

Meditation Teacher Training Camp

相由心生, 境由心轉

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Background

In Jan. 2014, Bhante Sujiva held an unprecedented meditation teacher training camp in the Alpine foothills of Italy. The training program was designed not only for meditation instructors, but also included administration/managing training for those interested in learning how to set up and organize meditation centers. Attendance for this training camp was on an invitation only basis. Initially, Bhante invited only ten of his favorite elite students from around the world to attend this special training camp, followed by a private retreat.

In the past, the author has attended Bhante's retreats for over 15 years, and was very fortunate to be among the top ten students to be invited to this special event. Eventually, because of high demand for such a rare opportunity, Bhante extended his invitation to 50 additional yogis from 12 different countries across Asia, the United States, and Europe.

How Meditation Works

Meditation is a mental exercise used to acquire the skill of mental development, (禪修心法技巧) just as physical exercise is used in sports. It is a process of conditioning used to acquire the skill of mindfulness and concentration which are wholesome mental states exceeding ordinary sensory perception (from the change of Brain waves or brain state). It changes the life experience according to the Universal Laws of Nature. Furthermore, it uses the inner mind as a powerful instrument to explore consciousness to the root of all things. This consciousness is not yours or mine; it is universal, and it comes from nature. In the end, meditation learns how to use the power of nature to discover the reality of nature. In essence, the power of nature can perfect virtue in one's moral life, furnish a supernatural power of tranquility, and develop a noble path to the wisdom of pure awareness.

The inner mind, or consciousness, plays a central role in the practice of meditation. To put the dynamics of a noting mind in perspective, we can compare it to a water stream. A water stream has a flowing current, and this flowing current has a state—slow and easy, or fast and turbulent--or any other state of movement in between. Using this analogy, it is easy to deduce that the state of this flowing stream of water is directly tied to the change of the water current. In meditation, the noting mind is the water, consciousness is the water current, and mental factor/quality is the state of water. In

Satipassana for Mindfulness on Consciousness, one will learn how to observe the mental state that develops with the change of consciousness.

Meditation Principle - Relationship of Object and Subject (相由心生)

To understand the principle of meditation, refer to a quote in the Satipatthna Sutra, which clearly illustrates the structure of meditation. It states:

"In the four postures of daily life, contemplate /observe Mind and Body (processes) or Five Aggregates (of grasping) ardently, mindfully and clearly comprehending; for the overcoming of sorrow and lamentation."

Each and every word of the Sutra conveys a deep meaning in the practice of meditation. To be more specific, the entire picture of meditation practice breaks down into three elements as follows:

Object - mind/body processes are the objects of meditation. For the beginner, usually the rising and falling of the abdomen in sitting meditation, or body sensations experienced while practicing walking meditation, are the primary objects of meditation for practice. There is also a technique using daily, slow motion activities (walking, eating, cleaning, washing, etc.,) as the meditation object. For experienced practitioners, whatever they are aware of becomes the object of meditation. In essence, it really doesn't matter what the object is, for any mind process (Nama) or body process (Rupa) qualifies as a potential meditative object.

Subject or the Noting Mind - The noting mind is composed of consciousness and its corresponding mental state. Ardent/efforts /Energy faculty of consciousness, mindfulness and the embedding concentration are all the mental states of the noting Mind. Clear comprehension of awareness in daily activities is the practical Insight or wisdom from the act of consciousness beneath the noting mind.

Application - 境由心轉 Mind purification in daily life via the four postures, and the practice of meditation, yield well being (in term of health and longevity), happiness from the liberation of bondage, and peace to meet and overcome the daily challenges of life.

Natural phenomena should be chosen as objects to be observed, but the chosen object doesn't know itself. It takes awareness (the knowing of the Noting Mind) as an act of consciousness to know the chosen object for what it is. Moreover, the nature of the chosen object will dictate the path of meditation. An object in the dynamic nature, like the rising and falling of the abdomen, will lead to Vipassana. An object in the stagnant nature, like an earth disk (kanisa), goes to Samantha.

What are the principles of meditation? To put it simply, (相由心生) basic meditation principles are built around a relationship between the Noting Mind (of the subject), and the object of meditation. The direct empirical experience of perceiving the object of meditation simply reflects the mental state of an observer's noting mind. This dynamic, called the Uncertainty Principle, (測不準原理) is a well known theory in Quantum Physics. What this implies is that the skill of mental training gained in mindfulness and concentration will determine what to be seen in the chosen object of meditation (境由心轉). In the process of conditioning, mindfulness is the cause and awareness is the end result. Consequently, a Yogi should practice the skill of mindfulness to sharpen awareness for the knowing of wisdom, but not vice versa.

Skill of mental training Over Experience of practice

In any long Retreat, a periodical and personal interview with the Teacher on a one to one basis offers the best way to learn about meditation practice. Students should report the noting or observation of body and mind processes according to the following procedure:

- 1) What object you note - the primary object of rising and falling of abdomen movement or any other object that becomes most prominent at the present moment.
- 2) Skill of practicing mindfulness and concentration - that is how do you note the object of meditation? Do you note the object continuously and precisely from the moment it arises until it disappears with or without labeling?
- 3) Experiences of practice - Briefly report the direct meditative experience of practice from noting/observing the object of meditation. What is happening to the object under observation? Is it changing all the time from moment to moment? Is it flowing, arising and disappearing in a passing show? What is the most important experience to report? Was the whole meditation experience an exercise in thinking only?

Based upon the student's report, a good teacher should give valuable, cherished advice to help guide the student in a clear direction. With time and continued practice, a student should be able to come back for another interview and report progress to the instructor. In this manner, this type of interaction between teacher and student, working together as a team, will help the student progress and strive along the path of purification.

Remember the above mentioned meditation principles! Remember that the experience of practice simply reflects the mental state of the student. In other words, the skill of mental training in mindfulness and concentration will dictate what one experiences/perceives of the observed object. If one is good at the skill of mental training, a deep experience will naturally come along with the practice. It is top

priority for a yogi to learn the right method, and to acquire the skill (善巧) of mental training, rather than to emphasize the direct experience itself.

Mental Faculties - Wholesome Mental State

In comparison to physical exercise, meditation, in reality, is mental exercise, used to develop and acquire a high degree of mental training. With this skillful mental development, one will be able to comfortably sharpen, control, and balance the Five Mental Faculties of consciousness.

What is a *mental state*? It is the mental factor or the quality of a noting mind, whether it is wholesome or unwholesome. A wholesome state of mind such as mindfulness arouses the power of observation, and tranquility the power of concentration. An unwholesome state of mind includes the five hindrances and the three mental toxins of craving, aversion and delusion.

The five controlling mental faculties of consciousness consist of :

1. Faculty of Faith /Confidence- it is the faith and confidence in meditation practice to spurs one's effort.
2. Faculty of Energy (Effort) - It makes the object dynamic in changing, and drives the object in flowing. The effort made in Vipassana practice is known as the Four Supreme Efforts.
3. Faculty of Mindfulness- It is the power of sustained observation in Four Foundations of Mindfulness, in which mindfulness develops into Insight /wisdom.
4. Faculty of Concentration- The power of tranquility drives all the mental power to penetrate the veil of delusion. It is known as Right Concentration in access or fixed Jhanas.
5. Faculty of Wisdom- Right View or wisdom comes from direct meditative experience of awareness into the reality of nature.

What is mindfulness? In essence, being totally in the present moment is the fundamental element of mindfulness in practice of Vipassana. It is to see and to know what is happening in moment to moment. Put it in another way, mindfulness is the right mental attitude in daily life to observe the natural phenomenon of objects that are all around us and within us. In meditation practice, the right attitude may be categorized into what are called the "Four-No Ground Rules ". The 'Four No's' are:

**No Expectations
No Judgments
No Complaints
No Comparisons**

No Expectation - Expect something to happen in meditation? In reality, this is craving - looking for something to happen in the future. There is nothing you can do about the future because it is not

here yet. The past is gone. There is only the present moment upon which you can make an impact.

No Judgments - We make judgments all of the time from inherited mental habits. We judge whether something is good or bad, pleasant or unpleasant. Judgment reflects the ignorance of the three mental toxins--craving, aversion and delusion. Total acceptance and "letting it be" is the right attitude in meditation in order to develop Insight /wisdom.

No Complaints- Complaint is aversion and non-acceptance for what is happening in the present moment. Avoiding pain? Complaining about a neighbor's meditation habits? Craving for more good experiences and avoiding rejection are the culprits to developing Insight.

No Comparisons - Meditation is not a competition or race against others. Racing to see who can sit longer is an unskillful mental attitude.

Sayadaw U. Pandita simply defines mindfulness as the power of observation. When mindfulness is powerful and coupled with strong concentration, everything flows--flow in the flow and flow with the flow, from concentrated mindfulness. The progression of mindfulness can be simplified in the following fashion:

In the beginning stage, mindfulness is weak with little tranquility to note the object.

In the middle stage, continuous mindfulness with access concentration follows the object--an early stage of Insight knowledge.

At the end stage, powerful mindfulness with deep concentration develops to observe the object and to see its true nature of reality.

The Pali word for concentration is Samadhi, or tranquility. **It is Samadhi, because it is tranquil** and secluded from hindrances and defilements. Concentration without mindfulness is called wrong concentration, like a master thief who opens up a safe illegally by listening to the sound of click in deep concentration. Mindfulness concentration is called Right Concentration, coupled with mindfulness.

In Buddha's teaching, Right Concentration serves the most important purpose to support mindfulness as a base for Insight /wisdom.

Concentration in term of 5 Jhana factors:

Vitaka - In the Initial Application, it is the first factor of accurately aiming/directing the mind toward an object. One must pay attention. It is a thought of paying attention to the object. As one wanders off often, keep bringing the mind back to the object. It also has the aspect of establishing the mind on the object, so that the mind stays there.

Vicara - In Sustained Application, the second factor generally translated as "investigation" or "reflection". After Vitaka has brought the mind to the object and placed it firmly there, Vicara continues to rub the mind onto the object, just like a hummingbird feeds on a flowering bush, over and over again.

When the skill of concentration is at the Vicara level, the mind's eye will 'pop up' seeing the object as a mental object. It is similar to a mirror image reflection of a real object, or the moon's image in the water. The mind's eye sees the mental object, and the mental object serves as the object at the mind-door, arising in consciousness at the moment of Contact. Furthermore, mental objects reflects all the natural phenomenon for whatever is in your mind, and it functions as the object of meditation in Dharmanupassi, for the foundation of Mindfulness on the Dharma. One of beauties to observe the mental object in practice of Dharmanupassi is **to monitor the mental state** of Yogi as shown in radar screen, in which to determine the direct meditative experience /perception from observing the object of meditation.

As you become more mindful intuitively and accurately from moment to moment, the noting mind becomes increasingly pure. The Five Hindrances weaken and disappear from the sense desires of craving, aversion, sloth, restlessness, and doubt of Dharma. The mind becomes crystal clear, peaceful and calm, which demonstrates a skillful mental state of concentrated mindfulness. This state of clarity is resulted from the presence of the above 2 Jhana factors - Vitaka and Vicara. It is called Viveka, which means Seclusion. The consciousness is secluded, far away from the hindrances. This Viveka is not a Jhana factor. It is merely a descriptive term for this secluded state of consciousness.

Along with practicing the skill of mindfulness, concentration will be deepened through the following stages: Vipassana Nimitta, the sound of silence, silent awareness with no thought, and experiencing the feeling of falling into sleep when sunken into Vipassana Jhana. All kinds of Nimitta may appear from the mental image of perception—be it a stagnant mental image like a dark thread of string, or a dynamic change of mental images in a passing show, arising and passing away.

When riding a bicycle, one needs to control and balance it. Similar to meditation, **the balance and the control** of the five mental faculties may be achieved by three different approaches as follows:

1. Direct Relationship in sequential order - this is the usual explanation given for us to have an idea of how they operate from Faith down to Wisdom in iterative cycle along with meditative experience. In other words, practice each mental

faculty separately and individually in a given posture, and use trial and error to balance them all together from the built up mindfulness. To cite an example, the Mahasi tradition practices walking and sitting meditation in one hour, alternating sessions. This alternative system of posture is designed to develop balance between the energy faculty with walking meditation, and the concentration faculty with sitting meditation.

2. Co-Dependent Relationship in parallel, simultaneous order - This approach takes into accounts all of the mental faculties that can exist at the same time. It is just a matter of knowing which faculty is playing the dominant role. To understand this approach, one must first know that these five faculties are all mental states occurring together in the same consciousness. For example, in practicing detachment, all five faculties are aroused together and simultaneously. More specifically, the skill of mental training /development for mindfulness and concentration are exactly identical to seclude Hindrances, no matter which practice method is used (for Vipassana or Samanatha). This method provides practical insight into how right effort (energy faculty), right mindfulness and right concentration are grouped together under the classification of concentration in the Eight-Fold Noble Path.

3 Bridging the above two balancing processes together in transit-
In reality, to facilitate this practice approach, the balancing of the five faculties breaks down into two pairs. Balance the pair of energy and concentration faculties in a concentrated walking at slow motion, coupled with training the mindfulness faculty to be the activity center in all stages. With the mindfulness faculty as the main player in this process, the balance of Faith and Wisdom faculties will come along naturally. If the active aspect of energy faculty to balance out with the still aspect of concentration faculty, the balancing of these 2 faculties will yield to a turbulent flow of meditative state to penetrate into the veil of delusion.

Meditation is a dynamic process of conditioning, more so for the dynamic process of controlling and balancing mental faculties. Therefore, balancing also has to keep pace with the development. Play out Relax but not overboard into laxy, comfort versus stress, and softness in peace versus tension in hindrances.

Mental Toxins , Hindrances, Defilement

Mental Tension from the three mental toxins of craving, aversion, and delusion, is negative energy generated by a mind that is not at peace. The hindrances and inner disturbances that dwell in an unsettled mind is an unwholesome mental state, yet this negative state can be overcome and healed by developing the five mental faculties of

consciousness—Faith, Effort, Mindfulness, Concentration, and Insight/Wisdom.

Hindrances are unwholesome mental states that are seen in the mechanism of hindering or obstructing right concentration and standing in the way of Insight. These five hindrances can be seen in all their power when we try to meditate. Unless one has reached the highest Arahatsip, these hindrances or defilements will still be around, both during retreats and in daily life, so it is only wise to learn how to deal with them.

These five hindrances are:

- 1) craving / sensual desires
- 2) Aversion/ill will
- 3) Sloth and Torpor
- 4) Agitated Mind / Restlessness
- 5) Skeptical Doubt

Sensual desires are craving and attachment to sense pleasures and sense objects. This unwholesome mental state is like a magnetic force, a hypnotic effect to keep pulling you in. One will be able to observe the salient nature of this craving state as wretched thirst, hunger and wanting. It always wants more; there is never enough in the case of craving. Advice is usually given to the yogi to watch the mental state rather than the object. Detachment is the key in watching craving.

Aversion or ill will comes as an inability to accept a situation or the object. As a result, there is no peace. In its place comes irritation and agitation. When it has arisen, one can note quickly how its mental state changes--burning, churning, and gripping. As with painful feelings from watching pain, acceptance is crucial. Denial and dislike for it adds fuel to the fire.

Sloth and torpor refer to the unwieldiness of consciousness and mental state. It is the laziness, and torpidity that draw one to shun all activities and return to sleep. Heaviness of the mind is an indicator. The mind is stiff and lazy, and doesn't want to move. Generally, it is hazy and foggy like a camera lens out of focus.

An aroused energy faculty is opposite to a hazy, lazy state of mind. Conducting walking meditation will help to get rid of it. **Adding few more touching points of the body to note quickly and repeatedly, seeing light with open eyes to refresh the mind , and breathing deeply for a few times all also work well to overcome the hindrance of lazy mind.**

Agitation, distraction, and restlessness contribute to the typical monkey mind syndrome, for the mind lacks inner peace. The common ground between these three states of mind is mental tension, and so

provides a good ground for other unwholesome states to arise. Obsessive thinking and chain thoughts are common symptoms of an unwholesome mental state.

It is important to recognize and 'catch' these unwholesome states as soon as they arise. Once you are aware of these arising symptoms, just note the object of awareness (in the obsessive thinking or chain of thoughts) mindfully. The constant thinking will stop instantly from this act of mindfulness. It is a natural result of paying attention and watching. Whatever arises will pass away and disappear! You will be surprised to discover that the chain thinking or obsessive behavior are simple 'paper tigers', meaningless inner dialogs that retreat under the radar screen of awareness and mindfulness.

Skeptical doubt is similar to confusion at a crossroads—we don't know which way to turn. Confusion leads to agitated thinking and frustration. One may even complain that the method of practice is 'not working', or that the teacher is 'not good enough'. Actually, the problem lies within, but it is often common to blame others.

The answer to this dilemma lies in the faith or confidence faculty. Not blind faith. In meditation practice, faith means 'confidence'—in the Buddha's teaching, in advice from intelligent Dharma friends, from the meditation teacher, or from direct personal experience.

In summary, all the above three mental toxins, five hindrances and the defilements are the make up of negative, unwholesome states of mind. They can be regarded as the "dark forces", the basic causes of suffering. Another way of looking at them is that they are breeding ground for sickness and weakness, and require a remedy. They are potentially wild, and need to be tamed and harnessed. One must also bear in mind that these unwholesome states are totally non-existent in the Arahant - one perfected in wisdom.

Detachment and Abandoning

Detachment and mindfulness are two different skills of mental training. To be totally in the present and mindful, one must practice detachment--or letting go of attachments--to be free from bondage, and lead to freedom or independent. 學會放下, 才會看到當下, 自由自在, 八風吹不動。

To quote a Dharma talk about Detachment from Bhante Sujiva during the last night of teacher training camp:

"Vipassana is all about experience, for there is no room for thinking in Vipassana. There are only good or bad experiences. Generally, people always like to have more good experiences. This is called

craving. Generally, people dislike and reject bad experiences. This is known as aversion. Yogis should learn how to treat all experiences equally, without judgment. The observing mind must hold steady, and not react to object of awareness. To practice mindfulness means developing a peaceful mind, free from craving and aversion, building strong concentration to tame the agitated mind."

Furthermore, "Detachment in the practice of mindfulness is all about unlearning the mental habit of attachment. The inherited habit attaches to craving for more good experiences, and to aversion for the rejection of bad experiences. The mental habit of attachment is rooted in delusion--not knowing what is happening in the present. To unlearn these bad habits, one must empty out the half filled bottle of polluted water, and completely refill in with fresh water. Listen and communicate with mind and body. Let the mind do its work naturally and learn to use the power of nature."

Attachment- It is craving coming from the mind which reacts to the object of sensory stimulus; it is the mind wanting to make it happen. The attachment is not only the hindrance of craving for more; it also includes the attachment to aversion of mental toxins which rejects to unpleasant feelings and to what happens in the object.

Detachment- Letting go of attachments or detachment is just the opposite of attachment. There is no craving or aversion. Wisdom is the opposite of delusion/ignorance. Just let it happen naturally and automatically. **Accept and let it be!** In sitting meditation, merely watch and observe "what is happening" to the object in a "do nothing" mode. The observation process is so simple, but people make it too complicated. There is an inherent tendency to crave.

In walking meditation, the slow walking becomes automatic, like an oceanic surging wave of undercurrents. The slow walking becomes so slow, it is like the pace of a snail, as one practices detachment. By refining the automatic walking, one will come to experience the amazing "still of flowing water" (靜止的流水), a well known Dharma teaching by Ajuan Cha. In Dharma terminology, automatic walking is coming from the salient feature of extension in the wind's primary element.

Be careful, my friends! Use of Dharma or thinking of Dharma to interpret/analyze ones practice, as well as the experience of insight, is a form of attachment. From which, it can lead to a trap of an agitated mind. Personally, the author has learned this hard lesson, and paid the price for years until receiving a 'wake up call' in 9-2014 TMC retreat from prestigious teacher, Sayadaw Thuzanna.

Detachment is not only a learned process of letting go of attachments. It also involves coupling with the skill of Abandoning (捨離), which

drops off grosser states of mind in order to advance to the next higher level of practice. For example, practice the skill of detachment to cease/abandon thinking of brain, analysis, planning before advance to bare awareness in intuitive sixth sense by "Feel". It is exactly like emptying dirty water out of a bucket and refilling with fresh, clear water. There is an old saying, "One should learn to abandon the raft of Dharma after using the raft to cross over the river of suffering." (捨舟而去). This means that in meditation practice, one should temporarily put aside the knowledge you have learned and the experiences you have witnessed, and just listen to and communicate with the body/mind signals at the present moment.

Again, detachment and abandoning are the highest skills of mental development used to arouse mindfulness and tranquility simultaneously. Whether using Vipassana practice methods for concentrated mindfulness, or using Samantha meditation methods for mindful/right concentration, one always meditates with detachment and abandonment. In this manner, one can be secluded from hindrances and mental toxins, and thereby reach deep concentration and clarity to see the reality of nature.

Insight Knowledge - On the Journey of New Discovery

On 1-20-2014, the author 1st experience in **Black Out**, on the 1st day at home practice right after Italy retreat:

> From: okc281@gmail.com

> Subject: Higher Insight Knowledge

> Date: Mon, 27 Jan 2014 14:31:17 -0600

> To: gooseair@hotmail.com

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> Dear Bhante -

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> Report to Bhante about new personal experience to distinguish Rupa from Nama during the first morning of regular practice at home after came back from Jan. Italy retreat. The meditative experience is a major milestone in my personal journey of new discovery, and report to Bhante for the confirmation.

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> The 1st morning daily practice starts off rough sitting. Apply the skill of mental training in mindfulness and concentration, to overcome the thinking at the beginning and the torpor in the middle of session for quite while. Upon the torpor goes away, the flowing of mental object suddenly churns around for few times into darkness. The break up of stress happens in flashing naturally without knowing, in a gap of black out follows by the knowing of awareness, then following by a thought of desire to observe the object of awareness. Prior to able to observe the object, another breakup of stress suddenly incurs at the different spot of body happening again without my knowledge. And the pattern of meditative, personal empirical experience is shown below:

[Intention - short black out - break up of stress - long black out - awareness]

The above building block inside the bracket for 5 different events keeps going on for more than 15 minutes duration, in a process of processes.

> Toward to the end of sitting, I just realize what just happened is a new discovery of insight at higher level of insight knowledge, isn't? Personally, I am so grateful to the merit of Bhante teaching in the retreat and daily life. The torch of Dharma teaching keeps passing on without interruption.

>

> Metta,

>

> Oliver

> Sent from iPad Air

On 2-17-2014 email, Bhante confirms Oliver experience in Black Out, actually much deeper than 1st Insight Knowledge to distinguish Rupa from Nama.

Dear Oliver, Sorry for the late reply, I was in Portugal and I completely forgot about your letter. You certainly have made good progress. These break ups of consciousness occur frequently in deeper vipassana levels. Don't be too hasty in concluding it as the unconditioned. Any new levels of insight can be seen as a new level of the 1st insight of mind and matter. If the black outs occur, let them come again and again and it will be clearer what they are. Do not crave for them or dislike them. Faith and curiosity to find out more about what is happening will drive you forwards. Metta Sujiva

In 9-2014 monthly TMC retreat, Sayadaw Thuzanna reconfirmed the above discovery of insight at higher knowledge above #4, that is Clear Comprehension of Sampajanna or clarity of consciousness. The black out, for a few moments out of consciousness, is attributed to the noting consciousness sinking into activated Bhavanga (life continuum or undercurrent of life stream). The insight of Clear Comprehension can be a big range from #4 up to #16 of Nibbana; it also contains the span of insight from #1 to #4 as follows:

1st Insight Knowledge - Discrimination of Mind and Body/Matter

Like a butcher chops meat, the knife slicing in the air and the cutting of food on the wooden board are 2 separate events. Similarly, to gain 1st insight knowledge to distinguish Rupa from Nama, one would experience the noting/knowing mind (Nama) and the break up of stress/sensation (Rupa) are 2 separated activities. The way of understanding is this: The awareness of the noting mind (consciousness) knows what is happening to the phenomenon of the noted object (rising and falling of belly). There are two events in pairs; there is

nothing else. The pair of events for the subject and object happens from one moment to the next moment, in impermanent .

To be honest, in past practice, one would only experience the subject and object as a single event from the hindrance of delusion. Now, one just newly discovered the pair of separated events from seclusion of hindrances on the path of mind purification. The first stage of insight begins to reveal the progression of practical insight, and one starts to see all things falling apart, breaking up into impermanence from moment to moment.

2nd Insight Knowledge - Conditionality

Because there is intention in thoughts of desire, the action of walking, bending, or stretching will follow. One would clearly detect the relationship between the subject and object, cause and effects in a conditioning process. Because of this, that is coming to be. (有斯故有彼). It is just like the spark before the flame. The conditioning in a given due order of process is just like a candle flame flickering in the air, and keeps passing on from process to process. Intention-action-knowing/awareness happens in a series of bundling Dharma phenomena, from moment to moment and from process to processes.

In the past, one would think that "I am" the doer who makes walking happen. If the skill of mindfulness is continuous (綿綿不息, 功夫成片), one will detect the intention in a thought desire to push prior to each tiny step of motion in walking. This pair of intention-action occurs again in moment to moment. There is no doer or master behind the process of walking for the insight of no-self starts to emerge. It is the intention to walk, and the thought of intention comes from the act of consciousness. In the Dharma, it is actually the consciousness (noting mind) that makes the walking happen. The 2nd insight knowledge of conditionality can be used as the criteria to check out whether mindfulness in the power of observation is continuous or not.

3rd Insight Knowledge - comprehension of 3 universal characteristics

In this stage, all things are in the flow, for that is nature. The stream of the noting mind flows along with the flow of object; at flow in the flow, flow with the flow. With progression in mindfulness and concentration, the flow speeds up more quickly and turbulently, turning into a tidal wave, and finally splashes into sparkling droplets. The Impermanent nature becomes apparent at this stage. It breaks up from continuity into discontinuity (斷相續), one by one, and from one moment to the next moment. In the past, the impermanence was concealed by continuity, and is called permanence from delusion.

4th Insight knowledge - knowledge of Arising and Dissolution

With the maturation of impermanence, all phenomenon are noticed to arise and pass away. Finally, everything in the flow just vanishes into dissolution--in darkness--at its moment of arising. This level of investigative insight (審查遍知) into the sign of reality simply reflects

the act of understanding in the aspects of daily activity. If one is good with the object of awareness in practice, the skill of noting/observing will naturally extend the domain of awareness into daily activity, whether in action, speech, or thoughts. In these 3 deeds, daily activity is composed of Rupa, Nama, and the five aggregates to realize that "Dharma is a way of life". This is "Stability of Dharma knowledge". In brief, it is also called "clear comprehension" or "pre-stream-entering". These terms are different wordings for one meaning.

Conclusion- qualification for Meditation Teacher,

In this meditation teacher training camp, Bhante Sujiva concluded his Dharma talk as follows:

"In the old days, at the minimum one would have to be a stream entered, enlightened noble person to qualify for being a meditation teacher. But in modern days, such a quality of teacher is hard to come by. Today, one must at least gain the above four insights of Clear Comprehension or be a pre-Stream Enterer to qualify for the teaching of meditation."

Remark - Oliver In Houston is a seasoned practitioner of Vipassana Meditation for over 15 years, and is one of Bhante Sujiva's elite students. He has attended many long retreats in the USA, Europe and Asia, and has been instrumental in guiding others who seek to develop a fruitful foundation for meditation practice. He has been a continued guest speaker at the English Dharma Group, sponsored by Jade Buddha Temple in Houston, Texas, and is president of the Houston Meditation Center (HMC). He has authored several published articles regarding the practice of Vipassana Meditation, and continues to promote sound practice principles of the Dharma. For more information, visit the HMC website, www.houstonmeditationc.com, or contact Oliver at hmc281@sbcglobal.net.