

## Handout

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

#### **Class 23**

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

#### **Part III**

**27th, 29th April 2026**

#### **Key sentences:**

The different aspects of mental activity are very mobile and do not always cooperate. But any effort in this direction will help us relieve deep-seated tension and blockages and brighten our prospects for a happier and more meaningful life. p.112

If we could give peace to our mind and illuminate it with the light of awareness, it is possible that the jumbled flow of perceptions and thoughts could fall into a more harmonious and clearer progression. p.114

[T]he [Buddhist] scriptures ... teach that great bliss can be experienced here and now, in this human body and with this human consciousness. p.116

## Class

### **1. In-class readings**

#### ***Perceptions Fragmented***

Ideally, sensory perceptions, cognition, identification, and meaning would follow each other in an orderly way. But when we consider how many factors –physical, psychological,

cultural, environmental, and experiential have influenced the development of this process, we can appreciate that, in practice, the process is disorderly and easily fragmented. The elements tend to connect erratically, or to feed back and forth, giving rise to a deep-seated confusion that often manifests as disappointment and dissatisfaction.

It is not easy to sort through the strands of sensory impressions, cognitions, labels, characteristics, and assumptions, see where they have become confused, and have straighten them out. The different aspects of mental activity are very mobile and do not always cooperate. But any effort in this direction will help us relieve deep-seated tension and blockages and brighten our prospects for a happier and more meaningful life. p.112

**2a.** From Group Four, Expanding Wholeness:

**J27 Awakening Heart**, *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. Focus into the energy in the chest.*

**J26 Body of Rhythm**, *Key Instructions: Contract (i.e. compact) and condense your energy; extend the leg completely, while 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.*

Then sit and contemplate whether it is the case that:

Your mind itself has become totally convinced by its own exhibition. Is it like a screen in a motion picture theater, the mind receiving the projections of inner dialogues and stories? Do their echoes feed back into consciousness, influencing how mind interprets perceptions? Is the result, that whatever you are experiencing, mind is also reading itself, sorting through memories and its treasury of associations, making its own dialogues, shaping its own features, and projecting impressions and judgments to consciousness?

Does your mind seem to have its own style of negotiation? Is it the case that, like nearly everything else in your experience, these inner negotiations are not always harmonious? At the same time, is there another exchange going on? In grasping certain impressions and letting go of countless others, are you signaling the mind, "This is what I am looking for," or "That is not what I want right now." ?

Modified from *Imperfect Communication* pp. 113-4

Note the warning below, relevant to the *Ask Mind* practice that, while being cautionary, reinforces the power of intention and, therefore, the *Ask Mind* practice:

We may not appreciate how seriously the mind views these signals, or how diligently it works to obey them. When we repeat the saying, "Be careful what you wish for, you may get it," we may be expressing some subliminal knowledge of how powerfully intention directs the energy of mind. If we could give peace to our mind and illuminate it with the light of awareness, it is possible that the jumbled flow of perceptions and thoughts

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could fall into a more harmonious and clearer progression.  
p.114

**2b.** From Group Four, Expanding Wholeness:

**Monday night class added**

**J13 Hand Magic** *Key instructions:* You may sense energy or pressure between the hands. Place both hands over the convex opening of the ears, sensing vibrations within and without.

**OM AH HUM** chanted on one breath - flowing with the rhythm of the breath.

**J29 Being in Time**, *Key Instructions:* Push the belly in tight, as if touching the spine. Loosen the neck and throat, and feel the air in the chest. Sit completely still and feel the flow of breath in time.

*Some reading from 2c. Change the Pattern* re: flow of feeling and senses can open widely.

**J28 Exercising Flexibility**, *Key Instructions:* Push the belly out; then tighten belly strongly. Relax and float, as if in water.

**2c. Change the Pattern**

For a long time, we have relied on mind to direct the body. Kum Nye teaches us that the body can also help relax the mind and stimulate its sensory capacities. The flow of feeling can relax the senses and open the heart. Each of our senses can open widely to different types of experience and bring in its own special qualities. Eyes can luxuriate in the beauty of light, the luminous manifestation of our physical reality; ears can hear tones that evoke exquisite nuances of feeling and cause vibrations to

reverberate through the body; the nose can refresh the body with the fragrance of flowers and scents that recall memories of crisp autumn days. The body responds to the flow of wind and the warmth of the sun; as it relaxes, the cakras open, releasing exquisite feelings. Relieved of constricting pressures, the mind responds to deep flows of feeling and offers thoughts rich in meaning.

The practice of Kum Nye promotes deep relaxation, giving mind space to BE. From this, a new perceptual structure can grow up within the old, retaining the positive aspects of what is already there and allowing the negative ones to drop away. Perceptions become more full and coherent, and feelings are richer and more consistently pleasant. Pleasure melts deeply held tension, allowing us to enter the flow of feeling and expand it further. Our senses cooperate, gradually transmitting more beauty into our consciousness –beauty of color, shape, and proportion, beauty of sounds as yet unheard, beauty of fragrance, taste, and touch; beauty of thought, and depths of meaning that invite ecstasy and open wide our consciousness to wonder and new ways of knowing. Perceptions of this quality stimulate aesthetic vision and invite creative thoughts. Beauty perceived by consciousness feeds back to mind; nourished and satisfied, mind feeds back beauty to consciousness, weaving a tapestry of sensory bliss that transports us into the heavenly realms. Just as the siddhas experience and the Bodhisattvas enjoy, all these delights are possible through our senses.

...

[T]he scriptures ... teach that great bliss can be experienced here and now, in this human body and with this human consciousness.

The deep relaxation of Kum Nye gives ease to the mind, relieving it of the busyness that ties up so much of our mental energy, and attuning it to what supports the whole of our being. Pathways to joy and meaning open; we make better wishes, and mind cooperates in bringing them into being. pp.114-6

Finish with the contemplation that we started with in Class 21: 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.

### 3. Discussion

#### Closing Gesture

### Assignments for the week

#### 1. Reading

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

#### 2. Exercises and Meditations

2a. 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*).

2b. You also might continue to explore flow of feeling - see quotations above, such as:

The flow of feeling can relax the senses and open the heart. Each of our senses can open widely to different types of experience and bring in its  
....

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Relieved of constricting pressures, the mind responds to deep flows of feeling and offers thoughts rich in meaning.

### **3. Reflection and journaling**

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