

Information about

# Vipassana Meditation

As taught by S.N. Goenka in the Tradition of Sayagyi U Ba Khin

## European Media Kit

(English version)

Oct. 2007

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## **1. INTRODUCTION**

### ***1.1. Introduction to Vipassana***

#### **a) Vipassana Meditation**

The technique of Vipassana meditation is a simple, practical way to achieve real peace of mind and to lead a happy, useful life. Vipassana means "to see things as they really are" and the technique is a logical process of mental purification through self-observation.

From time to time, we all experience agitation, frustration and disharmony. When we suffer, we do not keep our misery limited to ourselves; instead, we keep distributing it to others. Certainly this is not a proper way to live. We all wish to live at peace within ourselves, and with those around us. After all, human beings are social beings: we have to live and interact with others. How, then, can we live peacefully? How can we remain harmonious ourselves, and maintain peace and harmony around us?

Vipassana teaches us to observe the reality within ourselves. Through this impartial observation we gain insight into the causes of our agitation or dissatisfaction. Out of ignorance we keep reacting in a way which is harmful to ourselves and to others. But when wisdom arises and one comes out of this habit of blind reaction one is capable of real action - action proceeding with a balanced, equanimous mind, a mind which sees and understands the truth.

In this way, Vipassana meditation helps us to dissolve the tensions and unravel the knots within and lead a more positive, balanced and happy life - full of peace, harmony and goodwill for others.

#### **b) Historical Background**

Vipassana is one of the most ancient meditation techniques. It was discovered in India 2,500 years ago by Gotama the Buddha and is the essence of what he practised and taught during his forty-five years of teaching. During the Buddha's time, large numbers of people in India were freed from the bonds of suffering by practising Vipassana, allowing them to attain high levels of achievement in all spheres of life. Over time, the technique spread to the neighbouring countries of Burma, Sri Lanka, Thailand and others, where it had the same positive effects.

Five centuries after the Buddha, Vipassana had disappeared from India. The purity of the teaching was lost elsewhere as well. In the country of Burma, however, it was preserved by a chain of devoted teachers. From generation to generation, for over two thousand years, this dedicated lineage transmitted the technique in its pure and original form.

In our time, Vipassana has been reintroduced by Mr. Satya Narayan Goenka. He was authorised to teach Vipassana by the renowned Burmese Vipassana teacher, Sayagyi U Ba Khin. S. N. Goenka began conducting Vipassana courses in India in 1969. Ten years later he began to teach in other countries also.

#### **c) Ten-day Courses**

In order to learn Vipassana meditation it is necessary to take a ten-day residential course under the guidance of a qualified teacher. Ten days of sustained practice have been found to be the minimum amount of time in which the technique can be learned. During the retreat students remain within the course site, free from outside distractions.

### d) A Universal Technique

Although Vipassana was practised and taught by the Buddha, it contains nothing of a sectarian or religious nature, and can be accepted and applied by people of any background.

The technique works on the basis that all human beings share the same problems, and that a pragmatic method which can eradicate these problems can be universally practised. Moreover, it involves no dependence on a teacher. Vipassana teaches those who practise it to be self-dependent.

Vipassana courses are open to anyone sincerely wishing to learn the technique, irrespective of race, faith or nationality. Christians, Jews, Muslims, Hindus, Buddhists and members of other religions have all successfully practised Vipassana, also those of no particular faith. And not only lay people practise Vipassana but also monks, nuns and priests.

### e) Course Finances

All courses worldwide are run solely on a donation basis. There are no charges for the courses, not even to cover the cost of food and accommodation. All expenses are met by donations from those who, having completed a course and experienced the benefits of Vipassana, wish to give others the same opportunity.

Neither Mr. Goenka nor his assistant teachers receive remuneration. They and those who organise the courses volunteer their time. Thus Vipassana is offered free from commercialism.

## 1.2. *What is Vipassana Meditation and what is it not?*

### **What Vipassana is:**

- It is a method of mental purification which allows one to face life's tensions and problems in a calm, balanced way.
- It is a mental training with great value for everyday life.
- It is an art of living that one can use to make positive contributions to society.
- It is a technique that will eradicate suffering.

### **What Vipassana is not:**

- It is not an escape from the trials and tribulations of everyday life.
- It is not a rite or ritual based on blind faith.
- It is neither an intellectual nor a philosophical entertainment.
- It is not a rest cure, a holiday, or an opportunity for socialising.

## **2. MEDITATION TECHNIQUE**

### ***2.1. Ten Days of Silence & Ethical Precepts***

#### **Ten Days of Silence**

In order to learn Vipassana meditation it is necessary to take a ten-day residential course under the guidance of a qualified teacher. Ten days of sustained practice have been found to be the minimum amount of time in which the technique can be learned.

During the retreat students remain within the course site, free from outside distractions. They refrain from reading and writing, and suspend any religious practices or other disciplines. They follow a full schedule of meditation, with daily instructions and an evening discourse elaborating on the technique.

They also observe silence, not communicating with fellow students; however, they may speak with the teachers whenever necessary and may contact the course organisers for needs related to food, accommodation, health, etc.

#### **Ethical Precepts**

For the duration of the course students try to avoid actions which cause harm or agitate the mind. They undertake to abstain from killing any living beings, stealing, speaking falsely, all sexual activities and the use of intoxicants.

### ***2.2. The Meditation Technique***

During the first three days students learn how to calm and focus the mind with the help of the breath. They focus their attention on the natural and ever-changing flow of their own breath as it enters and leaves the nostrils. This exercise increases the concentration and turns the mind into a tool of penetrating self-analysis.

On the fourth day they learn the practice of Vipassana meditation itself. Instead of focusing on one spot, they move their attention systematically from head to feet and feet to head, observing in turn whatever sensations occur in each part of the body such as heat, pressure, lightness, pain, itching, etc. Pleasant or unpleasant, every sensation is to be observed and accepted dispassionately, with the understanding that each is a changing phenomenon.

With repeated effort, this practice gradually brings into consciousness deeply suppressed complexes that are the source of mental agitation. Whether they manifest as emotions, memories, dreams or anything else, they are all accompanied by physical sensations. The meditators are instructed to give importance only to actual sensation, practicing to perceive its impermanent nature. Through trial and error they learn to observe even the most unpleasant or agreeable experience with equanimity, a mind at balance. As they do so, they find that agitation gives way to inner peace.

On the tenth day students resume speaking, making the transition back to a more extroverted way of life. Most participants feel a sense of accomplishment, of well-being, and of having set aside a burden. Typically, the desire to share this peace with others arises. Through the formal practice of cultivating good will towards all, meditators seek to diminish unhappiness in the world and add to its peace and harmony, as they develop peace and harmony within themselves.

The course concludes on the eleventh day. When they leave the course they have the opportunity of applying this practice in active life. For all it is a major challenge. But whether or not they succeed immediately, most understand that they have a goal worth striving towards. They now

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have the tools to become master of themselves by learning not to be overwhelmed by any experience, and to use this mastery in order to live a good life that brings happiness to themselves and those around them.

### ***2.3. Daily Timetable on a Vipassana Course***

4.00 a.m.	Wake up
4.30 to 6.30 a.m.	Meditation in the hall or student's room
6.30 to 8.00 a.m.	Breakfast break and rest
8.00 to 9.00 a.m.	Group meditation in the hall
9.00 tot 11.00 a.m.	Meditation in the hall or student's room
11.00 to 12.00 noon	Lunch
12.00 to 13.00 p.m.	Rest and interviews with the teacher
13.00 to 14.30 p.m.	Meditation in the hall or student's room
14.30 to 15.30 p.m.	Group meditation in the hall
15.30 to 17.00 p.m.	Meditation in the hall or student's room
17.00 to 18.00 p.m.	Tea break and rest
18.00 to 19.00 p.m.	Group meditation in the hall
19.00 to 20.30 p.m.	Teacher's discourse in the hall
20.30 to 21.00 p.m.	Group meditation in the hall
21.00 to 21.30 p.m.	Question time in the hall and retire for the night

### **3. S. N. GOENKA**

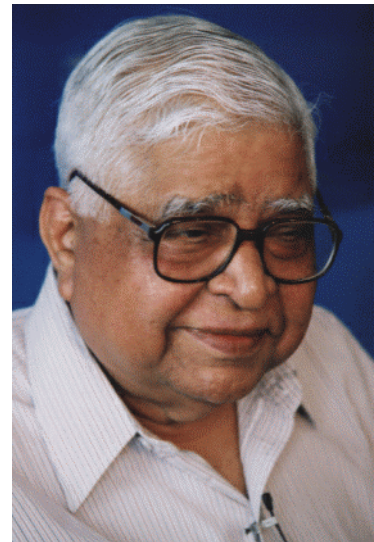
**Mr. S. N. (SATYA NARAYAN) GOENKA**, the foremost lay teacher of Vipassana meditation, was a student of the late Sayagyi U Ba Khin of Burma (Myanmar). The technique which Mr. Goenka teaches represents a tradition that is traced back to the Buddha. The Buddha never taught a sectarian religion; he taught Dhamma - the way to liberation - which is universal. In the same way, Mr. Goenka's approach is totally non-sectarian. For this reason his teaching has a profound appeal to people of all backgrounds, of every religion and no religion, from every part of the world.

#### ***3.1. From Businessman to Spiritual Teacher***

Mr. Goenka was born in Mandalay, Myanmar, in 1924. He joined his family business in 1940 and rapidly became a pioneering industrialist establishing several manufacturing corporations. He soon became a leading figure in Myanmar's large influential Indian community and for many years headed such organisations as the Burma Marwari Chamber of Commerce and the Rangoon Chamber of Commerce & Industry. He often accompanied Union of Burma trade delegations on international tours as an advisor.

In 1956 Mr. Goenka took his first ten-day Vipassana course at the International Meditation Centre in Rangoon, under the guidance of Sayagyi U Ba Khin. In 1962 Mr. Goenka's industries and businesses were taken over when the newly installed military government of Myanmar nationalised all industry in the country. This gave him an opportunity to spend more time with his teacher for meditation and in-depth training, all the while remaining a devoted family man and father of six sons.

After 14 years practising with his teacher, he was appointed a teacher of Vipassana and devoted his life to spreading the technique for the benefit of all humanity. Shortly thereafter he came to India and conducted his first ten-day meditation course in 1969. In India, a country still sharply divided by caste and religion, Vipassana has been widely and easily accepted because of its non-sectarian nature.



The Vipassana International Academy (Dhamma Giri) was established in 1974 in Igatpuri, near Bombay, India. Courses of ten days and even longer duration are held there continuously. In 1979 Mr. Goenka began travelling abroad to introduce Vipassana in other countries of the world. He has personally taught tens of thousands of people in more than 400 ten-day courses in Asia, North America, Europe and Australia.

In response to an ever-growing demand, he started training assistant teachers to conduct these ten-day residential courses on his behalf. To date, he has trained more than 950 assistant teachers who have, with the help of thousands of volunteers, held Vipassana courses in many countries all over the world. One of the unique aspects of these Vipassana courses is that they are offered free of any charge for board, lodging or tuition; the expenses are completely met by voluntary donations. Neither Mr. Goenka nor his assistants receive any financial gain from these courses.

### ***3.2. Poet and Speaker at distinguished forums***

A prolific writer and poet, Mr. Goenka composes in English, Hindi and Rajasthani and his works have been translated into many languages. He has been invited to lecture by institutes as diverse as:

- the Dharma Drum Mountain Monastery (of Ven. Sheng Yen) in Taiwan.
- the World Economic Forum in Davos, Switzerland; 2000.
- the Millennium World Peace Summit at the United Nations, New York, 2000.
- Spirit in Business Congress in New York, 2002.
- Spirit in Business Congress in Vught, Netherlands, 2002.

### ***3.3. Commitment to Peace***

Mr. Goenka believes and teaches that for peace outside (among nations, among different communities) there must be peace inside. Individuals must learn the "art of living" in order to live peaceful lives. This is the heart of his teaching to people from different backgrounds. At the Millennium World Peace Summit in 2000 (United Nations, New York) he stressed for the assembled spiritual leaders of different religions the overriding importance of inner peace to effect real world peace.

One important consequence of his work in India has been a subtle but telling influence on inter-religious harmony. Thousands of Catholic priests, Buddhist monks, Jain ascetics, Hindu sanyasis and other religious leaders have come and continue to come to Vipassana courses. The universality of Vipassana - the core of the Buddha's teaching - is providing a way whereby ideological differences can be bridged and people of diverse backgrounds can experience deep benefits without fearing conversion.

Mr. Goenka made history in India when he and a leading Hindu leader, H. H. Shankaracharya of Kanchi, met and together exhorted Hindus and Buddhists alike to forget past differences and live in harmony. After this initial meeting Mr. Goenka also met H. H. Shankaracharya of Sringeri and many other top Hindu leaders in an effort to establish harmonious relations between Hindu and Buddhist communities.

Only when individuals undertake to remove the impurities from themselves can peace and harmony flourish and impact society. For this reason Mr. S. N. Goenka has always emphasised that the practical application of meditation is what will enable man to achieve inner as well as outer peace.



## **4. THE SPREAD OF VIPASSANA**

S. N. Goenka began conducting Vipassana courses in India in 1969. Ten years later he was invited for the first time to teach in other countries. The first course in the West was held in July 1979, at Gaillon in France. For over a decade Mr. Goenka travelled regularly to Western countries and conducted ten-day courses.

Mr. Goenka has taught tens of thousands of people in hundreds of ten-day courses in India and in other countries, East and West. In 1982 he began to appoint assistant teachers to help him meet the growing demand for courses. Courses are being held regularly in over 80 countries throughout the world and more than 130 meditation centres devoted to the teaching of Vipassana have been established.

Today more than 1.500 courses are held annually around the world and over 100.000 people attend these ten-day Vipassana meditation retreats.

### ***4.1. Vipassana across Europe***

At present there are eight Vipassana meditation centres in Europe:

- **France:** first Vipassana course in 1979, purchase of centre in 1988, [www.mahi.dhamma.org](http://www.mahi.dhamma.org)
- **United Kingdom:** first course in 1979, purchase of house in 1987, purchase of centre 1991, [www.dipa.dhamma.org](http://www.dipa.dhamma.org)
- **Switzerland:** first course in 1980, purchase of centre in 1999, [www.sumeru.dhamma.org](http://www.sumeru.dhamma.org)
- **Spain:** first course in 1984, purchase of centre in 1999, [www.neru.dhamma.org](http://www.neru.dhamma.org)
- **Belgium:** first course in 1985, purchase of centre in 2000, [www.pajjota.dhamma.org](http://www.pajjota.dhamma.org)
- **Germany:** first course in 1983, rental of a hotel since 1993, purchase of centre in 2000, [www.dvara.dhamma.org](http://www.dvara.dhamma.org)
- **Italy:** first course in 1986, rental of a site since 1998, purchase of centre in 2007, [www.atala.dhamma.org](http://www.atala.dhamma.org)
- **Sweden:** first course in 1992, purchase of centre in 2007, [www.sobhana.dhamma.org](http://www.sobhana.dhamma.org)

Moreover, many more courses are offered at rented sites all over Europe:

- **Western Europe:** Austria, Denmark, Finland, France, Germany, Greece, Ireland, the Netherlands, Portugal, Spain, Turkey, UK.
- **Eastern Europe:** Czech Republic, Hungary, Kyrgyzstan, Lithuania, Poland, Romania, Russia, Serbia, Ukraine.

### ***4.2. Course Schedules***

For details of courses throughout Europe and worldwide, you can visit the international Vipassana website at [www.dhamma.org](http://www.dhamma.org)

## **5. ORGANISATION**

### **5.1. General**

All over the world organisations have been established by practising students to offer Vipassana meditation courses as taught by S. N. Goenka. These organisations are legally recognised by the respective governments and are functioning as the official body organising Vipassana courses in this tradition. All Trusts work according to the same Vipassana principles and are non-sectarian and non-commercial in character.

### **5.2. Volunteer Work**

Everyone who has completed a Vipassana course is a so called ‘old student’ and he/she can offer his/her service freely in any of the following fields: organisation of courses, serving on courses, kitchen and household work, working in the garden or maintaining the buildings, editing of a magazine, organising information evenings, etc.

In this way the operation is supported by old students who have benefited from the technique and who want to share this with others.

The ongoing work of the Trusts is prepared by temporary or permanent committees such as course organisation, kitchen, household, outreach, finances, newsletter, garden, construction, planning, etc.

Trust meetings are held periodically. Trustees, assistant teachers and other old students present at the meeting take part in the discussion and the decision making process. Typically at the Trust meetings the different committees also meet in order to discuss the ongoing work and new projects in their respective fields.

All work of trustees and assistant teachers is done on a volunteer basis.

### **5.3. Finances**

All expenses are met by donations from students who, having completed a Vipassana course and experienced the benefits, wish to give others the same opportunity. In this way the finances of the Vipassana organisations are funded by voluntary donations. The Trusts are not involved in any commercial activities.

## **6. VIPASSANA AND SOCIAL CHANGE**

Vipassana is increasingly recognised and used as a means for improving human welfare.

The Vipassana Research Institute aims to study the application of Vipassana in different fields, such as education, rehabilitation, decrease of stress, (addiction) therapy, management and personal development. From a professional standpoint, the Institute seeks to explore the practical role and potential of this technique in modern society.

### ***6.1. Vipassana in prisons***

Vipassana has proved to be an effective tool for the social rehabilitation of prisoners in jail. Since 1995 ten-day Vipassana programmes for prison inmates and staff have been introduced in many parts of India. There is one permanent Vipassana meditation centres in Indian prisons, where more than 10,000 inmates have attended courses. Convinced of its positive effects the Government of India has recommended that every prison in the country should organise ten-day Vipassana courses for the rehabilitation of the inmates.

Jail authorities in the West are likewise becoming interested in this application of Vipassana. To date courses have been successfully held in several prisons in the United States, also in the United Kingdom, Spain, Israel, Mexico, New Zealand, Taiwan, Thailand and Nepal.

At the North Rehabilitation Facility (NRF) in Seattle/USA Vipassana has been an ongoing part of the treatment program. Due to the encouraging results of ten-day residential retreats at NRF, the National Institute of Health in 2000 awarded a three-year grant to the University of Washington to study the long term effects of Vipassana meditation on addictive behaviour in inmates.

For detailed information please visit: [www.prison.dhamma.org](http://www.prison.dhamma.org)

### ***6.2. Vipassana in drug rehabilitation***

Vipassana is used as a part of a holistic rehabilitation program in the Swiss drug therapy facility "Start Again". The programme aims to help clients overcome their addiction. This rehabilitation concept was evaluated by the Swiss Department of Justice and proved to show positive results.

### ***6.3. Vipassana in training and business administration***

Thousands of police officers have completed Vipassana courses as part of their training at the Police Training College (PTC) in Delhi, the capital of India.

The civil service career of Mr. Goenka's teacher, Sayagyi U Ba Khin, is another example. As the head of several government departments of the Union of Burma, Sayagyi instilled a heightened sense of duty, discipline and morality in his subordinates by teaching them Vipassana. Efficiency increased and corruption was reduced.

High level institutions in India, such as the governments of the states of Maharashtra, Andhra Pradesh and Madhya Pradesh; large corporations such as the Oil and Natural Gas Commission; leading research institutes such as the Bhabha Atomic Research Institute; and national training institutes such as the Indian Institute of Taxation - all encourage their employees to attend Vipassana courses as part of their ongoing job training. In 1996 India's most industrialised state, Maharashtra, began offering expenses-paid leave to officials every three years for Vipassana practice, to help them deal with stress.

For more information please visit: [www.executive.dhamma.org](http://www.executive.dhamma.org)

## **6.4. Conclusion**

Men and women from all walks of life successfully practice Vipassana. They include the highly educated and the illiterate, the wealthy and the impoverished, aristocrats and slum-dwellers, devout followers of every religion and followers of none, the powerful and the powerless, the elderly and the young. Courses have been organised for people with disabilities, including the blind and leprosy patients. Other programmes have focused on school children, drug addicts, homeless children, college students and business executives.

These experiments underscore the point that societal change must start with the individual. Social change cannot be accomplished by lectures and sermons; discipline and virtuous conduct cannot be instilled in students simply through textbooks. Criminals do not become good citizens out of fear of punishment; ethnic and sectarian discord cannot be eliminated by punitive measures. History shows the failures of such attempts.

The individual is the key. Each person must be treated with love and compassion. Each must be trained to improve - not by exhortations to follow moral precepts, but by being instilled with the authentic desire to change. This is the only change which will endure. Vipassana has the capacity to transform the human mind and character. The opportunity awaits all who sincerely wish to make the effort.

## 7. MORE INFORMATION

### 7.1. Internet Links

Name	Web address	Details
Vipassana International	<a href="http://www.dhamma.org">www.dhamma.org</a>	General Information about Vipassana
Vipassana in Prisons	<a href="http://www.prison.dhamma.org">www.prison.dhamma.org</a>	Vipassana Meditation for Rehabilitation of Prisoners
Vipassana for Executives	<a href="http://www.executive.dhamma.org">www.executive.dhamma.org</a>	Information about Vipassana Courses for Executives
Vipassana Events	<a href="http://www.events.dhamma.org">www.events.dhamma.org</a>	Information about Vipassana Events, Public Talks, etc.
Media Kit Europe	<a href="http://www.events.dhamma.org/presskit">www.events.dhamma.org/presskit</a>	European Media Kit 2007 on Vipassana Meditation
Video / Audio / Articles	<a href="http://www.events.dhamma.org/en/resources">www.events.dhamma.org/en/resources</a>	Further information about Vipassana Meditation in video, audio or text format

### 7.2. Photos

Photos about Vipassana Meditation Centres and S. N. Goenka are freely available for you to download under [www.events.dhamma.org/presskit/photos-en](http://www.events.dhamma.org/presskit/photos-en) For additional help, please speak to your local contact person (see list below).

Please give credit to Vipassana Research Institute.

### 7.3. Literature

- ***S.N. Goenka at the United Nations.*** Talks given by S.N. Goenka at United Nations in 2000 on a) The Universal Dhamma. b) The subject which put the teaching of the historical Buddha into a modern perspective. 21 pages. Vipassana Research Publications, 2003. Talk available at [www.executive.dhamma.org/en/unaddress0800.shtml](http://www.executive.dhamma.org/en/unaddress0800.shtml)
- ***The Art of Living: Vipassana Meditation as Taught by S.N. Goenka*** by William Hart. A full-length study of the teaching of Vipassana useful both for meditators and non-meditators alike. Includes illustrative stories as well as answers to students' questions that convey a vivid sense of the teaching. Harper Collins, 1987. 168 pages. Translated into 16 languages and 5 other languages in preparation.
- ***Healing the Healer*** by Dr. Paul Fleischman. It describes the benefit of Vipassana to those who are serving in the medical profession. 30 pages. Vipassana Research Publications, 2001.
- ***Realizing Change: Vipassana Meditation in Action*** by Ian Hetherington. Vivid personal accounts by students of Vipassana of their experiences on courses and the application of the meditation technique in everyday life. 235 pages. Vipassana Research Publications, 2003.

## **7.4. Documentary films**

### **Doing Time, Doing Vipassana (1997)**

The film documents the story of Ms Kiran Bedi, Inspector General of Prisons in Delhi and shows how she brought about genuine rehabilitation at Tihar Prison by offering ten-day Vipassana courses to over 1,500 inmates in 1993 and 1994. Tihar is one of the world's largest correctional facilities. This film describes how the inmates by practising Vipassana meditation could change and improve their lives.

This documentary has been acclaimed many times, winning the Golden Spire Award at the International Film Festival at San Francisco in 1998.

More information: <http://www.dhamma.org/dtdv.htm>

### **Changing from inside (1998)**

This is an account of an intensive pilot meditation programme for inmates at a minimum security jail, The North Rehabilitation Facility near Seattle, Washington (USA).

*Introduction to the film by the producer:*

'Under the guidance of both community volunteers and facility staff members, seven women inmates undertake a ten-day silent retreat. They practise an ancient meditation technique called Vipassana for ten hours each day, delving ever deeper into themselves to understand and ultimately master the nature of their behaviours and compulsions. In the end, they are transformed by their inward journey and come away with tools to maintain that transformation.'

"Changing from inside" also chronicles the personal and professional journey of the articulate, determined facility director, Lucia Meijer, as she rallies her staff to this new and unconventional programme. Candid interviews among prison staff reveal a range of reactions, from interest to scepticism. However, the results prove an inspiration, leaving the facility transformed, as well.

More information: <http://www.dhamma.org/en/cfi.htm>

### **The Dhamma Brothers (2007)**

This documentary film about Vipassana Meditation courses held inside the highest level security state prison in Alabama, USA, has been distinguished as the best documentary at the "Wood Hole Film Festival", Massachusetts, USA, 2007.

More information: <http://dhammabrothers.com>

### **S. N. Goenka and Vipassana**

In 2002 the Buddhist Broadcasting Foundation in The Netherlands made a 30 minute documentary about the Vipassana Meditation teacher S. N. Goenka.

*The producers describe their film as follows:*

"The Indian-born former businessman S.N. Goenka explains how he came across the Vipassana meditation technique, what this meant for him, and how it is practised. Mr. Goenka remains entirely true to the teachings of the historical Buddha, which survive to this day in Burma. Despite this he does not call his organisations Buddhist, because it is his belief that it was not the Buddha's intention to found a religion. In keeping with the spirit of the Buddha, it is his intention to remain strictly non-sectarian in his approach so that people, who have ill-founded

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preconceptions about Buddhism, will be able to experience the benefit of the technique that he teaches. His pupils have developed many remarkable social initiatives all over the world, which incorporate the Vipassana meditation technique.”

## 7.5. References

### Talks given by S. N. Goenka about Vipassana

- *World Economic Forum* (2000) Davos, Switzerland: at [www.events.dhamma.org/presskit/articles-en](http://www.events.dhamma.org/presskit/articles-en)
- *Universal Spirituality for Peace* (2000) United Nations, New York, USA.  
S.N. Goenka lectures about world peace and the role of religion. It was addressed to religious leaders from all over the world that participated in the “Millenium World Peace Summit”: at [www.events.dhamma.org/presskit/articles-en](http://www.events.dhamma.org/presskit/articles-en)

### International Press articles

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## 8. CONTACT

If you are interested in further information or if you need any of the mentioned materials (photos, films, references), please contact our media coordinator by email [info-eu@event.dhamma.org](mailto:info-eu@event.dhamma.org) or visit our website [www.events.dhamma.org](http://www.events.dhamma.org) for further contact information.