

## Handout and Teaching Notes

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

### Class 24 4th, 6th May 2026

#### Chapter 18 Getting the Juice of Experience

Part I Getting the Juice of Experience; Perception to Reality:

The Frozen Pathway; Language: A Mixed Blessing;

Mistaking Words for Experience pp.117-26

edited for Monday presentation by Abbe Blum & Santosh Philip

#### Objectives for this class

- To understand how language and words can be mistaken for the experience itself, and to learn to let go of words in the practice of Kum Nye, and to trust the experience.
- To understand the grasping quality of the senses and to encourage senses to operate more clearly through relaxation and understanding.
- To learn to relax the tension that wants to label experience, creating subject-object duality.
- To realise the importance of understanding the ideas presented in *The Joy of Being*. For example, that the *Field of Perception* has (at least) six components (seeing, hearing, tasting, smelling, feeling, thinking) and, that when these open, we feel complete within.
- To introduce staying inside the feeling.

#### Overview for this class

This is a long and complicated chapter that is preparing us for Part Four of *The Joy of Being, Massaging Mind*, which is Kum Nye for Mind (i.e. giving mind time space to *BE*). It interweaves several topics, which come down to:

- i) mistaking words for experience;

Class 24JBTT-4,6May2026 Handout and Teaching Notes Module 4

- ii) contacting the inner energy, or essence, of feeling through ease and stillness;
- iii) welcoming the feeling-tone of any and every experience.

*The Juice of Experience*, relates to #9 of the 10 ways we fall away from being complete within: through language and mistaking words for experience; and by labelling. The cure is restoring the juice of experience through *Inner Alchemy* and *Easening*,

Time will need to be spent in this, the first of the five classes, in unpacking and explaining the first ten pages (pp.117-26) of the chapter. Much of this material relates to how words and dialogues stymie our attempts to meditate:

With words and dialogues cycling through our mind, it can take a long time for meditation to develop. Few people today have undergone the kind of preparation that would ensure steady progress. p.119

Although not explicitly stated, the inference is that Kum Nye is itself a suitable preparation for steady progress in meditation.

In this and later classes, we may use the OM AH HUM chants from KNTY (#9; #10; #11; #12; #73) as a means of reducing the cycle of words and dialogues.

**Key Words, phrases, sentences**

Grasping p.118

We cannot get the result from words alone. p.124

If you can stay inside the feeling, just being there, without dwelling on being anything or doing anything, you may gain

some valuable insight into what is meant by the essence of feeling. p. 128

## Class

**Summary:** Getting the Juice of Experience—giving attention to the activity of each of the sensory organs. Words alone cannot give us the direct result of relaxation or meditation. Introduction to staying inside the feeling.

### 1. Opening practices:

**General massage, loosening up etc.**

Then, to develop *'an awakened quality to your awareness'*:

#### Exercise 9 OM (KNTY p.52)

Sit comfortably in the sitting posture. Breathe gently through both nose and mouth, aware of the syllable OM. Begin to chant OM inwardly, as if on the breath. Let OM and the breath become inseparable. Develop the feeling qualities of breathing OM as fully as possible. You may feel a rising and allowing motion like inhaling, and a gentle, awakened quality to your awareness.

**2. Cycle of the Senses**, with eyes closed, and focusing on the *ability* see, hear, smell, taste, feel, know (rather than what is seen, heard, smelt, tasted, felt, known; or on the eyes, ears, nose, tongue, body, mind). Do one cycle, for a couple of minutes for each sense. Then open eyes and notice which sense stream is presenting itself most strongly.

#### 2a. Opening reading, to be practised as a contemplation:

At this very moment, eyes are seeing, ears are hearing, nose is smelling, tongue is poised to taste, and body is feeling. All this sensing is flowing to the mind in five separate streams, and

## Class 24JBTT-4,6May2026 Handout and Teaching Notes Module 4

mind is at work, busily tending each stream, alert for stimulation that might require instant response.

Sit quietly for a few minutes and gently monitor this activity. Then question it softly, without disrupting or directing it purposely. Which of these streams is presenting itself most strongly at this moment? Is it the visual stream, or is it sounds, smells, tastes, inner bodily feelings, or tactile sensations? At the same time, the mind is also sensing, cognizing, and thinking. Are thoughts interacting with information coming in through the senses? Or are they overwhelming it and pushing it into the background?

As you gave attention to the activity of each of these sensory organs, what happened? Did you focus on the seeing, hearing, smelling, or thinking that was going on, or were you more drawn to identifying what you were seeing, hearing, smelling, or thinking? If so, did you identify the object in general, such as [device screen], [instructor's voice], [ambient sounds], or general type of thought, or did more specific information flash into mind? pp.117-8

### 3. Reading about the grasping quality of the senses

The impulse to grasp and identify seems hard-wired into our perceptual system. The visual senses vibrate with varying intensities of light, and we instantly grasp for identification: We see a form; that form has a shape I associate with a horse. The horse is tall; the horse is brown. That is it: we see a tall brown horse. That is reality. That is what we have seen.

This grasping quality of the senses, a craving for contact and stimulation, reflects the tension that underlies our physical and mental systems. When we seek to relax, ultimately, this is the tension we need to address. Is there something stirring tension at this fundamental physical level? Is there a restlessness, a sense of hunger or dissatisfaction even here! Can that tension be relaxed, and what might be the benefits?

We might consider that we are aware of only a small fraction of the data streaming in from any one of our senses at any one time. Of all the dimensions, textures, and overtones we could be receiving, only the most superficial and forceful arise into consciousness, and even most of those pass unnoticed or are overridden by the few that catch our interest most strongly. If we are dissatisfied at a very deep level, it is possible that we are hungry for the full and rich experience that is somehow passing us by. We know from the examples of great yogic masters and sages of the past that human senses are capable of far greater intensity of feeling, but something seems to be blocking our ability to receive it. pp.118-9

Comment on and discuss the grasping quality of the senses.

**4. Movement Practice Flow Routine (repeat several times for 30 minutes in all; the second time as flow accompanied by music: Valzer d'Inverno**

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

Practise each exercise in the sequence three times (if time permits), before moving onto the next exercise. Then practise the entire routine again, each exercise once, without any gaps. Note that there is one exercise from each of the six groups: Integrating Body and Mind; Embracing Space; Stimulating Inner Energy; Expanding Wholeness; Harmonizing; Opening Presence. This progression can help inform how the sequence is practised.

- **J4 Inviting Feeling** p. 198. *Stand in a relaxed manner; relax your arms and stand completely still.*
- **J10 Relaxing into Space** p. 208. *Pull the stomach in and tighten the abdomen, leaving the mouth open. Release the neck and loosen the chest and belly. Focus on the border where the solidity of the body meets space and gently expand that feeling a few inches outside the body and into space.*
- **J17 Loosening Blockages** p.218. *Hold the position until energy is moving in the lower body. Deeply relax the hips and shoulders and let energy move.*

## Class 24JBTT-4,6May2026 Handout and Teaching Notes Module 4

- **J27 Awakening Heart (standing)** p.246. *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.*
- **J34 Releasing Resistance (standing)** p.266. *Stretch your arm out, with the palm outward, pushing space.*
- **J40 Flowing into Space** p. 284. *Feel the energy flow through the arched side of the body. Finish by standing still with your arms at your sides.*

### 5. Meditation Practice

Sit and gently monitor what is being seen, heard, smelt, tasted, felt, and thought (p.117). Notice the words and dialogues cycling through the mind (p.119). Then ask if the following is true for your practice:

As practitioners you concentrate, and may get some benefit from your practice. In trying to understand your experience, you reflexively reach for the meaning. This makes you dependent upon the recognizer, the identifier, the aspect of mind that serves as the agent of the self by labeling perceptions and assigning meanings. Once you allow yourself to be involved with such agents, your access to the experience is effectively cut off. From that point on, you are subject to their interpretations and demands. Messages flow from thoughts to recognizer back to thoughts and again to the recognizer. Thoughts carry the messages – “You should not have thoughts, you should not be thinking about this or that, you should focus, you should concentrate.” So, the recognizer says “Yes, I get it. I understand. I have to do that.” This kind of mental activity disrupts the development of meditation. pp.119-20 (modified)

### 6. Meditation Practice. Basic: Touching Energy of Feeling (if time, first: J36 Relinquishing Negativity p. 271)

Sit quietly for a few minutes, then listen to your body. What feelings are you experiencing at this very moment? Are they

feelings of happiness, sadness, or loneliness? Are they fillings of agitation or frustration? Or are they warm and joyful? Focusing on the feeling, just allowing the sensations to be whatever they are, without trying to encourage or suppress them. Let go of the words; whatever names you have given to what you are feeling, let them go. Whatever thoughts about the feeling may arise, whatever reasons come up to explain it, just let it go. These inner interpreters are not helpful, and you do not have to deal with them now. If you can stay inside the feeling, just being there, without dwelling on being anything or doing anything, you may gain some valuable insight into what is meant by the essence of feeling. p. 128

## Assignments for the week

### 1. Reading

Read the chapter carefully, especially the first 11 pages through Basic: Touching Energy of Feeling. Consult the workbooks about the movement exercises.

### 2. Exercises and Meditations

After some moving Kum Nye, sit with the stream of sensing, without grasping at or labelling the sense percepts. You can also practice Touching Energy of Feeling.

During the day at different points, silently let OM and breath become inseparable.

### 3. Reflection and journaling

What does: '*Getting the Juice of Experience*' mean to you?

Can you express your experience without using words and dialogues, without any internal narrative?

Perhaps be curious about the relation of relaxation to opening communication.