

Handout and Teaching Notes

***The Joy of Being* Teacher Training Module Four**

Class 24

Chapter 18 "Getting the Juice of Experience"

Part IV The Fallacy of Reasons; Melting Agitation: Observe how the process of agitation works. p.130-33

27th May 2026

Objectives

- To go completely inside feelings, allowing awareness to expand them further and further.
- To move towards the middle of the middle of the above exploration.

Class

Continuation of Inner Energy of Feeling Practice from previous classes:

Sitting—general massage and loosening up, to segue into a contemplation and commentary on:

Advanced: Converting and Expanding Inner Energy of Feeling

Once we become familiar with the inner energy of feeling, we find that this energy is flexible and open. We can touch it any time we wish to bring up joyful

feelings, and we can use it to alleviate tension and stimulate creativity.

Accomplishment comes with practice and understanding develops with experience. As we become familiar with the physical benefits of Kum Nye, we begin to appreciate the value of relaxation to your mind as well. We may begin to notice a new brightness to our perceptions and a clean, fresh clarity to your thoughts. A quality of enjoyment may begin to pervade all our actions. At this point, we can move beyond the physical application of Kum Nye and use what we have learned to tune consciousness and awareness to a higher level of well-being.

When senses open wide to experience, blissful feelings flow freely throughout the body, loosening up concepts, melting restrictions and limitations, and opening wide the field of perceptions. The body dances with space, and space with the body; all parts of our being interact joyfully, in perfect harmony. Beauty shines through our hearts, refreshing our senses and minds with feelings of love and appreciation. Words, gestures, and postures project aesthetic qualities rich in meaning, expressions of life manifesting itself.

Eventually, it may become possible to convert all kinds of experience into knowledge that can be transmitted in positive ways. When we are able to do this, life can become an ongoing celebration, free of irritation and rough places. Agitation, pressures, and negativities that have been so difficult to control in

the past can be transformed into bliss. We can begin anew and develop our own curriculum for a happy, productive life. Developing this kind of knowledge is well worth the effort. pp.129-30

Reading about the *Fallacy of Reasons*, which returns to language:

Once we understand how language works, we know that everything we have relied on as our reality—names, meaning, concepts, identity, and the polarity of self and others—has essentially been dictated to us from the time we were born. These structures are now essential to our ability to establish reality. We have learned how to build on this foundation, developing meaning through more conceptual labels as we establish new terms and identify their specific qualities and characteristics. When we begin to see where this way of thinking leads, we might well wonder how we became so committed to it. pp.130-1

Describing this way of thinking as agitation, the remedy is seen to be to go inside the feeling and expand it, touching the agitation, and thereby releasing it:

When we go completely inside the feeling, awareness expands it further, and we touch the quality of agitation more directly. p.131

Once we can find the point where we recognize the emerging flavor of agitation, we have to catch the point where we identify our feeling as "agitation."

Supposedly this feeling also goes away. How does it disappear? Where does it go? What happens to all of its characteristics and the thoughts that were streaming through the mind as it was afflicted with agitation? At what point did they fall away?

Observing the arising, identification, and passing away of agitating emotions, we gain insight into how our way of naming and identifying reality works and how we might ease its hold on our consciousness.

p.132

2. Exercises to stir up emotions

Stand for general massage, loosening up etc. followed by Group Three, Stimulating Inner Energy practices

J22 Exercising Energy and J18 Extending Energy

Then, to bring up agitation, practice the Group One exercise **J5 Body & Mind Balance** in such a way as to discombobulate and cause wobbling.

3. Contemplation on the feelings brought up by wobbling in J5

We make such statements as, "This feeling is uncomfortable." Can a feeling be uncomfortable? Or do we mean, "We are uncomfortable?" ... p.131

Once we establish the theory that this may be agitation, it is important to go into it and trace its beginning. Something is boiling inside-where is the

steam? At what point does the flavor we name agitation come up? Once we can find the point where we recognize the emerging flavor of agitation, we have to catch the point where we identify our feeling as "agitation." Supposedly this feeling also goes away. How does it disappear? Where does it go? What happens to all of its characteristics and the thoughts that were streaming through the mind as it was afflicted with agitation? At what point did they fall away? Observing the arising, identification, and passing away of agitating emotions, we gain insight into how our way of naming and identifying reality works and how we might ease its hold on our consciousness. p.132

Finally,

Go completely inside the feeling, [allow] awareness [to] expand it further ... [and] touch the quality of agitation more directly. p.131

Notice what happens with the agitation.

4. Movement Practice for further investigation of *Melting Agitation*, which has a Kum Nye version of Zeno's paradox [Achilles and the tortoise, in which moving from one point to another requires traversing an infinite number of sub-distances, which is argued to be impossible to complete in finite time.]

J26 Body of Rhythm [Group Four, Expanding Wholeness] *Compact and condense your energy; extend the leg completely, while*

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expanding and lightening your energy. Pay attention to the beginning, middle, and end of each movement. Stay in touch with your sense of stability and groundedness. When you come to a stop ... let everything be completely still.

J31 Balancing Inner & Outer [Group Five, Harmonizing] Bring in the instruction to *pay attention to the beginning, middle, and end of each movement, from J26*. Also, *feel the quality of being completely stable and balanced, focusing especially on your connection with the ground. Focus on your inner centre of gravity. Gaze gently upward and feel the energy along the spine and your body contacting the ground. Sit quietly for a little while.*

5. Contemplation Melting Agitation

With any agitation that arises, the mind rushes to cognize and identify with it, in order to determine the meaning of this feeling. Normally, we are caught up in the feeling and the meaning simultaneously; we find ourselves in the middle of the agitation, with only a vague sense of how it began. When it dissipates, there may be so little substance to the agitation that we may not pay much attention to how it drops away.

Whenever you feel agitated, take this opportunity to observe how this process works. Focus first on the mid-point, where you are just becoming aware that something is happening and mind is surging to identify it. Then stretch out the mid-point and divide it into a beginning, a middle, and an end. You are at the beginning, moving toward the middle of the

middle—the point of recognition, where you are being introduced to the feeling of agitation. The closer you come to this point of recognition, the more it will relax and shy away. If you sustain this focus, you will never quite reach the point of identification. The agitation will have no opportunity to become attached to you; it will run its course and melt away. pp.132-3

6. Final Practice from Group Five, **J33 Letting Go Images** Breathe out slowly, AAH AAH. The first exhale is strong. The second exhale is gentle. Sit quietly.

Closing Gesture

Assignments for the week

1. Reading

Read the chapter, especially pages 130-3. Consult the workbooks about the movement exercises.

2. Exercises and Meditations

A Practice for whenever you feel agitated: take the opportunity to observe how this process works. Focus first on the mid-point, where you are just becoming aware that something is happening and mind is surging to identify it. Then stretch out the mid-point and divide it into a beginning, a middle, and an end. You are at the beginning, moving toward the middle of the middle—the point of recognition, where you are being introduced to the feeling of agitation. The closer

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3. Reflection and journaling

About agitation, in whatever way seems appropriate.