Moment by Moment
The Noble Truth on Suffering, week 9 of 11

Reflections:

- What does suffering mean to me?
- How do I experience suffering in my body, feeling and mind?
- Am I able to face my pain and suffering and not run away?
- What happens with the pain and suffering when I direct my kind awareness toward it?
- What are my habits to cover up stress, anxiety, pain and suffering?
- What are some of the suffering I have been able to transform?

Guided Meditation

Breathing in, I am experiencing the in-breath. **IN**
Breathing out, I am experiencing the out-breath. **OUT**
Breathing in, I am aware of the rising of the abdomen. **Rising**
Brething out, I am aware of the falling of the abdomen. **Falling**
Breathing in, I am aware of tension in my body. **Aware of tension**
Breathing out, I allow the tension to soothe, to be released. **Releasing tension**
Breathing in, I am aware of strong emotion (anger, fear, sadness, despair) in me. **Aware of strong emotion**
Breathing out, I allow the strong emotion to calm and settle. **Calming emotion**
Breathing in, I am aware of thinking or ideas in my mind. **Aware of thinking**
Breathing out, I am allow the thinking and activities of my mind to calm down. **Calming thinking**
Breathing in, I enjoy the in-breath. **IN**
Breathing out, I enjoy the out-breath. **OUT**

Slow Walking Meditation, when pain or suffering is present

- start walking slowly
- bring your awareness to the contact with the ground
- take one step with the in-breath and one step with the out-breath
- allow your pain or suffering to be cradled by the relaxed and rhythmical walking and breathing

The definition of Suffering/Stress/Dukkha

"Now this, monks, is the Noble Truth of dukkha: Birth is dukkha, aging is dukkha, death is dukkha; sorrow, lamentation, pain, grief, & despair are dukkha; association with the unbeloved is dukkha; separation from the loved is dukkha; not getting what is wanted is dukkha. In short, the five clinging-aggregates are dukkha." — SN 56.11

Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion

translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"Now this, monks, is the noble truth of stress:[1] Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation

from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: '**This is the noble truth of stress**.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: '**This noble truth of stress is to be comprehended**.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:' **This noble truth of stress has been comprehended**.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress'... 'This noble truth of the origination of stress is to be abandoned' [2] ... 'This noble truth of the origination of stress has been abandoned.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'... 'This noble truth of the cessation of stress is to be directly experienced'... 'This noble truth of the cessation of stress has been directly experienced.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress'... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'... 'This noble truth of the way of practice leading to the cessation of stress has been developed.' [3]

"And, monks, as long as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk. But as soon as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras & Brahmas, with its contemplatives & priests, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deva, Mara or God or anyone in the cosmos." On hearing the earth devas' cry, the devas of the Four Kings' Heaven took up the cry... the devas of the Thirty-three... the Yama devas... the Tusita devas... the Nimmanarati devas... the Paranimmita-vasavatti devas... the devas of Brahma's retinue took up the cry: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deva, Mara, or God or anyone at all in the cosmos."

So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña — Kondañña who knows.