

Buddha conceives suffering, inability to be satisfied, as an undeniable part of human existence whose cause would be in our craving, clinging, expectations, and grasping (which, to me, sounds pretty accurate). That diagnosis consists mainly on elaborating Four Noble Truths that affirm the existence, cause, and liberation from suffering (and here it is important to clarify that "suffering" is a translation of Pali into "dukkha", that is, the term expression expands to distress, disappointment, frustration and inability to satisfy). The first two Noble Truths, as seen in the lecture "The Two First Noble Truths", deal more directly with the relationship between human beings and suffering. The first Noble Truth refers to dukkha and its undeniable existence throughout human experience, the impossibility to achieve total satisfaction. The second Noble Truth attests the cause of the dukkha, which would be directly related to cravings, expectations, and desires whether it is to maintain social status, manage a relationship, improve your resume, eat a pizza and so on always leading us to dissatisfaction, anguish, frustration, suffering, dukkha.

However, the determinism of suffering seems open to challenge. As seen in the class "The Eightfold Path", Buddha, in the Third Noble Truth, affirms as truth the possibility of ceasing suffering, of being freed from disappointments, of being able to get rid of dissatisfactions and reach the state of clarity, liberation, nirvana. The fourth Noble Truth concerns the Eightfold Path, a code of conduct and practices (such as and mainly meditation) that you would be responsible for leading us to see the truth about us, the feelings, freeing us from the cycle of suffering.

Perhaps the first example to be used as a challenge is the existence of moments of happiness. Well, someone who likes Tim Maia, one of the biggest names in Brazilian music, can say that she doesn't feel suffering or dissatisfaction when she listens to "Azul da Cor do Mar" (despite the lyrics). However, if she were really satisfied, she wouldn't hear it again, just a one-time reproduction of the song would be enough. We are always repeating tasks, consuming, searching for new goals, no matter how small they are like to think about lunch after breakfast, because we are never satisfied.

As seen in the lecture "Evolutionary Psychology and the First Two Noble Truths", evolutionary psychology can find justifications that explain why our brain conditions us to dissatisfaction. Roughly speaking, the objective of the species is to pass on their genes to the next generations. With that information in mind, what if we were amazed at our Sunday lunch and didn't want to eat anymore? What if after a wonderful night with the person we like, we never felt libido again? It is precisely our inability to fail to satisfy ourselves that drives us to live longer and have a better chance of reaching our "natural goal".

Buddha's diagnosis can be applied more tangibly when analyzing the non-correspondence of expectations. Let's return to Tim Maia's fan scenario. She always listened to the artist on Spotify, music streaming platform, but this time, when searching for some artist's song, she discovers that

all of his discographies were completely removed from the platform. At that moment she did not necessarily fail to be satisfied but was disappointed. The desire to listen to a song and the confidence that on Spotify she would find it created an expectation that, faced with a reality that was not realized, led to frustration, disappointment, suffering, dukkha.