

Paṭiccasamuppāda is the Genuine Buddha

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhadāsa gave regular lectures during the monthly international retreats held at Suan Mokkh and then Suan Mokkh International Dharma Hermitage. Usually, Ajahn spoke in Thai and Santikaro Bhikkhu interpreted into English live. Audio recordings are now available from www.suanmokkh.org and www.bia.or.th. The following is a transcription generously made by a Dhamma volunteer. If you noticed possible improvements to the text and would like to contribute, please kindly contact the Buddhadāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Last time we spoke about dependent origination but were unable to finish. So today we'll complete our discussion of *paṭiccasamuppāda* (dependent origination), so that it will be of use to you and you can take it with you and practice it correctly.

Over across the highway you have been studying dependent origination and practicing *ānāpānasati*, and the two things go together in a very important way.

There are three most important facts about dependent origination which you need to understand. First of all, it is the heart of Buddhism; it's a matter that is at the heart of Buddhism. Second, *paṭiccasamuppāda* is the genuine or the real Buddha whom you ought to know. And third, dependent origination is something which you must understand, use, and practice according to in your ordinary lives. These are the three basic facts that need to be understood about dependent origination.

We say that dependent origination is the heart of Buddhism, because this is what the Buddha himself said. In one place he was asked what his teaching was, and he replied: "In the past as well as now I teach only *dukkha* and the quenching

¹ This is the only available talk in this series. The first talk of the series wasn't recorded for some reason.

of *dukkha*.” And this is exactly what dependent origination is. The dependent origination of *dukkha* and the dependent quenching of *dukkha*. So no matter whether in the past, now, or in the future the only thing that Buddhas teach are *dukkha* and the quenching of *dukkha* which is exactly dependent origination.

We waste a lot of time studying Buddhism, especially studying the Buddha’s life time. We put a lot of time and effort into studying things which aren’t really relevant to our own practice. And nowadays people study comparative religions, and are busy studying and comparing all the things in religion that aren’t really important, all the extra stuff. People are always spending more time asking, ‘Why were we born?’ or ‘Where were we born?’ or ‘What’s going to happen after we die?’ And all of these irrelevant and impractical questions are where people put their time and energy. Instead, we need to focus on just the heart of Buddhism, or the heart of all spiritual understandings, which is nothing but *dukkha* and the quenching of *dukkha*. This is all that really matters, everything else is just superfluous.

You’re reading these big fat books supposedly about Buddhism or about comparative religions, but in fact you’re not reading about the actual religions themselves. There are these books about Buddhism in Tibet, Buddhism in Burma, or Buddhism in Thailand, but this doesn’t really have much to do with Buddhism. It just has a little bit to do with the actual Buddhism and the rest is about the customs and the culture and the ceremonies of each particular country; there’s almost nothing that is about Buddhism itself. If you want to study Buddhism just study dependent origination – the matter of how *dukkha* arises and how *dukkha* quenches.

So to really know what Buddhism is about all you have to study is, ‘How does *dukkha* originate?’ Wherever there is *dukkha* look at it and see how it originates, how dependent on various causes *dukkha* originates. If you study this, if you focus on this, then you’ll understand what Buddhism is really about. So please, from now on, just study this. Don’t waste your time studying all those superficial, ceremonial or unnecessary things that many people confuse to be ‘Buddhism.’

And especially all those things about incarnation and reincarnation, don’t waste your time on that stuff – that’s not what Buddhism is all about.

If you study paṭiccasamuppāda it will teach you quite clearly that right now there is nothing that can be a ‘self,’ a ‘soul,’ an ‘I,’ a ‘mine,’ or any of that. So where is there anything that is going to get reincarnated? It’s impossible; there is nothing here now to be reincarnated, so there is no need to spend time worrying about incarnation and reincarnation.

Next we’d like to talk about the real Buddha.

Excuse us for saying so and please don’t take offense, but Westerners have never shown any interest in the real Buddha. They’ve never shown any interest in the real Buddha of Dhamma language. People in the West have only been interested in the personal Buddha, the historical Buddha. This seems to be because in the West people don’t understand the distinction between Dhamma language and people language; and so they don’t even realize that there is such a thing as the real Buddha of Dhamma language. So now let’s take some interest in the real Buddha instead of just being interested in the ordinary, the personal Buddha.

One way that it will be easy for you to see the difference between Dhamma language and people language is if we talk about ‘God.’ Most people only know about the personal God, the anthropomorphic God who gets emotional and is conceived in very human terms. This personal God, or this personal Spirit, the Holy Ghost, or whatever, that most people are familiar with is a result of when people can only consider God in personal terms. However, if one looks deeply into the matter of God one will meet God on the level of Dhamma language, and then God is the ultimate law of nature. Once we start to realize the ultimate law of nature we’ll see that there is nothing personal about it; and this is to understand God on the level of Dhamma language. So this is an example of the difference between people language and Dhamma language. We hope you can see the difference.

It seems that in the churches they only talk about the personal God, and that they even forbid people from talking about the impersonal God, the ultimate law of nature. This isn’t going to help people very much to only talk on a childish level, and so it’s necessary to start over and put our emphasis on the impersonal God of Dhamma language.

Next we would like to talk about the three kinds or types of Buddhas. The first

kind of Buddha is the Dhamma Buddha, the Buddha of Dhamma language – this is the genuine Buddha. The second kind of Buddha is the Buddha that is spoken of in people language, the historical Buddha, the personal Buddha that is easily understood by most people; we can call this Buddha ‘the human Buddha.’ And the third kind is the representative Buddha, the representative Buddha is usually material kind of Buddha such as Buddha relics, Buddha images, or *bodhi* trees, or stupas and *chedis*; some kind of material symbol or object that is meant to represent the Buddha is the third kind, the representative Buddha. So we have three kinds of Buddhas: the Dhamma Buddha, the human Buddha and the representative Buddha.

First, let’s talk about the Dhamma Buddha. We’ve told you already how the Buddha said, “He who sees dependent origination sees the Dhamma, whoever sees the Dhamma sees dependent origination”; and then, “The one who sees the Dhamma sees the Buddha, whoever sees the Buddha sees the Dhamma.” So to see the Dhamma Buddha, to know the Dhamma Buddha means to see dependent origination, by which we see the Dhamma and thereby see the Buddha.

We will repeat over and over again, and insist that the Buddha himself said that, “Whoever sees *paṭiccasamuppāda* sees the Dhamma, whoever sees the Dhamma sees the Buddha.” This is to see the Buddha that is Dhamma, there’s nothing personal about this kind of Buddha. This Buddha is the same as the Dhamma, which is not a person but is truth, is natural truth or natural law, the ultimate natural law. So *this* is what it is to see the real Buddha, to see the Dhamma Buddha. So whoever wants to find the Buddha, or know about the Buddha, to really see the Buddha we must study nothing other than dependent origination; and if we can meet dependent origination, experience it within ourselves then we also find the Buddha within ourselves.

Truth or natural law is not anything personal, and therefore is eternal. Something that is not personal is not caught in time, is not historical or personal. And so this is the Buddha that was never born; this Buddha never lived, this Buddha never died. There is no need for this Buddha to be enlightened or enter Parinibbāna, because this is the Dhamma Buddha, the Buddha that is eternal. It’s the Buddha that we can say is omnipotent and omnipresent. This is the Buddha that we must know most of all, the eternal Buddha.

We'll say once again that the West has never been interested in this genuine Buddha or this eternal Buddha. The West has only been interested in the personal Buddha, the historical Buddha – the limited Buddha.

The real Buddha has no limits. The real Buddha is not caught within time and space and therefore has no limits such as the personal or historical Buddha. This is the Buddha that needs to be known most of all. Traditional Buddhists in China speak of the Amitayū Buddha, this is the Buddha we should all know. This Amitāyu Buddha means 'the Buddha of infinite age.' *Amitāyu* means 'infinite age.' There is also Amitābha Buddha, the Buddha of infinite light. This is the Buddha that is the same as the natural law. The natural law that has no limits, that cannot be expressed in words, the eternal Buddha. The Chinese Buddhists like to chant this *Namo Amitāyu Namō Amitābha* over and over again and believe that if they can say this 80,000 times that they will be saved. How they understand this we are not ourselves sure about, but if they really understand what they are saying, if they really understand the meaning of Amitāyu and Amitābha Buddha then that is something very wonderful. So please be interested in this Buddha of infinite age and the Buddha of infinite light. This is the Buddha that is the same as the limitless law of nature.

An old Chinese woman once came to us and said that she had recited *Namo Amitāyu Namō Amitābha* 84,000 times, and so she said it was certain that when she died some carriage or something would come down from the sky and receive her and take her up to the Sukhāvātī (the Western Paradise). Now we wondered at that time whether this old woman understood the Buddha that was the same as dependent origination, the Buddha of natural truth, or not. If she did understand Amitāyu and Amitābha Buddhas in this way then maybe she was really saved. But if all she understood was some ceremony or some ritual which she had clung to and performed blindly, then this is just the representative Buddha. It is not even the personal or historical Buddha, let alone the Buddha of ultimate truth. So people know all kinds of Buddhas, the question is which Buddha do we ourselves know, and is it the real Buddha, the Buddha that can really help us?

We don't know how this old Chinese woman knew the Buddha. If she knew the Buddha that is the same as paṭiccasamuppāda, the Buddha of ultimate natural law, then she would know that this Buddha is... that dependent origination is the

incalculable limitless light – meaning knowledge and understanding that has no limits, which is utterly profound. And that this is the Buddha of incalculable limitless age, the Buddha that we can never say was born or would die. Now whether she understood Amitāyu and Amitābha in this way is something we can't say but this is what we should be all interested in. Knowing the Buddha that is the same as infinite incalculable light and infinite incalculable age.

You can see what we are talking about on the tree over here. On the outside of the tree is the bark; there is the outer skin of the tree and then on that is the dried up scabby parts which make up the bark. Then if you go inside the tree a little bit further, you come to the green wood of the tree, the new growth of the tree – which isn't of that much use to us. But then you if you go in deeper you will come to the real strength of the tree, the heartwood of the tree. The real Buddha, the Buddha we are talking about right here is like that heartwood of the tree. If you can understand the three layers of the tree you'll be able to understand these three levels of Buddha.

So the Buddha that is the essence, the gist, the pith, the nucleus, or whatever of Buddhism is like the heartwood of that tree – it's the Buddha that is deep inside. And then if we come out a little closer to the surface then we have the personal Buddha. We don't really have to say much about the personal Buddha, you have probably read about him in books already, and if you haven't there are plenty books out there to say, where he was born, who his parents were and what he did when and where, and all these historical details. That's the personal Buddha, the human Buddha.

Next, let's see how these two are inter-related. The Dhamma Buddha is what made an ordinary person into the human Buddha. The human Buddha is just a person who knows and understands the real Buddha. When any person has the Dhamma Buddha within them, by knowing the Dhamma, by knowing dependent origination, then that person becomes a human Buddha. So it's the Dhamma Buddha of limitless light and limitless age that makes a person into the human Buddha. Without the Dhamma, without knowing the Dhamma no person can be a Buddha; one only becomes a Buddha through knowing the essence of Buddha, through knowing the Dhamma.

If you read the various books about the various lives of the Buddha, all these

books about him, all you'll be able to know is the historical Buddha and maybe the legendary Buddha. So let's take a new approach and start to get interested in the Dhamma Buddha. These books about the life of the Buddha won't help us that much to know the Dhamma Buddha, so we have to take a new approach to studying the Buddha if we are to know this Buddha that is the eternal natural law.

And then if you study this and understand it, you will understand how it is that Jesus Christ is the personal God. Jesus Christ is the human person who has God within him; so he is the personal God. And then you'll understand the real God, the true God that sent Christ here; and then you will see the difference and you will no longer be confused by the personal God and the ultimate God of Christianity.

So please remember these two words, 'the Dhamma Buddha' and the 'human or personal Buddha.' The Dhamma Buddha is the cause of the human Buddha. The human Buddha is the one who knows the Dhamma Buddha. Through knowing the Dhamma Buddha there arises the human Buddha. We need to study this Dhamma Buddha until we understand it thoroughly; this is what the essence of our practice is. And then only in this way will we really understand the human Buddha. You'll never know or be able to understand the human Buddha until you see what it is that Buddha knew, and that's to know the Dhamma Buddha.

The Dhamma Buddha is eternal and is *asaṅkhata*. *Asaṅkhata* means 'uncompounded, unconditioned, uncreated.' Whereas the personal Buddha, the human Buddha is not eternal and is *saṅkhata* – is compounded, conditioned, is a Buddha that changed, that arose in time and space.

Next, if we ask, where are we going to find this true Buddha, the Dhamma Buddha? The answer would be anywhere where there are things originating dependently. Anywhere where things are originating, arising dependent on other things, this is where we can see the real Buddha because that is where we see dependent origination. However, if you look for dependent origination in things outside of us we'll never know that directly. We'll only know the dependent origination that we can see and hear through our senses, and then we'll probably just be thinking about it. So it's most important to see dependent origination inside ourselves. To see how things originate, conditionally, based on various causes and conditions inside us. That is where we can see the true Dhamma Buddha, the Buddha that is the same as dependent origination.

If you ask a scientist they would tell you that all over the universe, in every atom, there is this activity of arising, of dependent origination in every thing. Or in Mahāyāna Buddhism there are teachers that say the Buddha is everywhere, even in filthy things like faeces. They say that the Buddha is even in dog faeces. Now this is something that you would never hear said in Theravāda Buddhism, but that Mahāyāna teacher was talking about dependent origination. You can see the Buddha even in faeces because *there* is dependent origination. So the real Buddha can be found anywhere.

In Thai we have a saying, ‘every pore of our skin’ – this means ‘everywhere.’ So in Thai we would say that you can *paṭiccasamuppāda* in every pore of your skin; this is the same as saying in every cell of your body. So it is not so difficult to discover dependent origination because it can be found everywhere. If you have the right kind of understanding then you’ll see dependent origination in every thing outside us as well as inside us, and then you’ll know the genuine Buddha – the Dhamma Buddha. But it is most important to see the Buddha, to see dependent origination inside ourselves, because inside is where our problems are, inside is where we are making the problems. So inside is where we must see dependent origination if we are going to solve our problems.

People who can’t see dependent origination will think it sounds pretty strange that you can find the Buddha in every pore of your skin. But those who know dependent origination will realize that this is totally ordinary and natural, there is nothing strange about it – to see dependent origination, to see the Buddha in every pore of every cell of our body.

The Dhamma Buddha makes a person into the personal Buddha or a human Buddha. The Dhamma Buddha is eternal, has no beginning and no end. The human Buddhas, however, arise temporarily in the world, they are born and they die; and they occur in different times, places and ages. The Dhamma Buddha has no time, no place, is eternal and infinite, but the human Buddhas are limited, they’re in specific times and places. Anyone, any person, any human being who sees the Dhamma Buddha, that person becomes a human Buddha. This means anyone who can truly see dependent origination, who penetrates this thoroughly with their own wisdom, that person becomes a Buddha.

Next, let’s talk about the third kind of Buddha, the representative Buddha. By

this we mean all the different material objects that are used to represent the Buddha. They can be stupas or *chedis* which we have around the Buddhist world. They can be the statues carved or made out of bronze in various forms to represent the Buddha. Or they can be these little amulets that people wear around their necks. They can be more symbolic, such as *bodhi* trees, and so on. In many cases these representative Buddhas are really quite low; and people's way of practicing towards these representative Buddhas is quite low and common. The worst form is just idolatry, where people worship these things as idols. However, what is better, what is more useful, is to take them to be symbols. If we take all these representative Buddhas to be symbols we can use them to help see through and beyond the symbols, and this can help us to find the genuine Buddha. But it seems that in most cases this doesn't happen, that the symbol becomes debased and degraded into nothing but an idol. And this is quite harmful for people, or at least it is very limiting, and people get stuck in these representative Buddhas which become nothing more than idols.

Those of you who are Christians or from a Christian background will be able to understand this in Christian terms. There's the ultimate God, the eternal God who sent Jesus Christ. That means that through knowing the ultimate God, that person called Jesus became a personal God or became the human God. And then there is the symbol of the Cross which is used to represent the personal God. So in Christianity they have these same three levels. They have the ultimate God [that] is beyond time and space. There is the personal historical God named Jesus within time and space. And then there is the material symbol of that living person which is the Cross. Now what happens for most people is that the symbol of the Cross blocks people, keeps people, prevents people from knowing Jesus. And then Jesus prevents people, obstructs people from knowing the ultimate God. This is the same as what happens in Buddhism.

So one has to penetrate the Cross, to go through the Cross to get to Jesus. Then one must penetrate Jesus, one must go through and beyond Jesus to get to the true God, the ultimate God. This is the same in Buddhism. We must penetrate the representative Buddhas – the pictures, the statues – and come to the personal Buddha. But then we shouldn't get stuck there, we must penetrate, go through the personal historical Buddha and come to the real Buddha, the ultimate Buddha.

So our practice and understanding must develop through these different levels. At first we may be attracted to a representative Buddha, a picture or a statue, maybe somehow it catches our attention and gets our interest. But if we just get stuck there just worshipping this image it may become nothing but idolatry. So we must go beyond this and come to get to know the historical Buddha, the personal Buddha – who this person was, how they lived and what they taught. And if we can get to know this personal or human Buddha who was born at a certain time and then died or passed into Parinibbāna, then we can come to understanding, to knowing, to experiencing the real Buddha. The human Buddha doesn't last. The human Buddha is impermanent, temporary. He was born and then lived for eighty years and died, that's all. But this special human being knew the ultimate law of nature, he came to fully realize the ultimate law of nature, and so we honour him as a human Buddha. But we must go beyond this human Buddha to the law itself, to the real God, or the real Buddha. The real Buddha is not that person who knew the law, but is the law itself. The true Buddha, the essential Buddha, the core Buddha, the heart of Buddha is not the person, is not anything material, it's not even mind but it's the law, the eternal law of nature. This is what our practice must lead to. We may begin with some representative Buddha but we go through that and through the human Buddha in order to come to the Dhamma Buddha, the eternal Buddha.

Next we ought to ask, of these three kinds of Buddha which one can we have with us? Which of these three can we keep with us all the time? Which Buddha can we have with us in our own hearts always? The representative Buddha? The statues, the amulets, the pictures, the *chedis*, stupas, *bodhi* trees, and so on, there is no way that you can get that into your heart, there is just no way that you can put that inside yourself. And the human Buddha? The personal Buddha who used to be Prince Siddhartha, he lived over 2,500 years ago and has *parinibbāna*-ed long long ago. But the Dhamma Buddha, the ultimate Buddha, this one you can find in your own heart. Not only can you bring it into your heart it is already there. The real Buddha has already been in our hearts, it always has been. It is only through our own stupidity that we don't know this. In fact the real Buddha has always been here but it's because we are stupid that we don't realize this. So it's about time we started to study this and to overcome our stupidity, to wise up and find this Buddha which is already within us, that always has been and always will. It's about time we saw this for ourselves. The only way to do this is to study dependent

origination; to study it, to train it, to understand it thoroughly until we realize that the Buddha has always been here [within us] and always will.

The word, *phuttha* [Thai] or *buddha* means ‘the knowing one,’ the one who knows; it means ‘the awakened one,’ the one who has awakened from being asleep; and ‘the blossomed one,’ the life that has blossomed into fullness, coolness, and perfection. This is the meaning of *buddha* – the knowing, awakened, blossomed one. But *buddha* or *phuttha* also means ‘that which makes that person know,’ ‘that which makes them wake up,’ ‘that which makes them blossom.’ This is also ‘the Buddha.’ So this is the meaning of Buddha: it can be the one who knows, is awake and blossoms, and also that which makes us know, makes us awake, makes us blossom.

So please study dependent origination, study it until you know it; as you know it, then put it into practice, take your understanding of dependent origination and live according to it. And then in this way you’ll become one who knows, this will wake you up, and your life will blossom into fullness and coolness.

This principle, once you understand it correctly can be applied to Christianity in all respects.

Our first problem is that we don’t know or understand dependent origination. Then our second difficulty is that even though we may know it, we don’t have the ability to practice it. We can’t control our minds and so *paṭiccasamuppāda* keeps flowing and flowing; we can’t control this mental stream and so it keeps erupting. So this is why we must also practice *ānāpānasati* in order to develop the ability to practice according to our understanding of *paṭiccasamuppāda*, to govern the mind, to master the mind in order to live correctly according to the understanding of *paṭiccasamuppāda*. This is why it is necessary to have both of these together. To just intellectually or theoretically study dependent origination isn’t enough, we also need to train our minds so that we can actually practice it.

If we can practice *ānāpānasati* then we will be able to understand all aspects of dependent origination and will be able to practice it in all of these aspects. By practicing *ānāpānasati* we’ll be able to go through and beyond the representative Buddha, we’ll be able to go through and beyond the human Buddha, and we’ll come to thoroughly understand and awaken to the Dhamma Buddha. And in this

way we'll be able to accomplish every thing that needs to be done in Buddhism; we'll have fulfilled all the requirements and all the practice of Buddhism in this way.

So please strive and do your best to get to know the genuine Buddha. If you were to try and know all about ordinary Buddhism this maybe would be beyond your ability; but it's really not worth your trouble. Many people come to Thailand and they look at the temples, the glittering tiles and all the Buddha images and think that Buddhism is really thriving in Thailand. But this is only to look at a kind of materialism and it really doesn't say much about Buddhism itself. We need to go beyond all this material level of things, and even go beyond the personal Buddha and come to the genuine Buddha that will free our lives from all *dukkha*. This is not something that is beyond our abilities. People are always trying to make excuses and claim that it's beyond them, but this is all just a matter of understanding the natural law that is already within us. All the tools we need are here, all we have to do is just start to put them into practice and to use them. Most people prefer to make excuses and not bother. But there is not one of us here who isn't able to meet the genuine Buddha; it's just a matter of being willing to try and put the effort into developing our potential, our own ability. Each of us is capable of knowing the eternal Buddha, the real Buddha, the Dhamma Buddha. So please do so. Please don't waste the opportunity you've had of being born a human being and being introduced to Buddhism.

A lot of people come quite seriously talking about having seen Buddhism in Burma, Buddhism in Sri Lanka, Buddhism in Thailand, Buddhism in India. They talk about seeing Buddhism in all these places, but the fact is they've never seen Buddhism. All they've seen is the skin, or the covering, or superficial Buddhism.

Just study dependent origination, just this, and you will get to the real guts of Buddhism, you will get to the heart of the Buddha. So all you have to do is to understand dependent origination.

Finally we must admit that in ten days it's not enough to really understand this completely. It's necessary for you to continue studying this, to continue studying and trying to practice, to study *paṭiccasamuppāda* and develop the practice of *ānāpānasati*. When you leave here, you'll have to be able to find ways to study and practice this everywhere you go and in everything you do. Wherever you go please

learn to live there, or to live that life in a way that allows you to study and practice correctly. If you can't do that, or if you can't find places where you can study and practice this, then you can come back here and we'll continue working on it here. But whether you stay here or go somewhere else you need to be able to continue studying this until you understand it fully and to continue practicing. In fact it's not as difficult as people like to make it out. In fact it's much more difficult to have gone to the moon. But human beings have gone to the moon and we're sending out satellites all through the universe and doing all kinds of things that are much more difficult than understanding dependent origination. It's just a matter of what we are interested in. Most people are far more interested in going to the moon and other things, other superficial material things. But in fact if we are really interested it's not that difficult to understand dependent origination.

So may you all study dependent origination [*paṭiccasamuppāda*] and practice *ānāpānasati* until you are able to solve all problems in life. May every one practice until there are no problems left in your life, until you have removed all self that is the cause and the victim of all problems. Through this understanding and practice we'll give up all illusions of 'self' and then our lives will be totally free of problems.

Or if we speak in a somewhat scientific way, we can say that our lives will be above all influence of positive & negative. All positiveness & negativeness will have no more influence over us. When our lives are like this, can you imagine what freedom that will be?

So the final goal of Buddhism is to be above, to be beyond the positive & negative. To be beyond and free of all duality. These are the things that stir up all problems in our lives, because the mind falls into taking things as 'positive' & 'negative,' into attaching to things as positive & negative; this stirs up all our desires, all our defilements, all ego and selfishness. When the mind is beyond giving meaning to things as positive & negative then the mind is free, and there are no more problems, there is peace.

Then the mind will be totally beyond all sadness & gladness. Our mind will be free. Nothing can trap it, or twist it, or play tricks on it ever again. Take a good look at this and see if this isn't worth having, if it isn't worth living in this way, being a life that is totally free.

Please look in a really honest and sincere way, with complete justice, and see what gladness is really like, see what sadness is really like. If you really look at them and see what they do and then you will see what the benefits of being free are. You will see the superiority of being truly free, to be independent from all this gladness & sadness.

Last of all, we'd like to thank you for being good and patient listeners. We hope that you are able to find that thing in life which all human beings should get. We hope that you can find the highest freedom and peace, which is available to all of us if we really want it. May you all be successful and find true peace in your life. So this will wrap up today's talk.

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