

Dependent Origination: Eleven Conditions

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhādāsa 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 Buddhādāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Last time we spoke about *paṭiccasamuppāda* (dependent origination) with 8 conditions or in 8 stages. Today we'll discuss it in a slightly more detailed way with 11 conditions or stages.

If we understand the 8-stage version of *paṭiccasamuppāda* that's sufficient for our practical needs. This was the way the Buddha recited to himself alone in the forest. The 11-stage version, however, will give us a little help here and there and provide us with a more complete theoretical understanding, and so we'll take a look at it also.

We can compare the difference to like when we drive a car. All we really need to know is how to work the things in the car in order to drive it safely. It's not necessary for the ordinary person to know exactly how the car was made and where everything came from and the details of its design. The ordinary person only needs to know how to drive it safely. It's the same with the 8-stage version of *paṭiccasamuppāda*. It's enough for the ordinary person to be able to understand this and then be able to apply it to our ordinary lives, then we will be able to receive tremendous benefits. However, if we can understand the 11-stage version our knowledge will be more complete. It's like with a car, knowing how it was designed, how it was built, and where everything came from.

All of you know that it's relatively simple to learn how to drive a car properly, but that it's really quite difficult and takes a lot of work to learn all the

details about the car, its design, how it was made, and so on. And it's the same with paṭiccasamuppāda. The 8-stage version is rather simple to understand, it doesn't take that much effort to observe and understand this. However, the long version, the complete version is much more difficult to understand because it involves certain very very subtle and hard to observe things. So for our practical purposes the 8-stage version is sufficient. The longer version involves certain things which are quite difficult to understand and so it takes a lot more work and a lot more careful observation to understand the longer version. It's enough to understand the shorter one. One example of how difficult to understand it is the very confused ways it's being taught these days. Now paṭiccasamuppāda is being explained in many ways, some of which are quite humorous and others which are just out of line with the Buddha's intention and the meaning intended by the Buddha.

As for the eye, it makes contact with the visible form and then eye consciousness arises, together these make *phassa* (contact). Then from contact arises feeling (*vedanā*); from feeling arises *taṇhā* (craving), from craving *upādāna* (attachment); from attachment *bhava* (existence); from existence *jāti* (birth); and from birth all the forms of *dukkha*. This one is quite simple because who amongst us doesn't know the eyes. Every one of us can see and experience our eyes constantly. And the same with the ears, nose, tongue, body, and [mind]. So this is really quite simple and open to everybody's investigation in order to use that understanding to quench suffering.

But then, when some of us begin to wonder, well where do the sense organs and the sense objects come from? Then it starts to get more difficult. If we look into it, the sense organs and sense objects come from mind-body (*nāma-rūpa*). And then where does this come from? Mind-body comes from *viññāṇa* (sense consciousness). And then where does *viññāṇa* come from? It comes from *saṅkhāra* (the power of concocting). And that [power of concocting] comes from *avijjā* (ignorance). This is much more difficult to observe and understand; but those who really want to understand things will start to look into this. It begins with the element of ignorance that exists everywhere; and that gives rise to the power of concocting; and from this power of concocting, of formation, there arises sense consciousness, *viññāṇa*; and then from *viññāṇa* there comes mind-body; and then from mind-body the sense organs and so on.

So the inner sense organs and the outer sense objects come from mind-body, *nāma-rūpa*. This is the practical starting point. This is the starting point for our

practice of paṭiccasamuppāda – the sense organs, the sense objects. But if we want to look where these come from it's like with a car. For the car to function you need a complete car. Especially you need the motor to provide the power, and you need the chassis and body of the car. This is very similar to our situation. For the senses to be functioning we need a complete living organism. The mind is like the motor of the car, the body is like the body and chassis – this structure, the framework of the car. This is where the sense organs and sense objects come from.

If we ask, where does this whole entire car come from? We would look especially and say that it comes from having a motor. It is pointless to go and make a car if you don't have a motor first. The engine is what's crucial in our car or vehicle. In a similar way when we talk about this whole mind-body process, or this life, if we look where does that come from we would especially focus on consciousness. It's necessary to have consciousness first, that there be basic consciousness for there to be a living organism.

Then if we asked, well then where does this *viññāṇa*, this consciousness, come from? It's like with the engine of the car, it comes from a very subtle detailed manufacturing process. So with *viññāṇa* it comes from a very subtle detailed, very difficult to observe process of fabrication, of manufacturing, of taking various activities of putting things together to get something new – in this case consciousness. Often making things is a very crude process, but here it is incredibly very subtle because the product is consciousness. So we say that consciousness comes from a very subtle process or activity of concocting, of *saṅkhāra* – which means to put together, to fabricate, to concoct.

Then if ask, well then where does this *saṅkhāra* come from? With our car this activity of concocting, where does that come from in making the car? Now it depends with the car, we may be making it with understanding that the car is truly necessary. Or we may be making it with foolishness and the car isn't really necessary and we just end up making something which is a problem for us and which causes lots of hassles. With the car this may not be clear whether it's necessary or not, but in the case of our minds it becomes much clearer. This power of concocting that leads to consciousness, the sense organs, attachment, ego, and suffering, this clearly comes from ignorance, from a lack of knowledge or from stupidity that thinks we have to go and do this, we have to go and make something, though in fact it is not really necessary. When the mind acts in a way that is necessary, that's a whole different matter. But when this power of

concocting comes from ignorance, thinking that we need to do this when we really don't, then the result will be dukkha. We just go and make more pain and misery for ourselves. So this power of concocting comes from ignorance of not knowing what really should be done, not really knowing what to do, and thinking that it's good to make dukkha for ourselves. Thinking that it's somehow beneficial to create troubles and hassles. And so from this ignorance comes the power of concocting, then arises sense consciousness, arises mind-body, the sense organs, contact, and so on to ego-birth and suffering.

Long long ago the people in the forests and the mountains, they didn't have cars and they didn't need them. And so they were free of all the problems that we have now because we have cars. Not long ago people decided we needed cars, so we started making them. But this was ignorant, because you can see all the problems that come from making cars: all the pollution, all the junk, all the accidents, the many people who have died because of cars. They weren't necessary. In the past people could be happy without them. But then from our own ignorance we created them. And now we have all the hassles and problems that come with them. So now it's necessary that we become very clever and intelligent in managing this problem of cars. We have to deal with the cars very intelligently so that they won't be problems. We have to control or regulate this flow of dependent origination so that the cars don't create more problems for us. Although the original impulse for the car was ignorant, we can bring in intelligence and govern and manage the whole thing so that it won't be a trouble for us.

So in order to control this flow of dependent origination we need another cycle of it. We need a whole other cycle that instead of being the cycle of ignorance will be the cycle of understanding or knowledge. Ignorance is *avijjā*. There is a whole other cycle which is the cycle of *vijjā* – which is intuitive understanding. The Buddha, in fact, discussed this directly but nobody has shown much interest in it. However, we ought to be interested in it so that we know how to control the ignorant cycle of dependent origination.

So please, get ready to listen very carefully because we're pretty sure you've never heard this before. This is never discussed, even in Thailand. In Burma and Sri Lanka they never talk about it. So we're pretty certain that none of you have heard of this before. But there is a whole other cycle, also of 11 conditions that is of dependent origination. When the ignorant cycle has reached its completion in suffering, when suffering is complete, this leads to something

new or it can lead to something new. And that's when the suffering forces the person who is suffering to look for, to search for an individual, or some knowledge, or some methodology, or something that will free us suffering. So suffering itself will start to push us, to look for a way out from suffering. And this leads to the belief, to confidence that there is somewhere knowledge, or a method, or something that will get us out from suffering. So we say that *dukkha* is the basis for *saddhā* (confidence, faith) – faith that we can find a way out from dukkha.

In short we have faith or confidence that there is something that can help us with dukkha. In short we can just say this is faith in Dhamma. Dhamma is the system that will help us get free of suffering, and then we have faith in this. Once this faith arises then after it there arises what we call *pāmojja* (delight). It's like if you find a valuable jewel lying on the ground or some place, you'll be delighted at this discovery. And so when faith first arises it's followed by delight.

This *pāmojja* is similar to the appetite we were talking about earlier. This appetite that we are delighted to make use of, or to do whatever has to be done. So this appetite for practice, for our study, this is what is meant by *pāmojja*. It's like when we are in danger and we are offered something that can provide us with safety, that can help us, then we're of course very delighted to make use of that safety. So from *saddhā*, confidence or faith, there arises this delight to practice, to study, to do what we have to do. As we see that there is a way offered to us we begin to have an appetite to follow it.

We need to have a much stronger appetite for practicing Dhamma than the kind of appetite we need to eat food.

From this appetite arises *pīti* which can often be translated 'satisfaction.' So following the appetite towards practice, towards Dhamma, there arises *pīti* which is a satisfaction that we have this opportunity, a satisfaction that this is possible – so a sense of satisfaction or contentment. Sometimes when this is very excited and strong we call it 'rapture,' when it is more subtle and refined we call it 'satisfaction' or 'contentment.'

Now we are speaking about the flow of dependent origination that leads to perfect awakening. And so we're talking about mental things and we'll be talking about things which become more and more subtle as we go along.

So after *pīti*, this satisfaction, once we have the appetite and are beginning to practice there starts to come satisfaction with what we're doing because we start to see that it brings results. So there is satisfaction that something valuable is coming from what we are doing. Then from *pīti*, satisfaction, is *passaddhi* (calmness, tranquility). From the satisfaction, when we start to realize that this brings results, then we start to calm down. Our worries and anxieties start to calm down. Our bodies can relax and our minds can calm down. Passaddhi is this calmness that follows from satisfaction.

Then from passaddhi there arises *sukha* (joy). But here this is a special joy. The meaning here is very particular, it means the joy of Dhamma, the joy that comes from Dhamma. We're not talking about ordinary happiness that can come from eating food or from other sensual activities and things like that; we're talking specifically about the joy that comes from Dhamma practice, from real Dhamma practice. This is something that is absolutely necessary. This joy of Dhamma comes from *passaddhi*, it comes from calmness. Our ordinary kinds of happiness come from excitement, from stimulation, but the joy of Dhamma is a calm joy, it comes from calmness; and so when the body and the mind calms down there arises a Dhamma kind of joy which we call *sukha*. This is absolutely necessary, but it will happen naturally if we practice correctly.

Now, this joy is absolutely necessary for a calm, clear, stable mind, or what we call *samādhi*. Samādhi is when the mind is totally gathered together, it's very pure, stable, and alert. The Buddha said that this joy of peacefulness is crucial for this *samādhi*, for this stable clear mind. In a way this joy *is* samādhi, but in this case we are pointing out how the joy is a necessary factor. There are some other factors too but the joy is crucial. So the Buddha said that joy causes samādhi.

Then the Buddha said that samādhi leads to *yathābhūtañānadassana* which means when the mind is really stable clear and alert, when the mind is samādhi, it sees things correctly as they really are. *Yathābhūtañānadassana* means 'to see things, to view things correctly according to their reality, to see the reality of things.' This arises naturally when the mind is *samādhi*, when it's properly stable and focused.

Then when we see things correctly as they really are, the Buddha said this gives rise to *nibbidā*. *Yathābhūtañānadassana* gives rise to *nibbidā* which means 'disenchantment.' When we see things as they really are we become

disenchanted with them. They lose the magical quality that our ignorance tries to put into things. So when we see them as they really are this leads to disenchantment.

Then this disenchantment leads to *virāga* (fading away). Once we become disenchanted with things then this leads to the fading away of our attachment in things. Once we lose this enchantment, when there is disenchantment, the attachment to things fades away, it breaks up and dissolves. So *nibbidā* leads to *virāga*. This word has a very special meaning.

Virāga leads to *vimutti*. This fading away of attachment leads to emancipation. The mind is liberated from these things. When attachment to things dissolves and fades away, then the mind is liberated from things. The mind escapes and is emancipated.

And then *vimutti*, emancipation, leads to *khayañāṇa* which means ‘knowledge of ending.’ This is when we know very deeply and profoundly that our problems have ended, that all *dukkha*, all suffering, has ended. So once there is emancipation there can arise the knowledge that all our problems are finished, which is called *khayañāṇa*.

And then this *khayañāṇa* leads to *Nibbāna* (perfect coolness). When there’s the knowledge that all problems, all *dukkha*, has ended then the mind experiences or tastes the coolness of *Nibbāna*.

So we’ll review this again. *Dukkha*, suffering, leads to faith or confidence that we can end suffering, that we can quench *dukkha*;

then this faith or confidence leads to *pāmojja*, the delight in searching for the Dhamma, in practicing Dhamma;

this Dhamma delight leads to *pīti*, satisfaction in practicing. One becomes satisfied more and more with Dhamma, with this wonderful jewel that we begin to discover;

pīti leads to *passaddhi*, the calmness when all the things that disturb our bodies and minds, all the things that are causing confusion and chaos, calm down. You can call it ‘quenching’ of agitation or ‘calming’ of agitation;

this calming leads to the kind of joy which is pure and clean [*sukha*];

then this Dhamma joy leads to *samādhi*, the mind that is perfectly stable.

Let us specify especially that *samādhi* here, or in Buddhism, means the mind that is clean, it's free of defilement; it is stable nothing can shake it; and it is active, it's perfectly alert;

and then *samādhi* leads to *yathābhūtañānadassana* which is seeing things correctly as they really are;

and then seeing things as they really are leads to *nibbidā*, where we lessen our infatuation with things. The illusion that things are positive & negative, we start to lose that illusion and infatuation;

and then *nibbidā* leads to *virāga*, the fading away and dissolving of our attachment to things;

and *virāga* leads to *vimutti*, that we can be liberated from everything. The emancipation from these things that no longer deceive us;

and liberation, emancipation leads to *khayañāṇa*, the knowledge that problems over, that there is no more suffering, no more trouble;

and *khayañāṇa* leads to the experience of Nibbāna.

So this is another whole cycle of dependent origination. It has 11 stages just like the ignorant cycle. But these stages of one condition leading to the next, leading to the next, this cycle or process of 11 conditions is the one that will destroy the ignorant cycle. The cycle of understanding or wisdom will replace or destroy the ignorant cycle that leads to dukkha.

Now it's a fact of life that you have to get to know the first one first. You'll have to go through this cycle of ignorant dependent origination many many times until you finally realize how that works. Only then can you really begin to see the dependent origination of liberation and peace. First, we must realize our problems, we must see the ignorant cycle; but once we see how that works then the liberative cycle of wisdom can begin to become apparent, we can begin to realize that.

One absolute truth is that you must practice *ānāpānasati* if you will have the second cycle of *paṭiccasamuppāda*.

So you ought to have an appetite for and be delighted that you can practice and be satisfied with the practice of *ānāpānasati*, in order that you can develop this second liberating cycle of dependent origination.

For the time that remains today we will speak about *ānāpānasati* itself.

Ānāpānasati is a science in where we learn to use the breath to the furthest of its potential. We make the most use of the breath that is possible.

Nature all by itself knows how to use the breathing to solve problems, to remove suffering. For example, if we have hiccups our bodies naturally know to breathe deeply to cure that. Hiccups is a way for the body to deal with something. Or when we yawn it is another response, a natural response of the body using the breath to deal with some imbalance or something that is incorrect with the body. These are examples of how nature knows how to use the breathing to solve problems.

In Thai they say, *torn hai jai yoaw*, which means something like ‘to take a deep breath.’ Sometimes just naturally take a deep breath and one feels much better, it will relax some unpleasant feeling or emotion.

There is some other examples (which I can’t quite translate now, I will figure it out later) which show us how nature knows how to use the breathing to deal with problems in the body or even mental ones, where by breathing in a certain way it brings calmness and peace to life.

And the people who used to live in the forests, to live rather wild primitive lives, they knew how to use the breathing to bring peace of mind to themselves or to summon their mental energy. In some old texts it tells how some of the giants and demons who lived in the forest when fighting if they were shot by an arrow they had a special way of breathing to drive away the pain so that they could get up and start fighting again. They could summon the *prāṇa* which was in the air and use this life force to drive away the pain. So even people would use the breathing for such worldly or even foul and evil pursuits, even this was possible – the various so-called giants and demons living in the forests and mountains.

Then over time this knowledge about the breathing was developed and different people contributed more knowledge to it, and it developed into a science just naturally. Until the time of the Buddha there was widespread knowledge of how to use the breathing to solve various physical problems, and also for doing certain things to clear up and clean up the mind.

There is even a story [of] how the young Prince Siddhartha, when he was only something like seven or eight years old. His father was having an

important ploughing ceremony and he was left alone under a tree, and he started practicing *ānāpānasati*. This young boy at that time knew how to practice *ānāpānasati*. Now we don't believe that he learnt this in some previous life. It seems to us that the knowledge of *ānāpānasati* must have been widespread at that time so that even a young boy knew how to practice it.

Then there was a custom or tradition for the young men in India, that when they were young men, before reaching full adulthood, they should spend some time trying to develop *itthirit* (magic powers [Thai]). They should find some special aids to help them in life before they became adults and assume their adult duties in life. So they would spend some time doing this. And they would use the breathing, they would use *ānāpānasati* to develop certain special mental abilities beyond what an ordinary person had. They would use the breathing for this. Now this might not be the real miracle of ending suffering, but they were using *ānāpānasati* in these other ways – although not in the most important way.

Even when I was a child there were many young boys who went to this one teacher who supposedly could teach magic powers. And they practiced *ānāpānasati* for the sake of magic powers; and the result was that many of them went crazy. The reason was that either the teacher didn't know what he was doing, or that these young men had too much desire, too much defilement in what they were doing. So instead of getting what they were after it really messed up their minds and some of them even went crazy.

So we are not interested in then the kind of *ānāpānasati* (mindfulness with breathing) that is practiced for magic powers. We just want to practice mindfulness with breathing in order to quench *dukkha*, to free ourselves from suffering. If any of you really like the words 'magic powers' (*itthirit*) then you can use it, but use it in terms of the ability to destroy the defilements. Use the words 'magic powers' to mean getting rid of suffering, because that is the biggest miracle there is in life.

In *ānāpānasati* there are four areas or main stages of practice. In the first area, we deal with the breathing, and we study the breathing until we find the best kind of breathing. The breathing that is healthiest and most peaceful, that is best. Then we study and see that this breathing can be used to regulate, to control the body. So we learn to use this best kind of breathing to put the body in a condition that is most useful for us. So in this first stage of *ānāpānasati* we look for until we discover the best kind of breathing, and then use that to

regulate, to maintain the body in the condition or state that we need.

One example of how the breathing can regulate the body is if you have a wound that is bleeding, it's possible to breathe in a very slow refined way so that the blood will flow much more slowly and you'll lose much less blood.

You can study this for yourself. Go and take very long deep breaths, take short breaths. Study these, the very long breaths the short breaths. Take very coarse breaths and very refined breaths and you'll see for yourself how this works. You'll see that when there is coarse rough breathing that it disturbs the whole body and the blood flows in a whole different way than when we take long deep peaceful breaths. So by studying your own breathing you can learn how this works. And we can find the best kind of breathing that will calm down everything in the body. And then when everything is very calm the mind will develop *samādhi* naturally. You don't have to be greedy or desirous of *samādhi*, just find the best kind of breathing and use that to calm the body. Keep calming the body and *samādhi* will develop by itself.

So you must observe and examine the breathing very carefully. You must be able to discriminate very subtlety, not by thinking but just by observing. Have a very subtle sensitivity to the differences between long breathing, short breathing, coarse breathing, refined breathing until you can control the breathing, until you can regulate it in order to make the body perfectly calm. Then you will find the kind of breathing where with just one breath you can drive away any *dukkha*, any misery that's in the mind. When we really have mastered the breathing like this, if any suffering comes into the mind we can just sweep it away with one breath.

Any kind of annoyance, anything that's annoying or bothering us we can just get rid of it in one breath if we really know the breathing.

So if we can breathe in this way [you could call this 'sacred breathing' – to be able to breathe in this way. So this is the first stage of this practice. It's having influence over the breathing and through the breathing being able to influence [the body]... we could even say having power over the breathing so that we can have power over the body.]

In the second stage, we practice in order to have power over the feelings. In the first stage, it's power over the body. In the second stage it's to have power over the *vedanā*, the feelings.

There are many different kinds of feelings, lots of very different variations within feelings, but in short they can be described as ‘positive feelings’ and ‘negative feelings.’ The positive feelings are particularly dangerous because they can really delude us, confuse us, and lead us astray. The positive feelings have a lot of power over our minds and we generally very willingly become their slaves, enslave ourselves to the positive feelings. When we can study them to the point that we can control the feelings using the breathing, then we’re able to calm these positive feelings so that there not a disturbing, deluding kind of positiveness. But to calm them so that there is just a cool and calm joy, the kind of Dhamma joy we spoke of earlier. Then we have power over the feelings.

If we observe we’ll see that the feelings stir up, condition, concoct all kinds of thoughts and concepts. When there is a feeling it will condition a concept. When we don’t have any control over this, the concepts that are concocted will be all kinds of crazy and disturbing things. The mind will be thinking all over the place, often in harmful ways – if not harmful at least useless or wasteful. But when we know how to control the feelings, then we can control this concocting of the mind so that whatever concepts and thoughts do arise they will be peaceful ones. There won’t be any more crazy thoughts of the harmful kind that confuse us and cause us suffering. So we can learn to control the feelings so that the feelings no longer concoct and confuse our minds in all kinds of harmful ways.

When we can control the feelings we won’t be deluded by food, by flesh, and by fame. This is very important nowadays because our world is full of things that are exciting, enticing, and stimulating. There are all kinds of luxuries to beckon us. So we need to be able to control the feelings in order to avoid being deluded by and infatuated with food, flesh, and fame.

To put it most briefly: *to not be deluded by any positiveness in the world.*

Think how safe will we be then when we can control all the feelings, when we can control all this positiveness. Think how safe we will be, then nothing will be able to touch us.

And then in the third stage, we learn to regulate or master the mind. After we’ve mastered the body and the feelings then there is the mind. The mind is what is central. It leads in everything, and so we need to be able to master the mind.

We must train the mind, we must study it, practice with it, develop it, stretch it, exercise it, adjust it, improve it. Whatever you want to call it. We train it and work with it, and practice it until the mind has been mastered so that the mind no longer causes any problems. We can train the mind until it can be delighted. It can have a very safe delight or joy whenever we want. We can train it to be very stable so that it becomes perfectly focused and has samādhi whenever we need. Or we can train it to let go, to be free, to train the mind to be free of anything so it doesn't grab onto anything. We can train the mind in these ways so that the mind has been mastered.

Now we are not saying that you have to do this all in ten days. You can probably understand that it probably can't all be done in ten days. But you should know about this so that you can continue practicing this. And if you keep working on it for the rest you will be able to all these things. This isn't something to accomplish in just one or two weeks. To master the mind is something to work on for the rest of our lives.

In the last area or stage of this practice, we learn to master our own ignorance. We learn to get rid of our own stupidity. Unfortunately all of us have quite a bit of ignorance and stupidity. So what we must do is correct this and replace the stupidity with wisdom. All of us have a tendency to see impermanent things as permanent. All these things that are impermanent we see them as permanent and lasting. We see things that are prone to dukkha, that have the quality of dukkha, we see them as being happy and wonderful and beautiful. And we see things that are not-self, as being 'self,' as being 'I' and 'mine,' So we need to correct this ignorance in order to see things as they really are – to replace our stupidity with wisdom.

In Thai there is a short phrase: 'to see a saw-toothed discus as a lotus.' In Thailand they have lots of lotuses, the beautiful flowers which have the curved edges. There is also an ancient weapon, a kind of discus with very sharp blades which can be thrown, and it spins and is very dangerous. In general they have a similar shape. So this is a metaphor for ignorance, to see this very dangerous deadly weapon as a beautiful fragrant lotus.

Then when understanding replaces ignorance by seeing things as they really are, then this *vijjā* (insight knowledge, correct knowledge) leads to *virāga*, then our attachment to things fades away. The taking things to be 'I' and 'mine' dissolves. And then attachment ceases. And when attachment ceases or

quenches then dukkha quenches, which we call *nirodha*. And then the mind is free. The mind is free and knows it's free. And it's free in away that it will never go away. It's not a temporary freedom, it's total freedom. This is the fourth stage of *ānāpānasati* – to master and triumph over all ignorance and, with it, suffering.

The first stage is to master the body; the second stage is to master the feelings; the third stage masters the mind; and the fourth stage of *ānāpānasati* masters ignorance, our own ignorance.

You can figure out for yourself that all four of these stages, you won't be able to practice them in just these ten days. But you can learn about it, understand the basic theories and practice. You can work on it until you develop some facility with this practice so that you will be able to continue until you are completely successful, even if it takes your whole life.

And then eventually you will have the right kind of magic powers. The magic powers that are safe. The kind of magic power that can get rid of, can destroy any problems that might arise for you.

We'll take a little look at this magic power that we'll have at our fingertips. When we develop this enough then we will have all the mindfulness we need. Mindfulness will be subtle, it will quick, and it will always be there when it's needed. There will be wisdom or understanding which is complete. There will be a thorough understanding of things as they really are – we call this *paññā*. Mindfulness is *sati*. *Paññā* is this thorough understanding of things as they are. Then there will be *sampajañña* which is the ability to understand specifically each thing that appears in our life. Everything that happens we will have the ability to understand it, to understand its basic nature and know what to do about it. Then there will be *samādhi* – the mind that is clear, clean, calm, and active. This mind will provide plenty of mental strength and energy. So having these four things: mindfulness; understanding; the specific understanding or applied wisdom about things; and then the mind that has *samādhi* which has all the strength and energy it needs. This is the right kind of magic power. These powers will enable us deal with any problem that arises in our lives.

There must be *sati*, mindfulness, which is very quick so that it's always on time. 'On time' means every time some object comes into consciousness, whether it's a visual object or by the ear, the nose or whatever. Whenever an object makes contact with the mind there is *sati* right there in order to stop the

flow of dependent origination, to stop the possibility of suffering.

Paññā means ‘the wisdom that we need.’ Wisdom is the knowledge and understanding that is necessary – the things we ought to know, or must know. There is a lot of other things which aren’t relevant or important. If we go and learn all these things it might just fill our heads and maybe make us crazy. Wisdom is just the necessary knowledge of how things really are. If we have this correct wisdom then this will enable us to stop the flow of dependent origination.

Sampajañña is the wisdom that is appropriate for the specific duty of the moment. Whatever is happening right now there is a duty, there is something that needs to be done, and *sampajañña* is the understanding, the clear awareness of what to do and how to do it, how to respond. It’s like... most of us at home have medicine chests where we have all kinds of medicines. Now when we are sick we just don’t go and take the whole thing at once, we choose the correct medicine or cure for whatever our problem, for whatever our ailment is. *Sampajañña* is the same thing. For whatever specific thing is happening we choose the right aspect of wisdom to deal with this situation to perform this duty. This is called *sampajañña*.

Sati, mindfulness, has the responsibility to bring wisdom quickly, right on time where it’s needed. The right wisdom, in the right place, at the right time – that means immediately. So wisdom, *paññā*, and *sampajañña*, wisdom in action, must work together with *sati*.

The fourth is *samādhi* which is the power or strength of mind – or we can call it ‘weight’ of mind. Wisdom is like sharpness. To cut something you need both sharpness and weight. If you just have a sharp blade, if you try and cut a tree with a razor blade, it won’t work, because there is only sharpness, you also need weight. But if you combine sharpness and weight you can do the work that needs to be done. So wisdom alone is not enough, there also has to be strength or weight of *samādhi*. When the *samādhi* is backing up the wisdom then it will perform the function that we need.

So for example, to show how these work together as a team: if some harmful mood or something comes into the mind, or some harmful thing appears, mindfulness is there instantly. Not a second too late. Mindfulness is there and immediately goes to the wisdom that has been developed and then chooses the right wisdom and brings it as *sampajañña*, the specific applied

wisdom for this situation. And then that wisdom sees things as they are and knows what to do. And if this *sampajañña*, this applied specific wisdom doesn't have enough strength there is *samādhi* to give it all the strength and power it needs. And so the four work together like this in order to deal with any situation, especially with all problems.

Never forget that it takes all four of these working together as a team. If any are missing it just won't work and we'll suffer. But if we have all of them together functioning as a solid team then we'll be able to deal with anything. If we have these four together we can call it a holy treasure, or a magical treasure, or a special treasure. It is a treasure chest of the most important things we need in life.

If you have these four things, these four *dhammas*, then you will be able to master... you'll be able to control the flow of dependent origination that leads to *dukkha*. You'll be able to control it so that it doesn't arise. Simultaneously you'll be able to control the other dependent origination that leads to perfect awakening. You can control that... you can master that so that it does arise. With mindfulness, understanding, wisdom in specific action, and *samādhi*, the stable clear alert mind, if you have these four working for you then you can master dependent origination so that the suffering aspect doesn't arise and the awakening aspect does arise.

You can have these four holy treasures when you practice mindfulness with breathing successfully and completely. Once you can practice this meditation successfully then you will have these four excellent dhammas. If you do finish this practice, if you complete it successfully and you don't have these four things then you can come and yell and scream, and punch us in the face if you want. But wait until you finish it before you make any rash decisions. But if you can really practice this successfully, completely, then you will have these four most wonderful Dhamma treasures.

If this first ten days isn't enough for you to understand all of these things and how to practice then you should have another ten days. And if it's necessary another, a fourth, a fifth ten days until you understand these things sufficiently to be able to put it into practice and succeed in your practice.

Special thanks today for being good listeners, it has been two hours. So we will finish today's talk and end for today. There will be one more talk on the last day, the tenth. This is all for the next few days.

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Transcribed by Anonymous (3212-3.wdy). Reformatted in 2014.
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