



VIPASSANA

(Insight / clear and serene distinction into phenomena)

SERENE DISTINCTION

*All the suttas below have parallels for the **extracts**.*

Note that "a lot" of suttas have been taken out for that matter.

In that case, Vaccha, develop further two things: serenity and insight. When these two things—serenity and insight (serene distinction)—are developed further, they will lead to the penetration of many elements.

To wit:

- supernormal powers
- divine ear
- knowing others' mind
- recollecting past lives
- divine eye
- destruction of influxes

MN 73

"But if, by such self-examination, he knows: 'I gain the higher discernment of the **serene distinction** into phenomena but not internal serenity of ceto, he should base himself on the higher discernment of the serene distinction into phenomena, and make an effort to gain internal serenity of ceto. Then, some time later, he gains both the higher discernment of the serene distinction into phenomena and internal serenity of ceto.

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti: 'lābhīmhi adhipaññādharmavipassanāya, na lābhī ajjhataṃ cetosamathassā'ti, tena, bhikkhave, bhikkhunā adhipaññādharmavipassanāya patiṭṭhāya ajjhataṃ cetosamathe yogo karaṇīyo. So aparena samayena lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca ajjhataṃ cetosamathassa.

AN 10.54

Note: The Chinese parallel (MA 109) is quite different. It does not address acquiring the serenity of ceto, but speaks instead about stopping the internal introspection (内止).

There is the case where a monk has developed insight preceded by tranquillity. As he develops insight preceded by tranquillity, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it — his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquillity preceded by insight. As he develops tranquillity preceded by insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it — his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquillity in tandem with insight. As he develops tranquillity in tandem with insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it — his fetters are abandoned, his obsessions destroyed.

Idha, āvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

Puna caparaṃ, āvuso, bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti. Tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

Puna caparaṃ, āvuso, bhikkhu samathavipassanaṃ yuganaddhaṃ bhāveti. Tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

AN 4.170 / SA 560

Knowing deeply that it is so,
and then having **insight** into this:
this is real knowledge for him,
for the brahmin who is accomplished.”

*Evameva abhiññāya,
Tato tattha vipassati;*

Etam ñāṇaṃ tathaṃ tassa,

Brāhmaṇassa vusīmato”ti.

snp 5.15

Note: know deeply (Abhiññā,) then have insight (vipassana).

(The power of faith, the power of energy,
the powers of moral shame and moral dread;
the powers of mindfulness and concentration,
and wisdom, the seventh power;
a powerful bhikkhu possessing these
is wise and lives happily.)

He should examine the Dhamma from the beginning,
and have **insight** where there is distinction;

Like the extinguishing of a lamp
is the emancipation of the ceto.

Saddhābalaṃ vīriyañca,
hirī ottappiyaṃ balaṃ;
Satibalaṃ samādhi ca,
paññā ve sattamaṃ balaṃ;
Etehi balavā bhikkhu,
sukhaṃ jīvati paṇḍito.

Yoniso vicine dhammaṃ,

paññāyatthaṃ vipassati;

Pajjotasseva nibbānaṃ,

vimokkha hoti cetaso”ti.

AN 7.3 & 4

Lexical references

PALI

Vipassana [pp . of vipasīdati]

[vi+pasanna]

- (quite) purified, clear happy, bright , pure, sinless.

Pasīdati [pa+sad]

- reconciled or pleased; to be clear & calm, to become of peaceful citta.

SANSKRIT:

प्रसद् **prasad** [pra-sad] [pra-√ sad]

- to become clear or distinct KaṭhUp.

- to settle down , grow clear and bright , become placid or tranquil MBh.

प्र pra

- forth

√ सद् **sad** - (pp. सन्न sanna)

सन्न sanna

- sit in or at RV. AV. VS. ŚBr.

- to sit down before , watch RV. AitBr.

- set down VS. ŚBr. ŚrS.

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As Noun:

सद् sad

- sitting or dwelling in. AV.

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प्रसन्न **prasanna** [pra-sanna] m. f. n.

- appeased, serene ŚBr.

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Pre-Buddhist Vedic references:

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प्रसन्न **prasanna** - appeased, serene ŚBr.

Wherefore he says, 'God Savitri, speed the sacrifice, speed the lord of sacrifice unto his portion! May the heavenly. thought-cleansing Gandharva cleanse our thought! May the Lord of Speech render our meat palatable, hail!' For the Lord of Speech is Pragâpati, and meat means food: 'May Pragâpati this day make palatable this our food!' thus he thereby says. This same oblation he offers till the day before the Soma-feast, for thus that performance of his has been commenced; and he (Savitri, the Sun) becomes serene (appeased during that sacrifice).

tasmādāha | deva savitaḥ prasuva yajñam prasuva yajñapatim bhagāya divyo gandharvaḥ
ketapūḥ ketam naḥ punātu vācaspatirvājam naḥ svadatu svāheti prajāpatirvai
vācaspatirannaṃ vājaḥ prajāpatirna idamadyānnaṃ svadatvityevaitadāha sa etāmevāhutiṃ

juhotyā śvaḥsutyāyā etaddhyasyaitatkarmārabdham bhavati prasanna etaṃ yajñam bhavati ŚBR.

सम्प्रसन्न **samprasanna** [sam-prasanna] m. f. n. soothed , appeased (serene) ChUp.

Therefore when one is thus sound sleep, composed, serene (appeased), so that he knows no dreams, then he enters into (the Akasa of the heart through) these arteries. Then no evil touches him for then he is filled with the light of the sun.

tadyatraitatsuptaḥ samastḥ saṃprasannaḥ svapnaṃ na vijānātyāsu tadā nāḍīṣu sṛpto bhavati taṃ na kaścana pāpmā sprśati tejasā hi tadā saṃpanno bhavat

ChUp 8.6.3

Prajapati said, 'He who is fully asleep, composed, serene (appeased) and knows no dream, he is the Atman. He is the immortal, the fearless. He is Brahman'. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'In truth this one does not know himself now as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.

tadyatraitatsuptaḥ samastḥ saṃprasannaḥ svapnaṃ na vijānātyeṣa ātmeti hovācāitadamṛtamabhayametadbrahmeti sa ha śāntaḥṛdayaḥ pravavrāja sa hāprāpyaiva devānetadbhayaṃ dadarśa nāha khalvayamevam+ saṃpratyātmānaṃ jānātyayamahamasmīti no evemāni bhūtāni vināśamevāpīto bhavati nāhamatra bhogyaṃ paśyāmīti

ChUp 8.11.1

There is another possible root for vipassana in Sanskrit; and that is √ paś.

विपश्यन् **vipaśyana** [act. vipaś]

- accurate knowledge, correct discernment of reality.

विपश् **vipaś** [vi-paś]

- observe, distinguish.

√ पश् **paś** [linked to dṛś]

- sight or eye. RV.

- to live to see , experience , partake of. undergo , incur. Mn. MBh.

- to be a spectator. Mn.

- behold , look at , observe , perceive , notice. RV.

- to see with the spiritual eye. RV., Br., ŚāṅkhŚr.

- to learn , find out. Mn. MBh.

- to have insight or discernment. Mn. MBh.

- to consider , think over , examine. Mn. MBh.

- to foresee. Mn. MBh.

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Pre-Buddhist Vedic references:
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This is your self that is within all'. 'Which is within all, Yajnavalkya?' 'You cannot see that which is the witness of vision; - (You can't see the seer who does the seeing - Olivelle) (You cannot see the seer of seeing - Nikhilānanda)

eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ |
na dr̥ṣṭer draṣṭāraṃ paśyeh |
BrhUp 3.4.2

He then goes to the Sadas, saying, 'Behold thou the heaven, behold the air!' whereby he means to say, 'May I through thee, the dakshinā, see the (heavenly) world.'

atha sado 'bhyaiti | vi svaḥ paśya vyantarikṣamiti vi tvayā dakṣiṇayā lokam
khyeṣamityevaitadāha

ŚBr. 4.3.4.17

Then they meditated on (the deity of) eye as Udgitha; the demons pierced it with evil.

Therefore with the eye one sees both the sightly and the unsightly, for it has been pierced with evil.

atha ha cakṣurudgīthamupāsāṃcakrire taddhāsurāḥ pāpmanā vividhustasmātenobhayaṃ
paśyati darśanīyaṃ ādarśanīyaṃ ca pāpmanā hyetadviddham

ChUp. 1.2.4

Additional note: (because vipassana is often associated with samatha).

Pali:

Samāhita , [pp . of samādahati] - collected (of citta), settled, firm.

Sanskrit:

शमथ **śamatha** [śama-tha]

- No pre-Buddhist reference.

शम **śama** [act. śam]

- absence of sexual passion or excitement TāṇḍBr.

√ शम् **śam**

- to appease, calm, pacify , settle (establish) RV.

- to be quiet or calm or satisfied or contented TS. ŚBr.

°थ **-tha** forms substantives & adj.

Vipassana is the [~clear and serene~] distinction into phenomena (as they have come to be).

Samatha is the serenity of the ceto that approaches its liberation (cetovimutti), before the final "establishment" (samādhi) of citta, and the consequent serene distinction (vipassana).

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