



SUNDAY, JANUARY 25, 2026

Sit Beneath Your Own "Bodhi Tree" and Be Set Free

Key Lesson #1: The end of suffering is not found in the pursuit of freedom from suffering, but in seeing through the very nature of desire that generates the suffering to begin with. The problem is not what we desire, but rather our unseen identification with desire itself, and the endless cycle of conflict it creates.

Key Lesson #2: Part 1: A mind out of order cannot restore order to itself. Part 2: The struggle to harmonize our life, as we imagine must be done to find peace, is a battle that - by its nature - puts us at odds with the harmony of the Heavens: a level of being that cannot be claimed, only realized.

Key Lesson #3: Resistance is the second suffering.

Key Lesson #4: Useless suffering over any unwanted moment comes to an end at the same time as does our useless resistance (to it).

Key Lesson #5: Running from suffering gives it the legs it needs to keep going; but suffering met consciously reveals what seeking comfort can never reach, let alone realize.

Key Lesson #6: Opposing forces are not disorder, they are one of the ways Heaven reveals and reconciles itself. Awareness of these forces shows us that we are within them, and they in us; but resistance to this revelation places us outside their Divine reconciliation.

Key Lesson #7: Awareness is not produced by the mind. It is a living Light in which the mind is seen. And only in this Light can we see truth sets us free: the pain of resistance is not ours.

Talk Takeaways

- We always find fault with what captures us instead of finding fault with what got captured. "The fox condemns the trap, not himself." -- William Blake
- In the same instant that we identify with what we believe will make us whole, there is fear that we will lose it. Then we set out to protect what we have identified with.
- How can we be immersed in suffering and yet not know anything about it? We don't question our suffering; we question what we believe is the source of it.
- The nature that imagines freedom in a time to come cannot be made happy. That nature never comes to a stop because it is always imagining what it needs to be free.
- You cannot separate the feeling of being in captivity from the hope to find freedom in a time to come.
- The pain that you run into is the karma of having been identified with something that you thought would free you from captivity. Karma is perfect justice.
- The Buddha found out that desire could not free him from the suffering that was produced through identification with that very desire. He had been blind to the cost of identifying with desire.

- Order does not have a beginning or an end. Real order is not in parts. Real order is not of the the mind. Life is always perfectly ordering itself.
- The divided nature searches something outside itself to rescue it from the suffering that it is creating.
- When you resist "what is," you are claiming to know what real order is. "What is" can only be resisted if at the same time we believe that there is an alternative.
- Pain is not the proof of disorder. Awareness of suffering is part of a greater order of being by whose light it becomes possible to see that opposing forces are part of creation.
- There is no freedom to be found in perpetually pursuing freedom.
- Desire promises to change things, but all it does is change the outer condition that it identifies with.
- Suffering is built into creation. We are intended to participate in it. Presently we resist the first suffering, and the resistance itself then becomes the second suffering.
- The moment that the mind identifies with something, there will come along a condition that will challenge it.
- "Pain is neither unbearable nor unending, as long as we remember its limits and don't magnify it in our imagination." -- Marcus Aurelius
- Negative imagination transforms painful moments into a personal story.
- "Pain restores order to the soul." -- Plato -- Suffering can instruct and strengthen; it is not meant to destruct. "In your patience possess ye your souls." -- New Testament
- "The antidote is in the venom" -- Rumi -- The antidote is the discovery that the venom is a broken machine that can never restore order.

- At its root, the only thing that is out of order is the nature that cannot see that life is already perfectly ordering itself.
- Is it possible for you to be anywhere other than where you are? Is it possible for you to be doing anything other than what you are doing? If neither of those things is possible, then is it possible to be anything other than what you are in that moment? Resistance falsely suggests that it IS possible for you to be something other than you are.
- The Buddha stopped seeking relief. In other words, he wanted to find the antidote within the venom. Sit beneath your own Bodhi Tree. See the thought that tells you what you must do to find relief. Give suffering no name. When you stop giving suffering a name, you too will no longer need to have a name that needs to be protected.