

## Dharmette: Insight (1) Intro To Samadhi And Insight

**Gil Fronsdal**

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Good morning and welcome. Returning here with the sun beginning to come in through the windows. I think in the past I've had a little umbrella or something there in the way, but tomorrow I'll see if I can not have it so bright on my face. It's a little bit much for me even. But I can't complain too much about sitting in the light, the light of *samādhi*, the light of insight. And so welcome to this beginning of part two.

Part one was the, I guess we had about 60 talks on *samādhi*. And I don't think there'll be so many this time around, but this part two is insight. And these two are paired in Buddhism. *Samādhi* and *vipassanā*. *Vipassanā* is a Pāli word.

*Passanā* means to see, and *vi* is an emphatic prefix. So to see in a special way, to seek, is often translated as clear seeing. And the relationship between *samādhi* and *vipassanā*, *samādhi* and insight, is variable. Different teachers will have different emphasis. And one of the contributions in the 20th century of Burmese Buddhism was to introduce people to a way of doing insight practice without the need for a very intense level of *samādhi*, intense level of concentration.

And so that was called dry *vipassanā* because it wasn't supported by the strong degree of pleasure, joy, and happiness that can pervade the body when there's *samādhi*. However, the way that it was taught to me in Burma, this so-called dry *samādhi*, dry *vipassanā*, came along with a lot of concentration anyway. It wasn't to the degree of the very intense way that the Burmese had expected *samādhi* to be about. And so I was blessed by being able to do the inside work partnered with a degree of *samādhi*, which is closer to, seemingly closer to how the Buddha taught *vipassanā*. He did not teach the most intense form of *samādhi* that

a human being can acquire, but a lesser degree that kept people connected to their lived experience in their body, but in a way that filled the body with a sense of well-being.

And part of the function, and so compared to the most dry form of insight, where there's no *samādhi* whatsoever, one way to practice them is a happy combination of the two, where there is some *samādhi* and insight. And the *samādhi* creates a good foundation for insight because you cannot have a lot of insight unless the thinking mind has settled down. Oddly enough, one of the insights that we are resting in is to rest or flow in that changing river, that constantly shifting, changing, inconstant experience of sensations in the body. And that's a phenomenal way that begins to loosen up attachments, clinging we have, and introduce us to a whole different inner sensibility. I call it sometimes the deep mind.

And in order for that to happen, the constantly shifting, changing, inconstant, fickle nature of the thinking mind needs to quiet down. And so there's a kind of, if the thinking mind becomes still and quiet, then we can start entering into this very deep mind, the deep sensations, the deep sensitivity within that opens up a whole different way of being in the world. And so part of the function of *samādhi* is to help quiet the mind. Quiet the thinking mind, still the mind. But to do so in a way that's very welcoming, that of course the mind wants to be quiet when the rewards, the sense of well-being, the sense of coming home into *samādhi*, into a subtleness, into this deep place of sensitivity within, it feels so good, so right.

It feels like, you know, this is the healthy place to be. The thinking mind can't believe this sometimes because the thinking mind sometimes is filled with fear. The thinking mind thinks that it has to think its way out of its fear or solve the problems it has. The thinking mind maybe has resentments, a sense of betrayal, and it's only by kind of ruminating on them or trying to figure out how to somehow cope with them or deal with them, repeat them to ourselves, that we can find a solution. There's all kinds of ways, happiness, joy, success in life, that thinking mind kind of is convinced that that's, you know, it's going to figure this out for ourselves.

Or maybe there's no sense of an inner life which is satisfying and meaningful and filled with well-being. And so the only avenue for happiness, success, safety that someone knows is through the thinking mind because they don't know an alternative. So of course they're going to be engaged in that and not wanting to give it up. *Samādhi* teaches us something very different. It teaches us how there's a profound sense of well-being that's below the thinking mind, below the surface mind.

And there's a profound sense of stillness and quiet that is a form of safety, is a form of hap-

piness, is a form of joy. And as *samādhi*, so that allows the mind to quiet down, so that it can then, that's the stopping or the stilling of the mind, the calming of the mind of *samādhi*, *samatha*. And then it shifts to being able to see more clearly. And it's not just seeing more clearly, but it's also seeing something we don't normally see. We don't normally see the deep operating systems going on, the deep kind of organizing principles by which we organize our life, the deep beliefs, the deep attitudes, the deep emotions that either support our life or undermine our life.

They're usually generally inaccessible by a mind that's preoccupied in thoughts, ruminating, thinking a lot, fantasizing a lot. And so there's a whole different way of engaging ourselves that I believe is very respectful because it's a deeper, more fully engaged part of who we are. And the combination of *samādhi* and insight is that *samādhi*, done well, is a way of becoming fully embodied. And fully embodied doesn't mean that now we're a hedonist feeling a lot of joy in the body. It allows for the insight to be integrated into the full range of our psychological life, our emotional life, our lived life, that sometimes is not possible if we don't have a degree of *samādhi*.

If *samādhi* is helping us calm and expand into the whole body, then we're touching all the different places that the body is connected to our psychology, our emotions, the places of tension and holding and the places of deep sense of well-being and joy. And so one of the functions of *samādhi* is to help us have the clarity to have insight, but also helps the insight we have to be deeply integrated into our whole psychological makeup. And so going into having insight be able to include all of who we are means we don't have a bypass. Spiritual bypass means that it's really beneficial in our whole life. And as we have a deeper and deeper kind of sense of peace and insight, it's good to have the insight itself be integrated into our full spectrum of our life.

So the integration, the combination of *samādhi* and insight is a wonderful, happy partnership. And so the first part of this year, we did *samādhi*. Hopefully, for those of you who did it, we'll set the stage, or not the stage, but set your body in place for ability to have insight and insight in a way that's deeply integrated into yourself. For those of you who might be joining now for the first time, maybe some of the benefits of *samādhi* won't be so easily accessible to you, but still, as we go through this and integrate these two, you'll probably benefit getting a sense of what's going on here. And it might open up a new orientation for you in meditation that even for a beginner might be beneficial.

So this is a very general introduction to what we'll be doing. And some of what I just said we'll

kind of repeat or go into more deeply, this week and more. And I'm very happy to be able to introduce or begin this journey in Insight. It's been a phenomenally wonderful process in my life, journey in my life to be on the Insight journey. And now to share it with you is my pleasure. So thank you very much. Thank you.