So the topic today is the continuing on the third noble truth and to which is the noble truth of the cessation of suffering. And in the most classic discussion of this explanation of this it's the as I said yesterday, it's the cessation of that craving that leads to further birth rebirth. However, most people and interpreting and using to teaching about this third noble truth, and also the second noble truth, don't really make reference to how it's this. This particular classic teaching has to do with rebirth, but rather, how it applies to daily life and our life in all kinds of ways. And In that craving has a phenomenal role in how we suffer, we want to learn how to be free of that craving. And the way that this is discussed about discussed in this third noble truth, it's the freedom from the non clinging to the non attachment to the non enchantment with craving. And, and it's a lot to do with our relationship to craving. So when I was a new meditator, I had a lot of knee pain. And I learned that in order to be able to sit and breathe in a relaxed way and not be miserable, I had to notice the reactivity I had to my knee pain. And there was all kinds but remember, there was a period of time where I saw clearly the relationship between My self pity in having all this pain and the severity of the pain, so I would have the knee pain, I would resist it react to it have self pity, and my little muscles around my knee would tighten. And pain would get worse. If I let go of the self pity, the muscles would relax, and the pain was better. And because it was so intense, I had, you know, I feel like I had no choice but to really track myself carefully to make sure that there was no self pity and to let go of it as it came up. And then I would just be with a pain and it wouldn't be as bad. So learning how the reactivity we have is extra is a powerful thing to do. But we have extra reactivity to desires themselves. We reach for them, we want them we don't want them and we feed them and fuel them. And even the next Negative, not wanting something to be there keeps us caught in the cycles of wanting and not wanting. And so the so what the clarity of mind of mindfulness begins seeing the relationship, that conditional relationship between different ways in which we react and respond. And in that clarity, we can begin leaving things alone. We can leave desires alone and not pick them up, cravings alone, we can see them arise, but we don't...
do anything about them. Or we can see that the cravings and desires have an underlying condition. And that condition might be as simple as that there's something pleasant or unpleasant, something pleasant or painful that we're reacting to, and the desires that cravings the resistances arise in dependence in conditional dependence to the pleasant or unpleasant. In this, but to see that clearly in the mind, and, and so clearly, we can just leave it alone. And then we don't have a problem with the craving. We don't have to make the cravings being bad or a sin or evil to have it. We just see it as another phenomena that's rising, that's appearing that we don't have to get involved in. We just look at that. It's like watching a cloud going through the sky, just a natural phenomena that's going through. And the non involvement with craving can be that strong. If the mindfulness is clear enough, and it's phenomenal, to begin having a very different relationship to our inner life. One which we don't have to judge or be critical or be reactive to, but you see it and knowing that clarity of seeing we are not, we're not involved with it. We're not picking it up. It's just there. In that clarity also, we start seeing the conditionality as I'm saying. And it might be as simple as really seeing the connection between pleasant and unpleasant, and how we react to it with desires, aversions and craving. And to seeing that conditionality, we can leave things alone. We start seeing that things exist conditionally. And as conditions that they're impermanent, they're in constant their chair coming and going into existence. And for the Buddha, disability to see how things are conditional how things arise because of other conditions, is one of the things that leads to freedom. But for a simple one of the reasons for that, is that we see that things that our experiences are not permanent. They're not everlasting. We're not stuck in them. So the member once many years ago When my first son was quite young, and we were having a difficult day with him, and I remember we were kind of hovering over him, he was, you know, teeny little toddler and trying to manage with something. And my wife looked up at me and she said, we're having one of those kinds of days. And as soon as you said that, I noticed how much I was operating. As if we kind of unconsciously almost as if this difficulties we're having, we're going to be forever. That was kind of like my mindset. Of course, if you'd asked me, I knew it wasn't going to be forever, but what my kind of subconscious the way it's reacting and responding was as if that was the case. And when she said this is we're having one of those kinds of days. It kind of popped that bubble of permanence. Oh, it just a day. Okay. And then I could relax and settle in and be much more at ease with what was going on. The Buddha said something very interesting. He said, If you see any experience, but here the focus can be our own psychophysical experience our mind states or thoughts or feelings or desires. If we can see any of these things as they arise as they appear, we're not going to believe that they don't exist. They do exist in a certain kind of way they've appeared, they're not that. However, if we also see that they pass, then we want to believe in there. So if we see them arise, we don't believe in their non existence. If we see them pass, we won't believe in their existence. And here, the idea is permanent non existence or absolute non existence as if it doesn't exist, or if it really does exist. And so it's a fascinating kind of debate. sanction Buddha makes and if things need to exist, or don't exist, how do they How are they, they how they are is that they are processes that are constantly changing and evolving. And in fact, the conclusion of this little teaching gives is to emphasize that things are constantly arising and passing. And that begins to loosen up the hold in the grip to see that loosens up the hold in the grip, of our craving of our desire. And we begin shifting our relationship to craving and desires, craving desires and aversions. So there is no passion for them. It's
a powerful word in ancient language kind of lust, perhaps, clinging to them, grasping for them, it being
enchanted by them, depending on them, resting our life on these desires. And aversions and this
freeing up so that there is no clinging. Though craving, this is a phenomenal thing to do, because it
frees up what's wholesome within us. It frees up the goodness of our hearts in a powerful way. And
this allowing the goodness of our hearts to flow and come is one of the great pleasures and treasures
of Buddhist practice. And I say that today because a lot of a lot of the goal over and over again, in the
early Buddhist teachings has to do with absence. I see with letting go, not having clinging, they're not
having craving, they're not having resistance. They're letting go of the holding, abandoning craving.
And this it's all kind of the absence of something But it's a glorious absence because in the absence of
what blocks are obstruct our minds our hearts, the hearts can develop and flow. And this the
naturalness, the Dumba, or the mug God that path over and over and over again the Buddha presents
the path of practice as a, as a path that develops and grows and unfolds over time, or like a river
flowing down downslope, or a plant that's germinating and flowering. If we can get out of the way, and
no longer obstruct what's here, it's phenomenal what begins to unfold and open in the practice, the
path opens up for us. So then then the nirodha, the cessation of suffering. I said yesterday that
nirodha means also non obstruction And so, to really develop as clarity of mind, they can see the
arising and passing of things clearly enough that we don't see that we see pleasure, pain, discomfort,
the desires in relationship to it, and we're able to see that without it, obstructing anything without us
getting caught entangled with it. This is one of the goals of practice, this is one of the ways in which
we are able to cut the clinging, the grasping that entanglement that gives birth to suffering. So, this is
the so that is another kind of a little take on this topic, and we'll Continue with nirodha, the cessation of
suffering tomorrow. Thank you