

2013-01-13 The Four Noble Truths From The Perspective of Ease

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SPEAKERS

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So good morning. And I have kind of a question for you. Seeing how many people are in the outer Hall, it's kind of a common thing on Sunday 10 people out there and I can hardly see some of you. And I have a feeling that some people prefer to sit out there. Some people think that sound is better out there and some people they can escape easily. Maybe, maybe. But the when we did a big remodel here in this room and the outer room, I don't know how many years ago now, five, six years ago, we put in wires in the walls with the idea that we could have a video out there on the wall so that people outer Hall could, you'd have a video of the speaker here and just a little bit easier to see and feel part of it. And you know, I think most of us are not very motivated by the idea of heading in that kind of technology as part of the Dharma thing, but I've been wondering lately, whether it might actually be a good idea and actually help the people in the outer hall to feel more like they can see and feel more connected to actually have that. And so maybe afterwards if some of you would like to say something, like, yes, please do it make a big difference. Maybe that would encourage us to take the next step and put something on to those wires in the wall. They make it possible. The I was also especially kind of motivated with think this way again, because some might be interesting for you know, those who come regularly that, you know, a few times a year we do an introductory course in mindfulness meditation here. And I do twice a year and other people do it as well. But we started another one on last Wednesday, and they were 150 People who came for it and that's quite impressive number of people for we used every chair in the house people are sitting on the floor out there and, and I thought maybe we maybe we should have a video screen out there if we have that many people coming. So anyway, so if anybody would like to share your opinions about such a thing, it will probably help.

The other lesson is I think we should offer the intro to meditation class more often.

Last week I gave the talk on the topic of the Four Noble Truths and today, I'd like to continue that theme, but to offer you the flip side of the Four Noble Truths, another way of talking about them. If the traditional manner of talking about them is maybe the front of the hand, then this way is the back of the hand there they go together, you can't have them separately. The four noble truths are often seen as the core teachings of Buddhism, the whole point of Buddhism is summarized in the Four Noble Truths, where the first truth is suffering. And, and the third truth is, the cessation of that suffering, overcoming that suffering. The second truth is the cause of the suffering. And the fourth truth is the cause or the conditions that allow it bring forth the ending of the suffering. So there's suffering and its end, and there's a cause of each kind of. So it's often said to be somewhat of a medical model for understanding suffering, they say that the nature of India, there was this common form of fourth part formulation for

doctors, they would describe it or someone would describe the illness, the cause of the illness, illness, the prognosis and, and possibility that the medicine their their course of action to overcome them, the illness. And in that vein, the Buddha was sometimes called the great doctor. So the great doctor, you know, of suffering doctor of the heart, perhaps if we could say in modern terms so the emphasis in the Four Noble Truths has to do with suffering. But I'd like to say the flip side of that, because we're not supposed to be left with suffering or they just simply the end of it, the end of it is interesting thing, what is the end of suffering, what is the cessation of it? And there's been a reluctance in the tradition to to give a lot of specificity around What the end of suffering is partly because then people will get attached to that idea of what is supposed to look like. Maybe the end of suffering is supposed to look like anything is simply the absence of something. And you're freer if you just appreciate the absence of it, because then you don't have to wear someone else's shoes. You don't have to wear someone else's idea of what it's supposed to look like to be free of suffering can find your own find yourself on that. But even so at the risk of burdening you burdening you with an ideal, the I would like to offer ease as the flipside of suffering. Some people would say happiness, but happiness is maybe a little bit too concrete of an idea and people get too caught up what it means to be happy. But ease is a word that I like a lot. And perhaps it's vague enough that we know variety of ways of being can be found in the word ease, but to have it To experience ease. And so, the, in the flipside of the Four Noble Truths, the first noble truth would be, there is ease, the possibility of ease there. And the second noble truth would be the there's a way there's it's possible to lose these. There's a loss of these. And then the third noble truth would be the way or the possibility of regaining the ease. And the fourth would be the way for regaining these. So ease, loss of ease, regaining the ease and the way to regaining the ease. And, and that one, so there's a couple of reasons why this is significant. And one is that different people for different reasons, maybe personality reasons, will focus more on suffering as the motive evading force for their practice. And some people focus more on peace or ease or the freedom from suffering. Some people are more attuned to darkness, the Dark Side of Life, the difficult side of life, their struggles, some people are more attuned to the light side of life to the brightness and to the possibility of happiness, freedom, compassion things.

And, and why why you know, the two come together, right? Because some people are working, working to focus on their suffering, and are looking at finding ways to become free of or to overcome their suffering or react to the suffering and sometimes negatively in wrong ways. But that's what they're kind of orient their lives to, just to kind of get away from it or solve it overcome it. And some people in the way of the idea of getting away or fixing suffering is not such a big motivating force. They know they're suffering, but they have a clear vision or clear sense that there is a positive possibility there often mystic, and so they're more interested in the direction they can go the piece that is attainable, and that has more value, it's more motivating for them the idea of attaining peace than the idea of getting away from suffering. So different people are different ways. I don't think there any of them are right and wrong. And as I said recently, just as some people are right and left handed, so maybe some people are suffering and peaceful hand handed, suffering handed people and that piece will hand it to people. And you know, you get born where you are. There's advantages to being the suffering handed person because it tends to attend to create a more realistic kind of spiritual path. Because it's really grounded in something that's actually we feel and experience and it's easy to investigate, then what's the what's really going on there and deeper way. When the focus is on happiness or peace, it's all too easy for it to be abstract, idealistic and so there isn't an investigation of anything real. It's rather somehow living kind of a dream state or wishful thinking that can be there at times. And I've known people who in some kind of dysfunctional way, have focused on the ideal of peace and happiness and love and love and peace. And, and in doing it to idealistically some people do it and kind of I've seen people do in a kind of pastoral, a romantic way, where they're actually denying, and whitewashing or denying the difficulties of life, their own suffering, the suffering of others, they kind of whitewash it kind of paint over. And so it's

not really that way like they would, these one is prance around and flowers in their, in their hair. And, and, and often that's a tremendous cost because that kind of idealism that covers over one's own suffering and kind of pretend it's not there or ignores it, the suffering the demons inside fester and, and still work there in the background and can cause havoc and some of the people I think of most specifically who I've seen do this have had a huge unconscious way of behaving, where they unconsciously act angrily for example, because this backlog is pressure of the unintended, unintended aspects of their lives, because of how they kept keep focusing on the bright side, that happy side and all that. On the other hand, there are people who are dysfunctional focused on their suffering. There are people who identify very strongly with their suffering, they sense of self they're understanding who they are and how they orient themselves to the world is intimately connected to being a suffering person being a victim being someone with with problems, and, and they wouldn't know who they were, if they didn't have their problems. They wouldn't know how they're gonna relate to other people unless they could share their problems with people or Unless they could kind of somehow see people or in the, in the, through the framework, the frame of their struggles with them or their fear of them or something. And some people find it actually quite frightening to let go of their identification, their attachment to suffering. And so, and some people find it very easy such a foreign idea that there's attachment to suffering, when they even even people who are attached to suffering Can't believe they're attached to it. Because who in the right mind would it be it would be attached to suffering. But in fact, if you go to the mind gets quiet enough, still enough. And look carefully, some people will see that, in fact, they're quite attached to it. They don't want to give it up. They use it and so sometimes that focus can be dysfunctional. So there's both kind of useful ways of focusing on both the suffering and the ease and there's dysfunctional ways that focusing on it. The but that's what that's that's one aspect the other aspect of this focus on ease, suffering and ease has to do with a transition or a turning point that people make in their Buddhist practice or in their practice.

And that is, at some point and as people practice, the they, in the personal experience of peace of ease, a well being becomes immediate and direct. The personal experience becomes visceral becomes something that one actually knows for oneself in a very clear way. Sometimes this can come almost like so strongly that knocks the socks off people, especially in the sometimes in meditation, or in retreats, is to have an experience of well being of peace, of vitality of love of compassion, that is qualitatively stronger. more thorough, more thoroughgoing, more expansive than anything, perhaps a person experienced before in their lives, or anything or to experience the first time in their life with understanding and insight of how it comes about. Sometimes people can drop into it by accident or by circumstance, but they don't know how they got their you know, what happened to make it impossible. And so, you know, like, for example, for me when I was 18, I traveled around Europe by myself. And I ended up at Catholic monastery called named Monson, Michelle and I stayed there in a little kind of religious Catholic hostel and on the island, Long Island, and overnight and then the next day I went up into visit to get a tour of the cathedral. Someone gave us a tour walked us around. And it turns out this cathedral is built on a hill on nice little island and it's a huge kind of Disney kinda like building it's quite something to see. But it was started off as a chapel with a little one room stone small chapel on the top of the hill, maybe 1000 1200 years ago, maybe more. And, and the Cathedral and the monastery was built up in around that chapel. So a chapel is still there, and this old building, and so in the tour, they were taking us around, and then went through this big, you know, Cathedral kind of gathering place and various places and financially brought us to that ancient chapel and entered that ancient chapel. A piece that I'd never experienced in my life and in the kind of intensity of it kind of just kind of felt like it just descended on me or I entered into it or it was quite powerful for me. And, and so I tried to linger as long as I could get away with just to feel and sense that peace. why that happened? I don't know. Later I heard about powers power spots. You know, I don't know what happened. But, you know, I could have perhaps then decided to go back every year for second hit help. Always Always, always wondered if I

went back what would happen and, or it could have decided to become a Catholic monk it was in monastery, right. This is this is proof that that's the way for me. I didn't do that. And so it happened you know, so it was very, but it made a big impression on me that it became it wasn't actually like didn't like I set the direction for my life, that experience. But it certainly was one of the things that showed me a possibility of a different way of living a different way of being in life than I had experienced so far. When similar things are experienced on retreats, it tends to come along but doesn't tend not to come with such a big, sudden unexpected bang but tends to either in experiencing or coming to it, understanding what shifted what that's what have what you let go of in order to experience it. Or as we come out of that experience, or as we had user perspective, that experience tends to be easier to understand see what we're doing, especially what we're doing that contributes to our suffering or stress or tension. There's a vantage point there's going to be inside capacity to see. But as well as practice develops, you know, it isn't that Buddhists are supposed to just learn how to suffer better. You know, one pointed suffering and, you know, really, you know, mindfulness itself. You know, when you suffer, you really get to be mindful that you're suffering. That's the whole point of it, you know, mindful suffers.

That's not the point. The point is to be present for suffering or be present for the path and practice in order to become free of suffering to experience the well being and peace, of ease. That's possible. When suffering falls away, when the attachments that cause suffering the following. And so at some point, the experience of ease becomes strong enough for a person, they become a primary reference point for them. So instead of suffering being the reference point, or instead of an ideal being a reference point, it's a felt sense of ease of well being or peace that either feels present all the time, or feels like it's just around the corner or feels just just, you know, just, you know, just right, you know, sitting on your, your left shoulder waiting for you just give it a chance. So there's a sense of ease, then that becomes important. And that sense of the importance of that ease grows, as people's practice becomes stronger, and it grows in this way, that it becomes increasingly clear that it's not worth giving it up. That nothing is worth giving it up. It's increasing and clear that a useful question in person's life would be the question. Why should I sacrifice my ease? With this stressful concern? Getting involved in something that's stressful? Or, you know, why would I? Now, I think that some people find it inconceivable this question in conceivable that there's questioning of their stress and the pressures of their lives is it because it seems so important and so integral to their life, that there's demands and pressures and requirements that we have to get involved and do and protect ourselves and secure ourselves and take care of our responsibilities? And to even the idea that we're questioning whether we need to get stressed and caught up in that and sacrifice our ease is is you know, a troubling idea. But you don't have to have the idea. But what I'm saying is that if you do this practice develop in this practice, a time will come a turning point will come at a tipping point will come. When the experience of peace is strong enough that it becomes a reference point it becomes a teacher for you. And you begin using that as a teacher to question the other aspects of your life to question what is important for you. Question What you do with your mind, what you do with your behavior and activity? And is it worth sacrificing that peace or well being for you know anything at all? And what seems to be the case is that the stronger and more and stronger person's connection to this piece is and so it's something that is continuous here all the time. The less motivation there is to get involved in attachments to get involved in clinging or resistance or the kind of behavior that causes our soldiers our peace causes us to suffer and so one of the goals of Buddhist practice is to come to such a point where there is this kind of ease. And again, I want to emphasize it here. It's an experience a person has, as opposed to an ideal. Yesterday I read a little account of the actor Jeff Bridges. Apparently he wasn't a movie where he was his character was a bowling champion. Is that right? What? Big Lebowski? Okay, I don't know. I'm not so in touch with popular culture. Some years ago, we had I was deleting computers here, right? I was leading this team retreat. And here and yes, I remember when I told the kids I hadn't watched that TV in 30 years. And this is ninth graders right this room full of 50 49th graders that I hadn't watched TV and

didn't know. I didn't know Wasn't TV for 30 years, and I could see my credibility dropped. And I felt I had to kind of like kind of rush to kind of regain my credibility before I lost them. I've never said that to the group again. So now I told you I don't know this movie, right? And I hope I hope I haven't lost my credibility to you. Anyway, so this that I hardly know who Jeff Bridges is. I know enough that he's an actor. And so he and he was saying how, in order to prepare him from that for this role. They brought in a bowling champion.

And apparently his assistant and the end so Jeff Bridges asked something like, Well, you know, am I supposed to kind of like get into this particular mind state of being a champ. in Boulder, in particular the mindset of one with a bowling ball or one with a pins or something. And apparently the assistant started laughing uncontrollably laughing like this is the most ridiculous thing you've ever heard. And then then they told the story of how this champion bowler had gotten some kind of like idea like from reading some book, like the Zen of archery, where you're supposed to have this idea of being one with a target one with a bow and arrow and get the mind really still and just let go of all you know, just everything and have this particular mind state that really, you know, and so the bowler apparently had tried to do this. And he would get himself into this particular mind state, it would take him a while to do it. So when he was playing these games champions game, everyone had to wait for him. You know, throw in longer he did it, the more he had to wait and get his mind state and he drove other people crazy, right. But it also didn't make him a better bowler. It made him worse. until until finally I guess I remember the story right? Someone said to him just throw the effing bowling ball. So that's what he does now. He just throws it not this all this thing about ease, you know? So there's danger again, this idea of being too idealistic and I think you have to be a certain way and trying to put yourself in a good Buddhist and be calm all the time. Heaven forbid. To me, you know, if you try to become too much, it's a burden for everyone else. But, but the, but there is, but don't want to like make light of it too much because there is a very palpable immediate direct experience of calm or ease or peace, that becomes our teacher. And to let that become our teacher is part of I think one of the great possibilities. In this practice here, and how does it become our teacher, I think becomes our teacher when we argue against it. When we have all we listened to all the arguments, all the ideas, all the feelings inside of us, that tells us that you know, it's not okay to be at ease, it's really essential to be stressed out. It's important to be caught up with what we're doing. It's important to be, you know, get feel the pressure, to feel it, you know, to really get into depression, or we have to, we have to worry. It's really important to worry. And so then you can start looking at why we're justifying and what are the beliefs what are the feelings what why, why does this exist? And if you want to take ease as a teacher, look at how you argue with ease, look at how you complain about it. Look at how you how you justify the opposite. And ease is a very frustrating teacher because East doesn't argue back. Ease provides no pressure for its argument. There's no pressure, there's no demand, there's no stress. And so it's easy to overlook the value of ease. Because mostly we'll pay attention to where the pressure is. And so the pressure, you know, shouldn't the force or pressure in the sit insist itself insist to you know, listen to me, you know, you have to pay attention here. And it's a lot often louder. Ease is usually not very loud. So it just sits there and waits for you. quietly, and eventually you get around to noticing it. And but you have to get quiet enough or value it enough to notice the ease. I think that there's a lot of spiritual teachers who will make who offer the teaching, that piece is ever present. It's here now. But what is it that keeps you from experiencing it? What are the ways in which your mind is caught up in reacting and thinking and worrying? What are the feelings? Were the forces vegetation that you're involved in? that limit your ability to sense and feel the peace that's here? I would say that you know, if you make up your body makes up. One, I don't know. 1000 so the space of this building, then 999% Now, how do you say that 99.9% of the building is peaceful. I don't know there's 100 people here. So maybe I shouldn't say that many but 99% of the building is peaceful. If you just kind of look beyond yourself into the space around us and the walls and you know The awareness when you can be aware of this beyond the boundaries of your body pieces here. So to

make peace or ease your teacher what happens to you? Try arguing with ease. Look at the arguments you have. look at why you justify worrying. Why not one to one risk vacation for worrying that some people have been told the people learn this and their families growing up, that you're only worrying is a proof that people love each other. And if you don't worry, you can't really show each other that you care. And is that the case? I would hope it's not the case. I hope there's other ways of showing care and compassion and support, then worrying about people worrying and is also a way of asserting our self identity. We don't know what to do. And so one way of kind of asserting our identity is to worry. It's also interesting to notice how much of the, with causes the loss of our ease is identity issues. Me Myself in mind, ideas we have about who we have to be in relationship to other people. The impression we have to make the ideal ideas of self we have to support we lose our ease because of why we judge ourselves and criticize ourselves. Is it necessary to have any opinion is necessary for you to have any opinion about yourself? Is it is it necessary for you to have an identity for who you are, is unnecessary for you to carry with you all the time judgments about yourself? Is it sometimes reasonable to have a judgment free day? Maybe sometimes it's useful to have a judgmental identity. We want you to have some identity but here we don't care about your gender identity because the bathrooms are you know, No gender differentiation. But if places where there's you know, men and women bathrooms, it's kind of useful to know your identity and your gender identity, kind of, because, you know, I once went into the woman's bathroom a mistake, and it's in place and when I came out of the toilet, I was surprised. And so are they. That was embarrassing. So, the, the so the issue of identity, you know, what about an identity, identity free hour. That's what meditation is. Isn't that great? It's supposed to be identity free time, they will sign on a meditation or identity free zone. So ease is and the loss of it the gain of it. regaining of it, and the way to regain it. So this is the flip side of the Four Noble Truths. And for some, some of you might find this more meaningful to as a framework to explore your life and what's going on, than to look at it from the point of the traditional framework of suffering, the cause, the end of suffering, and the way to do it. In both ways, both paths. The fourth truth, the way to the end, I think, is the same works as the same very nicely. That eightfold path is a very wonderfully integrated approach to creating the conditions that allows us to either look deeply at suffering, or it allows us to begin experiencing ease, the greater Our ease. The more effective is our ability to penetrate suffering to understand deeply what it is, the greater ease. The more ease becomes a reference point that supports our life and guides our life. And so that we can find greater ease order, or integrate ease or have ease be part of our life more often.

So I'll leave you with a question. Why sacrifice your ease? For what is it worth sacrificing your use? So we have about 10 minutes, if any of you would like to ask any questions or offer a really good counter argument for you know, where you kind of argue what some of you come up with a really good reason for why it's worth giving up your ease. That Oh, so let ups I saw your hand first. No, no. We like to use the mic for a couple of reasons. Some people can't hear otherwise have hearings, you know, the hearing system devices and also they get recorded then and the people on the recording like to hear the questions.

Okay, so

every time you go on a little vacation or trip, you're giving up a little of your ease, because there's the scrambling the buying the tickets, the planning really

well, that's inherent in it. I'm going to go I'm going away a little vacation next weekend. And I'm going to start packing for tonight this afternoon. Very usefully and nicely, because I know that if I wait until Friday to do that, I'm not going to be had much ease.

You've ruined my argument.

You said you sound disappointed.

So attached.

You know, if you enjoy suffering, it's okay.

Well, I mean, wouldn't you say that it's a continuum that when you're most at ease, you know, I'm at Starbucks drinking my latte, and it's a beautiful day, there's my most at ease.

And

but when I'm planning something, when I'm striving for something, I'm sort of giving up a little of that ease. Which sounds like you are

so i think i think it's valuable if you know some experience in your daily life like going have coffee is where you Experience the most ease. take that seriously that ease. And as you leave your coffee shop, watch yourself carefully. And notice when you start losing that ease. And as soon as you start losing it, stop, sit down, sit on a bench someplace, and just give yourself time to take stock. Just notice what happened right then. And notice, was it really necessary to give up the ease? What did you do? What What were you doing your mind, you know, when you so it could be as simple as you got in your car. And as soon as you turn the ignition on, you are in a hurry, got to get someplace quickly because driving means, you know, you have to get someplace quickly. And so you feel if you pay attention, you feel how there's an increased stress and tightness in the body. With that. And then since he had this instruction, you would stop you turn off the ignition. What just happened? And you question, Is it really necessary to get 10s? Because I'm driving. And you might say, No, actually, it might be make a better driver if I'm not so tense. Let me see if I can get where I'm going without so much tension without the pressure driving, you know, being impatient. And you might try that. You try that. And you might learn. This is really nice. So nice. The next time you're at the coffee shop, you say, you know, this is nice being here. What I like is the piece that I have on here, the ease I'm having here, if I leave three minutes earlier than I was planning it, I can actually dry where I'm going and maintain that ease for longer. And so you're willing to give up the coffee shop for three minutes in order to have it continue rather than you know that to hold on to that ease in the coffee shop as long as you possibly can. And then jump in your car and race and get To ticket and make sense. This is how I'm going to give an example of how you would practice with this ease. So yes, please, Carla.

I've been

deepening my practice and finding more ease. Which isn't allowing me to do a great deal more productively. But the thing that throws me off is fear. And I seem to have developed a little facility to I can bring myself back eventually. But how do you work with fear? It just throws me

it's a good question. I think it's one of the great challenges of many people is to work with fear, anxiety, worry. Someone told me once that there's people there's more anxiety in America than there is depression and I don't know Statistics but you know, depression gets a lot of press. But things I get a lot of anxiety. And so it's certainly something that's well worth our attention to pay attention to and stop for it's, it's good to reckon with you recognizing yourself is very important as a stepping stone to this. And part of the approach in, in our tradition here would be to have a lot of compassion for that fear and,

and, but then to turn with that kindness and compassion towards it, try to understand it better, or turn towards it with mindfulness. The idea of mindfulness as as being mindfulness as a few different things involved. One is to learn how to be present for fear, with some ease, some comfort level, you know, not being reactive to it not be afraid. There are people who are afraid of their fear. There are people who get angry because of their fear, get, you know, pushed around too much by their fear. And so it's a big learning step to learn how to have the inner strength or capacity to hold the fear to be present for it. Some people learn To do that with mindfulness, by imagining that they're very far away from at first, they're not too close like they looking at it across the valley. And you kind of just just get not, don't get too close to it. Some people find that it's useful not to look directly at their feet with their their fear, but rather to look at their reaction in a relationship to the fear, the fear, the fear, that they might have the resistance to fear they might have and look at the secondary reaction for a while, because that's safer to do that, then because of fears too much. And then you know, once that secondary reaction is falling away, then maybe decide what's useful to do next. But that's one of the functions of mindfulness is to learn how to be present for fear without being excessive reactive to it, just to hold it there. Once we can have that kind of nonreactive awareness of fear, then it's possible to look at it more deeply and see what's going on to begin questioning it, understand the sources of it, and to bring a kind of healing awareness attention to the depths of what the way that that's a source of the future. You know, the example that I think it's relevant for adults even is the example of you know, if you're working with a young child, maybe three or four year old child who's afraid, you don't psychoanalyze them, you don't try to you don't have to explain a lot to them about, you know, they don't. What you try to do is you offer your sense of safety by your presence and caring presence and, and maybe the most complicated thing you might say is it's okay I'm here with you. And, and then something in the child can eat can begin to relax. So the same thing with an adult, there's a kind of healing attention that can come when we bring ourselves to the source or the root of the fear. That is that is a different process than the process of cognitive understanding of what's going on. But mindfulness can do both by phones both helped us understand what's going on, and also helps bring this kind of healing kind of deeper, kind of caring attention. There's something about mindfulness that's closely akin to love. So to bring this kind of mindful attention is kind of like bring love to the fear and hold it. And this is a slow process and takes time and, and to learn to do it, it's really worthwhile doing. So that's what I'd say, in short, I'm gonna give a whole talk about fear. The whole year talking about fear, it's a thing. Some people have a lot of it. And some people it's counter indicated to the approach the fear because it just they panic with it. Sometimes it's really helpful to go into the fear or address it accompanied by someone else. So you're not doing it alone. In our culture, where the most common ways to do it is to have a therapist. But there are other ways of getting someone to accompany you. So it's sometimes easier to go into it with the assistance of someone else. But one of the in terms of the talk for today. What you want to be very careful with is the authority that you grow Your fear, the authority that you grant worry, the authority that you grant anxiety. It's easy to be anxious, it's easy to be afraid. But there's a there's a difference between being afraid and granting a lot of authority. And if you've been questioning the authority, why do I Why does this have so much? Why am I granting so much authority? Why do I believe that so much? is a very interesting question. And it's still possible to be afraid and not to believe it. And that's, you know, can seem like a foreign idea at first, but it makes it a lot easier to be afraid if you don't believe it.

Thank you.

What did I find easier to be present for fear if you're not believing it? Okay, so may ease be your teacher. Thank you.