

Vipassanā

What we try to cultivate is called *vipassanā*.

Vi means “clearly” and *passanā* means “seeing”. *Vipassanā* means “seeing clearly”.

Through our practice, we come to see clearly three things:

1. that everything inside ourselves and in the world around us is **impermanent**, unpredictable and changing constantly
2. that everything inside ourselves and in the world around us is **unsatisfying**, causing suffering if we cling to or depend upon it
3. that everything inside ourselves and in the world around us is **non-self**, uncontrollable and lacking substance or entity

Satipaṭṭhāna

What we practice is called *satipaṭṭhāna*.

Sati means to “remember” or remind oneself, and *paṭṭhāna* means “establishment” or “foundation”.

The four *satipaṭṭhāna* that provide a framework for practice are:

1. **Body**: reminding oneself of the movements of the feet and stomach, as well as of postures and movements of the rest of the body
2. **Feelings**: reminding oneself of painful, pleasant, and neutral feelings
3. **Mind**: reminding oneself of thoughts, whether past or present, good or bad
4. **Dhamma**: reminding oneself of various sets of realities, including the five hindrances:
 1. liking (and wanting)
 2. disliking (and anger, frustration, sadness, fear, depression, boredom)
 3. drowsiness (and tiredness, laziness, mental stiffness)
 4. distraction (and restlessness, worry)
 5. doubt (and confusion)

Another important set of *dhamma* for meditators is the six senses (seeing, hearing, smelling, tasting, feeling, and thinking)

Reminding ourselves of the objective nature of experience (*satipaṭṭhāna*) leads naturally to seeing clearly (*vipassanā*).