



# Understanding The Meditation

As Taught By The Buddha

## A Compilation of Emails

*Written by Bro Teoh Kian Koon  
to  
Various Buddhist Groups and Dhamma Friends*

*For Free Distribution Only  
Donated by Kalyanamitta Fund*

*Edition 1 : 14 May 2007  
Petaling Jaya, Malaysia*

**U n d e r s t a n d i n g  
T h e  
M e d i t a t i o n  
A s T a u g h t B y  
T h e B u d d h a**

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## Introduction

It is Bro. Teoh's sincere hope that Dhamma or spiritual practitioners, seekers, friends and 'meditators' will be able to make use of these enclosed short notes or emails to develop a **better and true understanding of the Buddhist Meditation as taught by the Buddha** so that they may progress along the path of Dhamma to become more **virtuous, noble and wiser** to benefit themselves and to benefit others.

## Summary of Contents

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No Dhamma headings and summary of emails

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### 1) **Handful of Leaves**

1<sup>st</sup> email dated 22/8/06 was written to a United States based Buddhist Group, xxxxxxxx@yahoo.com and it talked about the "Handful of Leaves" as emphasized by the Buddha at Kosambi in the Simsapa grove, over 2500 years ago. It also stressed on the importance of the Four Noble Truths or the "Handful of leaves" as taught by the Buddha

### 2) **What is Meditation? (1)**

2<sup>nd</sup> email dated 29/8/06 was written as a reply to a Mr. xxxxx's enquiry on Meditation. It explained the importance of knowing "what is Meditation?" as taught by the Buddha.

### 3) **What is Meditation? (2)**

3<sup>rd</sup> email dated 30/8/06 was written to some Dhamma practitioners from a United States based Buddhist Group

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No Dhamma headings and summary of emails

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website and it stressed on the importance of avoiding Meditation questions that leads to doubts via not knowing or understanding “what is Meditation?”. The final summary of the 1<sup>st</sup> Noble Truth and the 3 turnings of the Four Noble Truths were introduced as topic for contemplation and reflection.

4) **3 Turnings and 12 Modes Of The Four Noble Truths**

4<sup>th</sup> enclosure emails dated 30<sup>th</sup> and 31<sup>st</sup> Aug 2006 were based on a very beautiful question by Ms. xxxxx. It explained the 3 turnings and the 12 modes of the Four Noble Truths leading to the 3 types of corresponding wisdom (Sutta maya panna, Cinta maya panna and Bhavana maya panna) as taught by the Buddha via his First Sermon – the Dhammacakkapavattana Sutta. A copy of this Dhammacakkapavattana Sutta has been included under the Appendix A to serve as reference.

5) **Metta and Vipassana Meditations For Beginner**

5<sup>th</sup> enclosure emails dated 5/10/06 and 8/8/06 were written to a Dhamma friend, Sis xxxxxx who wanted to learn how to develop the Buddhist Meditation as taught by the Buddha to help her develop the faith, inner peace and wisdom to live a happy, peaceful and noble life that is free of Dukkha or unhappiness. These emails gave simple but very direct and much focused instructions for beginners to develop both the Vipassana or Insight and Metta or Loving Kindness Meditations.

6) **Breath-Centred (Anapanasati) and Four Posture Meditation**

6<sup>th</sup> email was written to the Spencer Meditation Group from Charleston, West Virginia, USA. It was written as a commentary on the Breath-centred and Four Posture Meditations as taught by the Buddha for a 2-day workshop to be held on the 9<sup>th</sup> and 10<sup>th</sup> Oct 2006 in Charleston, West Virginia, USA.

7) **Developing Calm and Insight**

7<sup>th</sup> enclosure emails were based on a reply to Bro. xxxxxx's email circular dated 20/9/06 inviting Bro. Teoh to deliver a Sunday Dhamma talk on the topic of Meditation Training: "Developing Calm and Insight" at Kota Kemuning Buddhist Centre. This email spelt out the summarized format of the ongoing weekly 3.00pm to 6.00pm Saturday Meditation cum Dhamma class conducted by Bro. Teoh at Cempaka Buddhist Lodge.

## **Acknowledgment**

It is the donors' intention that these enclosed notes be given free to all who are interested and as such we would like to take this opportunity to thank and rejoice in the wholesomeness of all those Dhamma friends who had donated and helped in the typing, type setting, proof reading, etc. to make this free distribution of Dhamma Dana possible.

With Metta always and May all beings be well and happy and may they too be free from all suffering soonest possible.



## **Words of Wisdom by the Buddha** ***(Extracted from the Dhammapada Verses)***

Dhammapada verses on avoiding all evil; do good and purify the Mind via having the **right view** with regards to the Law of Karma: -

<b>Verse 1</b>	<b>Mind is the forerunner of all things. Mind is Chief. Everything arises from the Mind. If one speaks, act and think with a wicked/unwholesome mind, then suffering will follow one like the wheel that follows the hoof</b>
<b>Verse 2</b>	<b>Mind is the forerunner of all things. Mind is Chief. Everything arises from the Mind. If one speaks, act and think with a pure / wholesome Mind, then happiness will follow one like the shadow that never leaves him.</b>
<b>Verse 183</b>	<b>All Evil has to be avoided, cultivate whatever goodness possible, and purify the Mind. This is the advice of all Buddhas.</b>

Dhammapada verses on Heedfulness (Appamada Vagga) :-

<b>Verse 21</b>	<b>Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die; the heedless are as if dead.</b>
<b>Verse 22</b>	<b>Distinctly understanding this difference, the wise intent on heedfulness rejoices in the realm of the Ariyas or the Enlightened Ones.</b>
<b>Verse 23</b>	<b>The constantly meditative, the ever mindful and the steadfastly ones realized the bond-free, supreme Nibbana.</b>
<b>Buddha's advice</b>	<b>Appamadena Sampadetha – Strive on with HEEDFULNESS !</b>

**Email No. 1 - Handful of Leaves**

*From: "teoh\_kiankoon" <teohkiankoon@hotmail.com>*

*Reply-To: xxxxxxxxyahoogroups.com*

*Subject: Re: "Handful of leaves"*

*Date: Tue, 22 Aug 2006 08:05:07 -0000*

Greetings to all Dhamma friends (Kalyāṇamittas), I am Teoh from Malaysia and am new to your group but have been following some of your discussions recently and wish to participate in a small way by sharing my little 'understanding' of the Buddha Dhamma. Yes! I fully agree that one should be heedful and focus only on the cultivation or practice of the Four Noble Truths as advised by the Buddha via his analogy of the handful of leaves at Kosambi in the simsapa grove which I Quote:

Once the Buddha was living at Kosambi in the simsapa grove. Then gathering a handful of leaves in his hand, the Buddha addressed the Bhikkhus: -"what do you think, monks, which is greater in quantity, the handful of simsapa leaves gathered by me or what is in the forest? - "Not many, Venerable Sir, are the leaves in the handful gathered by the Blessed One; many are the leaves in the forest." - "Even so, monks, many are the things that I have fully realised, but not declared unto you; few are the things I have declared unto you. And why, monks have I not declared them? They, monks are indeed not useful, not conducive, are not essential to the holy life of purity, they do not lead to disgust, to dispassion, to detachment, to tranquillity, to full understanding, to cessation, to Enlightenment and to Nibbana. That is why, monks, they are not declared by Me." –

"And what is it, monks, that I have declared?"

This is the Noble Truth of dukkha - this have I declared.

This is the Noble Truth of the cause of the arising of dukkha – this have I declared.

This is the Noble Truth of the cessation of dukkha – this have I declared.

This is the Noble Truth of the Path that leads to the cessation of dukkha - this have I declared.

And why monks, have I declared these Truths? They are indeed useful, conducive, and are essential to the holy life of purity; they lead to disgust, to dispassion, to detachment, to tranquillity, to full understanding, to cessation, to Enlightenment and to Nibbana. That is why, monks, they are declared by me." Thus spoke the Buddha.

This advice as given by the Buddha is so beautiful. So why not we just focus on the handful of leaves, the Four Noble Truths - (Noble Truths that can made you Noble or Enlightened Ones) then Truths will dawn upon us like what the Buddha said under the salutation to the Dhamma... i.e. the Dhamma is to be **realised** by the wise each for themselves. This advice will enable us to avoid discussing **irrelevant topics** or **issues** that more often then not only lead to more **doubts** and at times if we are **not** mindful enough it may also cause unnecessary misunderstanding and arguments etc. leading to wrong thoughts, wrong speeches, wrong actions.... - hence violating all the Noble 8-Fold Path factors. So why not we just stay focus on the Noble Truths that **can help us** in our practice and meditation as advised by the Buddha.

## Email No. 2 - What is Meditation? (1)

From: "teoh\_kiankoon" <teohkiankoon@hotmail.com>

Reply-To:xxxx@yahoogroups.com

Subject: Re: Breathing Meditation

Date: Tue, 29 Aug 2006 08:45:34 -0000 In xxxxx@yahoogroups.com, "xxxxxxx" > wrote:

Having done Mahasi Meditation for a long time I am trying to get my mind around the Anapanasati taught here. I read the book but am still not quite sure as to where the attention is being placed. I am comfortable with noticing sensations in the belly area like Mahasi Sayadaw instructs, however, perhaps, that is too specific and a more general noticing of the breath and just letting the mind down calm down to it might be the instruction. Can anybody comment on what seems to work for them?

xxxxxx

*"teoh\_kiankoon" <teohkiankoon@hotmail.com> wrote :*

Hi xxxxx,

You have asked a very good question and maybe I can start the ball rolling by sharing my own 'little' experience regarding this matter.

Guess the best person to answer your question **directly** is Bhante himself but I will just approach it from a slightly different manner by focusing more on the **handful of leaves** rather than to answer your question directly and I hope you don't mind. To me, after several years of **serious** meditative investigation, I had come to realise one

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very important truth or understanding with regards to Meditation. That is we need to understand **what is Meditation?** ... Instead of **clinging** to meditation **techniques or methods and teachers** because **method never defines the Meditation**. Maybe it can act as an **initial aid**, like a float to assist you initially to learn how to swim. To **really know how to swim** you must **let go** of the float and believe that your body can float and reach a **natural state of balance** if you don't try to do anything. **That is let go completely and you will float**. Then swimming becomes **very natural and easy**.

Our mind is more or less the same i.e. its natural state is already the **meditative state** or in the state of balance (equanimity) or stillness - so just be **silent (mentally)** and don't try to do anything (don't even **try** to use the 'mind' to meditate) to disrupt that natural state because the **thinking mind** cannot meditate. But because of **ignorance or avijja** the normal human mind has this wrong view to constantly arise the thinking or mental activities (sankhara) leading to the arising of the mental consciousness (vinnanam) that supports the arising of the 5 aggregates of form and mind (Namarupa). Hence triggering off the whole chain of dependent origination leading on to dukkha finally. Likewise when you really know what is Meditation, then you will **naturally** know how to meditate at any place, any time, and under any circumstances and you will not be **constrained and deluded** by your attachment to methods, techniques and teachers. Basing on the analogy of the handful of leaves by the Buddha it is pretty obvious that the **Noble 8-fold path itself is the meditation** because according to the Buddha he proclaimed under the 4th Noble Truth: "the path that leads to the cessation of dukkha or Nibbana is the **Noble 8-fold Path**". That is

**any cultivation or practice that can bring about the fulfilments** of all these **Noble 8-fold Path factors** of 'Right' View or Samma Ditthi, 'R' Thoughts, 'R' Speech, 'R' Action, 'R' Livelihood or Living, 'R' Effort, 'R' mindfulness or Samma Sati, and 'R' Samadhi, the firm and unwavering mind borne of wisdom (equanimity) with clear awareness within ...is the Real Meditation. Then Meditation becomes very **simple** and very **straight forward** and what the Buddha said about Appamadda or heedfulness becomes very meaningful.

That is starting from Heedfulness - which is to be **ever mindful** of the cultivation, we shall develop the **first path factor** of '**Right**' **View** with regards to the Laws of Karma; 4 Noble Truths and the Laws of Dependent Origination or Law of Cause and Effect via the 1st and 2nd turnings of the Four Noble Truths to develop the Sutta maya panna and Cinta maya panna. Once we have these 3 important Right Views **Cultivated**, then developing the rest of the path factors will become very natural and straight forward. The first Right View with regards to the Laws of Karma will enable us to be very weary of our Karma i.e. we will strive on to take care of our karma at all time. To do this you will have to "avoid all evils, do good and purify your mind", which is the advice of all Buddhas. To avoid all evils and do good, we will have to **constantly** cultivate the 'Right' Thoughts, like Metta, compassion, the 37 requisites or factors of Enlightenment, all the virtues like generosity, contentment, patience, gratitude, humility, etc which are free of the 3 evil roots of Greed, Hatred and Delusion. Hence we will see this rather important path factor of Right View leading to Right Thoughts. And since our thoughts have mental intentions borne of our views hence wrong views will

condition wrong thoughts i.e. if your views are wrong, your thoughts will be wrong and since thought's mental intentions condition speech, action and the way we live our life, all the subsequent Noble 8-fold path factors will be wrong too. Now we see the importance of Right View or Right Understanding and why the Buddha put it as the first path factor within the Noble 8-fold Path. This Right View is to **counter the wrong view borne of avijja**, which is **ignorance**.

So now you see how important this Right View is, because it will enable you to weaken the **1st link of "avijja paccaya sankhara"**. Once avijja is weakened then your sankhara (or mental activities, volitions, formations, tendencies and mental states etc.) will become less and less. That is, your usual **mundane thinking** (borne of ignorance) will start to **slow down**, then only your **sati or mindfulness** can shine forth to develop the necessary more **refined type of heedfulness** or **appamadda** required for further practice and cultivation. Heedfulness at this level (that is when your daily sati or mindfulness is already quite stable) will enable you to arise the appropriate Sati needed for true Dhamma investigations to develop the insight knowledges or wisdom that will strengthen or refine your Right View. After that the Sati, when **supported** by the more **refined Right View** will arise the **Samma Sati path factor**. **This Samma Sati together with the 4 Right Efforts** will bring about the perfection of the Right Thoughts path factor leading to Right Speech, Right Actions etc...This is how it had helped me and I hope it is of use to you all. From my understanding, this path or practice requires a lot of **patience, diligence and faith** in the Triple Gems.



Guess I have taken up too much of your time and thank you for reading and **May** the blessings of the Triple Gems be with all beings always.

With Metta always. Teoh

## **Email No. 3 - What is Meditation? (2)**

*In "naga.shrine" <sandmaenchen3945@> wrote:*

Hi xxxxx,

I have little to add to Teoh's excellent response, but I'll throw in my 2 cents anyway. Anapanasati started to move when I stopped trying to 'locate' the breath or fix on it. I was aware of it in a peripheral way, but not interested in where the sensation was during this or that session. The key is to understand that Buddha is not asking one to 'do' anything in meditation. It was a radical departure for me, as I was accustomed to striving of one sort or another - **visualizations and internal verbal dialogue** (as contemplation) and I measured my assumed success according to the manifestation of my desired result! Jhana is abandonment, not an attainment. The 6Rs are a very good indication of how to proceed. **Expectations** are a **hindrance** to the natural state. Hope this helps

Xxxxx

*"teoh\_kiankoon" <teohkiankoon@...> wrote:*

Hi xxxxx, xxxx and all, just to share a similar past experience regarding all these meditation questions or "Doubts". I was trapped in the same way like most 'meditators' who always want to know how to meditate? Instead of understanding what is Meditation? That is: - which method or technique or teacher is better and after deciding on the method or technique or teacher to follow we will go on to ask where do we fix our attention or how do we do the noting and meditation etc.... Not knowing that these are "Doubts" created

by thoughts to delude us and doubts are actually one of the five (5) mental hindrances of mind.

As mental hindrances will hinder the mind from entering the meditative state, it will be very difficult to develop the Meditation effectively if there are these doubts. Instead one should develop the 5 positive **mental or spiritual faculties** of Faith or Saddha and viriya followed by Sati, Samadhi and Panna to counter this hindrance of mind. I also came to realise later that these questions are all not so relevant because they are not the Handful of leaves as taught by the Buddha. Hence I started to reverse my questionings or enquiries to focus only on the handful of leaves by enquiring into the following:

- i. Why did the Buddha summarise all of Dukkha as the attachment or grasping to the Five Aggregates of Form and Mind under the 1st Noble Truth's final summary. Hence realising the importance of understanding these Five aggregates of Form and Mind and how clinging and attachment to them come to be;
- ii. Why did the Buddha said via his Dhammacakkappavattana sutta (his 1st sermon) that not until he himself had understood the Four Noble Truths in its three (3) turnings and its twelve (12) modes he cannot proclaimed to have become the Samma Sambuddha? **And why is the understanding of the Four Noble Truths under its 3 turnings and 12 modes so important?** And how by **understanding the 3 turnings of the Four Noble Truths can lead to the realisation of the three types of corresponding panna or wisdom i.e. Sutta maya panna, cinta maya panna and bhavana maya panna.**

These had helped me a lot and I hope it can be of similar help to you all.

*Bye! and with Metta always,*

*Teoh*

## **Email No. 4 – 3 Turnings and 12 Modes of the Four Noble Truths**

*From: "xxxxxx"*

*Reply-To: [xxxxxxx@yahoogroups.com](mailto:xxxxxxx@yahoogroups.com)*

*To: [xxxxxx@yahoogroups.com](mailto:xxxxxx@yahoogroups.com)*

*Subject: Re: Breathing Meditation*

*Date: Wed, 30 Aug 2006 07:03:34 -0000*

*Hi Teoh,*

Yesterday I was listening to one of Bhante's talks about Metta in daily life and I cringed as he told the story of how he had root canal dental treatment, without anaesthetic! Reading your post about how Lord Buddha summed up the first Noble Truth, saying that "Buddha summarised all of Dukkha as the attachment or grasping to the Five aggregates of Form and Mind," I realised just how far away from non-attachment to body I am! And how much closer Bhante is! And how it results in reduction in suffering (though not pain as a "mere" sensation, of course!), even as we get closer, if not all the way yet! What an inspiration to practice! Thank you for that!

Please could you tell me what the "three turnings" and the "twelve modes" of the Four Noble Truths are?

*With much Metta to you,*

xxx

3 Turnings and 12 Modes Of The Four Noble Truths  
Understanding The Meditation As Taught by The Buddha

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*From: Teoh Kian Koon*

*Date: 08/30/06 22:49:42*

*To: xxxxxx@yahoogroups.com*

*Subject: RE:Breathing Meditation*

*Hi xxx,*

Thank you for your Metta and beautifully worded questions. I really rejoiced. Understanding of the Four Noble Truths **under their "3 turnings" and "the 12 modes"** are **extremely** important for those who want to realise the Enlightenment. Even the then Buddha to be is not exempted from it because in his first proclamation of the dhamma addressing the five ascetics, the Buddha said, **"So long as my knowledge and vision of reality regarding these Four Noble Truths in their three phases or turnings and twelve modes were not fully cleared to me, I did not claim to have realised the incomparable supreme Enlightenment in the world. But when my knowledge and vision of reality regarding these Four Noble Truths were fully clear to me, then I proclaimed to have won the incomparable supreme Enlightenment in this world."** So just imagine even the Buddha to be, emphasized so strongly on these ways of understanding of the Four **Noble** Truths.

The Four Noble Truths are called **Noble Truths or Ariyan Truths** because they are Truths that can make you **Noble ones or Ariyas** - the **Enlightened Ones** if you cultivate them accordingly. Hence there is a reason why the Buddha called them **Noble Truths** and not just universal Truths.

In the Dhammacakkappavattana sutta (or the 1st sermon of the Buddha), the Buddha turned the Four Noble Truths 3 times. Since there are Four Truths, so  $4 \times 3 = 12$ , hence the 12 modes. In the **1st turnings**, the Buddha just proclaimed the Four Noble Truths in their numerical order. So this 1st turning is **always** on the **Proclamation of the Noble Truths** by the Buddha. For example the 1st Noble Truth, the Buddha proclaimed:

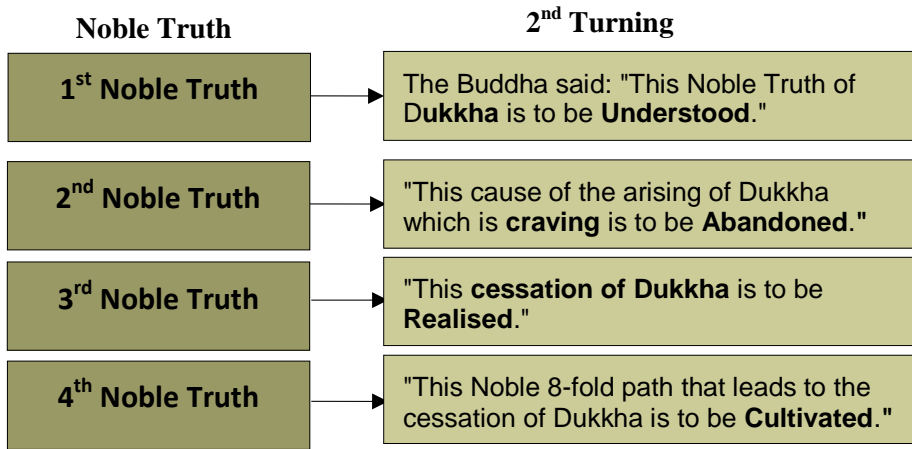
**"Now this, O Bhikkhu is the Ariya(Noble) Truth of Dukkha: Birth, old age, sickness and death are dukkha; to be with people whom you don't like is dukkha; to be separated from your loved ones is dukkha; not able to get what one desire is also dukkha; and in short, it is these five aggregates of form and mind which are the aggregates of grasping that I called dukkha." Followed by .....the proclamation of the 2nd, 3rd and 4th Noble Truths.**

Through **hearing** of these Noble Truths as proclaimed by the Buddha, a type of wisdom called **Suttamaya panna** or **wisdom borne of hearing the sutta or discourses of the Buddha** can arise. Just like the case of **Venerable Kondanna** (one of the five ascetics), who became enlightened (a sotapanna) upon hearing this 1st sermon from the Buddha. Likewise with Venerable Sariputta, he just enquired from Ven. Assaji (also one of the 5 ascetics), as to what his teacher had taught him. Ven. Assaji just mentioned two very simple verses or Truths as taught by the Buddha and Ven. Sariputta also became a Sotapanna. So this **proclamation of the Noble Truths under this 1st turning** can be **very powerful** and for certain person who has the **special karmic past** like those of Ven. Kondanna and

Ven. Sariputta enlightenment **in the** here and the now via just through hearing of the Noble Truths is possible.

The **2nd turning** is very unique and important because under this 2nd turning of the Four Noble Truths the Buddha put forth **different emphasis** for all the Four Truths as follows:

■ **Figure 1 – 2<sup>nd</sup> turning**



So under this 2nd turning, we **need to enquire** why did the Buddha said all these? Why did He say that this Noble Truth of **Dukkha** is to be **understood**? And how can we **develop** that **understanding**. To do that, we need **Heedfulness or Appamadda** to **constantly reflect and contemplate** on these Noble Truths as proclaimed by the Buddha. Through these constant enquiries and contemplations plus reflections on the Noble Truths, a **2nd type of wisdom** called **Cintamaya panna** can arise. i.e. after hearing the Truths, we need to **slowly develop** the **clearer and more refined type** of understanding

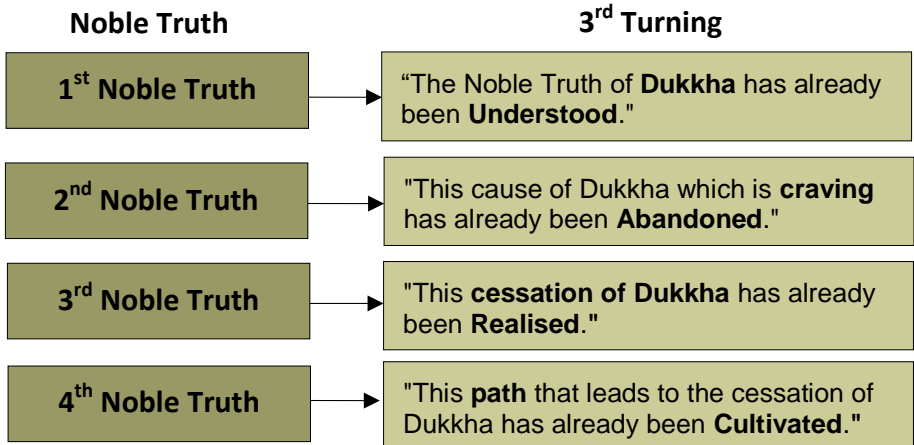


via these **constant** contemplations and reflections on those Truths. Only then can we **stabilise** our understandings to develop the Cintamaya panna.

Please note that when it comes to the 2nd turning of the 4th Noble Truth the emphasis is on **CULTIVATION** of the Noble Eightfold Path **instead** of just **understanding** it only as is with the case of the 2nd turning of the 1st Noble Truth. Similarly the emphasis on the 2nd turning of the 2nd Noble Truth is on "**abandoning** the cause of Dukkha" and that for the 2nd turning of the 3rd Noble Truth is on "This cessation of Dukkha is to be **Realised**".

The **3rd turning** of the Four Noble Truths is **always** concerning the **Realisation** part i.e. **Enlightenment** borne of the **Bhavana or meditative practices or disciplines** and they are based on the follow up of the 2nd turnings. The Buddha under the 3rd turnings proclaimed as follow:

■ **Figure 2 – 3<sup>rd</sup> Turning**



Wisdom that we had developed via both our **earlier** hearing of the suttas (1st turnings) and subsequent reflection and contemplation of those Truths (2nd turnings) can then **prepare the base** for us to **receive the subsequent Truths** - borne of the **3rd turnings of the Four Noble Truths** leading to the 3rd type of wisdom called **Bhavana maya panna** - wisdom borne of Bhavana or the **meditative practices/trainings or disciplines**. The meditative practices and trainings under these 3rd turnings will have to cover **all** of the Noble Eightfold Path **factors** with particular emphasis on the **1st path factor of Right View or Right Understanding supporting** the Samma Sati and Samma Vayama practices leading to the perfections of the reminding path factors. It will encompass **all of Life**. Hence the importance of **daily mindfulness and heedfulness** to bring about the **fulfillment** of the Satipathana and Noble 8-fold path practices.

The above had helped me a lot in my search for Truth and I hope you may find them beneficial too.

*Bye! And with Metta always,  
Teoh*

*From:xxxxxxxxx*

*Date: 08/31/06 17:02:27*

*To: [xxxxxxxxx@yahoo.com](mailto:xxxxxxxxx@yahoo.com)*

*Subject: Re: Breathing Meditation*

*Hello Teoh,*

Thank you for your very clear explanation of the Three Turnings and the Twelve Modes of the Four Noble Truths. I think they show very clearly that it is important to know WHEN to study and think and WHEN to meditate, which, in turn shows how important it is to be helped by a guiding teacher. In my experience it is very easy to cling to the first turning - it is so interesting! - and not get down to the nitty-gritty of the second turning where all the (fun!) hard work is: because I think it is only through meditation and developing our mindfulness in daily life that we can truly understand suffering, abandon craving and realise cessation; it is only through joyful effort that we can apply the whole of the Eightfold path and experience the Third Turning.

In the Kagyu/Sakya Tibetan Tradition that I used to belong to I think the equivalent of these three were probably "Hear, think and meditate", which is sort of right, but it seems to me that we need meditation to accomplish the 2nd Turning, as well as the realization of the 3rd turning, so "think" would not seem sufficient for the second turning. (I could be wrong about this; most of the teachings in the Theravada tradition seem to be in the Tibetan tradition, but somehow they don't quite add up to the exactly same thing)

I understand from what you say that some people, with ripe karmic potential, are able to be completely freed by simply "hearing", or the first turning. Are there some people also, who although not fully ripe, can be freed simply through contemplation, i.e. "thinking", as opposed to meditating? So they do not need to go through all the

meditation involved, I believe, in the Second turning? I wonder if this is why the Tibetans call it simply "Thinking"???

Well, those last two paragraphs were nothing but fun conjecture!! There I go! Getting off the track! Time to meditate! Whatever other people can do, I need to do all of the 2nd turning, I am sure! But OH! What a lovely distraction! Back on track with a little giggle at how my mind enjoyed THAT little detour!!

Many thanks again!

*With much Metta,*

3 Turnings and 12 Modes Of The Four Noble Truths  
**Understanding The Meditation As Taught by The Buddha**

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*From: Teoh Kian Koon*

*Date: 09/01/06 14:30:43*

*To:xxxxxxxxxx*

*Subject: Re: Breathing Meditation/ 3 Turnings and 12 modes of the Four Noble Truths.*

*Hi Xxx,*

I rejoice with your ability to understand the explanation of the "Three Turnings and Twelve Modes" so fast. Sadhu! To you. Regarding the 2nd turning, it is **not really** via 'thinking' in the **actual sense**, but instead it is **mindful contemplation** and **mindful reflection** on the Noble Truths via **proper** enquiries. There is some form of 'thinking' but it is **very slow** and is borne of the mindful contemplation and reflection on the Dhamma/Truths as proclaimed by the Buddha. It is **not** active thinking because in active thinking there is no contemplation. It is like a **quiet mind (with Sammasati or Right Mindfulness within)**, in the state of **Creativity**. It is just like a talented person or musician. When are they most **creative?**

Usually they are **most creative** when they are **alone** in their **quiet moment** supported by a **tranquil setting**. In a similar way this **Dhamma contemplation** of the **2nd turning can only** arise via this quiet mind in creativity and wisdoms borne of all the Three Turnings can bring about Enlightenment because they all lead to their respective **panna** or wisdoms.

3 Turnings and 12 Modes Of The Four Noble Truths

**Understanding The Meditation As Taught by The Buddha**

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This is how I understand it through my cultivation and I sincerely hope it is of use to you and the rest of you.

*With Metta always,*

*Teoh*

## **Email No. 5 - Metta and Vipassana Meditations for Beginner**

*From: teoh kian koon [mailto:teohkiankoon@hotmail.com]*

*Sent: Tuesday, August 08, 2006 12:03 AM*

*To: Kwek, Mooi Khim; xxxxxxxx*

*Subject: RE: Loving Kindness or Metta as taught by the Buddha...*

Dear Xxxxxx,

Really nice to hear from you again and am really glad to know that you have developed the **right understanding** and **self-confidence** to cope with your present situation. Yes! You are right one need to be **mentally very strong and calm** to deal with such situation and it is not easy for most people who normally lack understanding and support.

How is your Metta (or loving kindness) meditation progressing? Are you able to do it? And did Sis. Khim pass you the two (2) thin Metta meditation books? (Photostat copies). These are **very good** books and easy to understand and I had used them before during the early days of my cultivation. **Metta** (or loving kindness) is best rendered as "spiritual love" or "universal love". Metta when **properly cultivated** and **well developed** is a **consuming flame that purifies all mental defilements** and the result is the acquisition of a **tremendous healing power** which brings about **well being and cures via the tremendous positive energies developed**.

Metta is also a very **powerful meditation therapy** with psychiatric applicability to **greatly improve mental and physical health** by **overcoming** ones own **fear, anxiety, worries, pains, and unhappiness, etc** via developing an atmosphere of **love and happiness leading to peace and tranquillity of mind.**

The Buddha said the practice of **Metta** brings to **perfection all the good states of mind beginning with giving or charity leading to well beings, happiness** and the fulfilment of the ten perfections of virtues (Paramitas). It is an **easy and simple way** to develop **tranquillity, wisdom and compassion**, the ultimate goals of all spiritual development.

I will describe to you the Metta meditation as given in one of the two books:

"Sit down in a **comfortable** and **relaxed** posture, keeping your **eyes closed**, in a **quiet** place (a shrine, a room, a park, or any suitable place of silence.) Repeat the word 'Metta' a few times and **mentally conjure up its significance** - love being the **opposite** of hatred, resentment, impatient, pride, arrogance etc., and as a **profound feeling of good-will, sympathy and kindness, promoting the happiness and well-being of others.** Now **visualize** your own face in a **happy and radiant mood** (every time you see your face in the **mirror**, see yourself in a happy and radiant mood and **conjure yourself in this mood** during meditation). A person in a happy mood cannot become unhappy or harbour negative thoughts and feelings. Having visualized yourself in a happy frame, now **charge** yourself with the thoughts; **May I be well and happy (feel the well-being**



**and happiness within your heart) and be friendly and loving towards all**, not harbouring any dislike, prejudice or antipathy towards anyone, **wishing everyone well and promoting everybody's weal**. Whomsoever I look at, **may I see with the eyes of love**; whomsoever I speak to, **may I speak with the words of love**; whomsoever I think about, **may I be imbued with the thoughts of love**. In this way as the 'meditator' **suffuses himself** with the **positive thought force of love** he becomes like a filled vessel, its content ready to overflow in all directions."

Next visualize your loved ones; see him or her in a **happy frame of mind** and **projects** the thought, 'May my love one too be **well and happy, healthy, without** enmity, ill-will and untroubled and may he or she too be **free from all sufferings** (both physical and mental).' This thought force of Metta if **properly radiated** can be very powerful. Then think of your other loved ones, your teachers, parents, brothers and sisters, elders, friends, colleagues, etc., and radiate to each one of them the **thoughts of Metta, intensely** and the manner described already. The **visualization must be clear and the thought-radiation** must be **willed well**. It must be noted that to think about Metta is one thing and **to radiate Metta** i.e. actively projecting the will-force of Metta **from your heart** is quite another.

Next one can visualize a neutral person, neighbours, etc. and having radiated loving thoughts to those in the **neutral circle**, one should visualize the persons for whom one has **dislike, hostility, etc.** and radiate the same Metta to them and wished them well and happy too. Learn to **forgive and forget**. When you can forgive someone you **free** yourself because **no more evil roots** of hatred and dislike,

etc. Just forgive them all and radiate Metta to them and this will **calm down your mind and make you feel a lot better.**

Just develop this Metta meditation first, until the **positive** Metta force is very strongly felt within you and when you can really feel the **rather soothing and positive Metta force** flowing from your heart out then you will **feel very very good and your bodily cells will recuperate** much faster to help brings about a speedier recovery.

Bye! And may you and your family members to be **well and happy always** and may the blessings of the Triple Gems be with you all always.

*With Metta always.*

*Teoh*

**From:** Teoh Kian Koon [mailto:teohkiankoon@hotmail.com]

**Sent:** Thursday, October 05, 2006 5:30 PM

**To:** xxxxxxxxxx

**Cc:** Kwek, Mooi Khim

**Subject:** RE: Meditation

Dear Xxxxxx,

Nice to hear from you again. Regarding the Meditation, it is **very easy** to develop the **concentration** and **spiritual calm** (so that your mind does not wanders), if you can have the **strong faith** and **understanding** to develop it - and I can teach you, no problem. You can also start with the Metta meditation that I had emailed to you earlier. Do you still have the mail? If not, I can forward to you again.

Regarding the formal meditation I will now instruct you accordingly:

First call to mind with very **strong faith** all the great virtues, wisdom, compassion and great Loving kindness of Lord Buddha and **feel them with your heart** his greatness (the fully Enlightened one and teacher of Man and GOD), wisdom, compassion and Loving kindness to develop the **initial faith** and **spiritual calm** within your heart. Then **determine** to develop this meditation **to train** the mind to be **centred and peaceful** so that it **does not wander**. The initial training of the mind is done by being **mindful or aware** of any movement or action within your Kaya or physical body or alternatively **via anchoring** your mind **to your breath or breathing**. Just **relax** yourself and **be mindful** of your breath (i.e. the in and out

breathe) so that it does not **wander** off. Make the breath your **anchor** to **train your mind** to be centred so that it can be **calm, peaceful** and **mindful within**. Every time the mind wanders off just **bring it back** to the breath. Through this constant practice of about at least 45 minutes to 1 hour of sitting daily the mind can be **trained** to be **peaceful and calm** and once you have developed this **initial calm** and **spiritual peace**, a type of **spiritual joy or bliss and tranquillity** will arise in your mind and you will **feel** very good, happy and peaceful within. This will make you like to meditate because for the first time in your life you will be able **to experience the real spiritual peace and calm borne of meditation or mental training, which is very different from the worldly happiness** which are rather gross and very mundane.

There are also some preliminary training required before you begin your meditation. First you must have a **very relax** and **stable sitting posture** that can allow you to sit for quite a while without having to change your posture. Then your body and mind must be relaxed and **allowed to harmonise** so that they can support your meditation. To relax the body you can use the mind sweeping method. I.e. starting from your forehead, **check with your mind and awareness to feel** whether it is **relaxed or not?** Whether there is any **tension, tightness or stress** or not? If there is tension use your mind to tell it **to relax** because you want to meditate. After that slowly sweep it down to your eyes, face, cheeks, chin and do the same. Then go to your neck, shoulder, hands, then back to your neck, chest area, stomach, abdomen area, buttocks and legs. After that, reverse the procedure by starting from your legs; buttocks and abdomen etc back to your forehead. This mind sweeping method **to relax** your

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body can also help train your mind not to wander off into heedless thinking, etc by anchoring it (the mind's attention) to the various parts of your body that you want to do the relaxation. After you have done the **bodily relaxation**, you will now learn to **relax the mind** by telling it that you are going to meditate over the next 45 minutes or more so please don't come and disturb or distract you into **thinking** about certain things that you may need to attend to etc. The mind is very deceiving and it will condition you to think and cause your mind to wander away from your meditation object. To meditate, is to develop the **training or anchoring** of the mind so that your mind **stays with and is mindful of your meditation object**, which is your breath in this case, and since your **breath is always in the moment** and it is **fairly prominent** and **neutral** it is a very **suitable meditation object** that even the Buddha himself used it during his time. This training of the mind will bring about the **initial calm** to make your **mind peaceful, centred** and **mindful within** so that it is ready to develop the **Vipassana or insight meditation** leading to wisdom to understand the **characteristics of Nature**, our **own form and mind** and to understand the **secret of Life**.

Initially just train your mind to be **peaceful, calm, quiet and mindful within** by anchoring it to the **awareness** of the in and out breath. Always remember just breathe **naturally** and **be mindful of the breath** and maintain **mental silent within**. Train it until your mind does not wanders and then it will be **naturally** peaceful and calm by itself. This is already very very good. This is the power of a **well-trained mind**. The Buddha said: "the **untrained mind** is stupid and it will become the devils workshop! Whereas a **well trained mind is peaceful, calm and wise**."

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That's all for the moment and I hope you can develop it well. This Meditation is going to help you a lot.

*Bye! and with Metta always,*

*Teoh*

## **Email No. 6 - Breath-Centred (Anapanasati) and Four Posture Meditation**

*From:* P.K.Ng

*Date:* 10/06/06 07:04:41

*To:* Ken Lewis

*Cc:* Teoh Kian Koon

*Subject:* Topics For Workshop at Charleston

Dear Ken Lewis,

I had asked Bro. Teoh Kian Koon to share his insight knowledge on the topics that will be discussed at the 2-day workshop in Charleston on Monday 9th Oct. and Tuesday 10th Oct. Attached please find his commentary. You can forward it to the facilitators to be brought up for discussion or you can even present it at the workshop yourself.

If there are questions or further clarifications are needed, you can record or take down such and forward them directly to Bro. Teoh K.K. who will be only too pleased to answer them. His e-mail address is: [teohkiankoon@hotmail.com](mailto:teohkiankoon@hotmail.com). Both Bro. Teoh and myself wish that the Dhamma friends attending the Workshop will be able to make use of the commentary and develop a better understanding of the Noble Truths and Meditation as taught by the Buddha.

*With Metta Always, - P. K. Ng*

**Commentaries on:-**

## **1) Breath-centered Meditation and**

## **2) The Four-Posture Meditation**

The two topics chosen for the discussions on Monday 9th Oct. and Tuesday 10th Oct. in Charleston, West Virginia are actually covered by the first three categories of practices as proclaimed by the Buddha under the Kayanupassana section of the Satipatthana sutta. There are reasons why the Buddha had arranged the Kayanupassana practices to be in that order. That is starting with the **Anapanasati** (mindfulness of the in and out breath) practices followed by the **mindfulness of the Four postures** and **Sati-sampajana** or the **daily mindfulness sections** (i.e. mindfulness of all our bodily and physical actions and movements in the **present moment**)... etc. The main purpose of starting with the Anapanasati practices is to develop the **initial training of the mind to be mindful of the in and out breath** so that the mind is **trained to be mindful and centered on the breath** to develop the **initial calm, leading to insight later on. Calm and insight** must be developed **simultaneously** because without calm there can be no insight, and without insight there can be NO real calm (the unwavering mind in equanimity). That is to develop the **initial training** of the mind to be **heedful** (or ever mindful and in sati to develop the **Meditation** which is the Noble 8-Fold Path with special focus on the Satipatthana practices, when doing the formal meditation) so that it is not **heedless or wandering** all the time - chasing after, clinging to and reacting to the aggregates of mind or



getting loss in thoughts and **Hardly aware** and completely **without any inner awareness** or **Sati**.

Since the breath is a wind element within our kaya and it is **fairly neutral, prominent and always in the moment**, it will act as a very good **primary meditation object** for us to develop the **initial** training of the mind so that **our mind is always centered and in the moment with the breath**, i.e. it does not wander but instead always mindful and in the **present moment** with **clear inner awareness or sati**. This is the **real** kayanupassana borne of proper Anapanasati practices. This Anapanasati training of the mind involves the centering and **slowing down** of the **wandering mind** via **anchoring the mind to the breath, which is always in the moment**. The **taming of the mind** is achieved via the first two jhanic factors of vitaka and vicara (i.e. applied thoughts followed by the sustained thoughts to develop the initial calm leading to piti, sukha, etc.,... leading to the first jhana and then with the **stilling** of the applied thoughts and sustained thoughts abides in the 2nd jhana ....etc. The purpose of this Anapanasati practice is to train the mind to develop the **initial calm and stability of mindfulness** (mind with inner awareness to be with the moment, i.e. mind and breath as one) to cultivate the rest of the kayanupassana practices, i.e. the Four postures, sati-sampajana, the Four elements and the 32 parts of body contemplations followed by the 9 stages of cemetery contemplations.

Always remember that the main purpose of Kayanupassana is to develop the **daily mindfulness or heedfulness or Appamada** via slowing down the mind so that it is **always relaxed and in the**

**moment** and not slowing down the physical movements and actions. Mindfulness must be developed to enable one to be with the moment in the **normal pace of life**. That is, if you are only 'mindful' when everything is slowed down then it is of not much use because Life itself via a stable daily mindfulness is the REAL Meditation.

To summarize, the purpose of Kayanupassana practices or training is to develop the following:

- i. The initial calm and stability of mindfulness to be heedful;
- ii. The anchoring or centering of the mind to be with the moment and in sati;
- iii. The insight into phenomena and the kaya or physical body to see their universal characteristics of impermanence, suffering nature and non-self nature; to realize the Truths and to bring forth the more refine Right Views required to weaken Avijja leading to less and less Sankhara;
- iv. To see the loathsomeness of this body to develop the non-clinging and detachment.

*Bye and with Metta always! – Teoh Kian Koon*

**Email No. 7 - Developing Calm and Insight**

*From: xxxxxxxx*

*To: "xxxx ...*

*CC: "Teoh Kian Koon" <teohkiankoon@hotmail.com>*

*Subject: KKBC Dharma Talk - Sept 24, 2006*

*Date: Wed, 20 Sep 2006 12:10:24 +0800*

The Kota Kemuning Buddhist Center is pleased to invite you to a Dharma Talk this **Sunday September 24, 2006** by Bro Teoh Kian Koon on the topic of Buddhist Meditation Training: *Developing Calm and Insights*. The talk will start after the morning Puja at 9.00 am.

There are three steps of the Noble Eightfold Path that are included in this mental development group or samadhi and they are Right Effort, Right Mindfulness and Right Concentration. Together they lead towards calmness and insight. Right Effort means cultivating a positive attitude by checking our mind for negative thoughts. Right Mindfulness is awareness or attention, avoiding a distracted and clouded state of mind. As such it is essential even in our daily life. Right Concentration is the **practice of .....**, wavering, agitation, or drowsiness. Mental development is thus an integral part of Buddhist practice

To share with us this important aspect of Buddhist practice, we have invited Bro Teoh Kian Koon to speak on the topic. Born in 1954, Bro Teoh is a civil engineer by profession. He graduated from University of Malaya in 1979 and has been a Dharma practitioner since 1975. He is presently teaching vipassana meditation to a group of Dharma

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**Understanding The Meditation As Taught by The Buddha**

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practitioners, seekers and friends at Bandar Utama Buddhist Society every Saturday afternoon. He also conducts a bimonthly Dharma discussion session to share the teachings of the Buddha with those interested.

Please invite your friends to join us for this talk on BuddhistMeditation Training - Developing Calm and Insights.

*From: "Teoh Kian Koon" <teohkiankoon@hotmail.com>*

*To: xxxxxxxxx*

*Subject: RE: KKBC Dharma Talk - Sept 24, 2006*

*Date: Wed, 20 Sep 2006 05:43:18 +0000*

*Dear Bro. xxxxx,*

Thank you so much for the introduction and I really rejoice with your wholesomeness in helping to organise all these. Sadhu! x 3 to you Bro. Xxxxxx. Regarding the Vipassana Meditation (VM) at BUBS it is actually on every **Thursday** 8.30pm to 10.30pm and **not** Saturday. Whereas the weekly Vipassana Meditation Saturday session from 3.00pm - 6.00pm is actually held at Cempaka Buddhist Lodge (CBL), PJ, level 5. The bimonthly Dhamma sharing is at the Dhamma Reading room above BGF centre, Section 19/SS2, every alternate Tuesday 8.30pm - 10.30pm.

This Saturday session at CBL is an **informal** session, open to all Dhamma friends, Dhamma practitioners and seekers and you can come in at any time and leave at any time. No registration or permission is required. You can ask **anything about Meditation** and the Dhamma, etc... We normally will have about 10-15 minutes of short instructions to new comers on how to prepare themselves for Meditation and to understand what is Meditation? We will then have 45 minutes of formal Meditation followed by the reporting and sharing session. But my Meditation is very simple. You can use whatever "method" or "technique" you are familiar with. You must only know **What is Meditation?** That's more important; - develop the **silent mind**, the **mindfulness**, and the **awareness**

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**within.** Be **AWARE.** Let the mind see Reality, see Truth. Allow phenomena to tell you the story, don't go and **think** and make the story. Allow the **silent mind** to observe phenomena and just see the phenomena as they really are. Then the wisdom will come, the knowing will come, no need to think. But initially it is not easy and is actually very difficult. The reason being **the mind**, which is **very heedless, thinks a lot**, because it lacks training and there is a lot of Avijja or ignorance. Because of ignorance, the first link in the Patticasamuppada: "Avijja paccaya sankhara..." - Dependent on ignorance, it conditioned thinking or mental activities and volitions. That's why you think a lot. Initially it is very difficult to have **continuous mindfulness**, very difficult to even develop the mindfulness (especially **Daily** mindfulness) because your thoughts, they continuously arise in you with every moment of sense experiences.

*Bye! and with Metta always.*

*Teoh*

## Appendix A

### Dhammacakkappavattana Sutta The Buddha's 1<sup>st</sup> Sermon

#### The Discourse on the Turning of the wheel of Dhamma

1. Thus have I heard. Once the Blessed One was sojourning near Benares, at Isipatana, in the Deer Park. Then the Blessed One addressed the Company of five Bhikkhus: 'Bhikkhus, these two extremes should not be followed by one who has gone out from home to homeless life.'

The giving up to the **pleasures of sense**, which is low, vulgar, worldly, unworthy and harmful, and the giving up to **self-mortification** which is painful, unworthy and harmful. O Bhikkhus, by **avoiding** these **two extremes** the Tathagata has found out the **middle path** which give the vision, give the knowledge, which tends to peace, higher wisdom, enlightenment and Nibbana.

2. And what, O Bhikkhus, is that middle path which is found out by the Tathagata, which give the vision, which give the knowledge, which tends to peace, higher wisdom, enlightenment and Nibbana? It is this very **Noble Eightfold Path**, namely: right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This, O Bhikkhus, is that middle path, which is found out by the Tathagata, which give vision, which give knowledge, which tends to peace, higher wisdom, enlightenment and Nibbana.

### 3. The First Turning of the Four Noble Truths: -

Now this, O Bhikkhus, is the **1<sup>st</sup> Ariya (noble) truth of Suffering**: Birth is suffering, decay is suffering, sickness is suffering, death is suffering, to be conjoined with things/people that we dislike is suffering, to be separated from things which we like or our Love ones is suffering, not to get what one desires, that is also suffering. In short, these **five aggregates**, which are the **objects of grasping, are suffering**.

They are **Rupa (matter), Vedana (feeling), Sanna (perception), Sankhara (mental activities/states/intentions/tendencies and mental formations etc.), and Vinnana (consciousness)**. These five aggregates of an Arahant are simply pure Khandhas and of people they are known as **Upadanakhandhas** as they are based on grasping (upadana).

Now this, O Bhikkhus, is the **2<sup>nd</sup> Ariya truth of the Origin Suffering**: It is this craving that leads back to birth, along with the lure and the lust that finds pleasure now here, now there, namely, the **craving for sensual pleasure, the craving to be or for existence, the craving for non- existence or not to be**.

Now this, O Bhikkhus, is the **3<sup>rd</sup> Ariya truth of the Cessation of Suffering**. Verily it is the forsaking, the release from, and the detachment from this craving.

Now this, O Bhikkhus, is the **4<sup>th</sup> Ariya truth of the Path leading to the Cessation of Sufferings**: Verily it is the Ariya Eightfold Path, namely: right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.



4. This is the Ariya truth of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 1st Ariya truth of Suffering **is to be understood** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 1st Ariya truth of Suffering **has already been understood** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, there arose in me light.
5. This is the 2<sup>nd</sup> Ariya truth of the origin Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 2nd Ariya truth of the origin suffering **should be abandoned** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 2<sup>nd</sup> Ariya truth of the origin suffering has already **been abandoned** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light.
6. This is the 3<sup>th</sup> Ariya truth of the cessation of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 3rd Ariya truth of the cessation suffering **should be realized** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 3rd Ariya truth of the

cessation of suffering **has already been realized** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.

7. This is the 4<sup>th</sup> Ariya truth of the path leading to the cessation of Suffering, thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me in wisdom, and there arose in me light. This 4<sup>th</sup> Ariya truth of the path leading to the cessation suffering **should be cultivated** (2<sup>nd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light. This 4<sup>th</sup> Ariya truth of the path leading to the cessation of suffering **has already been cultivated** (3<sup>rd</sup> turning), thus O Bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding, there arose in me wisdom, and there arose in me light.
8. Now O Bhikkhus, as long as my knowledge and insight of these Four Noble Truths, under the three turnings or aspects and twelve modes, in their **essential nature**, was not perfectly clear to me, so long, O Bhikkhus, I did not profess among the Devas, Maras, Brahmas, among the host of recluses and Brahmins including gods and mankind, that I have gained the incomparable supreme Enlightenment.

When O Bhikkhus, my knowledge and insight of these Four Noble Truths, under the three turnings or aspects and twelve modes, in their **essential nature**, was quite clear to me, then only, O Bhikkhus, I did profess in this world among the Devas, including Maras, Brahmas, among the hosts of recluses and Brahmins including gods and mankind, that I have gained the

incomparable supreme Enlightenment, there arose in me knowledge and insight. Sure is my heart's release. This is my last birth. There is no more becoming for me.

Thus spoke the Blessed One and the companies of the five Bhikkhus were glad and rejoiced at the words of the Blessed One. When this discourse was being expounded, there arose in the venerable Kondanna the pure and stainless Eye of Truth: Whatsoever is of an originating nature is subjected to cessation.

9. When the foundation of the Kingdom of Righteousness has been thus established by the Blessed One, the Devas of the earth raised the cry: "Near Benares at Isipatana, in the Deer Park has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samana, a Brahmin, a Deva, a Mara, a Brahma or by anyone whatsoever in the world".
10. Hearing the cry of the earth inhabiting devas, hearing of the cry of the Catummaharajika, Tavatimsa, Tama, Tusita, Nimmanarati, Paranimmitavasavatti and the Devas of the Brahmāparisajja, Brahmāpurohita, Mahābrahma, Parittabha, Appamanabha, Abbhasara, Parittasubha, Appāmanasubha, Subhākinhaka, Vehapphala, Aviha, Attapa, Sudassa, Sudassi, Akanithaka also raised the cry " Near Benares City at Isipatana, in the Deer Park, has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samana, a Brahmin, A Deva, a Mara, a Brahma or by anyone whatsoever in the world".
11. Thus at the very hour, at that very moment in an instant of the time the cry reached even to the Brahma realm. And these

12. whole systems of ten thousand world systems, quaked and quaked again, it was shaken to and fro, and immeasurable, mighty radiance shone forth, surpassing even the Refulgence of the Devas.
13. Thereupon the Exalted One uttered this solemn saying: 'Kondanna indeed has understood, Kondanna indeed has understood'. Thus it was the Venerable Kondanna won his name of Anna Kondanna, the one who has understood. (Kondanna became a Sotapan after that.)

