

Class 28JBTT 1June 2026 Monday night ab sp Handout-Teaching Notes Module 4

Handout and Teaching Notes

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

Class 28

Chapter 18 "Getting the Juice of Experience"

Part V Converting Inner Energy of Feeling; Using the Energy of Negativity;

Give Ease to Body, Mind, and Senses (Easening) pp.132 - 135

Monday Class 1st June 2026

Overview

Both the previous Class 27 and Class 28 engage Chapter 18 in "observing the arising, identification, and passing away of agitating emotions" and feature different contemplations in order to "gain insight into how our way of naming and identifying reality works and how it might ease its hold on our consciousness" (p.132).

In the previous class, the practice "Using the Energy of Negativity" was introduced and practiced; the shape of unhappiness was melted by giving ease to the mind and being with the essence of the energy, and calling forth a more positive recognition, changing the whole environment of the experience (p. 133).

In this class 28, we practice Melting Agitation. We look at the mechanics that create and perpetuate the feedback loop of negativity by exploring closely how the process of agitation works - and we learn to relax and melt agitation before identification so that it never has the opportunity to become attached (pp. 133; 132).

Easening (p. 134) is the culmination of this intensive chapter.

Objectives

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- To continue to practise Kum Nye Alchemy - prepared for by understanding how the process of negativity (in this case in the form of agitation) works by sensing into the momentum of the process and opening linear time
- To continue to practice going completely inside feelings, allowing awareness to expand them further and further.
- To practise “easening” —allowing feeling tone so complete that there is no separation between the practitioner and Kum Nye

Key Word phrases, sentences:

Point of recognition; Easening; Alchemy

Class

1. J7 Opening the Flow

2. Initial reading and discussion: *Advanced: Converting and Expanding Inner Energy of Feeling* pp. 129-130

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

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 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. 129-130

3. Melting Agitation p. 132; then pp. 133-34

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

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

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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

4. J 26 Body of Rhythm. Pay attention to the beginning, middle and end of each movement; in touch with stability and groundedness; rocking, then feet on floor. Let everything be completely still.

5a. Preparing for easening

Movement Practice Flow Routine: Lightening Feeling tone

<https://www.youtube.com/watch?v=M3BJtyYL3rQ>

Mishima Closing / Philip Glass Nobel prize Oslo Philharmonic

J6 Connecting Feeling p.201. Gently notice the energy in your shoulders and arms, and in your legs and feet.... Hold for a few moments and then return to center...Repeat this twist 3 times. Then relax deeply.

J8 Mind and Body in Space p.204. Pay special attention to the space through which you are moving moment by moment.

J39 Expanding Joy p.282 Tighten the back muscles pulling both sides in toward the spine, and let the arms move back, palms still facing out. Tilt the head up slightly and hold the position a while. Then release the arms slowly and stand still.

J40 Flowing into Space p. 284 - First big arc with palm facing the sky feeling the energy flow through the arched side of the body... Then palm faces down, and feel the stretching on the extended side as you slowly bend as far as you can...Finish by standing still with arms at your sides.

5b. Meditation Practice: Easening, Giving Ease to Body, Mind, and Senses

So give ease to your mind, your senses, your body, your being. Let your practice become one of “easening,” allowing a feeling tone so complete, so full of balance and joy that it permeates body, mind, and senses and merges them into a unified field of being. Give ease so deep and vast that it dissolves all boundaries, passing beyond top, bottom, inside, and outside to completely fill all space, vast as the sky, beyond imagination. Give ease until the nature of Kum Nye is fully realized in your being, until there is no separation between being and Kum Nye. No longer identified with emotionality, anger, and pain, you become the experience of Kum Nye, and the blessings of Kum Nye shine through your embodiment. These are blessings we can express and share; these are blessings we can cultivate with compassion for all beings. p.134

6. Discussion of easening, and also possibly the entirety of Chapter 18, "Getting the Juice of Experience."

Closing Gesture**Assignments for the week****1. Reading**

Read the chapter, especially pages 132-4. Consult the workbooks about the movement exercises.

2. Exercises and Meditations

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Practise giving ease to the mind by both movement and stillness.

3. Reflection and journaling

What is your understanding of the meaning of 'the alchemy of Kum Nye'? It appears in "Using Energy of Negativity"

In a few short minutes, through the alchemy of Kum Nye, mind can be freed from the words that identify and cause pain, from internal dialogues that give reasons and justifications, and from the emotional impact of past associations. Only the essence of their energy remains, purified of their negativity it goes into deepening and transformation, and the whole environment of the experience changes. p.133

How do you relate to "easening" as Rinpoche describes it on p. 134. What is the relation of giving ease to relaxation in your own experience. What comes up when it's suggested to *allow* "a feeling tone so complete, so full of balance and joy that it permeates body, mind, and senses and merges them into a unified field of being"? (p. 134)