

# Vipassana Meditation and Its Reception in Vietnam

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## ABSTRACT

Currently, meditation in general and insight meditation (Vipassana) in particular is one of the very effective methods to help people find inner peace and stability in an unpredictable world. Due to this, they can see the meaning of life, letting go of ignorance to achieve the ultimate goal of liberating themselves from worldly suffering. Therefore, introducing insight meditation and its value is highly meaningful. Equally important is understanding its origins and practice methods, which helps practitioners stay on the right way. Additionally, Vipassana meditation is a valuable and effective method for supporting the treatment of concentration disorders. As a result, there is significant interest in developing this meditation technique in Vietnam and many Southeast Asian countries today.

**Keywords:** Insight meditation, Vipassana, liberation, Four Foundations of Mindfulness, Three Marks of Existence.

## INTRODUCTION

According to Buddhist scholars, the term “meditation” in Pali and Sanskrit is *bhāvanā*, which means “spiritual development.” In fact, the word *bhāvanā* also means “cultivation” or “practice.” However, etymologically, *bhāvanā* originates from *bhava*, meaning “to be.” Therefore, the true meaning of Buddhist meditation is to become a Buddha. When we taste the truth of the *Tathagata*’s words, we feel that we have become a Buddha. (Jeames William Coleman, 2019, 190)

Buddhist meditation is a method of mind training, discovered by the Buddha, that helps sentient beings end suffering. The Buddha’s teachings, recorded in the Pali Canon, provide countless methods for mind training and meditation topics. There are two main types of practice: *Samatha-bhāvanā* (Tranquility Meditation), which has 40 subjects for concentrating the mind to achieve *samādhi* (concentration), and *Vipassanā-bhāvanā* (Insight Meditation), which has 4 subjects including the body, feelings, mind, and phenomena, meaning the development of *paññā* (wisdom). Within the scope of this article, we will only discuss Vipassana meditation. We hope to have the opportunity to research Samatha meditation more deeply in another work.

*Vipassanā* (in Sanskrit, and in Pali, *Vipassana*) is composed of two parts “*vi*” and “*pasyana*”. The “*vi*” is a shortened form of “*visesa*”, meaning “special,” “supernormal,” or “distinctive,” while “*pasyana*” means “to see” or “to look.” Therefore, Vipassana signifies seeing a very direct path, a remarkably clear and special path seeing with the eye of wisdom. Thus, insight meditation (Vipassana) is understood as directly looking into the inherent nature of the phenomena of the mind and body, including the five aggregates (form, feeling, perception, mental formations, consciousness – *khandhas*), recognizing them as impermanent (*anicca*), suffering (*dukkha*), and non-self (*anattā*) (Nguyen Huong, 2005). This understanding of Vipassana meditation signifies it as higher knowledge, consistent with the traditional understanding rooted in the *Vedas* and *Upanishads*.

As early as the Upanishadic period, Brahman priests categorized knowledge into two main types: higher knowledge and lower knowledge. Lower knowledge is a form of learned, inferential, and rational understanding. It is knowledge that reflects the specific, tangible, limited, and constantly changing phenomena of the real world, including empirical sciences, grammar and phonetics, law, recitation, ritual books, astronomy, and even the “Four Vedas.” The Katha Upanishad states: “The Ātman cannot be attained by learning, nor by intellectual power.

The Ātman cannot be perceived by the senses. The Self opens the senses outward, which is why people only look out at the external world and do not look inward at the Self.” In contrast, higher knowledge is intuitive understanding, direct apprehension of an object without the need for sensory experience. Only through this can the true nature of the world be understood, leading to liberation. This form of understanding is indeed the apprehension of ultimate truth.

Broadly speaking, Indian Buddhist meditation encompasses two main schools of practice: Buddha’s meditation (Tathagata meditation) and Patriarchal meditation. Buddha’s meditation includes *Samatha-bhāvanā* (tranquility meditation), also known as concentration meditation, and *Vipassana-bhāvanā* (insight meditation), also known as wisdom meditation or clear seeing meditation, which is essentially the Four Foundations of Mindfulness. Patriarchal meditation includes kōan meditation and huatou meditation, founded by Chinese Zen patriarchs (Thich Nhat Tu, 2018, p.2). Thus, within the Buddha’s system of meditation, or Tathagata meditation, which comprises both tranquillity and insight meditation, there is a dialectical relationship between these two types. If we practice only tranquillity meditation without practicing insight meditation, we cannot uproot suffering completely. This is because the Buddha’s teachings are closely related to the Three Trainings: morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). If one achieves only morality and concentration but lacks wisdom, complete liberation is difficult. Among these, insight wisdom (*paññā*) is the decisive factor for liberation in Buddhism because insight is to direct light illuminating forward, clarifying the truths of impermanence, suffering, non-self, and the inherently insubstantial nature of all material and mental phenomena.

Therefore, this aspect of insight meditation is extremely important. We must have correct understanding and mindfulness for sentient beings to be liberated from the sufferings of life. We can clearly see this in orthodox Indian philosophy, particularly in the Vedanta school, which also emphasizes this intellectual understanding. Vedanta posits that to achieve liberation, one needs complete knowledge; without this knowledge, liberation is impossible. But the question is: How does one acquire this higher knowledge for liberation? Liberation, as the fruit of complete knowledge, the fruit of direct understanding, is not created in the future, but rather occurs simultaneously with the understanding itself. This means that when this understanding is attained, one is already liberated: “Whoever knows Brahman, becomes Brahman” (*Munduka Upanishad*, 3, 2, 9) implies this meaning. “The Supreme Lord said: O Partha, when a man gives up all desires for sense gratification arising in the mind, and when his intellect thereby becomes purified, he finds satisfaction only in his true self. It is said that he is in pure transcendental consciousness” (*The Bhagavad-Gita*, 2.55).

Thus, the value of Vipassana meditation is clearly demonstrated in the following: Insight meditation is direct mindfulness and direct clear comprehension of the objects of “body, feelings, mind, and phenomena,” while continuously maintaining diligent awareness (*ātāpī*). Insight meditation helps practitioners thoroughly understand the states of impermanence (*anicca*), non-self (*anattā*), and suffering (*dukkha*), leading to the cessation of craving and defilements, attaining the noble fruits, and realizing Nirvana (Thich Nhat Tu, 2018). This reminds us of the Noble Eightfold Path, where Right Mindfulness – positioned as the seventh factor – plays a pivotal role in all forms of conduct and rectifying erroneous perceptions, guiding human sensations onto the right path. Thus, mindfulness is present awareness in profound depth, free from attachments. It helps us transcend by transforming objects, events, people, and past developments, regardless of their form.

## RESEARCH METHODS

In Vipassana meditation and its reception in Vietnam, we employ an interdisciplinary methodology drawing from the social sciences and humanities, along with analysis of inter-text. In order to understand and elucidate the meanings of the texts, we also apply a particularly interpretive approach: hermeneutics. Moreover, we combine analytical and synthetic methods to delve more deeply into the issues at hand and to outline the interrelations among the core aspects of the topic discussed.

## RESULTS AND DISCUSSION

### 1.The History of Vipassana Meditation in Life

According to some Buddhist scholars, insight meditation features prominently in the Pali Canon. Among these,

notable works discussing Vipassana meditation include: *the Mahāsatipaṭṭhāna Sutta* (The Great Discourse on the Foundations of Mindfulness), found in *the Dīgha Nikāya*, discourse 22; *the Satipaṭṭhāna Sutta* (Discourse on the Foundations of Mindfulness), found in *the Majjhima Nikāya*, discourse 10; and *the Ānāpānasati Sutta* (Discourse on Mindfulness of Breathing), *Majjhima Nikāya*, discourse 118, which guides 16 techniques for mastering breath to contemplate the body, feelings, mind, and phenomena. *The Kāyagatāsati Sutta* (Discourse on Mindfulness of the Body), *Majjhima Nikāya*, discourse 119, analyzes in detail the practice of contemplating the body, achieving mindfulness and clear comprehension regarding the body, and liberating oneself from suffering and pain (Thich Nhat Tu, 2018). These are crucial suttas for practicing Buddhist meditation.

Besides these four important suttas, we cannot overlook a treatise that plays a significant role in the study and practice of Buddhist meditation: *the Visuddhimagga* (Path of Purification) by Buddhaghosa, dating from around the 5th century. According to historical records, Buddhaghosa, born into a Brahmin family, later traveled to Sri Lanka (Ceylon) to study the *Vinaya Piṭaka* and *Sutta Piṭaka* at the *Mahāvihāra*. He then compiled these texts into the *Visuddhimagga*. This work was completed around 430 CE and became a profound and one of the most important works of the *Abhidhamma Piṭaka*.

In exploring insight meditation and its practice in Pali literature, we utilize *the Satipaṭṭhāna Sutta* (Discourse on the Four Foundations of Mindfulness), which is discourse number 10 in *the Majjhima Nikāya*. This sutta is equivalent to *the Catur-smṛty-upasthāna Sūtra* in *the Madhyama Āgama*. The value of Vipassana meditation, or the Four Foundations of Mindfulness, lies in helping us overcome the five aspects of suffering: sorrow, lamentation, pain, distress, and despair. The reason we are still afflicted by these is due to our greed and craving. Therefore, the Buddha pointed out the path for us to attain tranquility, free from greed, hatred, and delusion, which is “mindfulness: there is a direct path for the purification of all beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Nibbāna. That path is the four foundations of mindfulness: the contemplation of the body as body; the contemplation of feelings as feelings; the contemplation of the mind as mind; the contemplation of phenomena as phenomena” (Thich Nhat Tu, 2021, p.11). What the Buddha showed sentient beings is that we have only one path for beings to become serene, pure, tranquil, and to realize the true nature of all phenomena, which is to practice the Four Foundations of Mindfulness. This means letting go and recognizing the true nature of the world and of sentient beings. We will no longer be entangled in anything, thus no longer experiencing suffering or hatred. This is also the right path, the realization of Right Mindfulness, the path leading to Nirvana. At that point, the meditation practitioner will possess all three elements: morality, concentration, and wisdom, like a sturdy tripod helping sentient beings take steady steps towards the shore of enlightenment.

So, among the four foundations of mindfulness: contemplation of the body as body; contemplation of feelings as feelings; contemplation of the mind as mind; and contemplation of phenomena as phenomena. What does the first contemplation, contemplation of the body as body, mean?

*The Satipaṭṭhāna Sutta* states: “Here, bhikkhus, a bhikkhu, having gone to the forest, or to the root of a tree, or to an empty hut, sits down, having folded his legs crosswise, set his body erect, and established mindfulness in front of him. Mindful he breathes in, mindful he breathes out” (Thich Nhat Tu, 2021, p.12)

Thus, according to the ideas in this sutta, contemplating the body as body involves several key points to note:

1. Clear awareness of the breath;
2. Clear awareness of the body’s movements in all activities such as standing, sitting, lying down, walking, stretching arms, bowing down, etc;
3. Observation of this body’s composition from hair, skin, bones, blood, sinews, intestines, sweat, etc;
4. Observation that this body, and indeed this world, is composed of the four great elements: earth, water, fire, and wind.

It is also necessary to observe a corpse to see the process of its disintegration into dust. All these points emphasize the value that this body is non-self (*anattā*). The form we perceive as real is composed of various elements, thus it is not eternal but constantly changing. Therefore, we need to understand that this body is impermanent and

will vanish over time. Hence, we should not be greedy or possessive, which leads to suffering: “Having this body, the practitioner abides with diligent mindfulness, directed towards right understanding, without clinging to anything in the world.”

The second contemplation is: Contemplation of feelings as feelings. “Feelings” in this context refers to sensations or emotions. The Satipaṭṭhāna Sutta states: “Here, bhikkhus, a bhikkhu observes the flow of feelings as merely feelings.” In this part, cultivating feelings aims to help us master our emotional reactions. Emotions often lead to undesirable outcomes. For example, a person who lives too emotionally will be strongly swayed; if they encounter negative emotions, they tend to fall into states of depression and despair. Conversely, if they experience happy emotions, it can easily lead to greed and possessiveness. Thus, both extremes are unwholesome. Therefore, we need to cultivate a dispassionate attitude towards emotions, a state that is neither overly negative nor overly positive. It is a state of equanimity in the face of events, allowing us to still experience complete happiness in life.

To master these emotions, the Buddha advises us to comprehend the arising, persistence, and cessation of the flow of feelings. If we grasp this process, we will understand their true nature and will no longer cling to them. At this point, the practitioner will be as peaceful as flowing water, without stirring waves or clinging. To achieve this understanding, practicing insight meditation will help us master the flow of emotions. Although everyone understands that mastering emotions is the most difficult task, practitioners need to be focused and persistently practice Vipassana meditation to succeed. When they do, it will help them be free, relaxed, and at ease in all circumstances, liberating the mind from all bonds through wisdom: “Thus, the practitioner contemplates the flow of feelings internally and externally. Or they contemplate the arising of the flow of feelings. Or they contemplate the phenomenon of both the arising and passing away of the flow of feelings. Having this flow of feelings, the practitioner abides with diligent mindfulness, directed towards right understanding, without clinging to anything in the world” (Thich Nhat Tu, 2021, p.17).

The third contemplation is: Contemplation of the mind as mind. This is a crucial contemplation based on understanding the nature of the mind, through which one can achieve a state of purity like that of the noble ones. In the Satipaṭṭhāna Sutta, the practitioner clearly sees the nature of the mind, which includes pairs of opposites: greed opposing letting go, hatred opposing loving-kindness, delusion opposing wisdom, drowsiness opposing alertness, concentration opposing distraction, etc. Since the mind has so many opposing pairs, it is necessary to choose wholesome mental states to move towards what is good, and to relinquish unwholesome states to let go of negativity. Thus, practicing the contemplation of the mind and mastering the mind helps the practitioner maintain mindfulness to recognize deluded thoughts and consequently not follow them, meaning the practitioner will retain wholesome mental states. When one pays attention to and cultivates wholesome and skillful mental states, one is no longer entangled in negative mental states. In this spirit, sentient beings will develop positive qualities such as compassion, attaining states of non-greed, non-hatred, non-delusion, boundless liberation, and freedom: “Thus, the practitioner contemplates the mind internally, externally, and both internally and externally. Or they contemplate the arising and passing away of the mind. Or they contemplate the phenomenon of both the arising and passing away of the mind itself” (Thich Nhat Tu, 2021, p.18).

The fourth contemplation is: Contemplation of phenomena as phenomena, which means understanding the Dhamma, also known as “contemplation of phenomena as a basis of mindfulness.” This contemplation is for realizing that practitioners are bound by negative concepts that restrict the mind, preventing it from being free and liberated. Therefore, sentient beings need to eliminate negative concepts by practicing the *Dhamma*. In the concept of contemplating phenomena, “Dhamma” has two meanings: 1. Dhamma as negative concepts, and 2. Dhamma as methods of transformation.

### *1. Dhamma as Negative Concepts*

This category includes the five hindrances, the five clinging-aggregates, and the twelve sense bases. Among these, the five hindrances are sensual desire, ill-will, sloth and torpor, restlessness and remorse, and skeptical doubt. Of these hindrances, sensual desire and ill-will are the most dangerous. Therefore, finding ways to eliminate sensual desire and ill-will is a primary requirement for meditators. To remove these two factors, one must diligently observe moral precepts and practice meditation to cultivate mindfulness, enabling one to

overcome these negative concepts.

The five clinging-aggregates (*pañca-upādānakkhandha*) are the mind's clinging to the body (form), feelings, perceptions, mental formations, and consciousness. Clinging to these five elements causes the mind to constantly fluctuate and prevents it from settling into tranquility. From this, one is always obscured by what is unreal and led away from one's original purity.

The twelve sense bases (*dvādasāyatana*) include: Six internal sense bases: eye, ear, nose, tongue, body, mind – these are our six senses.

Six external sense bases: forms (for the eye), sounds (for the ear), odors (for the nose), tastes (for the tongue), tangible objects (for the body), and mental objects (ideas, imaginations for the mind).

**2. Dhamma as Methods of Transformation:** Cultivating the Seven Factors of Enlightenment and Cultivating the Four Noble Truths.

Cultivating the Seven Factors of Enlightenment includes: mindfulness (*sati*), investigation of phenomena (*dhamma vicaya*), energy/effort (*virīya*), joy/rapture (*pīti*), tranquility/calmness (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*). Cultivating the Four Noble Truths includes: acknowledging suffering, seeking its origin, experiencing Nirvana, and following the Noble Eightfold Path (Thich Nhat Tu, 2018, p.48). The essence of meditation practice is to master emotions, perceptions, and consciousness to let go of attachments and clinging, thereby purifying the mind to correctly perceive the impermanent and non-self nature of phenomena. At that point, one will attain one's original purity, leading to eternal abiding. *The Satipaṭṭhāna Sutta* states: “similarly, the practitioner can contemplate phenomena as merely phenomena with the Four Noble Truths. The practitioner wisely understands: “This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the path leading to the cessation of suffering.” Thus, the practitioner contemplates phenomena as merely phenomena, internally, externally, and both internally and externally. Or they contemplate the arising and passing away of phenomena. Or they contemplate the phenomenon of both the arising and passing away of those phenomena. Having these phenomena, the practitioner abides with diligent mindfulness, directed towards right understanding, without clinging to anything in the world” (Thich Nhat Tu, 2021, p.21).

Furthermore, regarding the concept of insight meditation in Pali literature, we cannot fail to mention the famous treatise by Buddhaghosa, *the Visuddhimagga*. He selected the essence of the Southern Buddhist (*Theravada*) scriptures to compile this treatise, originally consisting of 58 chapters. Later, this work was translated into English by the Venerable Ñāṇamoli, a British monk residing in Sri Lanka, condensed into 23 chapters, and published in Colombo, Ceylon, in 1956. In terms of content, this 23-chapter treatise is divided into three parts: Part 1: Morality and Ethics (Chapters 1 and 2); Part 2: Concentration and Meditation (Chapters 3 to 13); Part 3: Wisdom (Chapters 14 to 23). In this work, meditation and meditation techniques are presented in Part 2, including techniques for training Samatha (tranquility) with 40 different meditation objects and Vipassana (insight) meditation techniques. Regarding Vipassana meditation, the practice method involves elements of purity: clear seeing; removing states of confusion; understanding the path and what is not the path; seeing the stages of practice; and developing wisdom.

## 2. Vipassana Meditation and Human Life Through Buddhaghosa's Visuddhimagga.

From the Pali Canon and Buddhaghosa's *Visuddhimagga*, we observe a continuation and specific development in the thought of insight meditation. Through this, we can gain a correct understanding that the phenomenal world is impermanent, non-self, and suffering. Therefore, the basic contents can be summarized as follows:

1. Three Characteristics of Existence: also known as the Three Marks of Existence (*Tilakkhaṇa*): Impermanence (*anicca*), Suffering (*dukkha*), and Non-self (*anattā*).
2. Five Clinging-Aggregates (*Pañcakkhandhā*): Form (*rūpa*), Feeling (*vedanā*), Perception (*saññā*), Mental Formations (*saṅkhāra*), and Consciousness (*viññāṇa*).
3. Twelve Sense Bases (*Āyatana*): Six internal sense bases and six external sense objects.
4. Eighteen Elements (*Dhātu*): Six sense faculties, six sense objects, and six consciousnesses.
5. Four Noble Truths (*Ariya-sacca*).

6. Twelve Links of Dependent Origination (Paṭiccasamuppāda).
7. Seven Stages of Purification (Satta-visuddhi).
8. To detail these into types of insight meditation, the Pali scriptures have described the basic, essential contents as follows:

#### a. Three Characteristics of Existence

The Three Characteristics of Existence are precisely the Three Marks of Existence comprising Impermanence, Non-self, and Suffering. The Buddha elucidated the relationship between these three factors in the Saṃyutta Nikāya as follows: “What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it actually is with right wisdom: “This is not mine, this I am not, this is not my self.”

Thus, Impermanence (*anicca*) is the most fundamental point of the phenomenal world. Nothing, neither material nor mental, is permanent or unchanging. If we believe in eternal unchangeability, craving will arise, desiring possession. Conversely, if we recognize that all things are impermanent and constantly changing, we will abandon craving. As written in *the Dhammapada*, verse 277: “All conditioned things are impermanent. When one sees this with wisdom, then one turns away from suffering. This is the path to purification.” Thus, all phenomena are constantly transforming, arising and ceasing in every moment.

Non-self (*anattā*) is a crucial doctrine of Buddhism, asserting that there is no self (no fixed, enduring essence like the traditional Indian concept of Ātman, which is eternal and unchanging and controls us) within or outside the mind. The Buddha pointed out: Non-self is unreal; do not be deluded by it. For example, when speaking of the form aggregate among the Five Aggregates, in the Pali Canon, *the Anattalakkhaṇa Sutta* (Discourse on the Characteristic of Non-self) in the Saṃyutta Nikāya, which corresponds to discourse number 5 of the Chinese *Saṃyukta Āgama*, states: “Bhikkhus, form is non-self. If form were self, then form would not lead to affliction, and one could wish: “Let my form be thus, let my form not be thus.” Bhikkhus, since form is non-self, form leads to affliction, and one cannot wish: “Let my form be thus, let my form not be thus.” (Feelings, perceptions, mental formations, and consciousness are similar.) In Buddhism, the doctrine of non-self emphasizes a profound meaning, with the aim of eradicating the illusion and craving that arise from: “This is mine, this I am, this is my self...” This is again reminded by Buddhaghosa in *the Visuddhimagga*: “There is suffering, but no sufferer. There is action, but no doer; there is Nibbāna, but no one who attains it; there is the path, but no one who travels it”(Nguyen Huong 2005, p.69).

Suffering (*dukkha*) is the experience of pain arising from this world, whether it's physical suffering, mental distress from circumstances, or psychological dissatisfaction. Fundamentally, suffering arises from clinging to and self-identifying with the five aggregates. We must remember that the word “dukkha” does not only mean suffering in the ordinary worldly sense, but that anything impermanent is inherently suffering. According to *the Aṅguttara Nikāya*, section 61, “And what, bhikkhus, is the Noble Truth of Suffering?” Birth is suffering, aging is suffering, illness is suffering, death is suffering; sorrow, lamentation, pain, grief, and despair are suffering. Not getting what one desires is suffering. In brief, the five clinging-aggregates are suffering.”

#### b. Seven Stages of Purification (Satta-Visuddhi)

According to *the Ratha-vinīta Sutta* (The Discourse on the Relays of Chariots), mentioned in discourse 24, and in discourse 34 of *the Dīgha Nikāya* (the Dasuttara Sutta, the Deca-d, or Ten-item Discourse), seven stages of purification are mentioned that every practitioner must undertake to develop insight wisdom. These also form the basis of *the Visuddhimagga*: the first three chapters address the purification of virtue (stage 1), chapters 4 to 13 provide guidance for purifying the mind through meditation practice (stage 2), and the remaining chapters are for developing insight wisdom (stages 3 to 7). This arrangement also reflects the three main groups of practice for a Buddhist practitioner to eradicate defilements (the Threefold Training: morality, concentration, and wisdom).

Here, meditators view these seven stages as seven chariot relays, to illustrate that the true goal, as stated by the Buddha, is not merely purity of virtue or purity of mind, but rather complete liberation and total eradication [of defilements], leading to right mindfulness, which is the sole path to liberation. During meditation practice,

meditators will attain each stage sequentially. For instance, having achieved stage 1, they will continue to meditate to attain stage 2, and so on. In this way, meditators will gradually progress on the path of insight meditation and achieve liberation. Thus, the objective of purity of virtue is purity of mind. The objective of purity of mind is purity of view. The objective of purity of view is purity by overcoming doubt. The objective of purity by overcoming doubt is purity of knowledge and vision of what is path and not path. The objective of purity of knowledge and vision of what is path and not path is purity of knowledge and vision of the path. The objective of purity of knowledge and vision of the path is purity of knowledge and vision, and finally, the objective of purity of knowledge and vision is the release from all clinging (Nguyen Huong, 2005, P.80). This is the true path that meditators need to diligently study and practice with perseverance and effort to achieve the desired results.

Through exploring the content of insight meditation via some typical works of Pali literature, we gain a concise and clear systematic analysis, which provides an easy-to-understand and reliable approach for those who intend to learn about insight meditation in particular and Buddhist meditation in general, consistent with the scriptures, thus preventing practitioners from following an unwholesome path and leading to regrettable errors.

## CONCLUSION

Understanding the concepts of meditation in general and insight meditation (Vipassana) in particular, knowing the origins of these meditative ideas, and presenting the path of practice as taught by the Buddhas and renowned venerable practitioners in Buddhism are all aimed at helping practitioners comprehend the Right Dhamma and follow Right Mindfulness to be liberated from the suffering of this life. As a Western meditation master put it: “When we first hear about the impermanence of all phenomena and why it causes suffering, we may not understand. But as we listen more and reflect, we will finally grasp anything that changes brings sorrow. Understanding that, we change. Our body and mind are transformed. Then, if we continue to practice, if we continue to reflect, we are transformed many more times at increasingly deeper levels”(James W. Coleman, 2019, p.200).

Therefore, Vipassana meditation plays a significant role in human life, especially in today’s turbulent and anxious world, where the importance of insight meditation is even greater. It’s not just a method for finding inner peace in life, helping us discover meaning in today’s chaotic world. Furthermore, this meditation method also plays a crucial role in treating certain psychological ailments. Because of these benefits, Vipassana meditation is increasingly demonstrating its value in human life and society today. Consequently, insight meditation is not only profoundly influencing our country but is also experiencing strong development in other Southeast Asian countries./.

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