तनिकाय)
सुत्तसार भाग ३ (अंगुत्तर एवं खुद्दकनिकाय)
धन्य बाबा!
कल्याणमित्र सत्यनारायण गोयन्का (व्यक्तित्व और कृतित्व)
पातंजल योगसूत्र
आहुनेय्य, पाहुनेय्य, अंजलिकरणीय डॉ. ओम प्रकाश जी
राजधर्म [कुछ ऐतिहासिक प्रसंग]
आत्म-कथन भाग-१
लोक गुरु बुद्ध
देश की बाह्य सुरक्षा
गणराज्य की सुरक्षा कैसे हो!
शाक्यों और कोलियों के गणतंत्र का विनाश क्यों हुआ?
अंगुत्तर निकाय, भाग-१
मंगल हुआ प्रभात (हिंदी दोहे)
जागे लोगों जगत रा (राजस्थानी दूहा)
धम्मगीत (पालि गाथाएं, हिंदी अनुवाद)
धम्मपद (संशोधित हिंदी अनुवाद सहित)
महासतिपट्टानसुत्त (समीक्षा सहित भाषानुवाद)
बुद्धगुणगाथावली (पालि)
बुद्धसहस्रनामावली (पालि)
शांतिपथ (मराठी)
जागे पावन प्रेरणा (मराठी)
प्रवचन सारांश (मराठी)
धर्म: जीवन जगण्याची कला (मराठी)
जागे अंतर्वोध (मराठी)
प्रवचन सारांश (गुजराती)
धर्म: जीवन जीववानी कला (गुजराती)
महासतिपट्टानसुत्त (गुजराती अनुवाद सहित)
जागे अंतर्वोध (गुजराती)
धारण करे तो धर्म (गुजराती)
जागे पावन प्रेरणा
क्या बुद्ध दुःखवादी थे?
विपश्यना शा माटे? (गुजराती पुस्तिका)
होश का सफर (उर्दू)
द आर्ट ऑफ लिविंग (तमिल)

Video CDs

1. 10 Day Pravachan, Hindi, 22VCDs
2. 10 Day English Discourse, 12VCDs
3. Satipatthana Sutta Discourse Hindi 11VCDs
4. Satipatthana Sutta Discourse English 10VCDs
5. Myanmar Yatra 2000, VCD
6. Doing Time Doing Vipassana VCD
7. Inner Peace for world Peace (UNO & Davos)
8. Changing from Inside (USA Jail), VCD
9. Harvard Business Club, VCD
10. Urja, Hindi, Part I, 4VCDs
11. Urja, Hindi, Part II, 4VCDs
12. Urja, Hindi, Part I II, 4VCDs
13. Poona Talk, Hindi, 7VCDs
14. Art of Living, Hindi, 4VCDs
15. Hill of Dhamma and Island of Dhamma, VCD
16. Public Talk in Dubai (English)
17. Discourse Buddha Purnima 2004
18. Vipassana : An Introduction, Set of 4VCDs
19. Second Buddha Sasana (April 2004)

Audio CDs

1. Morning Chanting, Audio, 5CDs
2. Morning Dohas, Audio, 10CDs
3. Group Sitting, Chennai, Audio CD
4. Group Sitting, Mumbai, Audio CD
5. Group Sitting, Dubai, Audio CD
6. Tikapph±na Audio CD
7. Baba Doha Audio, 2CDs
8. Sutta Chanting Audio Vol. 1, 5CDs
9. Sutta Chanting Audio Vol. 2, 4CDs

DVDs

1. 10 Day Pravachan, Hindi (11DVDs)
2. 10 Day Discourse English (11DVDs)
3. 10 Day Discourse English (11DVDs), NTSC
4. Satipattana Sutta, Hindi (8DVDs)
5. Satipattana Sutta, English (8DVDs)
6. Satipattana Sutta, English (8DVDs), NTSC
7. Doing Time and Hill of Dhamma
8. Inner Peace for World Peace
9. Changing from Inside (USA Jail)

For more information, contact:

Vipassana Research Institute, Dhamma Giri, Igatpuri 422 403, India.

Tel: [91] (02553) 244076, 244086; Fax: 244176;

e-mail: info@giri.dhamma.org; Website: www.vri.dhamma.org