

Silence and Spiders at a 10-Day Vipassana Meditation Course

The Ultimate Guide To My Mind-Blowing Inner Experience of a 10-Day Vipassana

Etymology [modify] Vipassan is a Pali word stemmed from the older prefix "vi-" implying "unique", and the spoken root "-passan" meaning "seeing". It is often equated as "insight" or "clear-seeing". The "vi" in vipassan has lots of possible meanings, it could suggest to ' [see] into', ' [see] through' or to ' [see] in an unique method.' A synonym for vipassan is paccakkha "perceptible to the senses" (Pli; Sanskrit:), literally "prior to the eyes," which refers to direct experiential perception.

Lhak indicates "higher", "exceptional", "greater"; tong is "view, to see". So together, [Source](#) may be rendered into English as "superior seeing", "fantastic vision" or "supreme wisdom." This might be interpreted as a "superior way of seeing", and also as "seeing that which is the vital nature." Its nature is a lucidity a clearness of mind.

When vipassan is pointed out, it is constantly in tandem with, as a set of qualities of mind which are established. According to Thanissaro Bhikkhu, "samatha, jhana, and vipassana were all part of a single path." Norman keeps in mind that "the Buddha's way to launch [...] was by methods of meditative practices." According to Vetter and Bronkhorst, constituted the initial "liberating practice".

Vetter and Bronkhorst more note that dhyana is not restricted to single-pointed concentration, which appears to be explained in the very first jhana, however becomes equanimity and mindfulness, "born from samadhi" but no longer absorbed in concentration, being mindfully familiar with items while being indifferent to it, "directing states of meditative absorption towards the conscious awareness of objects." Though both terms appear in the Sutta Pitaka, Gombrich and Brooks argue that the difference as two different courses comes from the earliest interpretations of the Sutta Pitaka, not in the suttas themselves.

"Vipassana meditation : its role in prison reform and for Beginners

The suttas consist of traces of ancient disputes in between Mahayana and Theravada schools in the interpretation of the mentors and the advancement of insight. Out of these debates developed the idea that bare insight is sufficient to reach liberation, by discerning the Three marks (qualities) of (human) presence (tilakkhana), particularly dukkha (suffering), anatta (non-self) and anicca (impermanence).