

# 2010-05-31 Ease

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## SUMMARY KEYWORDS

ease, people, thoughts, uneasy, compassion, world, uneasiness, latching, thinking, easy, freedom, relaxed, sleepiness, feel, meditation, anxiety, hear, anxious, sense, meditating

## SPEAKERS

Gil Fronsdaal

So Good evening. And as I said earlier, that topic for today's talk is going to be ease. And I love the word ease. And it's such a to me inspiring word, and it's a very rich word. And in thinking about coming down to talk about it today, I looked it up in the dictionary what he's meant and I was surprised by all the different definitions in my dictionary, Webster dictionary. So if you allow me I'll read the dictionary definitions. Ease as a noun, it means freedom from pain, worry or trouble. And a synonym is comfort. To to freedom from consumption rate for melody or awkwardness and the synonyms are poised, natural, easy manner. Three, freedom from difficulty, facility or readiness. interesting how many times the word freedom appears the definition for freedom from poverty, a state of being financially comfortable. Five, rest, relaxation and leisure. And also as used as a verb and the verb it has five definitions, one to free from pain where you're in trouble to lessen or alleviate, like lessen pain or anxiety to make easier to facilitate something to reduce the strain tension pressure, like slack in the tension in the rope to fit something carefully or to move something carefully. That is nice. And then has all these wonderful related words like, easy, be easy, or ease up. So the picture I put here up on the altar is a photograph of a statue, a Chinese Buddhist statue that's housed in the museum in Kansas City. And it's a statue This picture was given to IMC by Andrea Fella. When we first moved into this building, she had it for many years and she was waiting for the right opportunity to give it to some, you know, pass it on and when we bought this bill She gave it to us. And it's it's the bloody the Bodhisattva the great kind of kind of archetypical representation of compassion. So Kuan Yin and Chinese are avalokiteshvara in Sanskrit. And so she's the one who sees the cries of the world is the embodiment of compassion. So he or she is sitting up on this looks like like, to me it looks like not a chair but like the edge of a, like a cliff of a mountain looking down, and her eyes are clearly focused down on the world below our world on us and gazes with compassion, that's what it looks, it looks on the world with compassion. But the pose she's sitting in is called the pose of ease. So she has one foot over the one leg sitting on the edge of the cliff kind of ledge and one foot over the ledge and the other one up, tucked down close to her hips, with the knee up so she can put her arm over the top of the knee, resting there, kind of draping the arm kind of gently across the top of the knee, kind of at ease. So it's very interesting this juxtaposition of compassion and ease. How often do you associate compassion with ease, being relaxed, being at leisure, freedom from pain, worry or trouble? Freedom from constraints, formality, awkwardness, freedom from difficulty

and Certainly is the function of compassionate beings to ease the suffering of the world and to alleviate it to free people of their anxiety. And so, but it's it's one thing to ease others, it's another thing to be at ease at your with yourself. And many people when they encounter the suffering of the world feel a tremendous amount of anxiety. And it doesn't take much to read the paper or find the news. I was going on or, you know, find out some local suffering in your neighborhood or with yourself or whatever. And many people get quite upset. They get certainly anxious, despairing is one possibility. Worrying, some

people feel that how can they possibly show the world they're a great care and concern and compassion, unless they worry. Worrying is the proof that we care right. So we should run around You know, chickens without a head, you know, worrying, to prove our care. But hear this that you hear the picks. Someone who's meant to be the embodiment of compassion, being quite at ease, restful, relaxed. I believe that it's our compassion flows much more cleanly, when we're at ease when we're relaxed. And I think that when compassion is clean, there's a kind of ease to it. But when we resist it, when we get it, we cling to something, then that's when the suffering of the world elicits something different than ease, ease for compassion, compassionate ease, but elicits worry or anxiety or despair, something. So one of the great challenges I think of spiritual life is not just to awaken compassion. But to awaken the kind of compassion that allows us to gaze on the world with ease, we can so you can encounter some suffering of the world and somehow stay relaxed with it. It doesn't mean that our heart is not hearts are not broken. I suspect that look as far as heart is broken 10,000 times every day sitting there looking at the suffering of the world, but probably instead ease, relaxed. Right that, as I like to say, if you're only free, when you're comfortable, you're not really free. And so part of the task of I think mature spirituality is to learn the kind of freedom that allows us to enter into situations which are quite uncomfortable, but we're uncomfortable, but to have a kind of odd comfort with discomfort or freedom from discomfort, not to measure spiritual attainment or maturity by you know, You know, living in a cloud of joy and light and be able to whistle Dixie wherever you go.

But But rather, I think it's good to have very direct contact with the world could be impacted by it. But can we allow that impact to happen? Without getting too stressed? Can we have the impact happen without clinging and grasping to something? So there were two E's. So not only is associated with compassion, but it's also associated with freedom. Many of the dictionary definitions have freedom at the beginning of the definition. And freedom is a is a key quality of spiritual maturity in Buddhism, that psychologically mentally emotionally heartfully the person becomes more free As we become more free in body, mind and heart, there's more sense of ease. That's refreshing sense of coolness of ease or, or lightness or, you know, associate ease with a feeling of refreshment being refreshed.

We have two words in English for the opposite of ease. We have unease, uneasy, and we have this ease. We have any more like that, and ease and disease. And sometimes, people try to translate the Buddhist word for dukkha. Dukkha, usually translated as suffering, as they usually do is the hyphenated so it doesn't mean the regular disease disease or the illness. They say they try to end it but to kind of evoke the kind of power of the word disease in English. And so I'll translate dukkha as this iPhone is this is to be uneasy in some way, and to be uneasy, I think has to do with how we are relating to the world, our relationship to the world, something we're doing. The world does not make us uneasy. We have an uneasy relationship with the world. The world can cause our hearts to break. But it doesn't have to cause us to lose our ease. So to feel uneasy, is something that we have to take responsibility for. It's something that we're something about the response that comes from us in relationship to what's happening in the world. And Buddhist spirituality, the hallmark of Buddhist spirituality, is to really take responsibility for that part of the equation that you're producing that you're causing that you have some say over. And so if we're focusing on dis ease or an easiness what is your role with being an easy and I would like to suggest the That's one of the most effective places to look at how we become uneasy. Is this look and see what our relationship is to think, to thoughts to thinking. And I suspect a huge percentage of people's unease comes from latching on to our thoughts grabbing on to cling to them believing them. So for example, the future, your future at this point, any thoughts you have about your future is really imaginary. The most part, I mean, you know, your future you know, most of you know that in 100 years, you're not going to be around that's in your future. That's not so imaginary. But they're, you know, to have concrete and what's gonna happen tomorrow or the next day is imaginary. I feel like I've been a very slow learner, but I've learned from because of the 84,000 times Which I

anticipated the future only to have the future be different than my anticipation. It finally dawned on me that I would have poor track record I had for predicting the future. And when that dawned on me then finally, I was able to ease up my great ease up and I agree, he's up with a way in which I latched on to my imagination about what the future was going to bring was going to happen. And as I eased up, I stayed more relaxed. I was more stayed more at ease. Who knows what's gonna happen? You can plan that's fine to plan some, but who knows. And generally, what I found with my particular disposition was I usually anticipated terrible futures. Terrible things were gonna happen, my future tomorrow the next day. And those You generally it was a terrible futures it didn't happen. I mean, sometimes I had good futures. But and they didn't happen. But more often than not, I had terrible futures. And those terrible futures didn't happen. So, but not not getting so wrapped up about these thoughts about good or bad futures, and just not being caught by anticipation leaves me much more at ease. Who knows what's gonna happen tomorrow I wake up to wake up tomorrow and we'll see the world can be different upside down. I've had major plans, you know, probably all of you had where, one day, the next, you know, they change radically. I remember that. I call a good friend John Travis. had something happened to him when he was kind of tragic thing happened to him when he was about 18. And as soon as it happened His first thoughts was, my life now has changed forever. Like that.

So the point I'm trying to make here is that our thinking, our way we latch on and relate to thinking is one of the keys to look at understand how we bring ourselves uneasiness. And if we want to learn how to be more easy, need to learn how to relate to thoughts in an easier way. Not to be bothered by them not to latch on to them not be pushed around by them, not to be not to believe all the thoughts you have. I think one of the great results of mindfulness practice hopefully, is we learn that we don't have to believe what we think that's a real challenge for some people who are so closely identified with their thinking that they think they are there thoughts. it's inconceivable to me now that not to think because they don't think They can't tell themselves a story about who they are, or who they are in relation to other people. And some people actually find it quite frightening to kind of let up, ease up on the grip, they have run their thoughts. So the grip the thoughts have on them. So to lead up and lighten up, relax around thinking. And I was very, very important for me that the instructions that I got from Zen and Zen instructions around thinking, were, don't be bothered by your thoughts. And many meditators are bothered by their thinking, or some of you bothered today, sitting here meditating. So, if you were bothered, then perhaps you can experiment with how to leave your thoughts alone. Leave them alone. Now, if you weren't bothered by your thoughts tonight. Maybe that's great. Or maybe you're complaisant maybe you just kind of went along with them, you know, freely I just think, you know, don't be bothered with thoughts, I'll just think freely. So how is it not to be latched on to your thoughts, but also not to be repulsed by them or, you know, caught in the orbit. Something that just felt left best left alone. And I find that found that for the most part, the best strategy I've had for my thinking is to leave them alone. And not focus on them, but not necessarily focus on stopping them or anything. Just focus on my breath, focus on my practice, and then slowly, they relaxed by themselves and they thin out. But and that thinning process that relaxing process around thinking that leaving them alone, I found to be a very powerful lesson learning for not latching on to them. It's kind of a training of the mind. Not to always go to thoughts and hang on to them. So in their their particular thoughts, which are can be particularly strong hooks that pull us in. And one of the strong hooks that can create a lot of uneasiness is all our thoughts around desires, all the things that we want. And there can be uneasiness because we're driven to get it. And there can be uneasiness because we don't get it. And people can spin around spin out quite a bit around the whole realm of wanting, wanting wanting. It can happen in meditation. Some people want so much to have certain experiences in meditation, that they feel very uneasy because they're having it. My neighbor certainly is in Samadhi. But me, poor me, you know, I can't even you know, I embarrassed even open my eyes because then people will see that how agitated I am. And so then we're agitated because we're agitated. And, and you know, a really powerful way of meditating

is to be at ease with how things are. And if you're uneasy, to be at ease with that. And so that was what I guided meditation I did earlier today was an attempt to kind of kind of pass on that kind of instruction, that if you're uneasy in some way, but something and easy in your body and easy in your heart and your feelings and easy in your mind, can you ease up with that? Can you be easy with that? It is in our area. Bit ease with what is and desires. Having desire for certain things to be a certain way, is one of the ways of feeling uneasy. So in order to develop greater ease, we have to be able to develop a different relationship to our desires. to not believe every desire and then another very powerful source of uneasiness. has to do with all the thoughts we have about who we think we are

about our self identity, the way we want to represent ourselves to the world around us. I've seen my mind function in overdrive. When I was really eagerly wanting to make an impression on someone else. I wanted them to see me a certain way I wanted them to like me. I wanted them to think I was great. I wanted to think I was smart. And what I did think that I was whatever. And and, you know, they say it's been saying that some people give more care to what clothes they wear, than the words they speak. And why do we give more care to our clothes, sometimes because of the impression we're consumer trying to make to other people. So some way or other where we have ideas about self, we want to defend ourselves. We want to build up ourselves, we want to create the image of ourselves, we want to prove ourselves, we want to be better than others, all kinds of things we want to do about the self. We want to be worthwhile. We want to be feel like we're successful. We want to look good in the eyes of other people. Some people want to look in Buddhist world, some people want to look good in the eyes of their teachers. And, and then they try to kind of be good Buddhists. And really, the world should be saved from people trying to be good Buddhists. I mean, it's nice to have good Buddhists, I don't want to I don't want to be critical of good Buddhists. I mean, probably the world needs more good Buddhists. People are kinder, more compassionate, more mindful and so forth. But and aspiring to those things is a great thing but trying to trying to kind of pretend that you're you know, better than you are pretending that you're kind of spiritually Buddhist pretending that you're, you know, you know, kind and sweet is when you're really grumpy inside. It's not a very good thing for the world. So, to ease up on self preoccupation to ease up on needing to be anything for anybody, is one of the ways of having more ease. It's also one of the ways to have more compassion. Because if we're caught up in, in self image, me myself in mind, it's a it's a, it's a barrier. We through which is very hard, hard for the sensitivity of the heart. Since an inner sensitivity that feels empathy and compassion, it's very hard to that sense of sensitivity to travel through that veil of me and myself in mind, when we're latching on to thoughts of me, myself and mine. So who are you? When you don't have any thoughts to tell you? If you're not allowed to use thinking, to tell you who you are, who are you? I don't think you can. I don't think you can then use words. thoughts, or mental images to depict to you are, what you're left with is you have to feel who you are. There's other organs or perceptions besides thinking, which to perceive. But we perceive without thoughts of self What is it you perceive? What's left? When you're not telling yourself a story? What's more immediate than a story or a thought or an idea? When you really turn and really experience yourself if you experience yourself without a thought you would never you wouldn't compare yourself to anybody else. Because comparison, better than worse than equal to others, belongs to the realm of thinking. Is it okay? Not to be a person not to be alive and be present and vital and vibrant, without comparisons without making comparisons to yourself, somebody somebody else, when you sit and meditate sooner or later you have to learn that lesson. That it's really worth worthwhile, worthy, beneficial.

To be vitally vibrantly alive, he present here independent of any comparison comparisons you can make about who you are comparisons to other people, comparison to who you were in the past comparisons to who you think you might be in the future, comparisons to ideals you have just to be CP here. It's quite something to let go of the thoughts of comparative thinking, to let go of the thoughts about what's

going to happen to you. Tomorrow, the next day, next week, to let go of the thoughts of success and failure to let go the thoughts of who you were in the past all the good things terrible things you've done What is it just be here. And I'll say again that that ability to drop all those worlds of thinking and self is a powerful doorway for compassion. Because compassion needs that clarity of presence in order to really pick up, register what's going on around us. So to be at ease

What if being at ease was the key reference point for what guides you in your life? What if being at ease was the key that value are the key sense of meaning for what is most important for you. It's I think maybe it might be a little bit hard to take that on as being so centrally important, because it seems like a very modest goal. To be at ease. aren't there more important things than being at ease? There might be. There might be more important things and being at ease. But there's no reason to sacrifice your ease for those things. You follow that? There's no reason to sacrifice your ease for things that might be more important than your ease. So some people say compassionate love is more important than ease. But there's no need to sacrifice your ease for your compassionate love and for If you if you guide your life by what brings you a greater ease, perhaps you'll find that some of the most other things that are most valuable for you will shine through more beautifully. The spiritual things, the deeper things that's really important. So some so one of the practices I like to teach is has to do with ease. And that is to establish yourself in some modicum of ease. So maybe you can't do a good job at it yet. But you can do some you know, because you know, there's still probably a range to the day or through the year or something between situations where you're a little more relaxed and more anxious. You know, it's kind of sit and go for a walk, sit and meditate, do something to get all the calmer than usual. A little more sense of ease, and then be very diligent to notice. thing that takes you away from that, that cause you to lose that. That one, that one practice, establish some ease and look what takes you away from it, stop. Stop, you know, if you start feeling you're, you're losing that ease with a calm with a relaxed state. stop and look at that. If you do that regularly, you'll learn everything you need to learn about your spirit, you know you need on that on the spiritual path. it'll all come through all come out in the wash. If you use that as the reference point. And you get this added benefit that's quite immediate. You immediately get to kind of negotiate the world of ease. If you use other reference points for your spiritual life, it might not be the immediate benefits might not be so obvious. There's a lot of Buddhist practitioners who put the all their eggs in the basket. Getting concentrated. Right? And, and so they try so hard to get concentrated. And some of those times they're successful and sometimes they're not. But but the efforts sometimes, sometimes people burn out. I've known people have burned out trying to get concentrated, because there's not adequate ease, in that. They have those ideas of what concentrated state looks like. So they're looking for something that takes them away from their ease, and they don't notice there's taking away taking them away from their ease, because they're focusing on something else. But what if ease was the reference point, then if you notice of leaving leaving your ease, then perhaps it's easier to come back to it, come back to it. Some people will have to wrestle with us wrestle with themselves in that process. It's not an easy thing to do. Because As we feel ourselves, leaving our ease, feeling uneasy, there can be very powerful beliefs that come into play about why it's not okay to be relaxed, why it's why it's important to be anxious. And so we get to wrestle with that grapple with it, trying to understand more deeply what's really going on here, before we can come back to re establish themselves in a state of ease. So last thing I'll say about ease is that in Buddhism,

one of the, one of the ways that the east is experienced is very physical. It's a kind of a kind of deep sense in the body and the mind and the muscles and the bones. kind of refreshing, sublime, cool feeling that kind of kind of spreads throughout the body throughout the Being and that translates itself into ease of activity into ease of mind, ease of heart. And, but more important, as we have some sense of ease, and trust the place of ease, then it might be easier to trust, the innate intelligence that you have the innate operation of wisdom, the innate bubbling up of the right response in different situations.



You don't have to plan ahead all the time to think of the perfect rejoinder. But rather, you don't have to kind of be tying yourself in a pretzel to try to figure out what to do in different situations. But then what bubbles up through that ease. The response to the world above opportunities might be just the right response. And to trust that natural innate arising of intelligence is one of the beautiful qualities that comes out of that ease. Because then you trust yourself.

So those are my thoughts about ease. Would you like to ask any questions? Would you like to, to make any comments, first of all?

So, so let's say you are at ease and you feel suddenly a thought come up about something you haven't finished ascending, and you feel this tension arising. So what concretely do you do?

All depends on the thing, but arises, but as the first thing occurred to me hearing your description was maybe it really represents something that needs to be addressed. Something it's unresolved. And so perhaps, in order to kind of know, allow yourself to come back to some sense of ease, is to set your mind resolve your mind that you're going to take care of this. And then maybe after meditation, I'm going to think about it and figure out what to do or after meditation, I'm going to call this person up and deal with it or, or you know, something, and, and so then, and then knowing that's gonna be taken care of the best you can, then you sit yourself down. Or if it's not obvious how to resolve the issue, at least knowing that you're going to you're taking it seriously and you're gonna address at some point or do your best with it can help something you feel more at ease with it.

And then another question, sorry, guys, sometimes an East just the rises without my knowing what actually is happening just somehow. I feel You have suddenly an easy or nervous?

Yes, notice that that happens to me too sometimes. I seem to notice that if I eat too much chocolate I can just kind of uneasy feeling later.

So I don't I don't think in my case, it's the chocolate,

chocolate so and so I kind of learned not to eat too much chocolate tasted like, you know, one or two little pieces is nice, but I kind of odd the way I feel afterwards. So, but anyway, I don't know, you know what, there might be biological reasons for why we feel uneasy, sometimes, but

watch much the body or

what do you do, but but that's where I think having some some ability to know if the uneasiness feels like something you want to address. You know, if it's physical uneasiness, that's different than mental uneasiness and some people assume as whenever they're physically uneasy. That means that they're also mentally uneasy because we identify so strongly with a body and I've learned To be uneasy in my body, but at ease in my mind, so that that dangerous chocolate thing, right? I mean, my mind doesn't care. My mind doesn't care, right? It's just my body feel a certain kind of jittery kind of way or something. And in my mind, it seems pretty. Okay. And but then having some way of, of relaxing. So meditating, breathing, exercising, there's various ways you can do to kind of settle yourself. Yeah, I saw a hand back there.

Guess I'm getting a little confused on what would be the difference between ease and complacency?

The Great question. complacency means that you've given up you kind of kind of coasting along without really making any effort, kind of kind of kind of content content with how things are but in a Lazy kind of way. Everything is fine and so I don't really have to, I don't know if they do anything here anymore. That makes sense. That's the best I can come up with an answer. Maybe you know in Buddhism we have this idea of the near enemy. And the enemy is when there's a good quality good mental state and the near enemy his mental state, which is the opposite but looks similar so we confuse the two. So maybe complacency and difference can be the near enemies of ease.

Kill right

um, what about the expression ill at ease is that primarily physical, the physical manifestation of being?

I never thought about it. I mean, I you know, so I don't know what the common what what people Commonly referred to by that term but I know I would just be content to to be a general kind of a synonym of being uneasy LEDs in the mind and is it hard to let these in the body just whenever whatever way being an easy appear as being LDS but I'm wondering, LDS is just

so much more traumatic,

more traumatic it's stronger Yeah, I mean, I guess I associated with being ill at ease as being

maybe I don't know but maybe maybe have a slight more positive relationship idea of LEDs. LEDs has some idea. Some some Intuit intuitive that something's wrong here. You know, it's a nice can be that way too. We can feel uneasy when you feel like something's wrong. Hear, you know, you're you're walking down a dark alley late at night. You know, and, and this big hulking guy with, you know, revolvers walking towards you. And, you know, I think, you know, feeling kind of LEDs are uneasy, you know, might be, you know, some kind of signal you need to pay attention to something. So, there is a kind of uneasiness which, you know, maybe, is, you know, like something needs, something's off here. Like I have, you know, my was at the beach today with my sons. And it was mostly useful time was nice, but one of my youngest son was seven, cross the river that was there and grandfather off and at some point I felt as a parent, I felt a little bit uneasy. I didn't it didn't occur. To me that I was supposed to get rid of that uneasiness, that only seniors seemed like part of the deal when being a parent, you know, it's like, you know, okay, so now I have to consider, you know, what am I going to do about this feeling? You know, this, you know, I had to evaluate and decide is this really. And I realized, I thought I thought about it looked at situations, I know, there's no reason to be uneasy here. And then he came back.

I'm thinking about dynamics between people and the sense of ease that happens in relationship. It could be between two people or in a family like Thanksgiving or, or at a town hall on national health care,

where there's just something in the space, it's the if there's some way to create the conditions for ease or an environment that supports ease. What could be from what you've seen, something that whether it's overt or not so overt that can help to create that sense of ease and when relationship?

Well, there's many things so you know, there's a whole series of things that can help. But what comes to mind the most is when people feel like they're listened to. When people don't feel like they count

when the people don't feel like they're listened to or respected, and people feel uneasy, but if the people feel heard, most people relax.

you satisfied? Great, thank you. Yes,

it feels to me. If I would have ease my ease as my primary purpose, it feels very self indulgent, first of all, and then secondly, I have a fear actually based on from experience, but I wouldn't get anything done. So these are the two things are in how can I It feels so pretentious or so somehow selfish to take my ears as the most important purpose in my life.

The most important purpose. I didn't know if I meant this most important purpose because most important reference point for how to find our way in the world. Because is the world held by you being anxious?

No, but I feel like I accomplished more when I am anxious.

So this is this, this belongs to a class of concerns that people have. That's really also relates to people's defensive anger. You know, if I'm angry, then I get a lot done. I go out there and fight for justice and support and to be angry. And it kind of that kind of breaks my heart because yes, anxiety And anger can be motivating. But so can compassion. And, and I think compassion can be even more motivating to get ourself our butts and do something than anxiety and, and anger. And. And, you know, it makes me a bit sad to hear that you think that's the case for you. And what I suspect is that if you could learn to relax your anxiety completely deeply and feel comfortable with being at ease, you probably find a very different force motivating you. You might make different choices, but you'd make it you then you had to do currently, but you'd find a motivating force inside of you that gets you to act in the world. That doesn't require anxiety for that.

Sounds like Nirvana.

I don't know if it's Nirvana. You don't have to go that far. But, but I think it's a really worthwhile thing to do. Because if this has been your operating mode for your lifetime so far, you've given that a long enough time. I think that I think that it's a reasonable thing. You know, you have a long track record record with that approach. I think maybe it's time to try a different one.

Well, it is exhausting. I can tell you that.

Here, Richard, you want to ask or say something? Did you hear? Okay. Oh, yes. Do you

have time for one more? Yes. So

the difference between complacency and at ease with the way things are so an example would be in meditation, if a hindrance comes up, and you and you recognize it as a hindrance. And it's really, it's just there. There's nothing to be done about it except to recognize that. So, sometimes for me, I can accept that as just the way it is. And that's what the whole meditation is. I'm just with the hindrance, recognizing it's a hindrance. I know it's a hindrance. But is that coping out? Is that being complacent? Or is there something that should be done about it?



Sometimes you can do things. That means like, it means there's a lot of different a lot of different approaches to deal with the hindrances at different times.

So so this isn't really a question about the hindrance. I want to be clear about that because the example I'm trying to give is where the hindrances so strong, let's say it's sleepiness just, it comes in. It's just a recognition that it's there. Either going, I have to end the meditation or just, you know, be with it. So sometimes I can find that I can be with it. But

afterwards I wonder

if I'm just being complacent.

You could be the I think that if you're if you're the difference, complacency is when we kind of lean into something and kind of it has us. So sleepiness, it has us when we start falling asleep a lot. So relax, everything's okay. Nothing, no problems. I'm at ease with everything and just kind of nodding off the but if the mindfulness is stronger than the sleepiness in the sense that you're mindful steps back and can really sense kind of observes, observes it and sees it and sees it sees it, then it might not be complacency,

so so is that Is that an example of being at ease? Because that's a perfect way you described it as mindfulness recognizes that the sleepiness doesn't overwhelm me. Right. I see it. But

I'm wondering if that's a way of being at ease.

As you're describing it

tonight, well, sometimes it's better to look at the opposite. You know, are you bothered? Are you upset? Are you anxious? Are you discouraged? Are you, you know, upset by the sleepiness.

So if, if you notice that you're annoyed in the beginning, but once you recognize what's happening, and still, it's just you have to keep applying mindfulness, then it kind of feels like is, I'm just trying to see if I'm on the right track or not.

Yeah.

Okay. Thank you. Sounds good to me. Well, I thought that was interesting. The others questions And seems like it would have been good to just talk about this as a group the whole time. Because that's kind of interesting to hear the difference was interesting about the LDS that idea and, and to hear myself think that hearing that to think it, actually maybe there are times when there's a kind of healthy oleds as well, that occurs. So it'd be easy with being an easy as well. There's so many things, so many different states and emotions washed through us. And, and it's really, you know, it's really interesting to watch different things and part of the I think freedom is to be fluid and how these different states emotions move through us, come and go and not to clamp down on them or resist anything, but let them come in. Sometimes what comes through is some sense of being oleds. But don't get uneasy because of that. Don't clamp down or get access for that, but the practice with it. And one of the ways of, of getting greater sense of ease, or sense a peace or sense of well being in our life is to have a lot of confidence in your practice in your ability and power to be mindful and present for experience, to be fluid with your experience, because you're mindful of it. And so if this theme of ease, didn't quite resonate with us tonight, don't worry about it. And, please, and just rely on your mindfulness and with

your mindfulness becoming strong, and hopefully we'll work through whatever needs you have, and you'll discover a natural sense of ease on your own. So thank you very much.