



HUMANISTIC APPROACHES TO VIPASSANA MEDITATION

Shri Raje S. S.
Assistant Professor,
Department of Economics.

ABSTRACT:

The present research article uncovers that Vipassana Meditation and humanistic methodologies. Goals is to know Buddha lessons of Vipassanameditation, To know the Humanistic methodologies and Psychological components. The term Vipassana signifies 'to consider things to be they truly are, and not as they have all the earmarks of being'. Our routine methods for understanding the world will in general be hued by our past conditionings and regularly we neglect to see others' perspectives. It might be attractive to incorporate the variety of viewpoints with the end goal to land at a superior comprehension of things. This is conceivable just when we have picked up the capacity to free (or separation) ourselves from our own dreams and fears and achieve a sensible condition of composure. It is expected that the psyche is getting it done when it is equanimous. Vipassana empowers us to kill the confining impacts of our past encounters and achieve more prominent serenity. This aides in practicing a free decision. Vipassana isn't only a method. It is a method for being in this world, albeit at first one needs to utilize a technique or roll out arrangements for the expected improvement to happen. It is an arrival to our actual, genuine nature.

INTRODUCTION:

The humanistic way to deal with mending was produced as a logical field in the mid 1960's as a challenge against the predominant hypotheses of Psychoanalysis and Behavior Therapy. Both these methodologies see man in an extremely mechanical and reductionistic way and pass up a great opportunity the fundamental parts of being human. Analysis sees the essential idea of man as ruinous and hazardous, to be held under tight restraints by constraint and mental guards. Behaviorists, then again, see man as a latent defenseless thing not in charge of its own conduct, and that a man is only reactions to upgrades and a minor gathering of molded propensities.

Humanistic Psychology sees man in a positive and comprehensive way. It has united thoughts from a wide range of societies, times and customs into the logical system and has improved it. Most humanistic clinicians perceive the potential commitment of Lord Buddha to their speculations and practice. A few creators including Jung, Wilber, and Suzuki have deciphered the Buddhist musings in the cutting edge logical setting.

Humanistic Approaches and Vipassana Meditation:

Coming up next are a portion of the topics and standards of the humanistic methodology that I feel are held in the same manner as Vipassana contemplation.

1. Each individual has inward propensities toward advancement of his potential and to accomplish wholeness, which is depicted in humanistic terms as self-completion.
2. Behaviour variations from the norm are appearances of blocking



or contortion of self-improvement. This is commonly the consequence of twists of reality through utilization of mental resistances. Mental intercessions involve expelling these snags in the method for typical development.

3. Consciousness is the binding together power. Every individual is one of a kind, entire and can't be comprehended in parts utilizing the laws of material science or medication just like the case in analysis and behaviorism.
4. It is normal for an unadulterated personality to display a natural limit with regards to love, sympathy and benevolence. These are obstructed by certain enthusiastic fulfillments that a man searches out of numbness.
5. General basic dilemmas of life are not settled by scholarly investigation of the realities nor of the laws of reasoning about them. Their goals develop through clashes and tumults, tensions, desolations and the experiences of confidence into obscure domains. Vipassana Meditation includes utilizing enduring as a device, by watching enduring dispassionately.

Humanistic Approaches:

1. Freedom - Freedom is inborn. The constraints and confinements that a man feels in encountering his or her opportunity are regularly purposeful. In Vipassana Mediation opportunity is comprehended at two dimensions i.e. a) opportunity of psyche from contaminations and b) add up to freedom.
2. Choice - Most individuals have practically zero cognizant familiarity with their very own job during the time spent picking. Accessibility of decision is an exceptional separating highlight of people despite the fact that we for all intents and purposes never use that open door with the expectation of complimentary decision. Despite the fact that at a unique dimension we are absolutely dependable and allowed to settle on decisions; at a given minute while introspecting, the decision is among "yes" and "no". It is possible that we surrender to the inward power or we don't. What is offered for perception is outside our ability to control. Saying "no" to one's mechanical conduct amid the basic minutes is a critical element of humanistic brain research. It isn't scholarly on the grounds that it is a snapshot of will.
3. Surrender - It isn't the question yet the demonstration of surrender which is more vital. The protest could be anything i.e. instructor, way, nature or one's oblivious powers. The demonstration of surrender enables the individual to surrender his ongoing sense of self driven command over his life and in this way prompts arrival of potential from inside.

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