

Sunday Morning Guided Meditation

Gil Fronsdal

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So, as we begin this morning, as you know, the Pāli word for what we're doing is called *vipassanā*. *Passanā* means to see, and the *vi* is usually seen as kind of a prefix of emphasis: to really see. One way it's sometimes translated, with a *vi*, is clear seeing: to see clearer, clearly. This is one of the possibilities as we develop the practice. There is a growing sense of clarity: a clarity of awareness, a clarity of vision, of seeing, a clear knowing, a clear recognition of when we're caught and when we're not caught, when we are reactive and when we're not.

And one of the characteristics of clarity is that we're not trying to change anything, but rather to know it clearly, to allow it to appear in the clarity of the mind. Sometimes the clarity of the mind resembles the air, the sky, when all the fog, all the smog disappears, and we can see clearly because of the absence of soot that fills the air, haze. And so the mind starts being free of haze and fog, free of smog. And so there's a seeing in the mind's eye. There's a sense of clarity. And whatever details of experience that occur are known in that clarity.

The expansive mind I talked about the other day comes with a sense of clarity, clear awareness, clear mind. Recognizing the mind with attachments, clinging, is known with clarity. It has no need to be for and against. No need to have a story connected to it. No need to have a self and identity connected to it. The simplicity of just clinging, just reacting, just thinking, just hearing.

Each event is allowed to be itself, nothing added in, nothing made about it. A clarity within which each thing can arise and pass in its own way. Each thing is allowed to be simply itself. Almost as if there's no past and future to it. Sometimes a general sense of clarity can benefit from being stabilized in the body, so that this clarity is not free-floating, but has a root, securely at home in this body. As if clarity doesn't emanate from the mind, but clarity comes with the body, radiates from the body.

And with simple awareness, simple clarity, we can dip into the streams of change. The present moment is the place we dip into the river of change. Being content to know what appears in awareness easily. No need to go looking and searching. No need to probe, penetrate anything. Simple knowing of what appears, in the way that it comes and goes, appears and disappears, the simple way in which it's simply part of the river of change, participating with the river of life at this moment.

And if the mind, if you are holding yourself apart from the river of change, holding yourself above it, away from it, as a form of tension, as a form of tightening up or lifting away, invite that into the clarity of mind. See it for what it is. Maybe it represents something that can relax, ease up. Any sensations having to do with being the doer of the practice, or being the experiencer of everything, any way in which you have a self that is held somehow together with tension or pressure, contraction, know that simply. It's a mind with selfing. That's all. No contention with it. Just know it. May be part of the clarity of knowing in the practice, part of the practice, not held apart.

Okay. Oh. Okay. Yeah. Oh. Oh. Hmm. Yeah. Cough. Hmm.

Is there any sense of clarity available for you? A clear seeing, a clear knowing, a clear clarity of sensation. It makes you sensitive to how you cling, or how you're free. To the degree in which there's some inner freedom from attachment, contraction, from suffering, and to the degree to which there's not. And whatever part you see, to see it with clarity, or see it simply: just this for now, just this.

Okay. Okay. Yeah. Yeah. Oh.

From time to time in this practice, you might find yourself simpler than usual, with a greater sense of simplicity of being, or a greater sense of clarity of being. Or perhaps an ease of being, a joy of being, some way of being that helps you to be more sensitive to the way that you contract or tighten up or pull away into a sense of self, into being the doer. The agent, the one who's responsible, the one who's guilty, the one who's the victim, the one who's doing it wrong, the one who's doing it right. And because of the simplicity or clarity, maybe you'll recognize it as a kind of contraction or tightening.

Holding yourself away from a part, closing in on a part of yourself that's not included in the practice. That kind of simple sense of self is left out of what you know, what you feel, what is included in the awareness. And just maybe you can start including it as simply one other thing to know. One other piece of the whole. Just one more thing to know clearly, so that the way you know is free. You can know attachment freely. You can know attachment calmly.

You can know the attachments, the tightening, that contribute to that sense of self without making it a problem. Just one more thing to know. So there's nothing outside of the practice. Nothing which is not included. May you take refuge in an ease of knowing, an ease of awareness, even when things are difficult. Thank you.