

## Handout

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

#### Class 22

Chapter 17 “Mind and Perceptions” pp.104-16

#### Part II

20th, 22nd April 2026

#### Key sentences:

If mind is the foundation of our knowledge, and if knowledge determines the quality of our lives, it is in our best interest to investigate the nature of this mind. p.111

To understand mind, it is helpful to look beneath the patterns woven into mind and experience more directly the sensing aspect of mind. This exploration can serve as a kind of Kum Nye for the mind, a way to soften the present patterns of mind and glimpse other possibilities for perceiving, thinking, and being. p.111

## Class

#### 1. From Group One, Integrating Body and Mind:

**J2 Releasing Energy p.195**, then **J3 Freeing Energy p.196**, then **J1 Half-Lotus Sitting Posture p.194** (the Seven Gestures). Then a few deep breaths and general self-massage of body, wherever it is needed.

Practise contemplating without focusing on any specific object (Just *BE* i.e. *the calm and openness of simply being; with a panoramic gaze*). Don't look for the shimmery mind, only notice when there is distraction and then come back to non-focusing.

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**2a. Movement practices** Group Four, Expanding Wholeness, some of these exercises (bringing in somehow *shimmering, mirrors and reflections*):

**J25 Releasing Positions p. 238**, *Key Instructions: Relax your arms completely and feel the energy flow from shoulder to hand. Let the energy in the upper body completely melt and flow into space. Spend time on this last step (energy melting and flowing into space), using the mirror metaphor. Also, draw attention to the shimmery quality of the mind at rest.*

**J27 Awakening Heart p.246** *Key Instructions: Feel the energy of your hands and the sensations throughout the entire length of your arms. Push the energy of each fist intensely into the other, without letting the fists physically touch.*

**J30 Transparent Wholeness p.252.** *Key Instructions: Look up but do not tilt the head up. Gently let yourself notice that everything within the mind and body, sensations, feelings, thoughts, images, is light and empty. Finish in lotus, eyes relaxed, and just gently be. Again, spending time on sensations, feelings, thoughts, images, being light and empty, like reflections in a mirror. Also, draw attention to the shimmery quality of the mind at rest.*

### **2b. Inquiry - contemplation**

At some point, we need to question our relationship to mind: Is mind really mine? Or is mind my partner, my boss, or my foundation?

### **3. In-class readings**

#### ***Mind's Hall of Mirrors***

Senses project perceptions to mind; mind identifies the perceptions, associates them with meanings, and reflects them back to mind for further interpretations. This activity prompts a chain of inner dialogues; these dialogues build on themselves, repeating over and over until fresh perceptions spark the creation of new story lines. We seem to be observing this activity, as if we were the audience watching a drama being staged. Depending on how we relate to the drama, we like it, we don't like it, we feel neutral, or we experience a range of other

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emotions and responses. All this mental activity takes place in mind's own inner realm.

This kind of mental reflecting objects to cognitions to identifications to associations to inner dialogues that in turn become more objects-goes on continually. The mind serves as a hall of mirrors for perceptions that develop into daytime fantasies, imaginations, anticipations, hopes, and fears; at night the process continues, feeding images and emotions back to us in reverie, dreams, and nightmares.

On one hand, it seems as if these reflections are leading us on an interesting journey, ruminating on the past, recording the present, projecting the future, and weaving it all together in colorful ways. Although this kind of trip is all in the mind, we tend to experience it as though it were real. pp.108-9

**4a.** Final movements to be practised with imagination, and creatively, from Group Two, Embracing Space:

**J14 Evoking Space p.214** *Key Instructions: Leave your mouth open.*

**J15 Touching the Heart of Space p.215** *Key Instructions: Notice the space between the hands; deeply relax.*

**J16 Space of Joy p.216** *Key Instructions: Push energy towards the feet.*

**4b.** Sit and contemplate imagination, based on the section *Power of Imagination* pp.110-1.

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Practise *Kum Nye for Mind* by looking *beneath the patterns woven into mind and experiencing more directly the sensing aspect of mind*, and imagine *other possibilities for perceiving, thinking, and being*, as described below.

Imagination, perhaps our most powerful mental faculty, can play a prominent role in our self-contained mental realm.

Intimately identified with the self, it is our private territory, our own reading of what is happening, our personal encyclopedia of knowledge. So closely is it bonded to the reality we know, to our history in depth, to the truth of what we are seeing, that it can become as real as if we were seeing it in physical form.

...

Ultimately, however strongly we identify ourselves with "our" mind, it seems that mind tends to play games that can confuse and delude us, and we are not fully in charge of this mind. At some point, we need to question our relationship to mind: Is mind really mine? Or is mind my partner, my boss, or my foundation? If mind is the foundation of our knowledge, and if knowledge determines the quality of our lives, it is in our best interest to investigate the nature of this mind.

To understand mind, it is helpful to look beneath the patterns woven into mind and experience more directly the sensing aspect of mind. This exploration can serve as a kind of *Kum Nye for the mind*, a way to soften the present patterns of mind and glimpse other possibilities for perceiving, thinking, and being.

Reflecting on a few problematic aspects of perception and communication can be a good place to begin. p.110; 111

## 5. Discussion and feedback

## 6. Closing Gesture

### Assignments for the week

#### 1. Reading

As always, read the chapter again and again, and consult the workbooks.

#### 2. Exercises and Meditations

All Classes: Practise contemplating in a non-focusing way, with panoramic eyes, and recognising any quality of *the shimmery mind* (without striving or grasping after it; just let it *BE*).

#### 3. Reflection and journaling

1. How may *imagination* help you discover *Kum Nye for Mind*, and the *Nature of Mind*?

2. Be with Rinpoche's suggestion on p.111:

To understand mind, it is helpful to look beneath the patterns woven into mind and experience more directly the sensing aspect of mind. This exploration can serve as a kind of Kum Nye for the mind, a way to soften the present patterns of mind and glimpse other possibilities for perceiving, thinking, and being.